

**Psychological trauma exploration of immigrants on Samuel Selvon's novels
*The Lonely Londoners and Moses Ascending***

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the requirements for the degree of
Bachelor of Arts in English

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Declaration

It is hereby declared that

1. The thesis submitted is my own original work while completing degree at Brac University.
2. The thesis does not contain material previously published or written by a third party, except where this is appropriately cited through full and accurate referencing.
3. The thesis does not contain material which has been accepted, or submitted, for any other degree or diploma at a university or other institution.
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Approval

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Abstract

This dissertation is an opportunity to explore Samuel Selvon's novels that discuss the psychological experience of Trinidadians, Jamaicans, and people from the Caribbean after immigration that has never been spoken much of. This paper aims to connect Selvon's creation with his life experience highlighting how racism can change the psychology of men and make them suffer from an existential crisis. It has focused on Selvon's *The Lonely Londoners* and *Moses Ascending* to examine the purpose of preached racism. However, it has been briefly described how by British amended philosophies on understanding the traumatizing psychological experience of non-European Immigrants on a British land over different periods. This paper focuses on recent times of racism relating to the two novels.

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Chapter 1: Introduction

I came to read Samuel Selvon two years ago while attending a course on 'The Urban Novel' at BRAC University. Selvon's writing was highly relatable, given the sense of reminiscence that it provided. Growing up in an urban city outside of Dhaka, getting accustomed to its norms was difficult during those early days. Selvon is quintessentially 'the other', as are his fictional. Even though *The Lonely Londoners* was the author's first prominent novel, we were introduced to the idea of psychological oppression as a result of ethnic identities. Selvon was a first-hand survivor of the Wind Rush generation, and he came to light in the 1950s. In his novels, he successfully created a plot for readers to step into the shoe of a non-European person. He provides readers with insight into what Jamaican, Trinidadian immigrants were treated like for being different. Moreover, how the mistreatment treatment of English turned him into being the cold person that he became in later part of his life. He wanted people to acknowledge the Caribbean consciousness, creolized English, and lastly the perspective of immigrants. In the novels, he has subverted his experience of tragedy with humor. *The Lonely Londoners* reflect light on the colored immigrant, a group that came to search for better living, which is ironic. And besides, *Moses Ascending* is sharply witty and mocks the institution because of the author's abuse for racial reasons and angry moral indignation.

In the article "The groundbreaking author who gave voice to the Wind Rush' generation", Chris Baynes talks about how Selvon tried to add his community's experience in the field of literature. He started by focusing on the use of creolized English instead of standard English- the use of Caribbean Creole in its narrative, that stimulated the linguistic liberation of non-British writing from the bonds of standard English. Even though the path of Selvon's establishment as a writer was not easy, he faced a hard time meeting his ends. After the publication of *The Brighter Sun*,

the people encouraged him to take writing as his profession over other professions. Kenneth Ramchand, while praising Selvon in one of his articles "Celebrating Sam Selvon", said, "The conversation of orality into literariness becomes a pronounced characteristic of West Indian writing after Selvon, and it manifests itself not only in the shape of language, but also in form and structure, and in the relationship with the reader and the text." (45-50) The Caribbean voice became a written scripture only after Selvon took his stand for Wind Rush generation through literature. Selvon was successful in adding his narrative on the floor of white land. He wanted his stories to remain within the wind rush generation and wanted the future generations to acknowledge how roughly they were treated based on race, gender, color, and land. Selvon is one of the most celebrated writers from the Caribbean. My thesis will analyze two novels written by Samuel Selvon named *The Lonely Londoners* and *Moses Ascending*, which is a sequel to the first novel. I will explore the traumatizing psychological experience of Caribbean and other (colored) Immigrants on England as it unfolds in both novels.

