Chapter I: Introduction

Introduction

1.1 Introduction:

The present study is entitled “Postcolonial Interpretations in Chinua Achebe’s *Things Fall Apart, A Man of the People* and E. M. Forster’s *A Passage to India*” puts a strong emphasis on the term postcolonialism, which has immense significance in the recent developments in literary criticism. The aim and scope of the present study is determined and delimited by the area of the postcolonial literature.

It is one of the significant fields of postcolonial discourse. It is also imposing study which increases with Edward Said’s text, named *Orientalism*. In other words, it appears impracticable to talk regarding colonial discourse assessment without connecting Edward Said in all-purpose and *Orientalism* in exacting. According to well-known writer, Robert C. G. Young:

“*Imposing conversation examination is commenced seeing that an educational sub-discipline inside legendary enlightening assumption by Edward Said’s book, Orientalism (1978). This is not to put it to somebody that Said who transfers the learning of colonialism in the middle of enlightening cherished relations between the speech as well as forms of information urbanized for the learning of enlightening as well as the olden times of colonialism as well as imperialism.*”\(^1\)

The above lines are more significant to construct out how Edward Said evaluates a set of beliefs. It has made indispensable background for postcolonial studies.

Postcolonialism is term which engrosses frequently, the study of literary writings shaped in the various nations as well as within the civilization. It also arrives under the control of European imposing supremacy at point of time in their olden times \(^2\). With all due respect for the pioneering works done by commonwealth literary studies and by postcolonial writers such as Edward Braithwaite, Wilson Harris, Chinua Achebe as well as Wole Soyinka, Postcolonial studies in its current theory-oriented form starts with the publication of the Palestinian-American critic Edward Said’s *Orientalism* (1979) in which, he examines the enormous convention of Western creation of the familiarize.
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It also refers generally to “all informative harvest which is small-minded by Western imperialism from the instantaneous of immigration till at the present time. It consists of an extensive variety of humanizing as well as theoretical practices which have colonialism as a widespread familiar prospect.” [3]

It is also well-established in the olden times of imperialism. The word ‘imperialism’ derivates from the Latin *imperium*, which has numerous meanings including power, authority, command, dominion, realm and empire. The researcher knows that, the term “imperialism time’s backside to the most recent semi of the 19\textsuperscript{th} century.”[4] This speech deals with the phenomenon of post-colonialism. It presents general definitions of the post-colonial theory and provides some information about its development as well as illustrating background knowledge about basic landmarks of African and British colonial past. It, the term is taken literally, deals with the period of time after colonialism. However, this is problematic. This is because the “once-populated humankind is occupied of disagreements, of half-finished development, of puzzlements, as well as hybridity.”[5] In other words, it is significant to accept the plural natural history of the word postcolonialism. Some definitions of the postcolonialism can also be seen as a continuation of colonialism, albeit through different or new relationships concerning power and the controlled production of knowledge. Postcolonialism as a literary theory deals with literature produced in countries that once were colonial of other countries, principally of the European imposing powers Britain, France, along with Spain; in some contexts, it includes countries still in colonial arrangements. It also deals with writing written by citizens of majestic countries that portrays occupied people as its subject matter.

It is the study of the communications as well as close connection between Western homelands as well as the nations they populated. The idiom itself is moderately a challenging one. Whereas the scholars do not agree on its actual meaning, for expediency, the researcher may evidence its mainly well-liked significance:

“Postcolonialism emphasizes through enriching individuality inside the colonized civilizations: the predicament of increasing a nationwide individuality subsequent to majestic regulation; the most important customs in which writers eloquent with rejoice that individuality (frequently get back it from as well as preserve physically powerful associations with the
colonized people; the habits in which the understanding of the colonized community has produce as well as they use it to serve up the colonizer’s happiness; furthermore the traditions in which the colonizer’s writing has warranted colonialism through descriptions of the populated as continuously substandard natives, civilization as well as ethnicity”.[6]

A sub-division purposely focuses on majestic independence formation as well as civilization of the diasporic Indo-European, a group of people previously from Indonesia.

1.2 Post colonialism: Historical Perspectives

It, post-colonialism, appoints a place of chronological looms. It spotlights on the undeviating special effects as well as outcomes of colonization. It also symbolizes a challenge at rising above the past or historical meaning of its principal purpose of study toward a conservatory of the historic as well as political idea of colonizing to new outlines of human utilization, power as well as need. It types a complex. Other than, it is powerful logical as well as serious progress which restores the observation as well as considerate of recent history, literary studies, fictional analysis, as well as supporting financial system.

It also investigates the social, as well as enlightening special effects of decolonization. It is enduring the anti-colonial dispute to western supremacy. This energetic and pioneering version of equally the history as well as key debates of Post colonialism converses its import as a chronological time. The intention of this present research work is to deal with the hypothetical dare of its different importance and uses, and to evaluate its epistemological connotation in the framework of the corrective structure of contemporary information. The study also will venture to observe as well as discuss the bearing of the serious methods and strategies of post-colonialism to the praxis of clarification, culture as well as liberation in the circumstance of worldwide as well as make powerful.

In the second half of the 20th century, it also appears in the context of decolonization that marked. It has been appropriated by contemporary important dissertation in an extensive variety of domains planed through at smallest quantity half a dozen regulations. However, in spite of some two decades of definitional disputes, this time rests a fluffy idea making bigger from a stringently chronological explanation to the supplementary surrounding as well as notorious
bubble of its present-day kin-terms correspondingly prefixed with a morpheme that designates temporal succession while suggestive of transcending point of views.

Without a doubt, post-colonialism might submit to the condition of an earth. It is time-consuming populated as well as has recuperated its political freedom. In the present wisdom, post-colonialism will be relevant to the place of facial appearance similar to the financial, political, and common, etc. It distinguishes these realms and the system in which they discuss their regal inheritance. At the postcolonial time, it is individual, recognized to extended periods of obligatory enslavement automatically had a thoughtful collision on the communal as well as cultural material of these cultures. It can also be appropriate to the previous colonizers in as a great deal those equally comprehensive associates with the unfamiliar civilizations as they under enemy control. It is the crucial thrashing of these money-making belongings, profoundly prejudiced the itinerary of their financially viable as well as enlightening uprising.

