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Immigration as a Recuperative Process in *The Emigrants*

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Abstract

George Lamming is a postcolonial author who has his roots in the Caribbean islands in which he could witness harmful impacts of colonialism on the native population. Instead of losing his hope to resist the colonial legacy, he attempts to develop his anti-colonialist discourse through producing literary texts in which he aims to raise awareness of the native peoples concerning their cultural and psychological destruction that emerged because of a long history of colonialism in the native land. His fiction underscores the demographic diversity of the Caribbean islands which points to a variety of cultures, races and ethnic descent exists as a result of immigration from other countries. Lamming believes that these various groups in the Caribbean can establish their political order by concentrating

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on their common and identical experiences as well as sufferings in the colonial period since all of these native people occupy the same inferior status in the eyes of the white colonisers. His novel *The Emigrants* places the experiences, plight and psychological restructuring of the Caribbean immigrants in the European metropolis at its centre. The aim of this paper is to prove that being an immigrant in London and experiencing oppression and racism strengthen the immigrants' sense of identification with the Caribbean. Thus, this process prompts them to rescue themselves from the colonial domination by returning to their native land where they think they belong to.

Keywords: *Lamming, Immigration, Anti-Colonial Discourse, Federation, Exile, The Caribbean*

Introduction

Since the first encounter with each other through the colonialist attempts, the Oriental world with its beliefs, cultural and racial attributes, in spite of their variety, has been the main focus of the Western world. While exploiting the resources of the Oriental world, the Western nations began to define the structure of the Oriental nations in many aspects as the Oriental civilisation attracted the attention of the Western societies because of its so-called oddity and distinctiveness. This kind of encounter caused many Western intellectuals and travellers to settle in Oriental lands and observe the Oriental civilisation attentively.

In the aftermath of the colonial period, the Western metropolitan centres similarly stroke children and grandchildren of the former slaves in the once colonized lands as alluring, propitious and a source of healing in terms of intellectual and financial development. As one of these centres, London became the meeting location for those who left their native land with the aim of a new and hopeful beginning as a consequence of grievous experiences during colonial times. It had to embrace a variety of immigrants including the Caribbean people who were also an indispensable section of the previous colonies. Nearly five hundred thousand immigrants from the Caribbean islands "in the decades

immediately following the war arrived largely in response to government advertising campaigns that were aimed at attracting workers, particularly to industry and the public sector." (Weedon, 2004, p. 67). Since the Second World War deteriorated the economy of the European countries, Britain tried to compensate for its worsened economy by announcing its call for an immediate requirement for a large crack in work-force in order to accommodate foreign citizens, especially from ex-colonized nations. The reasons why the Caribbean people had to desert their native land may be associated with closing sugar plantations, increasing unemployment, loss of economic diversities, rising numbers of the native peoples and an intention to repair their economic crises (Byron and Condon, 2007, p. 3). Therefore, it may be claimed that the Caribbean land did not re-establish its economic and political power in an even way in the second half of the twentieth century.

Those who were enthused by Britain's aptitude to embrace the immigrants of the Caribbean cannot be confined to only workers and average citizens. There were a number of intellectuals and writers consisting of V.S. Naipaul, George Lamming, C.L.R. James and Wilson Harris called "the *Windrush* generation" that settled in Britain in the middle of the twentieth century in order to experience the metropolis actively and lively and produce their literary and theoretical texts (Weedon, 2004, p. 68). It does not make sense to suppose that the aforementioned writers tended to develop the same views on colonialism and Western civilisation; rather, they sought to assert their postcolonial discourses which have to do with the relationship between the colonized and the colonizing nations. They focused on how the once colonized nations reacted to the consequences of colonialism and questioned the acceptability and sustainability of colonialism, and the effort to raise questions as to whether the frontiers between the colonized and the colonizer are possible to be clarified very simply. Still, their writings basically carried almost the same denotations in relation to the fact that they were indicative not only of what living in the imperial centre of Britain come to mean to the immigrants and their conception of London before and after they live there but also of coming to terms with their identities as both West Indian and English writers, though West Indian first and foremost, whose literary texts largely appealed to their native societies (Weiss, 2009, p. 163-164). Their outlooks differed significantly from those of the white British society and the Caribbean people who kept on living in their homeland and could not have any opportunity to observe the British metropolis.