i. Life of the Author

Samuel Selvon was born in Trinidad in the year 1923. His parents were of Indian origin from Gujrat. Selvon attended Naparima College in San Fernando. He had to leave college at the age of 15 to find work thus unable to finish formal education. Furthermore, during the World War, he started his writing career while working at the Royal Navy Reserve as a wireless operator in Caribbean. His first novel was *The Brighter Sun*, and it was produced after his life back in Trinidad. This book talks about the local people, a story of peasants and farmers. Moreover, he wrote few short stories, which eventually brought him fame and led to his new place in *The Trinidad guardian* as a journalist. Furthermore, as he was appointed as such there, he kept publishing write-ups in Caribbean journals. After World War II, he moved to England, where his

life took a significant turn when his most famous novel, *The The Lonely Londoners*, was published. Selvon was accustomed to the norms and treatments that London gave to the Wind Rush generation. Moses is the mouthpiece of Selvon through which he speaks his heart out in his own creolized English. After earning fame and approval from the general people in London, he turned the journey of Moses into a trilogy. The experience led to the construction of *Moses Ascending*. After being established in his field, Selvon worked in creative writing at the University of Dundee from 1975 to 1977. After that, he moved to Alberta, Canada. There he worked at the University of Victoria as a visiting professor. Moreover, after the job ended, he worked as a janitor at the University of Calgary and lastly became a writer-in-residence there. During his lifetime, he has been highly ignored by the Canadian literary establishment, and his works were not reviewed or paid attention to while his residency. Selvon has primarily worked in the academic field after being established without being appreciated for his talent as a writer. He was awarded two Guggenheim Fellowships in 1955 and 1968, received an honorary doctorate from Warwick University in 1989, and in 1985 the honorary degree of DLitt from the University of the West Indies. In 1969 he was awarded the Trinidad & Tobago Hummingbird Medal Gold for Literature, and in 1994 he was given another national award, the Chaconia Medal Gold for Literature. Selvon passed away in 1994 at Piarco International Airport due to respiratory failure and extensive bronchopneumonia; he was suffering from a chronic lung disease. After his death, he was laid to rest in St Augustine, Trinidad. Selvon was honored with NALIS lifetime achievement literary award for his contributions to Trinidadian literature. Without the author's voice, the neglected Jamaican and Trinidadian would have struggled more to reach their scream in the ears of the white community. On his 95th birthday on May 20th, 2018, he was posthumously honored with a Google Doodle.

ii. Immigration to England in 1945: struggle between native citizens and immigrants w

Stuart Hall has said that "I am the sugar, at the English bottom cup of the tea."¹ (Hall, 1991) The saga of the Wind Rush generation is full of a fight of one in search for identity and building an identity. England is a country that stands out with its vast display of museums, research for literature and art, but the country has deeply rooted stories of suppressing the rights of the human being. World War II, a great tragedy in the page of history, has had a significant impact on the face of England that we see today. British had to face bombing, attacks from flying bombs and rockets and lived in fear. In all, 60,595 civilians had to endure death, and 86,182 people were severely injured.² Countless Caribbean immigrants were mentally stained and could never recover from the trauma. War broke England financially; on December 31st, 2006, Britain made a final payment of about \$83m and discharged the last of its war loans from the US. As war tore the country into pieces, it needed substantial human resources to regain its strength. The country faced a labor shortage and welcomed 492 people carried by a boat named 'Orbita' in the first phase to enter England from Jamaica, Trinidad and Tobago, and other islands. The Wind Rush generation worked in places like foundries, railways, laborers, farmworkers, and electricians even after having high degrees in their homeland. They were not offered equal rights or white-collar jobs by the English and were forced to do clerical jobs at post offices, coach buildings, plumbing, etc. In his article "The great British Contradiction," Akala (Kingslee James McLean Daleyadds) that legally in the paper since 1948 the British government acknowledged the commonwealth country people as citizen, which included the rights of working, migrating, and living in Britain. (18-21)

¹ Jamaican-born British Marxist sociologist, cultural theorist and political activist Stuart Hall.

² Reported by BBC news on 31st July, 2020.

However, in the latter part of the article, the author added that despite the Wind Rush generation were fee-paying, tax-paying citizens they could not share the privileges that white British citizens did. Instead, the state partially supported the racism that the Caribbean origin migrants were going through. The wealth of post-war England was built by the Wind Rush generations through their effort, time and labor. The existing double standard became more prominent when the Wind Rush generation was denied of their citizenship in London after all these years.