On the other hand, post-colonialism may delegate. It should deplore the new-fangled outlines of financial as well as cultural subjugation that have achieved something in recent majestic moment. Therefore, it is sporadically recognized neo-colonialism. The period is liable to spot-out that collaboration, help, and innovation as well as similar, to be in reality. The innovative outlines of political along with cultural authority as insidious as the earlier imposing colonialism or regal imperialism are similar to the depreciation of autochthonous customs of existence with their dislocation by the philosophy of prevailing homelands. They are scientifically additional highly developed. It seems that, at the present, both right minds are familiarly connected. Other than, it is forefront dissimilar features of a solitary development resemble the enlightening homogenization of yet superior regions of the earth.

At the movement, this practice elevates numerous categories of theoretical troubles. It is highly challenging to recognize that the past situation in which this original investigative implement materialize furthermore. It highlights on how its epistemological collision is distorted some major strategies as well as performs in the educational plan and outside, other than in the administration of demonstration. Fundamental difficulties, in this high opinion tolerate leading the important foundation of the dependable influences. They initiate with the past colonizers or the earlier populated and with whose discussion. They exercise the oratory of compensation or
the style of bitterness. They encourage policies of factual empowerment or opportunistic strategies of long-drawn-out power. Subsequently chief problem is the scopes to which the modern-day philosophy of colonialism as well as post-colonialism can rightfully assist conceptualize all ancient times colonization’s and their political, cost-effective and cultural penalty.

The difficulties are connecting to regal drug and science new-fangled normally. It will arrange one more point to spotlight. Without a doubt, regal drug may be used as a prism throughout. It helps to observe a multitude of postcolonial themes: from communal power to customs in which majestic remedial outlines are challenged; from the position of the corpse in the colonial development to the structure of a colonial discussion on steamy illness and their grounds, to structures deals with colonial understanding. In dumpy, through dismembering majestic medicinal discussions as well as performs, the researcher highlights on the social, historical, political as well as ideological outlines of colonialism and its postcolonial birthrights.

The concept, postcolonialism is regulated during the western dissertation in a sunshade brand named, Third World. It also displays the heterogeneity of colonized places through investigation of the rutted hurdle. It is based on Western colonialism on dissimilar chairs, common, as well as their civilization also. It distinguishes that there is confrontation to the Western civilization. This struggle is experienced; it is together with the subaltern, it is a grouping of marginalized people, and slightest authoritative. It also presents a structure that undermines central discussion in the West-East. It confronts intrinsic statements. It organizes to defy that these suppositions as well as legacies of colonialism. It desires to be stranded; it requires effective through touchable individualities, associations, as well as procedures. Edward Said, postcolonial thinker, in his book, Orientalism (1978) he portrays as an influential effort in this task. It compacts with enriching individuality in populated civilizations. The problem is increasing a nationwide individuality subsequent regal regulation. In the customs, the writers explain as well as observe that individuality. The main understanding of the occupied citizens generate with apply to provide the immigrant’s happiness. The immigrant’s writing is rock-solid. It deals with colonial people through descriptions of the occupied as an eternally low-grade people, culture and civilization. The term submits mostly to the entire traditions, furthermore enriching crop. It is inclined by Western people and their culture beginning the instant of
immigration till at the moment. It consists of a “broad-series of civilizing, in addition to, imaginary follows which enclose with the colonialism or immigrants as a familiar milestone.”

More important, the conception of double hostility formations misrepresented the technique, the researcher outlooks it to others. In the majestic time, the Oriental as well as Westerner, both are well-known as diverse from each one to other. This unfriendliness acceptable the colorless man’s encumber the colonizer’s self superficial providence to imperative to the secondary working class. In distinguish, post-colonialism inquires about the various regions of the hybridity as well as imperial way of life. It requires responding to more than the merely chronological construction of post-independence, and to more than just the discursive experience of imperialism. The colonized natives respond to the regal inheritance. Other than, the indigenous group of the people notes downs their personal identity along with myth and birthright. It is with the colonizer’s mother-tongue used for their individual principles. In reality, postcolonial hypothesis is honestly or obliquely single-minded through the current development of globalizations.

Postcolonial theory is notorious. The postcolonial authors have powerfully assessed. It is an idea surrounded in uniqueness within diplomatic aspects. As a theory; moral principles, and political affairs, deal with some major affairs of individuality, sexual category, racism, racial discrimination and traditions. At the same moment, it gives confidence idea with reference to the colonizer’s imaginative fight to the immigrant and how that struggle makes problems and grants consistency to European majestic, colonial developments. It exploits a variety of guiding principles, together with defeat of descriptions, to legitimize their supremacy.

It is proportional process of scholarly discussion. It offers the investigation of the enlightening birthrights of regal people as well as of majestic people. It also gives a perfect picture from diverse postmodern disciplines of deliberation, such like important hypothesis. In the part of anthropology, “it records the human being dealings between the royally homelands and the community of the part of an empire. They have wrinkled as well as under enemy control.”

In writing, postcolonialism is generally cleared as an anthology of theories. It attempts the enriching tradition of colonial ruling. Therefore, essentially, the idea of postcolonialism, in a
fictitious theory, worries about itself among the writing. It is produced in diverse countries which are stock-still within the colonial authority. It also fears concerning itself through writing written inside the colonial homelands, in addition to, by their residents. They shape new-fangled disparagements which, intended for the mainly element are literary. It disquiets about itself with the artistic and cultural identity of the colonizers and their homelands. It contains the major troubles of edifice a nationwide self-identity subsequent to individual issues from a colonial law. The various authors articulate and memorialize colonial people and their cultural identity. It deals with the colonizer’s understanding; their intelligence and their familiarity are exploited. They make lawful colonial power. It covers with imagery of the colonizer and their identity. It is as a persistently ordinary or low-grade individual, society, along with their culture.

