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Disillusionment in George Lamming's in the castle of my skin

Minani, Jahasson; Supervisor: Dr. Njeng S. Eric

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UNIVERSITY OF BURUNDI

FACULTY OF ARTS AND SOCIAL SCIENCES

DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE

DISILLUSIONMENT IN GEORGE LAMMING'S *IN THE CASTLE OF MY SKIN*

By

Nahasson MINANI

Supervisor:

Dr. Njeng S. Eric

Lecturer, University of Burundi

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Bujumbura, February 2014

DEDICATION

To my beloved father,

To my mother, brothers and sisters,

I dedicate this work.

ACKNOWLEDGEMENTS

This work has been the result of a joint effort of a great number of people to whom I owe much gratitude.

First and foremost, my deep gratitude is addressed to my supervisor, Dr. Njeng S. Eric, who, despite his numerous responsibilities, has accepted to supervise this work. His unfailing and professional assistance in reading and correcting this work remains invaluable.

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ABSTRACT

Through the study of George Lamming's *In the Castle of My Skin*, this work examines whether a revolution due to extremes of poverty where some people are extremely rich is possible and can bring about positive results. The work tackles on the fact that people in Creighton's village have been victims of the color of skin. In this matter, religion and education have been on the service of the colonial master so as to maintain the exploitation of the man of color. It is written against the background of the Marxist framework since it proves that the overthrowing of an old system through a revolution gives place to a new system which does not resolve the pre-existing problems. On the contrary, as far as the new system of authorities sets in, the situation becomes worse and more complicated. The research concludes that the reason why it is difficult to have a positive change through a revolution is because every person is born with an innate desire of exploitation. The access to power is an opportunity to satisfy that desire. In addition, most people who are chosen as leaders are chosen because they are judged as having good and admirable distinctive behavior. However, these ones are chosen without being known. People only take into account what can be seen or heard about someone but it is difficult to know what is hidden beyond that. The solution is that of calling for postcolonial members of a community to undergo a rebirth in trying to act according to moral standards at any time and trying to make the world better than one has found it. In that case, people will be capable of transforming the world positively and there will no longer be a need of revolution.

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GENERAL INTRODUCTION

Historical background

British explorers, led by Captain Gordon, first landed on Barbados in 1920, 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 harbors or landing places, the British explorers and colonizers set up settlements on the Caribbean or West Coast shore of the island. Bridgetown, the eventual capital of the island and the city in which 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 Powel, who stopped on the island in 1625 in a journey homeward from Brazil. Financed by him and four other merchants, a party of eight settlers arrived on Barbados on February 17, 1627. The settlers were looking not to spread Christianity or to find a New Jerusalem but solely to enrich themselves. Clearing land for plantations, they planted tobacco and imported slaves. Eight months later, the colony was founded and it is said that by 1638, indentured servants outnumbered slaves ten times. This quickly changed however, when the planters began growing duties on tobacco. Sugar needed a larger initial capital investment, brought greater profits, required more labor, and encouraged the consideration of small establishment into large plantations.

In the same streamline, it is worth mentioning that with less available land to give out at the end of an indenture, slave labor became preferable to servant labor. Slaves were imported by the thousands. In fact, by 1655, the population of the island was estimated at eighteen thousand whites (freemen and indentured servants) and eventually twenty thousand Africans. The peculiar institution of slavery established the complicated and oppressive relationships between the white and black inhabitants of Barbados. As Lamming's novel demonstrates, the effects of slavery were still being felt 300 years after its institution and more than a century after its abolition. It is worth pinpointing that after the abolition of slavery, the worse was to happen: colonization exerted by former slave holders on the African black descendants.

The disillusionment has resulted from the fact that people are alienated by slavery's middle passage experience. Since the actual middle passage failed to destroy the peasants' cultural tropes, the empire perpetuates the middle passage process through its educational and religious systems. As a sign that this alienation is absolute, the peasants are portrayed as weak, and even dependent on the English landlord for stability, identity and sense of purpose. In the midst of this dependency, the peasants find that they are locked in a mimetic world where their desire for freedom and identity can only be met by imitating the very source of their alienation. The satisfaction that they derive from imitating the landlord and the English masters in general –is never sufficient to stop their search for freedom and identity even as they achieve some level of replication of the landlord's power. But their quest for meaning in a colonial world is dashed when the representatives of the new black elites who have taken over the landlord deny them political and economic freedoms; proving that any mimetic interaction with the oppressor, when replicated in a political era, produces the same oppressive results.

Such issues related to colonialism are very common for many authors. In *A Man of the People,* Chinua Achebe attempts to convey the fact that in post-independence period, so much was promised and so little was to be realized. In such cases, a new black power elite had stepped in the place vacated by former imperialists and the burden of life became heavier on the poor. On the other hand, colonizing powers especially those of European origin felt themselves driven by the need to spread light of their own civilization or religion or at least many of their propagandists argued this.

Of the so-called civilization, Aimé Césaire holds a different view from that of these propagandists:

> A civilization that proves incapable of solving the problems it creates is a decadent civilization. A civilization that chooses to close its eyes to its most crucial problems is a stricken civilization. The fact is that the so-called European civilization -western civilization –as it had been shaped by two centuries of bourgeois rule, is incapable of solving the two major problems to which its existence has given rise: the problem of proletariat and the colonial problem; that Europe is unable to justify itself either before the bar of

> "reason" or of "conscience" and that, increasingly it takes refuge in hypocrisy which is all the more odious because it is less likely to deceive. (9)

Depicting its colonial experience as felt in the whole Caribbean, George Lamming through his novel *In the Castle of My Skin*, uses a multiple narrative perspective to reveal colonial atrocities in all dimensions in Barbados in particular. The passing of a civilization uprooted by industrialism and political protest against poverty is poignantly described in this work. The author's village in the overpopulated island of Barbados is the setting for this drama.

Aim of the study

The aim of this work is to examine how change is inevitable and must pass through a revolt or revolution especially when it requires the destitution of the existing hegemony. However, this one does not always bring the expected results. As is the case in Lamming's *In the Castle of My Skin*, the peasants' process to search for freedom, identity, meaning and sense of purpose has failed in a surprising way. In other words, the idea of thinking about a given change that has to take place in a given society arises from a given problem – dissatisfaction or discomfort about a given issue. The identification of the problem that hampers the well-being of the society gives birth to an opposing force with the objective of eliminating that problem. This objective creates illusions about what is going to be the final result or outcome. The result is going to come as a surprise because it must not necessarily prove the illusions as true.

Research questions

To successfully throw light on this complicated issue, one should raise the following questions; which will be answered in the course of this study: what is the main source of oppression of the black community in Creighton village? What are the institutions that support this oppressive system? Can the black community succeed in ridding the society of the ills of imperialism, capitalism and colonization? How is the struggle conducted? What is the outcome of their revolt against colonization?

Hypothesis

This work is built on the argument that the overthrowing of a pre-existing hegemony through a revolution gives place to a new hegemony which does not solve pre-existing problems. On the contrary, as far as the new hegemony is given place, the situation becomes worse and more complicated than before.

The definition of the key term

To carry out this study clearly, it is worth defining the term "disillusionment" on which the whole work is centered. According to *The English Dictionary for Advanced Learners,* disillusionment is a disappointed feeling you have when you discover that someone or something is not as good as you had believed. The work is going to employ this definition in the analysis that follows.

Biography of the author

In order to better grapple with the subject, a biography of the author is important as it sheds light on the concern in this project. In fact, George Lamming was born in Carrington village, Barbados, on June 8th, 1927. Lamming's childhood was shaped by his unmarried mother who, despite difficult financial circumstances, instilled a sense of ambition in her only child. He also observed firsthand the economic upheavals that shook Barbados along with other Caribbean countries in the 1930s, as rural black farm workers began to move to the colonial dominated cities to try to escape the grinding poverty. Lamming won a scholarship to attend Barbados' Combermere High School, a top institution where he was taken under the wing of faculty member, Franck Callymore and encouraged to write poetry.

In 1953, George Lamming published his masterpiece *In the Castle of My Skin.* Lamming rapidly produced a series of major novels in the 1950s, and many observers noted that they seemed to be part of a sequence that drew on the stages of his life and career for inspiration. His second novel, *The Immigrants* (1954) depicted the experience of a group of West Indians in Britain; it accurately forecast the many social problems, Britain's black residents would

experience in the years to come. By the time he wrote *Of Age and Innocence* (1958) and *Season of Adventure* (1960), Lamming was recognized as a major writer. *Season of Adventure* inaugurated two new themes in Lamming's writing: the experience of women in Caribbean cultures and the importance of Africa in Caribbean identity.

In the 1960s, although he produced no new novels, Lamming experimented with other kinds of writing. He published a collection of essays, *The Pleasures of Exile* (1960) which innovatively mixed autobiography and criticism. In 1972, Lamming published a complex historical novel of colonialism and slavery, *Natives of My Person* which remains his most recent of his writing. He has remained active as an essayist, teacher and editor. In 2001, he published the second volume of an essay series entitled *Coming, Coming Home* and its ideals with Western education and Caribbean thought.

Literature review

Considered as one of the Caribbean's great story-tellers and one of the region's true intellectuals, Lamming, by the century's end was the focus of a large and growing body of critical literature. George Lamming's work has featured in most discussions of West Indian Literature, with *In the Castle of My Skin*, of course receiving the most extensive critical analysis. In his *Introduction to the American Edition*, Richard Wright was among the first to comment on the novel's relevance to social and economic changes in the Third World. According to Wright, the Creighton's village is representative of the Third World where many changes occur –first economic and consequently conditioning social ones. For example, the birth of social classes: the bourgeoisie, the middle class and the masses is due to economic matters. The more a person acquires much wealth, the more he passes from a lower class to a higher one and social relations become conditioned accordingly.