George Lamming and Postcolonial Literature

As a postcolonial writer who arrived in Britain after becoming aware of the fact that London shone as an appealing centre for the Caribbean intellectuals, George Lamming had a chance in that Western city to observe the colonialist mindset personally in detail and develop his postcolonial argument in his writings. While writing his literary texts, Lamming can be said to have become one of those West Indian authors whose fiction incorporated their local dialects in which "a long oral tradition of story-telling and folk poetry" underlies (Ramchand, 2004, p. 90). What makes him a prominent writer in the postcolonial literature are the linguistic features of his fiction, his deep interest in these features and his diligence to guide the Caribbean and other colonized nations.

Concerning the active role of the West Indian authors in contributing to decolonization of the West Indies, Lamming thinks that "That's the real question; and its answer can be the beginning of an attempt to grapple with that colonial structure of awareness which has determined West Indian values"

(2003, p. 16). According to Lamming, literary texts do not construct only fictional worlds which provide the reader with delight and leisure time activity; instead, they act as a kind of sphere in which there exists an opportunity to contest the colonial discourses of the Western scholars. Therefore, he adopts certain lexicons and extraordinary linguistic styles in his writings that feature "an adjustment of word use and spelling to give an accessible rendering of dialect forms" (Ashcroft et. al. 2004, p. 45). Through such readapting of the local uses of the Caribbean to English, Lamming most possibly aims to revive an anti-colonial awareness among the native people by using English in a distinctive manner. As regards the function of persisting in the use of such a language with a view to generating a native distinctiveness, it is argued that "[t]he most interesting feature of its use in post-colonial literature may be the way in which it also constructs difference, separation, and absence from the metropolitan norm" (Ashcroft et. al. 2004, p. 43). Consequently, the same perception can be thought to endure commonly in Lamming's novels in which he desires to distract the native population from the Eurocentric views and impacts through subverting the English linguistic norms and thus the colonialist policies.

As a postcolonial writer who became an exile in Britain, Lamming often focuses on the issue of exile and immigration in his novels in order to underline the effects of such processes on ex-colonized nations. Odhiambo claims that "[t]he experience of exile in England, though it disillusioned and crushed the immigrants, gave them a new insight, a new appreciation and identity with their island" (1994, p. 124). Even though it is often believed that living miles away from one's homeland in a territory that is totally different from the native culture generates totally alienated individuals who are predisposed to absorb the outlook and tendencies of foreign nations, Lamming is of the opinion that this kind of distance from a homeland makes a person of once colonized origins keenly aware of his own civilization and real identity; thus, being an exile may be considered to be an essential process of restoring their lost and destructed cultural identities that were generated by the Western nations throughout the colonial period.

Immigration as a Productive Process in *The Emigrants*

Describing the immigrants who leave their native islands in the Caribbean with the expectation that they will heal their spiritual and material damage in the British metropolis which they suppose can offer a variety of opportunities for many problems in *The Emigrants*, Lamming in an interview clarifies the immigrating characters as follows: "Everybody was in search of an expectation ... because you had lived so much with the idea of England as facilitator, everybody was more or less sure that England would come to their rescue" (Nasta, 2004, p. 186). However, his novel sheds light upon the issue of how the immigrants of the margins recognize personally that it is futile to expect the metropolis to provide any better occasions for their crises if they settle there.