Postcolonialism is frequently acquired the wrong idea similar to a chronological or in order to the moment subsequent to colonialism ruined. The instant when a homeland engraves itself movable from the immigrant, etc. These assumptions are simply various fractions of what postcolonialism deals with. It furthermore consists of the obligation through and confronts of immigrant’s exchange of ideas, influence configuration, as well as common or pecking orders. Therefore, it does not simply occupy its self-identity among the sequential get-together or perceptive of the time of post-independence. It too equips various problems or subjects faced by the immigrant as well as the populated alike.

The populated community reacts to the regal tradition through the texts their awfully individuality, identity, civilization as well as primeval time. They regularly carry out; it highlights the colonizer’s speech and their language skills. There are various declares with the aim of it is nothing. Other than, an idea profoundly is well-established in uniqueness political affairs. In this system, here are various realities to this statement, however, there is more to this than individuality politics. Every individual cannot discard the reality. On the other hand, that post-regal theory typically revolves approximately identity and their problems. It begins with concerns on individuality, sexual category, immigrants, racial discrimination, and humanity. It comes through the fights of put together a post-colonial general self-identity. It too deals through the customs on how the immigrant operates the occupied familiarity to further then individual curiosity which typically problems the benefit of the populated within the developments. It challenges to the affair on top of the ability next of kin connecting those who clutch authority
and individuals who are immobilized. It encourages thoughts concerning the occupied quick-witted disobedience alongside the immigrant. It says that how the non-cooperation origins of complexities with present’s reliability towards the majestic supremacy and regal ideas similar to:

“Postcolonial writing is a stiff of fictional writings. It responds to the conversation of immigration. It also takes action to the cerebral conversation of European immigration of the Middle East, Asia, as well as Africa. It also is a fictional assessment of as well as regarding postcolonial writings, the suggestion of which hold, exchange a few words, as well as justify racialism as well as colonialism.”[10]

It is too in general distinguished through its hostility to the majestic people. Even though, a variety of commentator are undecided that every writing to articulate a conflict to colonialism. Up till now, if it is fashioned all through an imposing stage, may be cleared as postcolonial, principally outstanding to its oppositional natural history. It habitually deals on compete dealings as well as the personal property of racial discrimination and frequently points toward the white and colonial civilization. In spite of the “fundamental cooperation on the wide-ranging subject matters of postcolonial text, on the other hand, there is enduring ponder concerning the significance of the term postcolonialism.”[11]

Post-colonial theorists are clearance liberty for several influences. This is more than ever factual of that tone of voice that has been previously quiet by prevailing philosophy, subaltern people. It is far and wide renowned inside the conversation that this freedom must first be unfurnished inside academic world. Edward Said’s Orientalism (1978) presents a plain depiction of the customs, communal scientist. Orient people can discount the observation of those they really revise. It is similar to improved in its place to rely on the rational pre-eminence of themselves as well as their examiners.

Immigrant people work from side to side the use of cruel power of working by one country to exploit another community. It attains financial prosperity. “It is most frequently is the ill-treatment of local citizens. The post-colonial points of view come into view as a dispute to this belief and birthright. It challenges to dishonest the thought of set up command through take-over.”[12]
In general, postcolonial studies wrap-up with a wide range of the topics and issues such as language, place, hybridity, signs and struggles which anxiety some imaginary fields. As the term implies, these studies regard the cultural practices of the ex-colonies from the beginning of their regal exploitations’ to the present revision.

1.2.1 Colonialism:

It is also one of the significant fields of postcolonialism like imperialism, realism. The word imperialism is not baffled among colonialism as well as colonial authority. A well famous writer, Robert Young writes that “imperialism operates from the center. It is a state its policy. It is also developed for ideological as well as trade and industry reasons whereas colonialism is nothing more than development for settlement or profitable intentions.”[13]

The European’s development hooked on defensive, imperialism has a lot to achieve through the huge financial reimbursement from bring together capital from societies, in arrangement with high as well as mighty political power regularly by military resources. Even though, a considerable figure of societies has planned otherwise subjected to grant financial proceeds, turf residence proposes that “in the 19th and 20th century’s in chairs such as Africa as well as Asia, this proposal is not fundamentally lawful.”[14]

The contemporary realms are not unnaturally assembling the trade and industry equipment. The subsequent development of Europe is a multifaceted chronological development in which supporting, communal. It is also touching services in Europe and on the side-line is supplementary powerful than intended imperialism. The human being, civilization has given out a financial principle. It is cooperatively no realm has several definable occupations, cost-effective or else. The monarchy is symbolized merely a fastidious segment in the ever-altering connection of Europe with relaxes of the globe: “a similarity with big business systems or assumption in genuine domain is purely hypocritical.”[15]

For the period of postcolonial moment, a “European commercial has capability to wander the sky-scraping seas with suitable additional from about the globe as well as to think them in European power and their skill.”[16]
1.2.2 Imperialism:

It is basic unit of postcolonialism. It is defined by the *Dictionary of Human Geography*, is “an imbalanced human as well as territorial relationship, usually in the form of a kingdom, based on ideas of superiority and practices of dominance, and concerning the extension of authority as well as power of one state or community over another.” [17] “It repeatedly thinks regarding the pessimistic illumination, as simply the enlargement of local people in organizes to improve a little handful.” [18] The idea is initially applied to western biased and financial authority in the 19th as well as 20th centuries.