A related study has been made by Claudine NZIGAMIYE who argues that there exists two different worlds: a world of the "haves" and a world of the "haves-nots". As she sees it, the pursuit of justice and equality through the refusal of corruption and neo-colonialism should lead postcolonial leaders to understand that low class people are human beings and should enjoy equal rights to the opportunities that nature offers. As she goes on, she argues that human

consciousness is the fundamental necessity. Consequently, postcolonial people are called upon to be aware of the disillusionment and awaken to fight for their human dignity.

Another novelist, Ngugi Wa Thiong'o, ascribes a more overtly political purpose to the novel than Wright. He emphasizes on the fact that the novel deals with problems of governance where former slaves and their descendants see that the main problem is that of having authorities whom they have not chosen themselves and that overthrowing the rule of the white man and replacing it by that of a black one will bring about a positive outcome as far as the human condition is concerned. Ngugi sees then the novel as a study of colonial revolt since overthrowing the white man means overthrowing the empire's power on the colony and being independent.

In the same streamline of colonial power, Pierre Claver MANIRAMBONA holds that speaking the language of another person is not only to grasp the syntax and the morphology of that language but also it is to exist for him. Even children in a racial and colonial context are aware that negotiating their world is linked to their facility with the language of the great. In other words, he advocates the fact that colonization has to do with transformation which decreases the capacity of awareness of certain things. The transformation that has to take place like acquiring the colonizer's language is to a greater extent for the benefit of the colonizer.

Ambroise Kom makes a similar political analysis but focusing on the rise of a new bourgeoisie and its betrayal of hopes for independence. The black community in Creighton's village has invested in the emergent bourgeoisie believing that the whole community of blacks can be saved through the middle class. However, the same middle class has turned out to take the position of the oppressor and then imitating him, which has destroyed the hopes for independence and proving that there is no evolution having taken place.

Goreth Griffiths on the other hand argues that the novel is particularly successful in creating "a world which reflects the general experience of West Indies, without losing its force of specific experience". In other words, as Goreth sees it, George Lamming makes it clear that the experience in Creighton's village can be applied to the entire Barbados and the whole Caribbean region. This is because if people in Creighton's village are victims of the color of skin because they have been slaves or they are descendants of former slaves, the

whole Caribbean region has known slavery and after its abolition, colonization has set in. This means that the whole Caribbean region has evolved the same way as far as exploitation is concerned.

More specialized studies of *In the Castle of My Skin* include Edward Baugh's thoughtful treatment of one of the novel's final scenes: "the preparation of cuckoo" by G.'s mother which Baugh suggests is an integral scene rather than an interruption, symbolizing love and the creation of an artistic whole out of unpleasant ingredients. This scene shows the shift that G. is obliged to make: leaving his mother and going to Trinidad. G.'s mother profits then from her last chance to give the last meal to her son. It is unpleasant to leave but her mother profits from it to manifest her compassion and love to her son.

Similarly, Sandra Pouchet Paquet argues that: "the deep and intricate relationship of G. and his mother is central to the novel, and is a microcosm of his relationship with the community or the island as a whole" (24). This leads to remembering that G. has not got a chance of knowing his family members. His father has only fathered the idea of him, his grandmother has gone to Panama to mention a few. As such, as far as G.'s family surrounding is concerned, it is a total absence of family relations which justifies G.'s attachment to his mother.

In her critical study, Bonnie Barthold ties the novel in her general consideration of different views of time in Black Literature. In the novel, she feels, there is a "duality of time" represented by Pa and Mr. Slime as G. matures and understands time as the ultimate antagonist. As time goes on, people also change. For Pa who stands for the past, time when people associated speech with act has passed and given rise to people like Mr. Slime who feel nothing at all when they have told lies or when they have failed to associate speech with acts. In other words, the passing of a generation has given birth to blasted liars because of personal interests.

Motivation

The choice of the topic has been motivated by the fact that Creighton's village which is depicted in *In the Castle of My Skin* can be taken as a sample of what usually happens in many communities of the world especially in Africa. On one hand, observing an oppressed population can create in one's soul a kind

of pity and this leads to asking oneself when that oppression will be over. That is why within the wide community of whites, there were abolitionists among them during the slavery period. This in return leads to having a desire for the oppressed to undergo a change so as to overcome the difficult and undesirable situation. On the other hand, it is usual to see that most of the time, attempts of revolt for a change end up in disillusionment. This results from the fact that during struggles for change, promises are made and only time reveals the truth when an opportunity of putting into practice the promises comes. Most of the time, illusions about a probable change turn out to be disillusions. This can be illustrated in politics where regular elections have to take place. During electoral campaigns, those who want to be voted into office make promises about what they are going to do so as to improve the situation once they are elected. After elections, the expected change is not observed. Such a situation leads to repetitive elections, and once freely done, ending into changing former leaders.

Statement of the problem

The present research will focus on George Lamming's *In the Castle of My Skin*. It will specifically deal with the theme of disillusionment. Also, it will depict on the effects of capitalism in the Caribbean region in general and in Barbados in particular as is the focus of George Lamming in his novel on the eve of independence. Worth of note, the research will make reference to other critics and authors whose writings have main concern on issues of disillusionment as related to any kind of revolution.

Theoretical framework

The theory that will be used while carrying out this study is Marxism, which was developed by Karl Marx and Friedrich Engels in the 19th century. The Marxist criticism does not consider literature merely as a mirror of the society; but as representing social forces of class struggles. This criticism is essentially a theory of economics, history, society and revolution before it has to do with literature. According to Marx in *Das Kapital*, the social development of modern times depends on capital: the core of modern history is the rise and culmination and final breakdown of capitalism. Capitalism grows by

therefore condemned all utopian socialism and all movement which would seek to resist or to divert irresistible tide of social evolution, and argued that the most that the workers of the world could do would be to unite in an effort to hasten and alleviate the pains of this process. He visualized a world revolution because he believed that capitalism would so envelop the world that it would bring the whole of the old order of society down into ruins simultaneously.

In this work, the Marxist theory is not of a random choice since it can be illustrated throughout the novel. The village's social order is laid out in the second chapter which G. narrates. At the top is the landlord Mr. Creighton protected by layers of overseers and underlings, stamped like an envelope with what they called "the culture of the mother country". At the lowest level, despised by those who identify with and serve the ruling elites, are G.'s friends and neighbors: "My people are low-down nigger people".

This hierarchical structure creates enmity between the groups struggling to improve their status. The competition is ferocious for the limited opportunities for advancement, or for the master's favor. Suspicion, distrust, hostility, and betrayal are common characteristics. In such an atmosphere, a mere gesture by the landlord -serving tea to his distressed tenant after the rain becomes an act of paternal magnanimity. Later in the novel, G. relates his contacts with the white inhabitants of Barbados.

Structure of the work

In addition to a general introduction, the work will be divided into three chapters and a general conclusion. The general introduction comprises the historical background of the work, the aim of the study, the research questions, the hypothesis, the definition of the key term, the biography of the author, the literature review, the motivation, the statement of the problem, the theoretical framework upon which the analysis is constructed, and the structure of the work.

The first chapter which is entitled "Oppression and Manipulation" is going to show the different ways through which the black community is mistreated. The chapter is going to throw light on the fact that the black's situation had become worse along with time because it has its source in slavery and after its abolition, colonization has stepped in. Within this chapter, it will be

discovered the effectiveness of the policy of divide and rule orchestrated by the Empire so as to maintain its domination. Here, the role of overseers and their privileges will be focused on. In the same perspective, institutions such as religion and education are going to be looked upon so as to see their contribution in the maintenance of the colonial power and then the perpetuation of the submission of the black community before the minority of whites represented by the landlord.

The second chapter entitled "Social Consciousness and Revolt" is going to analyze the chances of the black community so as to lead the revolt against the Empire in general and the landlord in particular. Here, the focus will be on the emergence of a new class of elites as the first step which appears as a gateway through equality of opportunity for all people in Creighton's village can be guaranteed. The second step is going to be the formation of the Penny Bank and Friendly Society which is an achievement of that black community that ensures them success in the struggle undertaken. The third step in this chapter is going to be the open revolt in which the riots and atrocities take place.

The third chapter entitled "The Tragic Denouement" is going to analyze the final result of the collective fight. In general, it will analyze how the black peasantry has been humiliated and betrayed by their fellow blacks of the middle class who have gained the support of the peasantry to defeat the landlord so as in return to defeat their fellows. In other words, this chapter will analyze how the peasants have contributed to their own downfall by investing in the emerging bourgeoisie.

The general conclusion will summarize the findings that will have been discussed in the development of chapters. It is in this part of the work that recommendations for further reading will be given.

CHAPTER ONE: OPPRESSION AND MANIPULATION

George Lamming's *In the Castle of My Skin* is an account about Creighton's village, located in Barbados -one of the territories that make the Caribbean region. However, the novel does not reflect the realities of the small village or those of Barbados only but the whole Caribbean region. Lamming himself justifies it in "Caribbean Labor, Culture and Identity" where he discusses the limited scope of his own pedagogical awareness, most notably his narrow geographic reality:

> In the case of my boyhood/school hood recollections, what I am describing is an acute form of insularity which was cultivated in Barbados as a virtue: it was a virtue to be insular. We believed all these things to be true because we were taught that we occupied a place of special favor for in the judgment of the ruling Empire, it was the careful work of systematic cultural indoctrination. But if this insularity assumed an extreme form in Barbados, the experience of travel would later warn me that it was in varying degrees, a fairly general condition throughout the Caribbean region. (19)

The above passage clarifies the idea that Creighton's village is a sample or a small portion of many societies especially those of the West Indies. What connects this village to the whole Caribbean region is the idea that Barbados, where the village is situated, is one of the colonies under the power of Great Britain. This presupposes the fact that any British colony experiences the same situation as Barbados. Beside that, it is important to note that the British Empire is not the only Empire that has colonies in the West Indies. As such, considering other European Empires present in the Caribbeans, it is true to assume that the situation in Great Britain colonies can be compared with that of colonies under other European Empires of this region.