A documentary uploaded by “The Guardian named” "I'm part of Wind Rush and am returning to Jamaica after 50 years" tells the story of a colored woman who came to England from the Caribbean before these immigration laws were in effect. After serving the country and paying tax, she is suddenly told to leave because she is supposedly not a legal citizen anymore. The Caribbean people have been British subjects for an extended period, since at least 1945. They were sold, taken privilege of, and manipulated. After taking this rough deportation decision in 2018, England faced a massive backlash from the international media. The Wind Rush scandal is still not solved, and the compensation scheme is yet to be operational. However, the state has been celebrating 'Wind Rush Day' to encourage "communities across the country to celebrate the contribution of the Wind Rush generation and their descendants."³

iii. Chosen Texts

In *The Lonely Londoners*, Selvon gives us glimpse of his journey in London being a Jamaican migrant. His protagonist just like him arrived from the Caribbean in hope of better fortune. However, they end up being mistreated. Moreover, marginalization pushed the novel's characters to the border that they started blaming their root for the treatment they received. Even if his community died of not having food, the white city people would not be bothered, and the world was divided according to color. The colonized characters build a fit of unconscious anger for the

³ According to the data given in Manchester Evening News in 26th June, 2021

English. First for colonizing them and second for suppressing immigrant's fundamental human rights. From the novels we see how the social mistreatment of Caribbean immigrant affected the vulnerable characters like women, older adults of the community. The difference, battle, struggle, fight to establish their position was all they could receive. The picaresque novel is perfect for portraying the practice of racism, traumatizing that passed on to the next generation. In *Moses Ascending*, things changed in Moses life; he is well off and has a place. We notice the change in his behavior; even after being from the underprivileged immigrant community in the latter part, he denies working for his community. Still, his life shifts as Brenda bumps in with her mission. Moses is the character that shows us a picture of London in 1970 from a non-European narrative. *Moses ascending* is a Juvenalian⁴ satire that indirectly criticized the Caribbean middle-class rising community of that time. Moreover, he also attacks the white community with his stereotypes. These two novels are a reflection of Selvon's experience and the community he represented.

iv. Purpose of Thesis

This thesis aims to analyze the novels of Samuel Selvon, *The Lonely Londoners*, and *Moses Ascending*. These are the first two parts of a trilogy. As a result, they have the same plot examining these two books, and this paper will understand the traumatizing psychological experience of African (colored) Immigrants on white land. In addition, the thesis paper will explore racism and the threatening treatment that caused an effect that the children of the present time carry from the Wind Rush generation. This paper is divided into five chapters, including the introduction, literature review, and textual analysis that will emphasize the immigrant Caribbean

⁴ Juvenalian satire is the way of attacking contemporary person, situation or subject in a passive manner using bitter criticism.

community's trauma, focusing on suppressed people's experiences and behavior. Finally, this will end with a brief conclusion.

Chapter 2: Literature Review

This thesis will focus on two topics. Firstly, it will analyze Samuel Selvon's two novels' and their interrelation with a slow change in England and the immigration wave after 1945. The rest will highlight the exploration of the lives of different characters and immigrants' initial struggles and how the struggles affected their later life decisions. In order to show a road map, the chapters have been organized into four sections. The first section provides the thought of significant philosopher's regarding injustice going that took place due to racial reasons. The second part of the literature review features the contemporary authors who are still raising voices about injustice towards Caribbean immigrants. The third section explores other creations of Selvon and few articles on him, which is helpful for the research.

Finally, the fourth section deal with departure, which describes the purpose of choosing Caribbean immigrant's traumatizing experiences concerning these two novels.

i. Racial injustice as philosophical inquiry

Margaret MacMillan in his article "Rebuilding the World" stated that right after World War II, the situation of England was very unusual and "so different that it has been called Year Zero." (page 1) Everything was broken and shattered, and they needed people to fix the situation and control the factories. London brought new citizens in, but lower-class citizens in unofficial mindset. Those people appear as the Wind Rush generation. The treatment they received changed the storyline of the treatment of s. The racial injustice in this paper will be from the viewpoint of them specifically.