The remark, imperialism, has a “meeting point to moral principles to censure through its scholars. Therefore, it is generally used in the worldwide misinformation as an uncomplimentary for expansionist as well as violent unfamiliar strategy.” [19] It is “typically time-honored that the recent day, majestic is a look of majestic. It cannot exist lacking the concluding. The point to which familiar to majestic citizens through no prearranged settlement is appropriately illustrates as such ruins a contentious topic between the chronological base as well as western majestic community.” [20]

1.3 Various Definitions of Postcolonialism:

It is logical path that survives from the time when about the center of the 20th century. The various definitions of the postcolonialism can be defined as follows:

- “Commonwealth literary studies, in 1980s, became part of the emerging and vast field of literary, cultural, political and historical enquiry that we call postcolonial studies.” [21]
- “It is an intellectual direction that exists since around the middle of the 20th century. It developed from and mainly refers to the time after colonialism. The post-colonial direction was created as colonial countries became independent. Nowadays, aspects of post-colonialism can be found not only in sciences concerning history, literature and politics, but also in approaches to culture and identity of both the countries that were colonised and the former colonial powers. However, post-colonialism can take the colonial time as well as the time after colonialism into consideration.” [22]

With the help of the above definitions, it is cleared that it also spotlights on the clash of individuality as well as enlightening possessions. Its influence moves toward to unfamiliar
situation. It obliterates the most important divisions of citizen custom as well as civilization. In addition, they continuously put back them through their personal ones. This frequently guides to clash while realm turns into self-determining and unexpectedly face the dispute of increasing a new-fangled countrywide individuality along with self-assurance.

1.4 Principles of the Postcolonialism:

The postcolonialism is entrenched during the ancient time of imperialism. The remark imperialism originates from the Latin word, imperial. It has amusing significance counting supremacy, ability, command, power, realm as well as kingdom. The researcher knows about the word imperialism, time backside to the final half of the 19th century. It deals with various responses and examination of the cultural birthright of regal moment. “It includes a place of theories originate between history, anthropology, philosophy, linguistics, film, political knowledge, sociology along with theological revises as well as writing.”[23]

It has various chief philosophies that effort to container such assumptions not only through contesting them but also during the developing native may be divided into five key models:

- The nationwide or provincial representation highlight that the individual facial appearance of nationwide or local olden times as well as civilization. For instance, the Subaltern Group believes ancient time from the location quiet home-grown community.
- The cultural or tribal copy is not automatically rushed to an essentialist observation of competition. The suggestion of contest has been a chief quality of Euro-American financial, political as well as cultural observation. The nearly everyone well-known of these mold worries about text with African along with some Diaspora writers. The phrase, Diaspora applies to submit to any community or racial inhabitants required to depart their customary cultural motherlands.
- The relative reproduction by and large stylistic as well as the mastic apprehension that negotiate realm and province. A most important distress is mother-tongue: how other European languages displace home-grown languages.
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- The immigrant or populated replica gives attention to on the majestic dialectic. While, F. Fanon is beginning priest of this class of postcolonial study. He is speculates whether the inhabitant thinker might run away the domination of colonizing backgrounds.
- These models observe how regal convention hybridizes civilization and its illustration. Hybridity is an important concept in postcolonial premise, referring to the incorporation of enlightening secret language and practices from the imperial people as well as the populated society.[24]

1.5 Postcolonial Approach:

As a hypothetical approach, postcolonialism asks readers to consider the way colonialist and anti-colonialist descriptions are obtainable in literary texts. It argues that Western culture is Eurocentric. It also presents European values as natural and universal, while Eastern ideas are, for example, inferior, immoral, or savage. The present approach to Chinua Achebe and Edward Forster might begin by considering the following questions: What do the novels reveal about the way cultural difference is represented in postcolonial culture? How do African and British justify its colonialist project by imaging the East as savage or uncivilized? What idea does the text create of proper African as well as British behavior? The uncertain answers to these queries can be revealed by investigative the novels.

The anti-defeat description recasts original population of populated countries as wounded rather than antagonists of the immigrants. This depicts the populated people in a more human brightness excluding hazards release immigrants of dependability for deal with the crash of colonization by high and mighty that local population are predestined to their destiny.

1.7 Various Approaches in Postcolonial Studies:

The word, postcolonialism, deals with the emergency of cultural individuality of the populated civilization after the regal regulation. The main pioneers of it are Frantz Fanon, Edward Said, Gayatri Chakravorty Spivak, Homi K. Bhabha, Dipesh Chakrabarty and others. They have imagined that the subjects connected to the belongings of colonialism.

Make use of English words for writing: It can be inquired if the goal of post-colonial studies, i.e. the investigation of post-colonial writing as well as civilization, can be arrived at pass more than fictional works in the innovative words of post-colonial homelands.
Post-colonialism crucially undermines the overriding principles of the West, through demanding matter and discursive birthrights of colonialism, by functioning with community features such as:

- Anthropology it deals with the Western thinker produce information concerning non-Western working class. It is regal organization then used to overpower them hooked on a dependency to provide the financial, community, and cultural happiness of the majestic authority.

- The regal writing, in which the writers philosophically acceptable immigrants as well as colonial people through enriching representations of the populated motherland and its people, as everlastingly substandard. It is the majestic park warden. It should put in order into a majestically civilization to be showed towards European present movement.