The novel portrays Creighton's village inhabitants as living in extreme poverty mainly based on the lack of ownership on the plots of land and this has its origin in slavery. However, the novel is set during the colonial period, that is, after the abolition of slavery. Theoretically the abolition of slavery means setting former slaves free and consequently improving their social conditions. On the

contrary the shift from slavery to colonization has merely changed nothing as Lamming's novel clarifies it: "The older people saw the flags and talked of the old days. Such a long time ago, but nothing had really changed"(29). From the above passage, it can be argued that there has been no improvement concerning the way colonized people in the Caribbean live as compared to the period of slavery. In other words, one form of exploitation (colonization) has taken over another (slavery). Only the denomination of the form of exploitation has changed.

It is then of great importance to know the reasons why such a situation has happened by identifying factors that have conditioned it. In this perspective, the above chapter is intended to discover these reasons through showing the economic and social conditions among Barbadians and then tackling on factors that have created them.

Looking back in the history of Barbados, it is identified as a British colony and most easterly Caribbean. It is assumed that the emancipation of slaves in 1838 left Barbados with a substantial white population in effective control of land and economy. The village that is depicted is known under the name of a British landlord "Mr. Creighton", who owns an estate on a hill where he has control over a great part of the land: "An English landowner, Mr. Creighton had died, and the estate fell to his son through whom it passed to another son who in his turn died, surrendering it to yet another"(17). Through inheritance, the ownership of the land has been transmitted from generation to generation within the same family of whites known under the name of Creighton.

In addition, the author goes on showing how this landlord has authority in the village.

> Pacing the roof, the landlord, accompanied by his friends, indicated in all directions the limits of the land. The friends were mainly planters whose estates in the country had remained agricultural; or otherwise there were English visitors who were absentee owners of estates which they had come to see. The landlord, once gathered, explained the layout of land, the customs of the villagers and the duties which he performed as caretaker of the estate. (17-18)

Here, it is understandable that those of the black community have no ownership on the land. Even if the situation is as such, this community of blacks is, to a greater extent, a farming population. How can it then survive without land identified as the main source of wealth especially for peasants? Such a situation can be understood by making reference to the Marxist theory which suggests that capitalism grows by appropriation and accumulation of surplus value and the wealth of modern society, whatever its form, is the product of human labor. But the means of labor are land and capital and these essential means are the property of a special class -the bourgeoisie. To this labor, the proletariat is compelled to sell its labor power for a wage which represents the average subsistence necessary for the workers and for the children required to keep up the supply of labor.

Since the black community is in need of land to cultivate for survival and which land belongs to a special class of British people, the only way they can have access to it is by paying rents regularly: "It ain't fair for you an' me go on year in year out for more years than anybody can remember paying rent week after week. An' though 'tis a small rent, an' 'tis when all's said an' done a small rent, he say it ain't fair" (79). Consequently, living conditions become more and more difficult which directly affects the family structure and organization. Among direct consequences figures the fathers' incapacity to support their children. As a result, these ones lose authority over their children. This can be illustrated from the boy's discussion about whether one should tell his parents about a bad situation that might have happened to him and in which he may be judged as guilty. Some of them support the fact that mothers do not keep secrets, and can therefore tell fathers what they have been told. In return, fathers can react by hitting them for having misbehaved. However, the fourth boy does not share the idea with his companions since his father does not support him:

> My father couldn't hit me 'cause he don't support me. An' that's why I alright. My mother won't let him hit me 'cause he don't support me. An' the courthouse won't let him either. The law says a father can't flog if he don't feed. Thank God for the law. (38)

The implication is that fathers' authority in general depends on their contribution in the maintenance of the social well-being of the family. This occasions the fact that in most cases, fathers are obliged to leave their homes and go elsewhere to seek for opportunities that can help them to be active

contributors in the welfare of their families. On the contrary, since the children do not understand the reasons why a similar situation happens, they think that their fathers' absence is due to women's stupidity. As a result, G.'s social milieu is dominated by woman.

The novel opens with floods and that day corresponds with G's ninth birthday. However, the occasion does not offer him joy or pleasure; rather it is a moment of regret: "My father who had only fathered the idea of me had left me the sole liability of my mother who really fathered me. And beyond that, my memory was a blank"(3). A situation of the kind can be understood in general terms from Wilfred Cartey's view that "In the course of this colonial imposition, many native social structures were shattered, family grouping destroyed, and individuals plunged into disillusionment and despair" (45).

In addition to that, it is not only his father's absence that pushes him to regret. His grandmother went to Panama, his grandfather died before the birth of his mother and his uncle went to America. What is more painful is that his mother does not have recent news about the relatives she is talking about to her son, G.: "My brother went to America. It's years now. The last we heard he was on a boat and then take sick, and is probably dead for all we know"(4). Here, G. summarizes this absence in the following words:

> My birth began with an almost total absence of family relations. My parents on all sides had been deposited in the bad or uncertain accounts of all my future relationships, loneliness from which had subsequently grown the consolation of freedom was the legacy with which my first year opened. (4)

Having things in a similar state, life is not enjoyable and G.'s mother refers to such unpleasant circumstances as a shame. For G., the meaning of the word "shame" is confusing. What is true is that his mother uses the word to refer to something that displeases her:

> What precisely was a shame? Was it the weather or the village or the human condition in which and in spite of which the poor had sworn their loyalty to life. But so she said: and having said that, she would suspend his

> judgment and in an attitude of prayer remind me of the blessings that may have missed my memory. (3)

In few words, this situation in Creighton's village is determined by economic circumstances -those who are extremely rich on one side and those who are extremely poor on the other. Similarly, Dubois argues that:

> Perhaps the worst thing about the colonial system was the contradiction which arose and had to rise in Europe with regard to the whole situation. Extreme poverty in colonies was a main cause of wealth and luxury in Europe. The results of this poverty were disease, ignorance and crime. Yet these had to be represented as natural characteristics of backward people. (37)

That is why Lamming uses the comparison between a dog and a god to refer to human beings' inequality because of the colonial situation: "The fate of these islands I do not know, but man must live like a god or dog, or be a stone that is neither dead nor alive, a pool no wind will ever wrinkle"(203). The present situation is seen as the status quo or the normal order of things. How does the rich manage to make the poor understand and accept to live in such conditions to the extent that no revolt has been attempted for years?

The role of ideologies disseminated through the institutions may very well respond to this question. According to the Marxist theory, the state as it exists in a capitalist society is the instrument of exploitation. It is the means by which the owners of capital oppress and exploit the proletariat as it is devoid of justice. As mentioned earlier, *In the Castle of My Skin* is set during the colonial period, that is, before Barbados accesses to independence. Even if Great Britain has given priority to the indirect rule in colonies, it cannot be ignored the influence that the Empire exercises on colonies as far as their governance is concerned.

In addition to being a colony, it has already been shown that in Barbados, as well as in the whole Caribbean region, sensible sectors of economy are in the hands of British owners. In such a case, it is understandable that special attention has to be paid to this particular region so as to protect the interests of English people that are in the colonies. It is then of great importance to understand the different ways by which the oppressor operates to maintain his power over the struggling class. In this perspective, a great focus is aimed to

discovering the place of overseers in this colonial system with landlords. Also, religion and education are to be analyzed so as to see the role they have played in the manipulation and submission of the black community in the Caribbean region.

First of all, overseers are chosen by the landlord among other villagers. Their role can be seen in many ways as that of a security guard but mainly for the benefit of the landlord "Patrolling the land at all hours of the day were the village overseers" (18). Secondly, these ones are themselves granted special favors like attending on the landlady, or owning after twenty years' tenure the spot of land on which their house was built. This is different from what other villagers have to experience like paying rents regularly without even having the thought of the fact that there will be a chance of owning a spot of land; not even the one on which their house is built. At this point is discovered the effectiveness of the policy of divide and rule. The one who is chosen as an overseer has privileges that others do not have including that of owning a piece of land -considered as supreme. In such a case, an overseer has to act in a way to secure his position by doing whatever possible to satisfy the landlord.

As a result, the desire to maintain the position does not allow overseers and other villagers to be in good terms since the wants of peasants do not collocate with those of the landlord. That is why overseers are judged as fierce, aggressive and strict by other villagers because "theft was not unusual and the landlord depended entirely on the overseers to scare the more dangerous villagers" (18).

Ordinary villagers do not understand why overseers behave as they do. Since they belong to the black community like others, they should work in a way to promote the welfare of their fellow blacks. That is why their relationship is characterized by anger, jealousy, envy and hatred –a tense relationship.

> The image of the enemy, and the enemy was My People. My people are low-down nigger people. My people don't like their fellow get on. The language of the overseer. The language of the civil servant. The myth has eaten through their consciousness like moths through the pages of aging documents. (18-19).

Analyzing a situation of the kind, it is clear that any reaction against the social order of things does not have the chances of success. This is because the overseers pass much of their time in constant contact with the villagers' thoughts and ideas but also, these ones do have friends, parents, brothers and sisters who can bring them any new information. Consequently, any idea or thought against the status quo is at the risk of being known before it can germinate into a revolt. However, the presence and the role of overseers are not the only factors that prevent villagers from attempting a revolt against the landlord.