Again, talking about the Wind Rush generation, one of the most prominent writers that come to mind is Andrea Levy⁵ and her novel *Small Islands*. Her book offers one of the primary reminders about the experience and isolation the Wind Rush generation has faced. The protagonist of this story came to England with a hope of a better life, opportunity where as they faced discomfort and inhuman behavior. The mistreatment of English forced them to question their self-identity. Another prominent writer who spoke about experience of Caribbean first generation is Andrea Levy⁶. In her work, *Never Far Nowhere*(1996), she examines the need for identity and racial pride. The story is about two teenage sisters, who are first-generation British-born Caribbean decedents. Even though their family tried to move to London for a better living quality, prejudice around them always remembered that they are nothing more than second-class citizens. The elder sister faces micro aggression and overt racism than the younger sister because of having more Caribbean facial features like frizzier hair, darker skin tone for carrying African gene. The entire plot shows that just because of inheriting more African gene from the father, life becomes harder for the elder sister. Again in *Fruit of the Lemon* (2000), the protagonist grows accustomed to racial slurs even those closest to her. Later, her intense internalized angst leads to an emotional breakdown. The root of angst started in childhood with the suppressed frustration, pain, and anger due to not having any probable coping skills to fight against those behaviors. Later, after exploring her family roots, she started to embrace and uplift her cultural values and practices. The journey back home to Jamaica from London can be called a genealogical odyssey. Another author Sumie Okazaki in his journal claimed based on his experiment that,

⁵ Andrea Levy is first generation of British decedent from Jamaican parents who wrote adding her experience of crisis.

⁶ Andrea Levy is a first generation of British decedent of Jamaican parents in England.

Racial bias and stereotype matter in lifestyle changing contexts such as employment, criminal justice. White unarmed criminals are often less tortured, shot in comparison to colored unarmed criminals by the police. After surveying the literature on psychological response, Wendy Berry Mendes, Heather M. Gray, Rodolfo Mendoza-Dento found that when white Americans were interviewed by, the racist whites had a different stress response. Stress response intensifies in humans when they sense a threat, so the racially biased people more threatened, and the non-racially biased people felt otherwise.

Again, in his journal of "British Studies", another prominent author Marcus Collins studies the book "*Pride and Prejudice: West Indian Men in Mid-Twentieth-Century Britain.*" from a colonial perspective, the loopholes that he pointed out are that white men were represented as cultured, their dresses, the attitude was labeled as cultured, and colored non-Europeans were not cultured in the mentioned spheres. The colored non Europeans were mostly the working class. British men judged the West Indian men failed to reach in their general notion of masculinity (poor income, dress, manner, family life, and gambling). (381-418) Again, even after having enough qualifications like being an engineer in Jamaica or owning land, the Caribbean's immigrant were given labor tasks. They were exploited and earned the least wage. The white-collar jobs were saved for English. Whites even made a derogatory comment that colored men are parasitic will live on the nation's money or white women earned illegal money.

Moreover, non-European men were criticized for being dominant, whereas the English believed they ensure equality, but the family construction of both was different. They were raising British-born children in a foreign land besides hard labor for serving their families. The colored Trinidadian or Jamaican immigrant women were not right conscious as the English. British were obsessed with the men's physical relationship with white women. English men thought the

colored immigrants wanted orientation with English women to make them feel good about the suppression, low earning, and other sectors where they were dominated. As a result, they wanted to imply that they had some power over the English women in bed.

There was this idea about immigrant non-European men being aggressive, flashy, carry sharp weapons. They were torn in work and lived in insecurity in front of the English, which eventually affecting their personal lives. Caribbean immigrants were lower class, surviving without job security in the unknown land. British had at that period had fixed expectation from the colored immigrants to live up to. As immigrant workers were already labeled savage, the immigrants thought acting like savages as the British will press them against the ground either way.

ii. **Authors protest about Wind Rush generation**

Lisa Kabesh in the year 2011 wrote "Mapping Freedom, or Its Limits: The Politics of Movement" in Sam Selvon's *The Lonely Londoners*." an article based on books of Selvon. There she pointed out that the behaviors of immigrants reflected that they were under pressure. As humans, we grow up in a particular environment, and we carry its essence- the immigrants went to a different land, but in their mind, they could best connect with their people for carrying the same initial roots. So, immigrants wanted to create a sense of resistance, and their acts like renaming city monuments, refusing to work in de-skilled jobs, and eating city pigeons were their way of deconstructing the city in their minds. Moreover, the author mentions that as the Wind Rush generation carried a small number of people, so there were fewer writers, authors, poets, and their work, the marginal novels are proof of document of oppression and deconstruction. Again, another author Paul Gilroy in his article "There Ain't No in the Union Jack Abingdon" suggests,