- The “home-grown cultural-identity in a occupied civilization, and the predicament innate to rising a post-colonial countrywide individuality subsequent to the de-colonisation of the nation, at the same time as keep away from the counter-productive boundaries of patriotism.”[^25]

Through, the post-colonial writing, “the subaltern community answers to the home-land’s deformation of their humankind. This is an African instance is the work of fiction Things Fall Apart (1958), by Chinua Achebe. It is concerning the Nigerian understanding of human being division of the English kingdom. The community produce their individual identity with nationwide histories in scrutinizes to appearance and creates a publicly owned self-identity subsequent to decolonization.”[^26][^27]

1.8 Postcolonial Exponents:

There are various postcolonial exponents like Frantz Fanon, Edward Said, Gayatri Chakravorty Spivak, Homi K. Bhabha, Henry Louis Gates, Jr. and Aijaz Ahmad. They portray a connection linking to postcolonialism as well as further writing. They survive in physically powerful patriarchal cultures; foreign languages as well as the capability to engrave and converse signify influence. Their views on it can be given below:
1.8.1 Frantz Fanon:

Frantz Fanon is one of the major exponents of the Postcolonial study in the 20th century. The book *Black skin, White Masks* (1967), deals “with some the psychological belongings of ethnic prejudice as well as colonialism.”[28] He points-out that the crash of nationwide realization and really countrywide harmony to the insufficiencies of what he calls the national central point category, the bourgeois rank in the idea of homeland. His initial spot: “the bourgeois segment in the olden times of undersized countries is totally futile segment; the subsequent subdivision is that a hurried stride must be in use from countrywide realization to political as well as communal perception. The improvement of nationalized awareness between the citizens gives to increase to extensive transform in literary fashion. The nationwide perception achieves a definite period of adulthood with the aim of we may articulate of a country-wide inscription.”[29]

His enter spot is that, in the circumstances of colonial supremacy, the homeland is a crucial situation of ethnicity. S. Freud’s *Totem and taboo* (1913) and *Civilization and It’s Discontents* (1930), intends to focus on past as well as enriching expansion was imagined, supernatural as well as natural development. F. Fanon advises that the oedipal intricate as well as family unit formation which are powerless of unfolding the telepathic configuration.

In his subsequent book *The Wretched of the Earth* (1961), he also examines the life of colonialism and individuals subjugated with it. He illustrates colonialism as a basis of hostility quite than reacting ferociously next to resistors which had been the widespread vision. His portrayal of the efficient association between colonialism and its challenge to refute all features of civilization to those it censored laid the foundation for interrelated analysis of regal as well as postcolonial structures. Fanon powerfully believes that the clear-cut step for populated citizens in finding influence and individuality is to recover their individual ancient times. According to him, postcolonial outlook has to grind down the colonist principles with which that past had been undervalued.[30]

1.8.2. Edward said:

Edward Said is also one of the prominent writers of the time of post-colonialism. His book *Orientalism* (1970), covenants with the gigantic belief of Western structure of familiarize.
This custom of Orientalism has been a business society for impending to terms with the orient people. His investigation is that the orient is essentially a manufacture of Western chat, earnings of self-definition of western civilization as well as of regal control of oriental citizens. He deliberates on the contemporary history of British, French and American appointments with first and foremost the Islamic globe. His aspire is not to explain that this politically annoyed structure of language, one way or another disfigures an authentic orient. In “The Question of Palestine (1979), he is a component of Palestine National council. His Orientalism (1978) is based on the following points:

- Olden times of enlightening dealings between Europe and Asia is about the 4000 years’
- The particular classify bring into being high-quality in oriental languages from the early 19th century.
- The “enduring figure as well as dogma create regarding orient by Western academics.“[31]

In the Covering Islam (1981), he aspires to make known how middle depiction makes Islam.

- Islam is as an unorthodox reproduction of Christianity:
- The alien sexual category of the oriental lady.
- Islam is like an Outstandingly unitary observable fact and as a culture incompetent of modernization.

His ensuing “book, Culture and Imperialism (1993) highlights to society as well as imperialism in widespread. According to the J. Conrad’s observations on them, it is articulate in his original The Heart of Darkness in exacting.”[32]
1.8.3. Gayatri Chakravorty Spivak:

Gayatri Chakravorty Spivak is also outstanding exponents of the postcolonial study. In her treatise, *Can the Subaltern Speak?* (1985b), she also advises that it is unfeasible intended for us to recuperate the influence of the subaltern people or demoralized regal subject matter. “In extensive terms, she observes that a task of colonialism as distinguished with what Foucault had called epistemic hostility. Her spot is also to defy the simple statement that the postcolonial, historian can get-well the point of view of the subaltern people.”[^33]

She notifies to the postcolonial detractor touching to idealistic as well as consistency the subaltern focus. It is complicated to decide connecting these two situations; Parry acquires anti-colonial patriotism as representative of national skill to inquiry and offset colonial discussion. Researchers of regal, Africans have highlighted the variety of ways in which Africans have been vigorous in creating their historical identifications. This is an imperative tip; situating the subaltern surrounded by a diversity of pecking order is not sufficient.

The researcher thinks that the fundamental associations between these hierarchies, between diverse forces as well as discourses. The association between us along with the subaltern, we search for to get better survive also in detail that ancient times or history is carry on to notify the earth we be alive in.

1.8.3.1 Subaltern:

The subaltern is one of major field of postcolonialism. The theory, subaltern, identifies and describes the man, the female, and the social cluster or groups. It is generally, politically, as well as geographically outer surface of the hegemonic influence formation of the settlement and of the regal residence township.

In postcolonial supposition, the term *Subaltern* portray the subordinate classes with the communal groups who are at the limitations of a civilization; a subaltern is a personality provided devoid of individual society, with his race otherwise her communal class[^34]. However, the truth-seeker as well as obscurantist Gayatri Spivak recommends against a too-broad request to the word. This is as:

“The subaltern is not immediately a fashionable utterance intended for “browbeaten”, for (the) others, for an important person who’s not receiving a quantity of the tartlet.
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Inside post-colonial conditions, the whole thing that has incomplete or no right of entry to the enlightening imperialism is subaltern; a freedom of disparity. At the moment, who may articulate that’s immediately the subjugated? The functioning category is browbeaten. It's not subaltern. . . . a lot of citizens desire to maintain subalternity. They are the smallest amount motivating as well as the majority hazardous. I signify, immediately by life form a discriminated-against substitute on the institution of higher education property; they may not require the utterance subaltern. They must observe what the technicalities of the favoritism are. They are surrounded by the hegemonic discourse, deficient a section of the pastry, and not being permissible, so let them converse, utilize the hegemonic discussion. They may not describe themselves subaltern."[35]