It has already been shown the role that overseers play in maintaining and supporting the unjust and cruel exercise of authority over the villagers. This is a way of weighing down people that can be easily proven. Furthermore, it is better to remember that any colonizing power has brought with it religion and education. That colonizing power justifies colonization as a way of bringing civilization in primitive societies. However, it cannot be ignored that most of the so-called primitive societies did have their own religion long before colonization set in. This is why special attention on the role of religion and education has to be paid so as to see how these two have contributed in submitting those who live in Creighton's village as representative of Barbadians and the whole Caribbean region.

It is probable that the white man's superiority can be seen and made clear throughout his technology. In addition to that, the white man finds necessary the colonization of the mind of the submissive community so as to lower down its awareness of the reality. In this case, the white man's presence in colonies is going to be unquestionable. How then can religion and education contribute in this process of colonizing the mind?

The Chambers' Encyclopedia (New Revised Edition) defines religion as the word generally used to describe man's relation to divine or superhuman powers the various organized systems of belief and worship in which these relations have been expressed. The belief in existence of such relations is a general human conviction, common to all peoples and to all stages of culture.

Taking into account this definition, it is understandable that even though the white man did bring his own religion in the colonies, there is no colony that had no religion before his arrival. As such, it can be assumed that he did bring it for his service or more clearly to facilitate his mission. This argument is similar to Francis E. Kearns' assertion who claims that: "The church in the colonies is

the white man's church, the foreigner's church. She does not call the native to God's ways but to the ways of the white man, of the master, of the oppression" (168).

In the same streamline, Douglass T. Miller argues that: "The message most preachers offered to blacks was one of resignation and acceptance of their lot. They taught that slavery was the benevolent creation of God and that faithful and obedient slaves would be rewarded in heaven"(15-16). How do these theories about religion concord with the reality in Creighton's village as recorded by George Lamming in *In the Castle of My Skin*? Barbados is referred to as "Little England" whereas Great Britain is referred to as "Big England". On one hand, it can be argued that Barbados has been baptized and consequently has got the name of "Little England". On the other hand, Big England had first fathered Barbados and as a child from a Christian parent, Barbados had to adopt the ways of its parent and be baptized by taking the name of "Little England". This gives an entry to the idea of religion as linked with Barbados and its colonial situation.

The celebration of the empire day is a special occasion in the history that has marked Barbados and Great Britain. This can be seen through the scenery: the decoration, more flags than usual, so many people: "On all sides the walls were crowded with people". It is an opportunity for older people to make a comparative and evaluative comment between the present days and former times: "The older people saw the flags and talked of the old days. Such a long time ago, but nothing had really changed". The present days correspond to the colonial period which is compared with the old days, that is, the slavery period; a long time ago. These people remark strong relationships between Big England and Little England; these relationships are accounted through the time-span that Big England has been present in little England: "Barbados or Little England was the oldest and purest of England's children, and may it always be so" (29).

However, these ones fail to understand why a similar situation has happened. They cannot find another interpretation other than religious: "Indeed, it was God's doing. The hand of the Lord played a great part in that union"(29). Here, one can ask himself why the situation is interpreted in biblical terms.

As mentioned earlier, the empire day is a special occasion on which the school inspector has to deliver a speech to the present assembly. In his speech, he reminds the assembled people that "the British Empire has always worked for

the peace of the world" and that "this was the job assigned it by God" (30). In addition to that, the Empire day has to do with the Queen of England and it is assumed that within this God's assignation, "the queen freed the people of Little England" (48). From that, it can be assumed that a simple belief in the truthfulness of the speech of the school inspector makes people recognize that the British Empire is executing God's mission. Similarly, the execution of the job as assigned by the Almighty reveals the fact that the executor does believe in God. As a result, the British presence in Barbados is to be seen as a favor on the behalf of its inhabitants since the British Empire is present there for their protection. Consequently to that, these inhabitants are easily going to be positively responsive to the white man's preaching and then the oppressor's presence is going to be unquestionable.

The main purpose of religious teaching is the transformation through conviction. This conviction has to do with submission. It is also a kind of funny process. At first, it is the task of white missionaries. When these ones have effectively and successively played their role, blacks are going in return to take the role of missionaries. At this level, it is the turn of a black man spreading the word of God through his fellow blacks. Here, the church has already succeeded in calling the natives to the ways of the master or the oppressor as it has been mentioned from Francis E. Kearns' assertion.

In the case of Barbadians, the boys themselves recognize that they live on an earth of evil as they exchange on religious matters: "When Lucifer, that is the devil, when the devil was sent from his garden, he carried with him a lot of angels. The angels who were on his side said they would go with him, and they left heaven for the earth. That is where we are living now" (62).

As an effect of this set of preaching, they conclude that the origin of war was the fight between angels chased from the garden and that behavior of fighting was passed to us people "from generation to generation. And the older the earth became the more we got to hate the sight of one another. And the worse the fighting became" (62-63). The passage is suggestive of the fact that the white man cannot be accused of having started any war that has been experienced. Also, the idea in the school inspector's speech that "Big England has always worked for the peace of the world and that it was a job assigned by God" finds support.

In few words, religion becomes more effective in being on the master or oppressor's service when, people to whom it was brought begin to interpret everything in biblical terms. In other words, the effectiveness of religion in a colony is that of being able to block other ways of thinking that are different from religious interpretation.

It is true that Barbadians live in a situation of pain which is unbearable if one had an alternative choice. However, they are incapable of interpreting the facts and consequently see everything in sort of order or as correct. Of course, they see that there is a need of getting out of this painful situation but the only way out that they see is salvation through grace. Otherwise, there is nothing else that they can do except rejoice in their bondage:

> My mother who is a Sunday school teacher has explained it well. There is nothing for us to do but rejoice in our bondage. That's what she calls it. She does not say slave. She says bondage. When the time comes we shall be taken out of the bondage by what she calls grace. That's not a girl she's talking about. It's something else. It's a sort of salvation. That's what she says sometimes. Salvation through grace. (64)

Considering how religion contributes in the transformation of an individual to the extent of affecting a person's way of thinking, it is better to be aware of its dangerous sight. Its dangerousness cannot be thought of apart from being destructive. However, it is important to clarify that the dangerousness of religion originates from people who use it as a tool. Normally, the importance of a tool depends upon the person who manipulates it for his or her objective. For example, fire can be used when preparing food –which is a good thing. Apart from that, fire can be used to burn bushes which means destroying the environment. In the context of George Lamming's novel, religion has been used with the main objective of manipulating and oppressing people of color in Creighton's village. This point is similar to Ngugi Wa Thiong'o comment in saying that in *In the Castle of My Skin,*

> Christianity, juxtaposed with nature and natural, healthy relationships between people, is seen as disrupting people's lives where sometimes this brings about comic situation like that of Jan, Jen, and Susie. A

> similar situation ends in tragedy, as in the case of Bambi, Bots and Bambina. (120)

It is clear from Ngugi's view, that in bringing religion in the colonies, the white man's objective was not that of fortifying the colony, rather weakening it and then making his mission easier.

Education is defined as a word to denote the process by which persons, usually children or young people develop their intellectual, emotional, spiritual and physical powers and so become fully participating members of the community to which they belong, it is thus applied to describe both individual and social development. The interest here is to relate education to the work of George Lamming and then find out the message he has tried to convey by including notions related to education. So, not every aspect of the definition mentioned above is going to be exploited. However, the focus will be on the development of intellectual, emotional and spiritual powers with the purpose of becoming fully participating members of the community in connection with both intellectual and social development.

In *In the Castle of My Skin*, a group of boys among whom is the narrator G is representative of all children in Creighton's village. These ones are to be considered in thinking about education both at school and in their respective families, relating it to the colonial system. Like religion, formal education that helps in developing intellectual skills is brought in colonies by the colonizer. The purpose of this analysis is to discover how education helps in empowering the colonial system and consequently increasing the submissive behavior of the colonized people.

No one can ignore how formal education contributes in the development of intellectual skills which in return helps to develop many societies. However, talking about education in colonies, Sandra Paquet Pouchet claims that "the school functions to perpetuate ignorance, confusion and a destructive cultural dependence on the mother country" (19). It is hard to grasp why on one hand, education is said to contribute in the development of societies whereas on the other; it is criticized because of its negative influence especially in colonies –the mother country. How does a similar situation happen?

W.E.B Dubois provides an answer in arguing that: "education for colonial people must inevitably mean unrest and revolt, education, therefore had to be

limited and used to inculcate obedience and servility lest the whole colonial system be overthrown" (37). How do these views apply in Creighton's village as presented in *In the Castle of My Skin?* Caribbean inhabitants are to a greater extent either former slaves or descendants of slaves except those belonging to the colonial power. As such, one of the most important things about which people should have clear knowledge is that of knowing one's past. To know one's past helps in knowing oneself, and living the present and building or preparing the future. However, those who belong to the young generation have no direct experience of slavery, and yet have no book knowledge of their immediate past. This raises confusion in the minds of the boys by referring to the fact that the great queen, as they were told, had set people free. For these boys, this implies that:

> People must have been locked up once in a kind of goal. Most of them were locked up in a goal at some time in the past. And it would appear that when this good and great queen came to throne, she ordered that those who weren't free should become free. (48)

For the boys, a looming shadow seems cast about as they hear rumors that the good and great queen freed them. The strange echoes hark back to something unknown and to a history not taught in or out of school. After inquiring whether slaves existed, their teacher remains loyal in his duty to Empire; he checks their skepticism by simply answering that "No one was ever a slave. It was in another world that those things happened. Not in Little England" (49). Appeased by this answer, one of the boys instead worries about the old woman who has spread the tale: "Who put it into her head that she was a slave, she or her mother or father before her? He was sure the old woman couldn't read. She couldn't have read it in a book"(49). The vagueness and ambiguity about the issue of slavery leaves a blank in the minds of the boys.