"The penetration of [cultural] forms into the dominant culture mean[s] that it is impossible to theorize culture in Britain without developing a new perspective on British culture as a whole" (156) Charles and Radebe were two singers thrown to imprisonment for six long years only because they chose to sing a banned song that talked about ending racism by the band 'Steel Pulse'. This act is a boundary against the voice of s where they demand solidarity. In the line mentioned above Gilroy claims that unless the British are forced to develop a new equal perspective, it is mostly impossible to ensure equality. And the second proves that even artistic performance that includes rights of minority make the British threatened.

iii. **Articles on Selvon and his writing**

An American cultural critique Rebecca Dyer in her journal article "Immigration, Postwar London, and the Politics of Everyday Life in Sam Selvon's Fiction", claims that if we did not have Selvon at that time, the entire journey of immigration and its first-hand stories would have been untold, unmarked and uncelebrated. (108-144) She even claimed the men and women brought through migration seem like "consumers" ideal of Englishness that was being exported from Britain to its colonies. Thus, they were treated to follow up with the urban culture.

However, she commented on Selvon's use of language and said that he did not wait for the approval of English to accept his writing. Instead, he wrote for his people and later got accepted because of his quality content.

Furthermore, Alison Donnell, in his article "The Island and the World: Kinship, Friendship" *and living together in the selected writings of Sam Selvon*, points out that Selvon tried demanding justice agendas with the use of comic and sarcastic manner for the workers in *Moses Ascending*. (54-69) Moreover, he reinvests the value of hidden labor in the 50s twist on the 'occupy'

movement. Selvon tried to pour his heart into something that could speak for him in the battle of losing himself.

On the contrary, in her review journal *Domesticity, Diaspora, and Home* in Andrea Levy's "*Small Island*," Kim Evelyn focused Selvon's narrating format about bonding diaspora connection through old talk. He was equally concerned about all gender. Hence, he did not only focus on the suffering of the male member; instead, he shed light on the female member's exploitation in the home and outside. They were double marginalized once for being colored and then for being the second gender. The stereotype around English women and the toll on Caribbean women both are prominent subjects for his writing. The characters and themes of his writing are his unheard song of Wind Rush generation that has been stated.

iv. **Point of departure**

While many famous authors have written about Selvon's novel, the trauma passed to the existing generation due to racism is less discussed in recent years. His characters build up insecurity that they were not over in their lifetime. After being a victim of suppression, Moses could not take a stand against the whites in his later life because he was too tired to fight. That happens once a person usually crosses youth; they tend to get accustomed to the injustice and become submissive. As the voice of the s is repressed, this thesis aims to add points that the Wind Rush generation equally participated in the construction of broken London. In recent years, we saw they were not acknowledged as citizens only because of their skin color. This sudden shock needs international attention. In many countries, his stories are being taught marginally with less importance. Therefore his work pieces should be studied heavily to explore this less spoken generation and their traumatizing psychological experience.

Chapter 3: Methodology

This dissertation shall adopt the qualitative content analysis method for both textual and biographical analysis. In the literature review, the essential characters and their works on racism and the psychology of Indian descendent Caribbean people were precisely described. However, previously it has been briefly described how philosophies on understanding the traumatizing psychological experience of non-European Immigrants on a British land amended over different periods. Nonetheless, biological analysis of Samuel Selvon has been done to unveil his psychological condition based on the experience of his life, which triggered him to prioritize, eliminate the word desperate to prioritize luxury over social-personal relationships in his novels. As there is a limitation regarding extensive information about Selvon , this paper emphasizes on diverse academic articles written by scholarly authors to critically analyze how racism is in recent times and how people who face racism are in the same position socially from that time to the present.