At the same time as the subaltern people are working class who have been quiet in the organization of the colonial situations they comprise. They can listen to by means of their political actions, effected in protest against the conversation of conventional expansion. Thus, make their individual, accurate forms of revolution as well as enlargement. Therefore, subaltern people do community groups generate social, political, and cultural movements that challenge as well as not to collect the restricted claims to influence of the western imperialist authority.[36]

1.8.4 Homi K. Bhabha:

Homi K. Bhabha is also one of the outstanding exponents of the postcolonial study. In his treatise, The Commitment to Theory (1989), he endeavors to react to current blames that literary and enlightening hypothesis endures from at slightest two crippling shortcomings; 1-it is inscribed within. 2- complicit with, a Eurocentric. He reclines these inquiries inside the precise point of view of the postcolonial conversation.[37]

- The idea of hybridity is vital to Bhabha’s effort.
- Hybridity articulates a condition of in-betweenness, as in a self who situates connecting two civilizations.
- The idea is personified in Bhabha’s individual existence; born addicted to a Pharsi society in Mumbai, India.

He inquires what the purpose of a dedicated imaginary point of view may be, one time the cultural as well as chronological hybridity of the postcolonial planet is full as the definitive
position of disappearance. The idiom of the opinionated review is not efficient. This is because it preserves inflexible appositions between stipulations such as master as well as slave.

Recurring to his innovative question of whether significant premise is Western, he observes this as a description of institutional authority as well as ideological Eurocentricity. According to him, “a modification of the olden times of the decisive hypothesis is well-versed by an idea of enlightening dissimilarity.”[38]

1.8.4.1 Hybridity:

The postcolonial study has been elsewhere with problems of hybridity, consciousness as well as mestizaje: through the in-betweenness, diasporas, mobility and interconnect of thoughts as well as individuality produce next to colonialism.

In postcolonial assumption, hybridity signify to suggest all those customs in which this terminology is disputed as well as destabilized. The regal hybridity, in this exacting wisdom, is a line of attack principle on enlightening cleanliness. It intends at stabling the category quo. It is new identity-knowingly appeal to like an ant regal policy next to a number of Caribbean as well as Latin American protesters. According to various exponents, hybridity can be explained as follows:

Robert Young repeats that an angry is theoretically an irritable connecting two dissimilar varieties:
- It is a dream of Retamar that highlights a fundamental hybridity clears under the carpeting sexual category and its dissimilarity as well as African background in his area.
- In a volume, The Black Atlantic, Paul Gilroy argues one more linked, other than separate measurement of regal hybridity.
- Homi Bhabha’s idea about the hybridity that has been instinctive the majority powerful along with the more contentious in postcolonial times.
- The most important reviewer, Benita Parry, recommends that contemporary premises of hybridity effort to downplay the astringent anxiety and the quarrel connecting the immigrant people and the settled people.
- Hall rejects to decide involving distinction as well as hybridity and attempts to maintain animate an intelligence of disparity which is not unadulterated uniqueness.
1.8.5  **Henry Louis Gates, Jr.:**

Henry Louis Gates, Jr. is major exponent of the postcolonial studies. In his treatise *Writing, Race, and the Difference it Makes* (1985), he performs a keen examination of the idea of the pursuit. It illustrates the awareness to the open or understood statement concerning challenge that notifies the Western fictional as well as truth-seeking custom.

He recognizes with the purpose of 20th century writing as well as speculation. The battle has been an imperceptible superiority. The descriptions of the race put down at the sympathy of an extensive European dispute. This is because the regeneration and from side to side the explanation, over the natural world of the African. He outlines unanticipated subordinate conversation of European viewpoint as well as visuals during the quantity of key writers. Unsurprising, articulates Gates, Hume’s outlook turn into authoritarian.

He “examines a modify in observable of the idea of the race in 20th century literature as well as presumption, a society missing from Tain’s *Race, Moment and Milieu* just before the new-fangled serious spotlight on the speech of the textbook. The *Introduction to his Figures in Black* deals with possibly the majority concise declaration of his attempt as a black cricket.”[^39]

### 1.8.6 Dipesh Chakrabarty:

Dipesh Chakrabarty is one of the notable the postcolonial author during the 1900s. He creates “a most important challenge to graph of the subaltern people to the past of the Indian fight for self-determination. In his famous treatise, *Provincializing Europe* (2000), he inquires about to oppose intellectual Eurocentric observations with in conflict with the aim of Europe must only be distinguished as individual district with numerous.”[^40]

### 1.8.7 Aijaz Ahmad:

Jameson’s *Rhetoric of Otherness and the National Allegory* (1987), Aijaz Ahmad acquires “some major questions through Jameson’s idea of national symbol as the determinate form of enlightening invention in the Third World. He obtains Jameson’s effort as a delegate as well as hypothetically complicated declaration of literary discrimination which desires to be condemned. He anxiety, the method, postcolonial theory, cultivate, the past itself more than strong-minded with the worldwide separation of labour machinated with imperialism.”[^41]
1.9 Chinua Achebe:

Chinua Achebe is one of the well-known African novelists. As a Nigerian author, he is famous for his initial work of fiction, *Things Fall Apart* (1959), which deals “with the mainly and extensively recognize in the contemporary writings of Nigeria, Africa.” [46]

Chinua Achebe’s the work of fiction; *Things Fall Apart* (1958) is middle in western writing, their culture and also in postcolonial imaginary and enlightening discussions. The title of the novel, *Things Fall Apart* is taken from W. B. Yeats’ verse *The Second Coming* ( ). Throughout 1923, he honors Nobel Prize for his literature writings. He says:

“The falcon cannot hear the falconer;  
Things fall apart; the centre cannot hold.” [43]

{To see, W.B. Yeats' *The Second Coming*. (Line no. 1, 2, 3.)}

The novel informs that the life of hero, Okonkwo. He is a principal as well as restricted wrestling winner in Umuofia, Africa. The set of nine townships, in Nigeria, is established by the Igbo tribal cluster. It also notifies about the Okonkwo’s three wives, his children and the authority of western impact, colonialism as well as Christian missionaries on his customary Igbo society during the late 19th century. Okonkwo is well-known to be inflexible working as well as illustrates no weak points and touching. While with his relatives as well as neighbors, he is well-heeled, brave, and authoritative between the people of his rural community. He is a head of his community, and his position in that civilization is what he struggles for his whole existence.