In addition, the school does not tell it through history. The only history which they have been taught is that of Great Britain.

> They had read about the Battle of Hastings and William the conqueror. That happened so many hundred years ago. And slavery was thousands of years before that. It was too far back for anyone to worry

> about teaching it as history. That's really why it wasn't taught. (50)

Clearly connected to this is the Shoemaker's criticism about the kind of education that is taught in schools. The Shoemaker and his friends question the kind of education that is depicted in the first section of the novel. But they cannot directly tackle on its weaknesses. Some, like the Shoemaker can just begin to glimpse at the connection between education and power and try to pass on the knowledge to their ignorant brethren. When Mr. Foster and Bob's father argue that Barbados has the best education, he reacts thus:

> But if you look good, said the Shoemaker, if you remember good, you'll never that they ever tell us 'bout Marcus Garvey. They never even tell us that they wus a place where we live call Africa. An' the night that he spoke there in the Queen's Park an' elsewhere, I see a certain teacher in that said high school walk from the meeting. Why he walk out for? 'cause he didn't like Garvey tellin' him 'bout he's any brother. The overseer's brother said. 'Tain't no joke, the Shoemaker said, if you tell half of them that work in those places they have something to do with Africa they's piss straight in your face. But why you going to tell me that for, said Mr. Foster, why tell a man he's somebody brother when he ain't? That's what I mean, the Shoemaker said, that's just what I mean. (96)

Here lies the limited scope that Dubois has talked about in saying that education for colonial people has to be limited and used to inculcate obedience and servility.

On the contrary, if the new generation had been allowed access to their past, it would have been very important. This can be seen through Trumper's argumentation after his return from America. First, he thanks America for having allowed him to know what his race was: "If there be one think I thank America for, she teach me who my race wus. Now, I am never going to lose it. Never never"(265). For him, any person has to know first what his identity is in order to be recognized as a person:

> An' when you see what I tellin' you an' you become a negro, act as you should an' don't ask hist'ry why you is what you then see yuhself to be, 'cause hist'ry ain't got no answers. You ain't a thing till you know it, an' that's why you ain't none o' you on this island is a negro yet. (289-290)

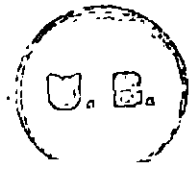
For Trumper, black people or negroes in Barbados are his people but the problem they have is that "they don't know it, they don't know what it means to find race. Unfortunately, the White people they have to deal with won't ever let them know" (287).

Not knowing one's past has something to do with a detachment from one's roots. Without roots then, life becomes difficult since there are circumstances where history has to intervene in understanding a given situation but also can help in resolving problems related to it. That is why there is a kind of regret in the old man's dream when looking back to his roots:

> One question remain which we answer by quiet: wherefore was Africa and the wilderness around it and the darkness above and beyond the big sea? And sometimes one lay down and die with the question answered by quiet. (202)

The British Empire has effectively prepared the field to facilitate the exercise of power and domination through the use of local power -indirect rule (mainly executed by overseers) but also religion and the kind of education have acted as silent guns in this domination. In other words, they have succeeded to manipulate easily the black community. They have turned the negro into a kind of toy in their hands like the one that Frantz Fanon refers to in saying that: "the negro is a toy in the white man's hands" (140). The two main achievements through the policy of manipulation can be signaled as a positive outcome on the behalf of the British Empire.

First, they have peacefully made Barbados their own home: "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 villager who thought the name carried with it certain honorable distinction"(91). Second, they have blinded the villagers by making them understand that their



presence in Barbados was a job assigned by God. In this case, this presence becomes unquestionable in the minds of the villagers. As a result, these villagers can find no reason of revolting against the colonial power. This can be realized through the Shoemaker's thinking on the book he has read which results in a wonder: "He couldn't imagine any crowd of villagers marching to the Governor's house with stones and sticks. The villagers were peaceful. They asked for nothing but a tolerable existence, more bread, better shelter and more peace of mind to worship their God" (93).

However, in saying that the negro is a toy in the white man's hands, Frantz Fanon does not forget that the negro will one day be in need of liberty, freedom, and equal rights. He compares the fact of being a toy with being inside a hellish cycle that the negro has to shatter so as to get out. The only way out for this is through explosion from inside the hellish cycle: "The negro is a toy in the white man's hands, so, in order to shatter the hellish cycle, he explodes" (140). If this assertion is true and can be considered as the normal process towards liberty, freedom, and equal rights; how have Barbadians managed so as to get out of the oppressive conditions that have already been identified?

CHAPTER TWO: SOCIAL CONSCIOUSNESS AND REVOLT

The previous chapter has already proven that there is a need of change in Creighton's village due to social and economic conditions. However, the white man -the colonizer is not going to facilitate the access to this change as it has been shown the barriers that hamper it. The black community that is mainly in need of that change has to fight for it. According to Karl Marx, by producing extremes of poverty and wealth, degradation and pauperism on the one hand, and luxury and extravagance on the other, this process sharpens the class struggle until it breaks into open revolution. As he goes on, this great revolution will inaugurate the era of socialism, wherein production will be carried on for the good of all and will make possible the growth of a classless society.

This process is similar to what he has learnt from Hegel which refers to a dialectical process in history, whereby one stage of development (the thesis) is challenged by its opposite (the antithesis) and the conflict between the two eventually gives place to a third stage (the synthesis). Even if it has been mentioned the barriers that block the possibility of a positive change on the behalf of the villagers, it is a universal truth that change is inevitable. Since it is inevitable, it means that whatever circumstances, the barriers must be bridged. In this perspective, Frantz Fanon argues that: "In every society, in every collectivity, exists -must exist a channel, an outlet through which the forces accumulated in form of aggression can be released" (145). In addition to that, Rowland Smith claims that there is no how one accepts, acts upon, and transforms a bad past if not by speaking against it, if not by trying to raise the good drunken cry of revolt (32). It is then necessary and important to discover how it has been processed in the case of *In the Castle of My Skin*.

Consciousness is defined as an awareness or perception of an inward psychological or spiritual fact: intuitively perceived knowledge of something in one's inner self. It is also seen as the totality in psychology of sensation, perceptions, ideas, attitudes and feelings of which an individual or a group is aware at any given time or within a particular time-span. From this definition, it can be realized that in any situation, the first step for any action to be undertaken is perception or awareness. This helps to have knowledge of a situation, analyze it and then react about it. Similarly, Frantz Fanon holds the idea that: "The effective disalienation of the black man entails an immediate recognition of social and economic realities. If there is an inferiority complex, it is the outcome of a double process: primarily economic, subsequently the internalization -or

better, the epidermisation of this process" (10-11). Likewise, the first step that Barbadians have to make is to be aware of the oppression orchestrated by Big England on Little England. What is therefore particular in George Lamming's recording that can facilitate that social consciousness or otherwise the awareness of that oppression?

An answer to this question can be provided by taking into account the period in which the situation has been recorded and by making reference to the author's period of birth. From the biography, George Lamming was born on June 8th, 1927. This can be considered as a period of great opportunities for oppressed people. This idea finds support in Mais Roger's argumentation that:

> The years 1900 to 1950 saw two long cruel wars in Eurasia, the rise of Russia and the United States of America, the Wall Street crash, labor unrest, communism and widespread revolts against Euro-American imperialism all over the underdeveloped world. In the British West Indies, it was a time when the educated middle class began to press for a greater say in the government of their territories when the laborers of plantation and city began to organize themselves in large tough unions, a coalition of the two (middle and laboring classes) pressing for better social conditions, universal adult suffrage, and self-government. This in other words was the age of West Indian nationalism. (4)

Here, apart from the notion of period that offers opportunities for change, another focus is on the rise of a group of educated people constituting the middle class. The middle class is a social class occupying a position between the upper class and the lower class: as a class achieving prominence in modern times during the transition from a medieval to a modern economy and constituting a grouping of people between the hereditary nobility on the one hand and the laborers and peasants on the other.

The starting point of a social consciousness in Creighton's village can be seen from the Shoemaker's notice when analyzing the name given to Barbados - Little England. Most Barbadians see the name of "Little England" as carrying with it certain honorable distinction. However, the Shoemaker sees something

suspect about the English man's attachment to Barbados. For the Shoemaker, this is not the result of ordinary thinking, rather, it is assumed that it's the result of reading because "He always read the papers, and whenever he got a chance he read a book". As a result, "It was the first time that he started to think of Little England as part of some gigantic thing called colonial" (94).

In this sense, most people and more importantly those of the laboring class begin to understand and realize that they have been exploited for a long time and then that it is high time to stop this exploitation. The following extracts are illustrative of this awareness. First of all, anyone who has got a chance to live has to think of and plan his future. In this case, anything that is done has to be in accordance with future perspectives. This can be seen from the old man and the old woman's exchange: "You got to think o' tomorrow, 'cause it is part o' today, an' before you do what you say you goin' to do today, you got to ask yuhself what goin' happen tomorrow" (81). Taking into account the socio-economic context in Creighton's village, there seems to be a vacuum or an empty space in front of them especially for the young generation even if the old one cannot be ignored.

On one hand, young people are supposed to live longer than the old. In this case, are they going to pay rents to have access to the land like their fathers and be able to survive in the unbearable conditions that have been previously shown? One more striking problem is that of having a shelter because nothing can be undertaken without having a home; not only a home as such but, if possible, a home of one's own:

> If there be one golden rule we all on this land got, 'tis this: if the good God give you health and strength, work till you get yuhself a shelter over yuh head by day, and a corner to rest yuh bones at night. And when once you get it, give the good God thanks and never get rid of it. (232)

In the same perspective, manhood has no value till one gets a home of his own: "A man ain't a man till he can call the house he live in my own. And it ain't matter how small it be once you can call it my own own house" (232).