i. History of racism

Racism is the belief that one group of people is superior because of certain facial and structural differences to exemplify, different skin tones, type of hair, or being different against what the European Beauty standard considers. (Phia S. Salter, 2017) The string of racism has been going on for an extended period. If we go a little back, we will realize that we grew up believing that the European standard of beauty is out of the world, even in our country. The entire world is dominated by “the pretty privilege.” However, racism was created to suppress the colored. It was done without any scientific explanation or proven method, using the power of dominance. (Salter & Adams, 2016) As we know the entire people worldwide look different because of their social, biological, and environmental differences. The people from the cold region are mostly fairer

because more ultra-violet rays can penetrate their skin due to the environmental difference. Vice versa, people from hot or warm regions get less ultra-violet ray penetration as they have melanin.⁷ So, the further north the person is, the paler skin developed. While describing racism and society, one name comes abruptly to mind: Franz Fanon. Fanon published his *Black Skin, White Masks* to raise a finger at the most profound culture of racism. He tries to shift the readers focus on broader theory of the oppressed, colonialism, and revolutionary resistance to the reach of colonialists as a system. Fanon describes how through the years, people are treated differently based on their skin tone. Colored people are not living as a different form of the same animal. Moreover, Fanon tried proving his point using ontology and sociological structures as well. Another scholar who spoke against the systematic form of racism that is accountable in the world is Jean Paul Sartre. Sartre claimed that racism is not a given situation. It is a planned project that was plotted in order to exploit and torture the working class (Sartre, 1948). He incorporated the vigorous rules of racism that are incorporated in the exploitation and suppression of people.

Now, the entire usage of racism and its implication can be seen in the texts that have been used here. The protagonist, Moses was locked into his skin. The Caribbean's were socially ignored to that extent where they were forced to think that the problem lies in them. The immigrants suffered for being different and were not given basic human dignity. Later, in *Moses Ascending*, when Moses grew older, the situation was not much different as his Caribbean people still had to form a group in the basement and make plans to get rid of the social injustice regulated by the British.

⁷ Melanin is a natural skin pigment that varies due to years of environmental condition.

ii. Samuel Selvon as mouthpiece

In chapter 1, this dissertation looks straight at an overview of Samuel Selvon's life events.

Selvon is a heard voice in today's Caribbean literature, but things were not the same during the first half of his life. He was just another overlooked immigrant that was always running errands to meet both ends. As social beings know, we are who we are due to the life experiences that we go through. Selvon has been severely affected by the theory of oppression in his life that affected his movements. In the beginning, Selvon started his writing as a philosophical writer who wrote about love and hope. Later on, he became the mouthpiece of his people. He seems like he was always associated with a rigorous, serious genre, whereas he was a soft-core person before we recognized him (Dyer, 2002). As his writing brought him fame, this was a sign that he needed to focus more on a specific type due to the public demand. The experience that he gained from his experiences has incorporated and reflected in his novels.

The novels reflect a lot about Selvon's way of viewing the world. Both of the novels are about experience of a Jamaican immigrant who migrates to London for a better life. As the novels unveil, the readers observe that Moses was willing to help everyone who came from his hometown. He was inexperienced in life and warm at heart. However, as time flew by the second part of his life, we encounter an entirely different personality who was not prepared to take any trouble for supporting people from his race. This behavior can be read from a humanitarian point of view, and connected more because humans are shaped through what they experience. Moses had to go through a lot in his lifetime to reach the position where he was financially solvent; he was not always running errands. After struggling and elevating position throughout most of his life, he was tired to pick up new trouble; even for his community's people. Looking at Maslow's hierarchy of needs, it can confirm that Selvon was in the level of esteem needs, and if he wanted

to prioritize his friends over his esteem, he had to drop down to belongingness. Now, the level dropping down was not preferred by him. In his initial days, he struggled to meet his basic needs. After heading towards psychological development, he felt more accomplished being in his safe, warm zone. And the similar approach towards life was taken by his protagonist Moses.

Chapter 4: Textual Analysis

i. Post modern novel *The Lonely Londoners*

Steve Mizrach defines postmodernism as "a new organizing principle in thought, action, and reflection, connected too many changing factors in modern society" *The Lonely Londoners* is a post-modern novel. The idea of post-modernism is challenging the previously given idea about language, culture, history's reaction to modernism. Post-modern readers go beyond the textual evidence and focus on the multiple realities in the story and have been led by the writer subtly. The novel can be read from a different perspective where we can focus on the immigrant experience and the people who lived around him and their experience. The novel also falls in the category of migration literature which talks about common themes including identity and belonging, comparison of new land and homeland, traditions, the impact of immigration on different generations, alternative national histories, and intercultural relationships. The author has added his fair share in immigrant literature as well as in Caribbean literature. London's population into the 1950s was primarily made up of those who had been born in Britain. In 1951 only three percent of the population had been born outside the country, and most of those immigrants were whites. England is obsessed with its ultra-pride in their culture and history feared the loss of the nation's "Englishness."