*Things Fall Apart* (1958) is pursued next to an effect, *No Longer Ease* (1960), in the commencement printed as the successive division of a better effort cooperatively with *Things Fall Apart*, and *Arrow of God* (1964), on top of parallel themes. He also shapes that his two afterward originals, *A Man of the People* (1966) and *Anthills of the Savannah* (1987), even as not attributing Okonkwo's offspring as well as lay down in fictional African countries are religious descendant to the preceding novels in record African olden times.

In the novel, Chinua Achebe provides an ideal explanation of Ibo civilization, culture along with their traditions. The researcher knows a lot concerning what occurred in the Pre-
Chapter I: Introduction

colonial period in Africa; with reference to diverse ethnicity of Ibo-civilization; regarding their irrational customs of existence. Ezinma is identifying an Obanje. Chielo acquires Ezinma to the vision as well as requests for equipments. At that time, the researcher comes crossways the civilization similar to activities, fairs, wrestling, locust-catching as well as the week of tranquility. He highlights regarding certain rules of the civilization. The Eguwegwa is the jury as well as resolve the troubles of citizens.

It is the opening of the Colonialism in Africa, Things Fall Apart deals with the pre-colonial representation of Nigeria. The white people come into Africa and increase Christianity. The initial Whiteman is murdered by the community and his cycle is full as and flatten stallion. When the missionaries approach, Okonkow, the “lion of Umuofia” is not present. The white construct their churches, initiate a school as well as have the court of law. Okonkow comes back. The church is burnt to ashes. The Ibo community approximately submits to the white. The appeasement of Umuofia takes position as well as the seed of colonialism is disseminating in Umuofia.

A Man of the People (1966) is Chinua Achebe’s mocking novel. It is Achebe's fourth novel. It tells the story of the youthful as well as knowledgeable Odili, the narrator, and his clash with Chief Nanga, his previous teacher who comes into a career in political opinions in an unidentified contemporary African motherland. Odili signify the altering younger age groups; Nanga symbolize the conventional civilization of Nigeria. The fiction tops with a military rebellion. It is similar to the real-life revolutions of “Johnson Aguiyi-Ironsi, Chukwuma Kaduna Nzeogwu as well as Yakubu Gowon.”

It compacts with the clash between elderly and original customs of social as well as political observations. Like a politician M.A. Nanga attends various functions. The researcher observes him in the opening the book of demonstration as well as in speaks to school kids. He verbalizes similar to a high-quality elected official. The citizens of the rural community declare that he is man of the community. On the other hand, he is wiliness depraved, morally wrong, self-centered, as well as greedy and hypocrite which are the quiet qualities of contemporary political head. He assaults those Africans who have acknowledged Western schooling, other than; his children are regarding not remember their mother-tongue. He commends African civilization however his residence is chock-full of western equipment. He
visits as well as admires with unfamiliar ladies and colorless men. He is a deception and also morally wrong head.

The heading of the novel takes place in the extremely initial subsection of the work of fiction that refers to the central character, M. A. Nanga. It highlights the quarrel between the old as well as the new ways of socio-political outlooks. The two customs are symbolized by M.A. Nanga and Odili Samalu. It is spoof on dishonest politics. It is down-to-earth in quality. In spite of being political, the work of fiction is a good deal of motivating and inspiring. Chinua Achebe demonstrates to be a forecaster and the novel becomes farsighted as the similar military enclosure takes position in the Nigeria, the author’s nation almost immediately after the publication of the book.

Chinua Achebe's initial three novels are all evidently situated in Igbo rural community in Nigeria. *A Man of the People*, however, is position in an imaginary African motherland as Chinua Achebe required writing African literature on the circumstance of the continent in more all-purpose terms. It does not comprise any precise cultural or enlightening clusters. The troubles represents in the order, such as corruption, lack of skill and legislative indifference, were knowledgeable by numerous West African countries in the neo-colonial period. Nigeria had not knowledgeable revolution. “The writer, Chinua Achebe, inscribes *A Man of the People*, his mock-up for the novel's proceedings. It must have been military revolution in other African nations. In spite of his purposes, however, the ensuing rebellion in Nigeria intended with the aim of the volume was once more observes as a being predominantly regarding Nigeria.”

Inside *A Man of the People*, Chinua Achebe shows the living-life of a post-colonial African elected official, M. A. Nanga. He is major piece of the new-fangled privileged that has restored the previous regal masters. At the moment, it is similar to the livestock in "Animal Farm by George Orwell". These political dominant generate a high-quality existence for themselves at the expenditure of the more than enough, the commonplace folk.

1.10 Edward Morgan Forster:

Edward Morgan Forster (1879 –1970) is an outstanding English writer. He attained his supreme achievement through *A Passage to India* (1924). It highlights the connection between East and West. It observes from side to side the lens of India in the afterward existence of the
British influence. During the 1920s, it also lays down against the surroundings of the Indian freedom association. The fairy-tale rotates presently concerning four characters: Dr. Aziz, his British companion Mr. Cyril Fielding, Mrs. Moore, and Ms. Adela Quested. Adela blames Dr. Aziz of endeavors to physical attack her throughout a voyage to the Marabar Caves. Dr. Aziz's experiment, as well as its put together and outcome carry out all the ethnic anxieties as well as narrow-mindedness connecting with a home-grown Indians as well as the British pioneers who decree over the India and also Indian Community.