On the contrary, villagers are accused of being inert. Whereas they should be aware of the changes that are taking place and then behave accordingly; this

inertia transforms them in a kind of spectators whose only preoccupation is that of watching what is happening. This can be remarked from the Shoemaker's view in the following words:

> The times changin', said the Shoemaker, if nothing change ever in Creighton's village, times is changin', and all I gotta say to you here an' now is this, if times goes on changin' changin'; an' we here don't make change one way or the next, 'tis simply a matter that times will go along 'bout it business an' leave we all here still waitin'. (94)

Consequently to this inertia that makes people or villagers seem as absent, the white man has gained much profit till the stage of convincing himself that "what was merely a temporary privilege should become a permanent right" (91). The result of this has been the oppressive conditions in which the villagers live; characterized by big life one side and small life a next side.

It has been mentioned that the villagers are inactive since even if they realize that time is changing, they are doing nothing on their behalf. However, it cannot be ignored that realizing what one should do or should have done is a step towards a positive change. In this same perspective, this awareness has permitted them to interpret biblically the reasons why there is a need of change with reference to Marcus Garvey: "An' from the time the great Marcus come down an' tell us that the Lord ain't going to drop manna in we mouths I start to think" (94).

In addition to that, they come to realize that they have been manipulated through religion and that they have to pay attention:

> 'tis what Mr. Slime say, he said, they turn us dotish with these nancy stories 'bout born again, an' we never give ourself a chance to get up an' get. Nothin' ain't goin' change here till we sort o' stop payin' notice to that sort o' joke 'bout a old man goin' born again. (159)

This is a step to be acknowledged because formerly, biblical interpretation of any circumstance lead villagers in being more dormant by thinking that anything

was God's doing and as a result, the white man's presence got opportunity of passing from "nomadism" to sedentary life.

From all that, the only thing that is immediately needed for villagers is to undergo a kind of rebirth – be born again so as to get out of the hellish cycle that Frantz Fanon has talked about. This immediacy is put out thus: "Don't put off for tomorrow what you can do today" (171). The journey of rebirth that they want to undertake can be termed a "battle". As such, it is not a joke; they need to be well prepared. Here, one can ask what they need in advance so as to expect to win that battle. They have to be well organized.

A good organization is first conditioned by a common vision, that is, being together one people, and then defend the same cause --one destiny. In other words, the villagers have to be united first. This is not going to be a problem since most villagers see the same way the need of change so as to improve their socio-economic conditions: "Things simply happened and people seem to understand more" (177). In addition to being united so as to lead a collective struggle that can add force for participants, they are in need of a leader in this struggle. This is because there is no ship without a captain.

The black community that is concerned with the need of change has to get a leader. In other words, finding a leader of their own consent is a step in their struggle because they are going to give power to someone who will speak in their place and, if the need arises, take decisions on their behalf. Why is it a question of giving power in finding or choosing a leader? As Porter John argues,

> Power arises because of the social need for order. Sets of ordered relationships distinguish a social system from a disorganized mass of human beings. Whenever human beings find themselves together, they establish a set of ordered relationships so that they are able to make some predictions about how other people are going to behave. Without ordered relationships which provide expectations, it would be impossible to live. (202)

However, no one can ignore that there, in Creighton's village, already exists a political power that belongs to colonial authorities. Then, since there is a need of change, there must be another power that has to confront the existing one

considered as bad. Of course, there are similarities between these two types of power that are to confront each other. As he goes on, Porter argues that:

> Most of those who write on the subject of power, particularly political power have to deal with the question of obedience. Why do those subjected to power of others obey? At times, this question is put in terms of political obligation. Throughout the history of man's concern with the subject of power and obedience, there has been the view that the continuing social life requires order which in return gives rise to laws. (224)

Moreover, there lies the problem of knowing how this leader has to be chosen since according to Porter, social life requires order which implicates laws. It is evident that the colonial power laws are not going to allow the establishment of a regime that has the view of contradicting its existence. This can be seen from the way the landlord qualifies the changes that are taking place in the village. These ones are referred to as disrespect, strife and threats, silent but sensed on all sides. In terms of reaction to such a kind of behavior, the landlord -standing for the colonial power has decided not to stand it much longer; a matter to which he has given much thought. This shows the fact that many difficulties have to be met by the new power in need of change from its establishment to the execution of its mission.

On the other hand, it has been mentioned that among the opportunities that the black community has figures that of having a group of intellectuals emerging from the peasantry towards the class of bourgeois. This class has been identified as the "middle class". It is understandable that the leader of the oppressed community or group can be got from the middle class.

The first and remarkable form of resistance is the creation of the Penny Bank and Friendly Society. Many reasons prove how effective the creation of these financial institutions can be considered as a form of resistance. First of all, it has been an occasion for the black community to show that they can do something important and remarkable without the support of the master or the oppressor but also against his will.

Secondly, on the behalf of the villagers, the Penny Bank and Friendly Society have "grown beyond the needs of the village" (222). Here, taking into account the objective of making villagers owners of the land, this growth in the financial sector is a great achievement because among the many possible ways of owning the land, that of buying it cannot be ignored. It is then a strength since these institutions are their own and so can contract a credit without interrupting the functioning of these institutions. However, this requires a good will on the behalf of those who are leading the struggle, that is the middle class in general and Mr. Slime in particular.

The second form of resistance undertaken is that of raising the question of emigration:

> Mr. Slime had continually raised the question of emigration in the local house of Assembly, and a delegation which was sent to Washington brought back the news that the United States Government would contract a considerable number of laborers for three or four years. (217)

This contributes to the improvement of living conditions for villagers because with the opportunity of emigrating legally, they are going to be able to decide for whom to work. They are no longer going to be bound to working for British masters in Barbados where the pay or wage is not negotiated. On the contrary, they are going to work for the one whom they judge as giving a nice rate of pay. This implies that even those who will not leave Barbados will improve their living conditions because they are not going to be as many in need of jobs as they were before being allowed legal emigration. This will also lead to strikes because as long as one group of workers realizes that they are less paid, they are going to strike so as to have an increase of their salary.

Consequently, these forms of resistance and so many others unmentioned here affect and change the behavior and reactions of villagers in any situation. In other words, any kind of resistance inspires and incites them to revolt against the oppressor with the tendency of telling him to go back to his mother land or somewhere else. This is seen in the strike that is soon organized against the shipping line owned by Creighton. This constitutes a trouble or threat for the landlord: "When men refuse to go to work in the shipping company where he got business, he say he see trouble coming" (178-179).

On the other hand, these changes that are mainly directed against the presence of the white man in Creighton's village do not have to pass unremarked in his eyes. This is because he has to secure and defend his position so as to maintain it. That is why the landlord has had an intimate heart to heart talk with the old woman -Ma even if he has wished to talk with the old man -Pa. It would have been better to talk to the old man since he is the one who "usually knew who did what in the village" and so "it was likely they could find out and even correct what was wrong". It is clear then that the landlord's main objective here is to have an idea of why things have changed greatly in the village and consequently try to stop it.

In trying to defend his position, the landlord has profited from the opportunity of talking with the old woman. It is an opportunity because, considering the relationship between the two (master-servant), it has been the first time he has spoken to her as an equal. In addition, the old woman in this case is to be considered as a messenger who is going to take the landlord's feelings towards the village. In return, the message will probably change the behavior of villagers. In other words, it is another way of trying to manipulate them since in his address to the old woman, only good deeds for the benefit of villagers are mentioned. It is as if the villagers are not suffering or do not see the landlord's achievements for their interests. Ma reports their encounter *thus*:

> He say to me sitting in the sun beside the heap o' hay, he says we won't ever understan' the kind o' responsibility he feel for you an' me an' the whole village. He say it wus a real responsibility. There ain't much he can do whatever anybody may say, but he'd always feel that responsibility. We ain't his children he say, but the feelin' wus something like that. He had to sort o' take care o' those who belong to the village. (177)

On the contrary, even if he evokes the idea of responsibility that he feels for the villagers; he has already realized that things are not as he would like them to be. As a result, he sees that there is little chance to convince them and then get them back in their old relationship of obedience and submission to the landlord. This can be seen through what he envisages to do if ever he does not succeed to restore the former relationship: "Mr. Creighton swear in my presence,

Pa, he swear by the dead an' livin' that if the slightest thing happen to unsettle him, he'll get rid o' this land. He can't stand it no more"(180).

In saying that he will get rid of the land, he does not think of letting it freely to the villagers. Rather, he thinks of selling it. However, the idea of selling the land leaves him with some optimistic views that the stage of selling it will not be reached since he knows what changes should occur once the land is sold.

> An' so he says he got friends who will be willing an' ready to buy it, an' then we'll see the difference. He say he know for certain it won't be the same again. That's why he wish to God nothing will happen to make him get rid o' the land. (180)

The ongoing of the changes has fermented into fight involving violence. It is high time that the landlord sees that he has no place in the village or else that villagers or Barbadians in general do not want the oppressor's presence anymore. There are several instances that show it.

Among other things, a strike in the shipping company has been called on and it has involved fighting in town. This has occasioned many activities to be stopped: "The streets were almost deserted and all shops but one at the corner closed". The strike has not excluded school activities: "The head teacher and the assistants had met all together in the common room, and sometime later, the head teacher blew the whistle and told the boys that work would be stopped for the day" (181). Ultimately, that day, the bell in the landlord's yard wasn't rung as usual: "It was midday but the bell in the landlord's yard wasn't rung" (183).