In order to emphasize the racial diversity of the Caribbean islands and outcomes of colonialism, the Jamaican in the novel who heads for London with the other Caribbean immigrants on the ship utters "vomit" for describing those coming from European countries, Africa, India and China and settling on these islands, saying that "Now it explodin' bit by bit. It beginnin' gradually stir itself, an you can understan' what happenin' if you imagine yuh vomit take on life an' start to find out where you stomach is" (Lamming, 1994, p. 66). This diversity might be said to spoil the emergence of

a firm national attachment to the Caribbean since its variety of different races, cultures and voices cause conflicts and disorder. This movement or "vomit" which means tending to immigrate may be interpreted from two aspects: "the suggestion of Britain's inability to control the consequences of colonial migration and the West Indian's protean ability, born of his colonially produced imagination and experience, to settle anywhere" (Page, 2010, p. 27). The colonial policies of Britain like other Western powers caused the native societies to be formed through immigration and diaspora that came into existence because of their oppression or willingness. Thus, Britain, not being able to prevent immigration flux from ex-colonies, had to endure numerous native immigrants of the Caribbean as a result of disruption of the natural structure of the island. The harmful effects of colonialism on the West Indian identity and culture left behind fragmented native peoples who were inclined to look for refreshing breaths in other lands. Concerning the distinctive identity of the West Indian population, Lamming discusses that "[i]t is the brevity of the West Indian's history and the fragmentary nature of the different cultures which have fused to make something new … Colonialism is the very base and structure of the West Indian cultural awareness" (2003, p. 15). Therefore, not possessing any deep-seated national legacy because of the existence of various cultures, the West Indian society, not surprisingly, was very appropriate for absorbing the diseased impacts of colonialism.

The Jamaican makes clear the difference of the spiritually and mentally more oppressed West Indians in their aims to settle in London while expressing that "[t]hem is West Indians. Them all provin' something. An' is the reason West Indies may out o' dat vomit produce a great people, 'cause them provin' that them want to be something" (Lamming, 1994, p. 66). Considering the historical experience of colonialism for long years, the imposed idea on the West Indians was that they deserved to work as servants under the rule of the white colonizers instead of displaying something valuable. As Fanon sheds light upon the blacks' psychology, "There is another fact: Black men want to prove to white men, at all costs, the richness of their thought, the equal value of their intellect" (2008, p. 3). What the Jamaican points out in the novel in regards to the mental states of the West Indians is just their comprehension that they are not as inferior as the white coloniser asserted and that it is crucial for them to strive to exhibit their abilities and virtues in order to disprove the colonial discourses. As noted by Kundani, "[t]he colonial mindset held that only European culture had value: other cultures were, at best, frozen at earlier stages of civilisation; at worst, they had never produced anything of merit" (2007, p. 41). The feeling of inferiority and having no valuable cultural values made the West Indies preoccupied with the idea that they might elevate their standards and positions in one of the centres of the Western colonialism, the London metropolis. Through such an attempt, they can prove their ability to produce something valuable and reaching the status of the white man.

Since the Caribbean islands accommodated various racial and ethnic descents such as "Jamaican", "Grenadian" and "Barbadian," the first dialogues between the immigrants in the novel focus on "the differences between the small and big islanders" and the attempt of each immigrant to take pride in "the virtues of his own home island" (Szeman, 2003, p. 89). This heterogeneous side of the Caribbean makes it difficult for its habitants to construct a solid and sound identity because of wide gaps between their cultural and national peculiarities. In order to prevent any separatist view from dividing the solidarity and brotherhood of the immigrants, the Governor warns them in the following way: "All you down here is my brothers ... 'an' that's why I tell you as I tell you to stop this

monkey-talk 'bout big islan' an' small islan'." (1994, p. 39). For the Governor, raising the issues of differences between their islands should be stopped since it will not bring about any benefit for them in such a situation in which their focus needs to revolve around common experiences and points.