Moreover, existing divisions persisted between social classes and regions of the country. Different groups were often characterized by disparities in dress, speech, and schooling. This entire scene of high and low has been shown in the novel.

Realist novel *Moses Ascending*

The second part of the story provides a sense of deterritorialization, projection of two or more points of view, distorted and fragmented point of view like a realist. The first part had a sense of experimentalism, whereas this was a sequel to the exciting story that spoke against the Europeans staying in their land. The modern novel implies the downward bending post-war situation in London.

In contrast, *Moses Ascending* mirrors the reality of the situation. Realist novels are those which happened in a real-life setting to actual people. *Moses Ascending* is a story of few people coated with a tint of glitter. However, according to societal rule, it tells the story that primarily men come to make a living and end up suffocating alone. The situation remains stagnant, this part reality centered and shows that the hope that Moses raised in young age was impossible to gain being an Caribbean immigrant.

ii. Protagonist's view of life in *The Lonely Londoners*

It divide up in little worlds, and you stay in the world you belong to.- Samuel Selvon, *The Lonely Londoners*.

London, a city where people were divided according to their class, region, wealth and color. The protagonist reaches London to find himself a new life on the arrival he receives the unveiled London. London becomes a city that breaks his bubble about the English, about being a second-class citizen and, makes him aware of how different he is in the battleground of survival. His bubbles are broken in many folds. First, he experiences that London is not worker-friendly; it will never provide him a white-collar job. Second, he receives cold treatment from the people of London, and as they read in the books, the people were not hospitable at all.

Apart from these, Moses carried an illusion of a romantic London city enriched with English history. He was actively prepared to put his share and take part in that history of Cross, Waterloo, or Trafalgar Square. Selvon received colonial education and thought that people in first-world countries are as good as in the idea in his head. His ideas shattered once he had real-life experience. The destructive change that he received was not easy to cope with. He expressed his change of paradigm about life and aim indeed through his story. His expectations from London were sky-high, where he would fly like an eagle, for Moses did not happen in real life for him.

Protagonist's shift of view in *Moses Ascending*

While Moses was struggling in his new place and felt out of the box, here, he thought he got a hold of it all. Moses owned a house which gave him the power of being a power holder of his kingdom. He had his own working man named Bob. Now, when someone has been under domination and suppression throughout his entire life, it is very usual that he would like to taste the position of being in power if he gets it. A similar incident happened in his domain. However, destiny had something different planned for him; he got involved in racial movements due to his origin once again. His approach to life was helpful and giving in the initial part of his life, whereas here, we see him being a little selfish and self-centered. He was unwilling to help people just because they provide the essence of home or remind them of the home. This behavior is self-explanatory, too, because he was tired of the struggles and wanted to settle down peacefully for once as he grew up. Even after almost making it, the actual meaning of the title 'ascending' is disclosed as he is thrown in jail, where he realizes again that captivating a non-European immigrant man is never equal to captivating a white.

iii. Male characters in *The Lonely Londoners*

Moses Alotta helps the people from his hometown, but as he is suppressed and feels low from being suppressed in his professional and personal, he satisfies himself through gazing at the women and enjoying thinking about them. Moses belongs to a patriarchal society, and that reflects in his behavior in the first part. Galahad is a poor guy in the large chest of London; he came in the hope of making a good fortune but ended up feeling overwhelmed in the crowd.