The confrontation is deadly since within the fight, Po King -the old woman's only child has been shot with a bullet. In the same way, there is fear that the strike will reach the village since it has to do with the landlord because he is a partner in the shipping company where the strike has been called. The fact that the fight will reach the village makes villagers be alert. If then the fight reaches the village, the landlord will be among the targeted victims.

Instead of being ready to fight and defend themselves, most villagers have hidden themselves in their houses. However, men from outside Creighton's village have come to continue the fight: "They all waited within the four

partitions silent and sorry for whatever might happen. The fighting had reached the village. The rioters had arrived"(195). At first, the targeted victim is unknown to villagers but with the arrival of Mr. Creighton in the area where the rioters are positioned, Mr. Foster realizes that the landlord is their target. They are just waiting for the appropriate moment so as not to fail on their mission: "Not yet. You too anxious. He's done you wrong, 'tis true, so you got to be careful you don't miss him this time" (198). However, when the supposed to be the right moment comes, Mr. Slime steps in and since he is the one recognized as the leader, he is the one to command now. Unfortunately, Mr. Slime does not share with the rioters the idea of killing the landlord: "Thank you, I'm glad you didn't do it" (200).

Coming back to the Marxist theory, with the process of dialectical materialism, one stage of development (the thesis) is challenged by its opposite (the antithesis) and the conflict between the two gives place to a third stage (the synthesis). Also, he talks about the fact that the class-struggle at a given moment breaks into open revolution and this revolution will bring about the overthrowing of the old system. With reference to the stage attained till now in Creighton's village, one question arises: How is the stage of synthesis going to be attained or else under which form is it going to appear?

CHAPTER THREE: THE TRAGIC DENOUEMENT

It is true that the struggle has been undertaken with the main objective of undergoing a social change through economic change in Creighton's village. Among the qualities that have characterized this struggle, one cannot ignore the good organization of it. This can be seen from the fact of having a leader –acting as an adviser but also as a decision-taker as it has been justified from Weber's view. On the other hand, obedience to the leader has also been a positive trait to remark. Now that the struggle has reached its peak, the togetherness that has characterized it is promising of a positive outcome for all those who have engaged it in one way or another. Up to now, all that has been achieved is conducive to the success of the process undertaken.

Some of the achievements include those that do not favor British owners to go on living on the island and those that the oppressed group – black Barbadians have done to promote their economy like the creation of the Penny Bank and Friendly Society:

> Every day for more than a week, the trucks drove away with their cargo of scrap iron. Certain countries need scrap iron we were told. Some business men had brought the lines and had had them sent across the sea as scrap. We grew used to the absence of the train as we had grown used to the pleasure of having it. The trees were felled. These were the property of the landlord, and no one knew why he had sold them... The Penny Bank and Friendly Society had grown beyond the needs of the villagers. (222)

The landlord's power has been considerably weakened: "The landlord's name was hardly mentioned except in connection with Mr. Slime". In other words, he does not have authority anymore; his name has been taken by Mr. Slime. This one has gained the admiration of most villagers: "We saw him, we saluted him and let him occupy our thoughts" (222). As such, there is nothing the landlord can do to reverse Mr. Slime's power. The only choice that he has is to take his luggage and go elsewhere.

However, even if many changes for the benefit of villagers have taken place, there remains one more important step to attain. Here, it is of great importance to go back to Mr. Slime's promises and remember that he has accepted to do whatever possible to make villagers owners of the land. This bears particular attention since, as it has already been mentioned, land has been identified as the main source of wealth. Among all the changes, what has happened that is linked to the land? Or in another sense, what is going to happen to the villagers who are ready to acquire an ownership on the land even if the way it can be acquired can be ignored?

As mentioned earlier, most of the landlord's possessions have either been sold or sent away in trucks. The land belongs to the landlord too. This means that if the others have been sold or sent away and that he cannot carry the land away, it has to be sold too. How has it been sold or who has bought it since most villagers have no idea about the purchase whereas they expected to be informed first about what is going to be the final outcome of the land?

The first to realize that the land has been sold is the Shoemaker who on a bright morning is confronted by a mulatto in a suit telling him to leave the plot of land because he has bought it from the landlord. It has not been easy to identify the man except that the identification has been revealed by the overseer's brother that the man "was a chief inspector who lived in one of the big residential areas of the island".

In the same way, like the Shoemaker, Mr. Foster is surprised to see a man coming to tell him to leave the plot of land on which he lives has been sold. In both of the two cases, that of the Shoemaker and Mr. Foster, what is more strange is that they cannot understand how it has happened to sell the land without telling those who have been living on it for a long period: "Well, tell me then, tell me as one man to a next how it get in the landlord head to sell the land, an' why he sell it over our head without saying one God blessed word to people who been livin' on it for only God knows how long" (230)?

Whatever reactions may come out from those who have been living on the land for a long time, the truth is that the landlord is no longer the owner of the land in Creighton's village. What has previously been considered as rumors about the purchase of the land is made clear by a note on the paper that the overseer makes public on a lamppost after Mr. Foster's misunderstanding about

the plot of land on which he lives that has been sold to someone else. The note clearly shows the land resolutions in the following words:

> This land (or estate) formerly the property of John Nathaniel Creighton, Esq. has been sold. Tenants will continue to pay rents as usual into the offices of Creighton's estate although certain lands called "spots" have already disposed of. Information regarding the purchase of such spots must be had from the Managing Director on behalf of the Poor Man's Penny Bank, or the Secretary General of the Help Your Brother Friendly Society. (238)

This note highlights the idea that the old system has been overthrown. A new social order has stepped in. However, this is not going to alleviate the pains of the poor peasants. In other words, not only have their efforts been vain but also have they contributed to their own downfall.

There are many reasons that show that the peasants' efforts have been vain and that they have contributed to their own downfall. First of all, they have actively contributed in anything that has happened to unsettle the landlord through the moral support of Mr. Slime's ideas but also economically through responding to the projects of the Penny Bank and Friendly Society.

Secondly, now that the spots of land have been sold, their opportunities are limited. This is because those who have bought them are not going to allow them to pay rents as they used to do even if their desire was that of owning the land. That is why they regret since they have *just* lost an opportunity that they have no chance of conquering again.

> 'tis twenty years I wus here in this said same shop not to count the years my parents live on the same spot. My ol' Ma –God rest her in the grave –always beg if nothin' else to pay my rent so that I'd be comfortable in mind, an' I hear her an' do as she say, for twenty years I do no less. Every God said week, I walk up there through the wood an' pay that rent an' receive my receipt, an' to tell me after that that a stranger who

> I ain't know no more 'bout than the man in the moon, to tell me he could come to tell me to get off here in three weeks. (228-229)

Thirdly, whereas there was previously one landlord, the struggle that has taken place has brought many landlords as the old man remarks: "They make me to understand that there's new landlords and more'n one o' them"(241). Consequently, the greater the number of landlords, the more complex and more difficult the situation becomes in having an agreed upon the decision to be taken about the fate of the peasants. This can be explained from two perspectives.

On one hand, as Amritfit Singh and his co-workers put it, "To feel strongly about a subject is one thing, but to present it effectively is another" (221). This assertion can be interpreted with reference to Mr. Slime's promises that he was going to make the villagers owners of the land. Here, it is probable that Mr. Slime had a good will but it has been difficult for him to put in practice what he has promised to do even if chances were there.

On the other hand, Frantz Fanon argues that: "There is of course a moment of being for others, but every ontology is made unattainable in a colonized and civilized society"(109). In associating this assertion with the peasants' desire to get rid of the white man's cruel treatment, it is clear that the oppressor in return tries to do anything possible so as to prevent the oppressed from accessing to what he desires.

By taking into account those who have bought the spots of land like the chief inspector, the head teacher and those who have a greater say in the financial institutions like Mr. Slime, it is unquestionable that they belong to the middle class or the emergent bourgeoisie. To a greater extent, they are intellectuals. If then after the struggle they have gained such privileges, it is true that they have contributed in the peasants' failure. As such then, it is important to come back to what has been mentioned in the first chapter that education in the colonies contributes to perpetuate ignorance and then question how it has contributed in the peasants' failure.

Apart from the definition of the compound word "middle class" already provided, Frantz Fanon gives a different definition of the same

word that can help to interpret the peasants' failure in relation to education. He says:

> Intellectual alienation is a creation of middle class society. What I call middle class is any society that becomes rigidified in predetermined forms forbidding all evolution, all gains, all progress, all discovery. I call middle class a closed society in which life has no taste, in which the air is tainted, in which ideas and men are corrupt. And I think that a man who takes a stand against this death is in a sense revolutionary. (224-225)

This definition shows then that as long as those who have led the struggle in Creighton's village belong to the middle class, nothing positive to favor the peasants could have been expected. On the contrary, as it has happened, those who belong to this class contribute to maintain the old system because both –men and their ideas are corrupt. The only difference is that the transformations that they make permit the old system to appear in a disguised form that can give the illusions of a new revolutionary system.

A similar point can be got from the boys' discussion about how important is education. It can serve in any situation either good or bad depending on the will of the educated who wants to profit from it. The example given is that of being able to manipulate language. For them, language is a kind of passport for intellectuals in anything they want to achieve.

> Language was a kind of passport. You could go where you like if you had a clean record. You could say what you like if you know how to say it. It didn't matter whether you felt everything you said. You had language, good, big words to make up for what you didn't feel. And 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 didn't have to feel at all. You could do away with feeling. That is why everybody wanted to be educated. (146)

Furthermore, in addition to saying that language for intellectuals is the vehicle of their ideas and then their safeguard, when discussing about what one or another wants to become in the future between a lawyer and a politician; Bob comes to the conclusion that both a politician or a lawyer are the same thing except they have different names. A lawyer or a politician are not different from blasted liars (150). In general then, since these two types belong to the group of intellectuals –constituting the middle class in most societies; it can be concluded that the middle class is made of blasted liars. In return, there is no how Barbadian peasants should expect better living conditions when having trusted in liars.