Possibly desiring to remind the Caribbean citizens of the potential risks of being divided through racial and ethnic borders which means essentialism, George Lamming states that:

> The concepts of Race, Nation and Ethnicity constitute a family of constructs of largely European origin which served to influence the attitudes we adopt in any encounter with difference ... Difference in religion, difference in modes of cultural affirmation require a new agenda of perspectives, a wholly new way of looking at the concept of nation, of finding a way to immunize sense and sensibility against the virus of ethnic nationalism ... And this new perspective is needed in order to educate feeling to respect the autonomy of the Other's difference, to negotiate the cultural spaces which are the legitimate claim of the Other, and to work towards an environment which could manage stability as a state of creative conflict. (2009, p. 31)

To Lamming, the sense of nationalism may not be confined to race and ethnic structure in the native population as this confinement would enlarge distances and hostility between the societies on the Caribbean islands which are marked by their racial and ethnic diversity. Supposing race and ethnicity as the only determinants of defining a nation can be tantamount to serving the interests and ideologies of the Western nations that aim to spread the notions of racial and ethnic differences on the islands in order to inhibit the native peoples from establishing any solidarity and strong ties among themselves. Then, for Lamming, if the Caribbean peoples wish to rescue themselves from the shackles of the Western world and establish their anti-colonial system, they have to learn to live by tolerating the distinguishing cultural and ethnic properties of the other groups on the islands. They also need to see these differences of the others as an unavoidable principle of putting into effect a new kind of constructive nationalism that is necessary to make these people overlook differences and make them notice that they have much in common.

Lamming offers the possibility of constructing a new political order which is purged of the colonial system and flaws in the native land. The circumstances, represented in the novel, draw the islands' people into constructing a new nation which is only possible by means of "the West Indies Federation" (Szeman, 2003, p. 96). Lamming thus supports the notion that founding a political system in which federation is implemented can embrace different colours and qualities of the Caribbean people equally without any discrimination and conflict. The federation system seems to prevent these dissimilar groups from being discarded randomly toward divided routes which will lead to their separation from each other and gradually their division.

Even if the emigrants in the novel are displayed with their different racial and ethnic origins and other varieties, the reader may notice their shared expectations from the British metropolis for their future needs, their previous sufferings from the colonialist acts of the Western nations, their anxieties about whether they will be able to make their plans and dreams real and their ambivalence regarding whether they will settle in London permanently or they will return to their homeland. When it is observed that many of them, except for several ones, have not seen London personally and that

they have only created certain images of London for a long time in their minds in the Caribbean islands relying of certain portraits of the city after encountering the British colonizers in the past in the Caribbean islands, it is not surprising that they are anxious about what will happen after they arrive there and whether London will match their dreams and guesses. Therefore, the author underlines the common points which could assemble these immigrants within the borders of unity and solidarity and hopes to initiate their anti-colonial struggle. Thus, for Lamming, these immigrants may succeed in establishing a native, national and anti-colonial world of unity on condition that they achieve in underlining their common sufferings that go back to the colonial period to such an extent that they can be inattentive to minor details of the essentialist perceptions about their racial and ethnic characteristics.

While referring to the psychological and economic harms of colonialism that put the Caribbean immigrants into certain attempts to be in constant search for some relief and escape from such troubles, the author reflects the thoughts and concerns of these immigrants as follows:

> Suppose all these people in the West Indies get pushed from the back by some terror into this flight and those islands were left, deserted. Sloop, barge, canoe, yacht. Call it what you like. It happens every day ... and every month they leave the right way, paying a passage in search of what: a better break. Every man wants a better break. I've heard of others fleeing, but it seemed something quite different. Their flight was always a conscious choice, a choice even to suffer. (Lamming, 1994, p. 50)

Since the West Indians have to bear the brunt of the colonial period for a long time, they think that keeping themselves away from their native land by escaping to the European metropolises would grant them just the pivotal recover that they are in search of even if there emerges the risk that this kind of escape might lead to new crises and dismal corollaries. In the novel, Lamming reiterates this issue as follows: "They were leaving home with no particular desire to return, and they were sailing to a country which few had known at first hand" (1994, 41). The attempt to experience new trials in other lands of the Western world might be regarded as one of the main sources of inspiration for the Caribbean people that prompt them to leave their islands. Most of the immigrants have no certain and clear-cut arrangements for what they will do after arriving in the London city, except for a general purpose: to have a better life that is robbed of any turmoil, intimidation and a long history of colonial pains along with social and political unrest.