Tolstoy is another man from the Caribbean island who is struggling and trying his best to survive the immigrant life in London. Bart is another Trinidadian belonging boy who is also equally struggling in his clerical job. Big city is another Trinidadian orphan who spends his fat portion of his salary buying alcohol. Cap is Moses roommate who seeks pleasure from his nicotine and women. He is not a struggler like the two characters mentioned above, as he has his family to support him financially. From the above glance, we can conclude that all the immigrant men had more or less the same average lifestyle; they were the strugglers. For the working class, the fixed source of entrainment is cigarettes, alcohol, and women. Some had the capability of getting involved, and some had to satisfy themselves through the gaze. They did not have an opportunity to avail themselves of the entertainment a sober society offers, like movies, games, or traveling. The male characters did not have an excellent source to flourish their hobby, or no one had the opportunity as they were the silent pests in the civilized society.

Male character in *Moses Ascending*

The Male characters from the beginning fight and want to establish their masculine legitimacy. Gender is a construction by society; the caregivers mainly lead the desires, needs, criteria. Here, there is a vivid presence of material possession, sexual conquest, and man being the ultimate

provider of everything is imposed. Each man suffered from sexual anxiety for being from a different generic race; they chased white women and unconsciously mimicked European-created notions around manhood. They were chasing money, as money will bring them the respect that they have been thriving. The behavior pattern was more intensified seeing the whites around them and getting highly influenced. As they live in a place where all strugglers fit in a room for them, a good job brings a fortune full of food and moving to the other side of the road. The eventual upgrade will bring them more social power. The power that Moses felt after moving to his territory describes more about his behavior. As he owned a home, he felt he was ahead of his class and surrounding people. For this reason, he wanted to cut them off and start afresh. Mostly, in the second part of the trilogy, we have encountered that sex and women were sorts of achievement for the boys and Moses. However, a lack of emotional investment through their behavior towards the women is visible. Treating them like a person was not a thing; instead, scoring a European and still missing the comfort of the blending idea they grew up with created a certain tension among them.

iv. Immigrant's London

Galahad terms the sun as "like a force-ripe orange" that provides no warmth in London city. He tries to convey that even the known beings and materials seem different in the vibe of cold London city. London is cruel and cold to people who do not belong to it. London reminds people that they are the outsiders in every step, such as every fellow Caribbean is a friend and competitor. It is like a rat race for them; if they can smash others, they will reach the top; otherwise, the chances of getting smashed are higher. The English live on the stereotype that non-Europeans belong to third world countries for their lazy behavior where they do not acknowledge that without having a solid base; one cannot climb the social ladder. Later in one of

the scenes, we encounter an English throwing coin hearing the song of a Caribbean; she could not bother checking if that was a general person singing or someone asking for money. This incident focuses on the relational differences between two different groups of cold London city. In the summertime, even when all people are welcomed in the park for refreshment, the warmth could not touch the immigrants; it was only limited to the white who were allowed to display their bodies to have a sunbath. The city was cold for people and even colder for the immigrants.

Immigrants London (few years later)

As we tend to see in the current world, any place for an immigrant is not accessible if they do not belong to the European descendant. In other words, we can say life is always easier for the people from first world country white people. Likewise, here, the exact repetition rule takes place. Even after reaching a stable social position, Caribbean descendant Moses gets mistreated by the welfare officers of his country. Moses tries to project his life experience to criticize and mock his white servant Bob. As per his view, Bob is a sex maniac, illiterate and filthy. Even though Moses's view changed towards the ruling class, their view towards him remained constant.

Chapter 5: Conclusion

In essence, Samuel Selvon's novels are as influential; they were successful to implant the voice he wanted to. The novels successfully display the journey of a first-generation immigrant of Caribbean descent in a racist land. It speaks about how they are mistreated and misunderstood by society as the social construction leads them to do so. Behind the satire and subtle poking, Selvon tries to speak up for his community. He represents how society shapes our needs and demands and makes us feel that we are not whole unless we fulfill a particular agenda in life. Living in a cluster and simultaneously, the tension of fighting with them for survival threw the Caribbean young boys in limbo. Each person's life was like a battle every day, and they had no surety of work, financial stability, and privileges.

Furthermore, in the end, the protagonist nearly felt he had it all, and he was thrown into the pit of darkness to realize his position by society again. The experiences shaped the further generations with traces of trauma and feeling small. The research and study have been done to project light on the mental state of immigrants of the Windrush generation. The research also indicates that the social ladder that was given to them was nothing more than a lie. To conclude, it is apparent that Selvon's experience added a new voice to his group, but the change is still under construction.

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