Coming back to the notion of legitimacy of power discussed earlier, it is true that at a given moment, a legitimate power may turn out to be illegitimate. In this case, very little in favor of those who are governed can be expected from those who, along with time, have changed a legitimate power into an illegitimate one. About this shift from legitimacy to illegitimacy, Porter John argues that:

> If power and legitimacy are thus correlative, and if obedience requires the sense of legitimacy, can there be such a thing as illegitimate power? Some writers hold that it exists when it is exercised against the prevailing values of the society, when, that is, it conflicts with the sense of right and good that binds all members of the society into some kind of moral community. (226)

With reference to how the peasants in Creighton's village were devoted to Mr. Slime, as their legitimate leader, it is true that Mr. Slime and his group might have changed their minds as far as the interest of the peasants is concerned. In this case, a legitimate power has been turned into an illegitimate one since it has acted against the prevailing values of the society. How does it happen to a power that has assigned itself the mission of working according to the moral and needs of the society but which after all works against that? In psychological terms, Porter John argues that: "The psychological aspect of human life provides power-holders with enormous possibilities of exploitation. Modern holders of power moreover can control some of the psychological factors which are the foundations of legitimacy"(227).

From this assertion, it is understandable that any human being is born with an innate desire of exploitation. Having the privilege of being a power holder is then an opportunity that one gets so as to satisfy that desire of exploitation. Thus, it appears to be normal in any society to have oppressed people since there is no exploitation without oppression.

After the purchase of the land, the peasants who used to pay rents do no longer have that privilege. On the contrary, those who live on spots of land are obliged to leave them as early as possible. Among these ones are the Shoemaker, Mr. Foster and his family but also the old man, Pa. This is because what matters now is not the social relationships among the villagers but money in cash and power: "Your motto now is price or power which mean the same thing. Sinners and Saints are alike in this matter" (203). For a long time, they have built houses on the plots of land that have been sold. What complicates the situation now is that the peasants own the houses but the plots of land do not belong to them. Where are they going to move these houses or else how? They have nowhere to go. Consequently, they are no longer people because they are in the hands of those who have bought the land: "They were discussing the land and conditions they would create for the villagers. After the privilege spots had been sold, they were going to sell the other spots to the villagers" (251).

Since the priority now is on price, not social relations; it becomes clear that what characterized them during the struggle was not real relations; rather external relations. Now that the middle class thinks of selling some spots of land to villagers, it seems impossible to do anything directly to help them because they are poor and cannot afford to buy the spots.

> One man said that it wasn't likely that the villagers would be able to buy. The spots were about three hundred dollars each, and I forget how much interest the purchaser would have to pay if he couldn't deliver the money in cash. Someone said they would make about five hundred dollars on each spot if they got the interest they expected. The man was certain the interest would increase since the villagers couldn't pay more than three or four shillings a week. There would be weeks when they couldn't pay at all. (251)

The role that the peasants have played in unsettling the landlord has contributed to their defeat. Of course, they have done it unwillingly because if they knew what would come out, they should have not acted as they did. However, they cannot be accused of having wrongly acted; it is the natural order of things because, as Melvin Drimmer argues, "A man is worked up on by what he works on. He may carve out his circumstances, but his circumstances will carve him out as well" (255). The practical merit of the peasants is to embark on an uncertain future. Not only the boy's childhood (G.) but an organic way of life has ended.

First of all, the old man who seems to be more privileged than other peasants after the sale of the land is to be moved to the Alms House. However, this is not the result of love to find him a place in the Alms house when one refers to what an Alms house is:

> The Alms house was a house of charity. But this was charity of certain kind. This charity had nothing to do with love or compassion, a human compulsion to offer where the offering met a definite need. The Alms house was a kind of appointed state burden. It was the unwelcome task of preventing old age, poverty and disease from spreading into the nuisance that was inevitable if certain people were left unattended... They were no longer men, but object capable of certain gestures, cries, and with an apparatus that could register pain in extreme. That in a way was the Alms house. (244-245)

Considering the meaning and the view that George Lamming gives of what is an Alms house, it is certain that it has been a decision taken just to get Pa off the plot of land on which this old man lived. In other words, the old man is exposed to death in finding him a place in the Alms house. It is a way of helping him to die as early as possible.

Secondly, the narrator G. is going to leave his village towards Trinidad for a teaching job. The changes that have taken place in his village have shown him that he has no place in it because he is known. When one is known in a place, as he sees it, he is exposed to destruction or death by

In general, this message is a promise that Jesus has made after his resurrection before going back in heaven, because through his crucifixion, he has realized that there is no suitable home for a Christian on earth. That is, a Christian's home is in heaven where he said he was going to prepare. Similarly, the same message in the circumstances in which peasants in Creighton's village are passing through is intended to show that they should be convinced that there is no place reserved for them there. Consequently, they have to wait for what the Almighty can do to save them. In other words, there is nothing that they can do on their own to change the situation since they have been weakened and disillusioned by their fellows.

GENERAL CONCLUSION

The present work entitled "Disillusionment in George Lamming's *In the Castle of my skin*" with the aim of showing how change must take place proves chapter by chapter that in general a society evolves one way or the other. This evolution is normally what produces change because evolution itself is a process of continuous change from a lower, simpler, or worse to a higher, more complex, or better state. In the same perspective, these changes within a period of time combine to make history. As far as there is no society without history, it is understandable that change is inevitable, that is, it must take place. Built on the argument that the overthrowing of an old system of governors that is judged as bad gives place to a new system, which is worse and more complicated than the old one.

The first chapter entitled "Oppression and manipulation" first shows social and economic living conditions in Creighton's village as representative of the whole Caribbean region. Throughout this section, it is shown that there are extremes of poverty. On one hand, there is a group of an extremely rich white population whereas on the other hand, the majority of former slaves or their descendants live in extreme poverty.

Secondary, within the same chapter, an emphasis has been put on what the white man has used to facilitate his task of exploitation. The white man has first set out a plan of control of the man of color. As it has been shown, overseers were chosen from other negroes and offered privileges that oblige them to serve correctly their master by ignoring their fellow blacks. Education and religion have been important tools to facilitate the manipulation.

Religion has played a great role in setting and maintaining the exploitation in Creighton's village. As shown within the same chapter, religion has to do with obedience. From being obedient, the Empire, that is big England; is obliged to be present in Barbados as a mission assigned to it by God. In the same way, negroes in Creighton's village as well as in the entire Barbados and the whole Caribbean region have to imitate the white man by being obedient to God's laws that the white man has brought to the negro.

Apart from religion, it has been shown that Barbadians, as the experience in Creighton's village applies to the whole Caribbean region; have been victims of a hidden past. Most of them especially the young generation have not been able to know whom they are or what their identity is. They have not known their identity at the right moment. Through Trumper, George Lamming sees that the main problem in his society is that his fellow blacks do not know what to be a negro means. Education considered in terms of developing intellectual skills is part of a wide entity referred to as "white civilization". With regard to the white civilization, Frantz Fanon argues that: "white civilization and European culture have forced an existential deviation of the negro"(14). This means that utilitarian education that is given in colonies like Barbados is intended to mislead especially for negroes with a shortness of vision as Fanon goes on.

> When a negro makes contact with the white world, a certain sensitization takes place. If his psychic structure is weak, one observes a collapse of the ego. The goal of this behavior will be the other (in the guise of the white man), for the other alone can give him worth. (154)

The second chapter entitled "Social consciousness and revolt" tackles on how the black community (in Creighton's village) has been capable of being aware of the oppression and consequently thinking of reacting against that oppression. In addition to that, this chapter shows how the black community made of former slaves and their descendants has great opportunities of leading a revolution. On one hand, there is an emerging group of blacks constituting the middle class that is capable of organizing a revolt of the masses against the master or the oppressor. On the other hand, among the opportunities that the black community has figures that of the period, that is, because of the two world wars in which blacks have participated along with the years 1900 to 1950, the white man in general is no longer going to be considered as a myth and consequently the negro can consider him as an equal with the same qualities of a human being; no-one being superior to another because of the color of skin. Finally, this chapter shows how the white community represented by Mr. Creighton in the novel under study has been forced to leave Barbados because of the revolt of negroes manifested in different forms of resistance against the white man.

general benefit of those governed. As laws are concerned, we can give the example of the constitution taken as the fundamental law. Also, power corrupts in order to remain operative which makes difficult for positive change to occur.

Our recommendation to readers of the present work is that of not being pessimistic when the need of solving a given problem arises. Even if it has been mentioned that it is difficult to make a good choice and difficult to take hard decisions, the solution is that of calling for postcolonial members of a community to try to act according to moral standards and trying to make the world better than one has found it.

Before putting an end to our work, it is important to note that a scientific study cannot be exhaustive. From Virginia Woolf's view, "Though we often see the same landscape, we see it through different eyes"(18). In a similar way, Zola Neale Hurton claims that:

> Nothing that God ever made is the same to more than one person. That is natural. There is no single face in nature, because every eye that looks upon it, sees it from its own angle. So every man's spice-box seasons his own food(61).

This means that on one hand, another researcher can deal with this same topic and come out with different views from those given in this work. On the other hand, within the same novel; other researchers may be interested by other topics. Our suggestion for future research on George Lamming's *In the Castle of My Skin* is to look at "the image of the woman" in that novel. May he who will be interested by that topic find pleasure in dealing with it.

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