Other sources of motivation in the novel that trigger this immigration to London and that spur on very few of the immigrants, apart from the colonial ruins and collapse in the Caribbean, may be claimed to be the desire to have a well-paid job and be more educated by taking advantage of educational and occupational opportunities which are estimated to exist in abundance in London "[a]s strategies for the socio-economic advancement of households, labour emigration vied with the education of household members" (Byron and Condon, 2007, p. 24). Considering the fact that education in London improves them intellectually and technically, the immigrants of the Caribbean are often preoccupied with the notion that they might become outstanding figures in their areas of specialization after being educated there and that they may go back to the islands as more knowledgeable and proficient. As for job opportunities in London, they are almost obsessed with the

idea that they may be employed soon easily because they imagine that the city offers them a plethora of labour occasions suitable for their needs. During their education in the Caribbean based on the Western mindset, both teachers and students of the West Indies began to accept themselves as British rather than their original nations as Caribbean citizens (Rush, 2011, p. 46). This education might be said to play an important role in arousing their interests for the British territory and the London metropolis.

Arriving in London which has experienced the Second World War, the immigrants observe that London seems quite different from the one, which they expected before their arrival in several aspects. Firstly, they witness the post-war condition of the city in which concrete damage and gloomy atmosphere are predominant and which shakes the immigrants' expectation that London would be a promising centre for them. As Rush notes, "[t]he Britain they entered was in disarray, its people suffering economically and socially from the effects of six years of total war. Many of Britain's cities had been nearly leveled by Nazi bombing," and its available current resources were not sufficient even for the British people who were injured in the war (2011, p. 171). Thus, the general scene of the city in the post-war period, unlike the one that is praised by the colonizers due to its potentials in the Caribbean islands throughout the colonial period, reflects its vulnerable side and its reverse potential to be destroyed in the war by other nations. Then, the immigrants understand that London is not so strong and unshakeable as they supposed before because of the effects of the war on Britain. In addition, their experiences affirm their inability to make their dreams and expectations real considering that each of the immigrants' stories in London turns out to be a tragic end. To illustrate, the narrator tells how Higgins, who seems more decisive and has more obvious plans for his next time in London, ends up in personal frustration and failure as deduced from the expressions of Higgins on the ship as regards his plans for education before settling in London and his miserable end after his arrival. On the ship, he mentions:

> 'Tis the same school the cook on this ship went to. I send twenty letters an' they say whenever I was ready I could come once I had good testimonials. The Chief on the tanker see to it things would be all right an' give me a splendid word. An' that was that. I sen' in the application form an' they simply repeat that I only had to say when I was comin'. Once I had the fees and recommendation. I sen' them and make sure I know what I was goin' to do. (Lamming, 1994, p. 70)

As opposed to his hope to attain a higher status and a much better career as a cook, he is drifted to a different life story in which he is unable to achieve anything successful and productive for himself like the other ones, who have never attained their targets since they left the Caribbean. Lilian says to the narrator "Poor Higgins was there ... but you doan know the botheration he went through. From one thing to a next. They say he used to say people wus following' him ... He was tryin' to get back home as a stowaway" (Lamming, 1994, p. 236). Therefore, considering the poor living conditions and unexpected consequences of Higgins's and also the other immigrants' experiences such as their disappointment and failure, it may be claimed that the Imperial centre, London, does not form a setting which can meet the demands of the Caribbean immigrants by offering them a prosperous ambiance with educational and job opportunities.

However, such sufferings and failures though appear as destructive and harmful since they operate as occasions through which the Caribbean immigrants restore their identities and reinforce their ties to their homeland (Thiong'o, 1978, p. 127). The outcome of being an exile in the novel seems to cause vagueness and confusion at first glance once the immigrants reach the British land with the feelings of anxiety and fragmentation. These feelings arise from both being tortured for years owing to the colonial process and being away from their native islands after heading for Britain. Although they have black skins and their idiosyncratic origins from the Caribbean islands, after leaving their homelands, they enter into a phase of reformation and repossession in an unfamiliar backdrop of a colonialist territory. With regards to the floating and directionless wandering of exiles in remote lands reflecting their double consciousness, Said claims: "Because the exile sees things both in terms of what has been left behind and what is actual here and now, there is a double perspective that never sees things in isolation." (1996, p. 60). The perception of drifting attitudes may be noticed in the novel through the aimless attempts of the immigrants and the ruined outcomes of these attempts are far bringing any plan to an end steadfastly no matter how hard they try to carry them out in London. As the scholar Head underscores the Caribbean immigrants' persistent bounds with the European centre that have roots in the colonial system founded on the islands, "[i]mmigrants from the West Indies viewed England not merely as a land of opportunity, but also as a kind of home, a mother country whose history, culture, and literature were familiar to them from their school textbooks" (2002, p. 164-165). The narrator, for example, articulates the vision of the Caribbean peoples who seek to be involved in the British mainstream albeit their lower social status as a marginal group:

> For it would be a lie to deny that on the ship and even in the hostel, there was a feeling, more conscious in some than others, that England was not only a place, but a heritage. Some of us might have expressed a certain hostility to that heritage, but it remained, nevertheless, a hostility to something that was already a part of us. (Lamming, 1994, p. 237)

Even though this vision seems unchangeable and permanent for the Caribbean immigrants at first who think that they belong to the colonial world in the form of ambivalent and impaired mentality, they eventually begin to notice the evident division between themselves and the colonial centre, which the narrator confesses as follows: "But all that was now coming to an end. England was simply a world which we had moved at random, and on occasions encountered by chance. It was just there like nature, drifting vaguely beyond our reach." (Lamming, 1994, p. 237). The possibility of reaching prosperity and having a sense of well-being in London turns out to be mere disillusion in the end. This psychological collapse springs from the discrimination of the imperial centre against the immigrants and its reluctance to shelter them despite their long-standing hard times and critical needs from psychological, economic, cultural, political and social aspects. A further illustration might be made out from the case of Tornado. After having stayed for four years in England in the past and served for the RAF (Royal Air Force), Tornado now goes back there again on the ship to England with the other Caribbean immigrants and says to them that "I'll say dis ... if dere's one place ah want dem to bury my bones, 'tis the Laparouse cemetery. In the heart of Trinidad" (Lamming, 1994, p. 41). Tornado seems to be just the living proof of the resultant psychology and recognition of those who immigrate to England with both expectation and apprehension, but who ultimately conceive of the Caribbean

islands as their real and indubitable homeland. In other words, the experience and disillusion of Tornado attest to the assumption that; just as the Caribbean immigrants continually break away from the islands to England at first in order to strip themselves of a range of problems, so this flight is reversed in such a way that they finally elude the London city and head towards the Caribbean.

Through the general scene of racism, which they encounter in London, the novelist implies the notion that the marginal place of the immigrants does not seem to be integrated into the central site of the colonisers in the metropolis. For instance, relying on his experiences in London for four years during which he faces racism and oppressive approach as a West Indian immigrant, Tornado tells: "Those limey English people ain't got no min'. They intention is to squeeze a man like me any day they see him, an' you'll find that they doan' like in they country at all at all." (Lamming, 1994, p. 67). In other words, Tornado wants to convey the fact that London does not represent an appropriate landscape for the Caribbean immigrants to decide to make their home in that city, and therefore, they believe that their real homeland is the Caribbean islands where they can find their native origins with other citizens such as Africans, Barbadians, West Indians, Grenadians and so on who strive to live together with their minor distinctiveness. Hence London as a colonial centre remote from their native land both tangibly and mentally which becomes a milestone setting where the immigrants discover that they do not belong to the metropolis owing to existence of the colonialist mindset of the white citizens in the city. As the scholar Stuart Hall makes clear that:

> I went back to England and I became what I'd been named. I had been hailed as an immigrant. I had discovered who I was ... Then Black erupted and people said, 'Well, you're from the Caribbean, in the midst of this, identifying with what's going on, the Black population in England. You're Black.' (2001, p. 150)

Similar to Hall's experience in Britain where he firstly gains an awareness of his blackness and how he differs from the white population through his skin colour, Lamming, through the black immigrants of the Caribbean islands in the novel, epitomizes the same experience in a striking way and indicates that the concept of blackness and native configurations become more apparent and acute as a result of withstanding the odd looks and racist manners of the British population in the London metropolis. The Caribbean immigrants notice that they are treated as annoying and unwanted beings because of their indigenous identities, so their disappointment and observation concerning the real face of the city turn into homesickness and melancholy that motivate them to recognize the Caribbean as their real home and to return to this home as real Caribbean citizens.

The love affairs of the immigrants would be a point of discussion concerning what lies behind them. Page points out that "the sexual encounters" in the novel seem to be "uniformly negative, moving in cycles of destruction, exploitation and turning back upon the self rather than openings of diasporic community" (2010, p. 31). The underlying meaning behind the failure of such love relationships may be claimed to be the impossibility of achieving something promising even in marriages and flirtations in London, apart from other failures in education and labour life, which also adds to raising their awareness of distinctiveness. Especially if this love affair occurs between an English and a West Indian, the result, for Lamming, does not turn out to fruitful as it is stated by Page as follows: "Any acceptable offspring from the meeting of West Indian and British in this reordering of political relations will be Caliban's, not Prospero's." (2010, p. 31). The same fact may be observed

in the love affair of Lilian, being a white English woman, and Tornado, a black West Indian, in which their marriage is not consummated on the whole and does not result in the desired end, contentment and delight. Lilian tells the narrator that "First of all ... you know Tornado an' me did the thing. We get married. An' 'twus a hell of a time we had at the Governor's club" (Lamming, 1994, p. 236). The marriage between white and black races in the colonial metropolis seems to generate divorces and cause the couples to be back on their different courses again because the worlds of whites and blacks do not indicate any signs of fusion and convergence. Then, the Caribbean immigrants are naturally pushed back to their native territories partially by such impaired marriages and affairs with the white population, whose viewpoints differ completely from the black immigrants', in the metropolis in which they act like floating and confused figures, which may be evaluated as one of the major reasons of failure and disappointment.

Conclusion

George Lamming reflects the Caribbean immigrants' psychology and experiences before and after their arrival in London in *The Emigrants* by underlining the point that living away from their native country may offer opportunities for these immigrants to deal with their cultural and psychological disappointment by means of living through certain racist and oppressive incidents and the colonialist metropolis in person. However, it may seem negative and sorrowful for the immigrants to endure this kind of experiences in London; nevertheless, such unpleasant, even brutal experiences lead to the immigrants' awareness of the fact that they cannot be a part of the Western territory and perception since they have to notice that their real home is situated in the Caribbean islands. Consequently, London, as one of the colonialist centres in which racism and failure work hand in hand against the immigrants in every aspect of life strengthened their identification with and longing for the native land. After these processes when they recognize that they must leave the city in order to return to the Caribbean, it is likely that the immigrants might be conscious of the possibility of putting into action the idea of unity and brotherhood that are independent of colonialist ambitions.

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