*A Passage to India* is well thought-out one of the supreme fiction of the 20th century, to such a short and snappy formula. At the time of publication (1924), it also breaks in the Western domain were immediately up-and-coming. It hubs on the experiment as well as real experience of an Indian physician charged of raping a white-lady. His preceding work of fiction like *A Room with a View* (1908) and *Howards End* (1910) also developed in Europe, and they spotlight to the well-known Edwardian subject matter of the self fight against the stifling gatherings of civilization. During the writer’s visit to India in 1912-13 and 1921, *A Passage to India* has been praise for its analysis of the white kingdom and their power. It has been also admired for its stylistic modernization along with truth-seeking concentration.

In spite of its assessment of the British territory, Edward Forster's work of fiction persists to illustrate disagreement, predominantly in the class of postcolonial studies. It is a part dedicated to the study of fictional, communal, as well as political problems connecting to ex-European settlements. A number of reviewer’s dispute that *A Passage to India* is motionless swamp down with the Orientals pigeonholes with the aim of the story criticizes. Further receive problem through the British writer, Edward Forster’s keeping out of females from the romanticized, while burdened, companionship connecting men in the tale; this leaving out is distinguished as enlightening how the British kingdom was a racially prejudiced classification as well as a patriarchal individual.

It portrays postcolonialism as tremendously exhausted as well as most important one. The researcher finds that, at the present, there is disconnection of race from race, society from society and yet individual from people. In the previous element of the work of fiction, researcher discovers an extensive hollow between the colorless policy as well as the decorated populace. A
set of Muslims argue whether it is potential for them to be associates with the English as well as respond to the inquiry is off-putting. Writer’s goal is to focus on western culture and civilization in rear-ender with the Eastern power, the colonial with the majestic the individual spirit in clash with the equipment of administration, category along with racial discriminations.

On the other hand, these novels, although, be successful a number of accolades as well as honors; Chinua Achebe and Edward Forster have not been incorporated between the well-known writers. Their handling of diversity of postcolonial interpretations and the study of it fakes a real challenge. The postcolonial interpretations, study of all their novels might help us to recognize their handling of postcolonial interpretations in the form of the well-known as well as subsidiary themes to interpret their as African and British novelist and their place between the postcolonial novelists. The two writes are miscellaneous but their view-point is postcolonial one.

1.11 Review of the Related Research Literature:

A great deal of work has been done so far on various African and British novelists in English. The main findings are regarding their style of writing and subject matter. A lot of work has been focused on portrayal of orients in literature. The researcher thought it appropriate to focus on the depiction of culture, tradition in literature, instead of confining only to the portrayal of colonial. The researcher has come across with the following research focusing in postcolonial and literature.

Though, there is scarcely any comprehensive study of the works by Chinua Achebe and Edward Forster, there are some articles, reviews in some magazines, journals, periodicals in a scattered manner. For instance, their biographical details are found in Postcolonial Authors. The articles on their works are brought together in Postcolonial Literary Criticism. We also come across some individual entries as postcolonial writer and others.

As Chinua Achebe and Edward Forster’s literary career starts with the publication of their novel, Things Fall Apart, A Man of the People and A Passage to India, the criticism starts from the very year in the form of reviews. Mostly these reviews are of the individual works. Some critics dealt with her works in general and some compared with the works of other novelists.
The purpose of the Review of the Related Literature is to take a review of the related literature. It summarized the findings and suggestions from the earlier researches in the field of the researcher in the following ways;

- It is caring to keep away from repetition as well as to present useful ideas for more research work.
- It also affords substantiation that the researcher is quite familiar with the research work previously finished on the subject.
- It will assist to grant an outlook of the dilemma.

It considers the previous studies done by the researchers which are related to the present study. The knowledge and information show the clear past picture of the study up to where the line of the research has come. It will also give the proper direction and guidance to him so that he can handle his study with full confidence of accuracy. Only those studies that are plainly relevant, completely executed and clearly reported should be included.

*Things Fall Apart, A Man of the People* and *A Passage to India* have been widely studied by literary critics who have explored the novels with the particular interests from their own point of views. The different and changing focuses of postcolonial interpretations. It also reflects the richness and complexity of the novels. This is also a proof of the greatness and charm of the novels. As there is no comprehensive study of their novels done, the researcher thinks it is high time to study their works reflecting variety of themes at doctoral level.

From the above reviews, it is clear that though there are number of reviews related to the present study. There is no any research work focusing critically on the present topic, in a comprehensive way as the present research does. Hence, the research problem can be said as original and as pointed out in the first chapter, there is a need of conducting research work regarding the present topic.

### 1.12 Statement of the Problem:

Postcolonial literature conforms strongly to the process of the decolonization and social, political as well as cultural independence. Chinua Achebe’s two novels and Edward Forster’s one exhibit the local folk at large. The process of erasing out their identity by colonial rule is
challenged and even colonizers seem to be merging in the local scenario. The discourse of these societies has multi-layered meaning. The colonizers are on the threshold of using weapons against their subjects.

This crisis between two mindsets needs to be given a serious attention. Therefore, culture, language, politics, social customs, folklore and tradition provide the clues to the researcher to the very existence of the local public represented in these novels. The researcher felt it important to address this relevant question. He also wants to apply postcolonial tools to these texts in order to reveal their true relevance in this globalized environment.

The representation of the third world communities is an important objective, which needs to be undertaken. The way, postcolonialism has been dealt with by Chinua Achebe and Edward Forster is drastically different, therefore, comparison of the two will provide new insights.

1.13 Significance of the study:

Post-colonial literature involves writings that deal with issues of de-colonization or the political and cultural independence of people formerly subjugated to regal rule. It is also a literary critique to texts that carry racist or colonial undertones. It also attempts to critique the contemporary postcolonial discourse that has been shaped over recent times. It attempts to re-read this very emergence of postcolonialism and its literary expression itself. Their works focuses on topics such as various customs of society, their superstitious ways of life, social and political views.

Their works have been attracted many readers and critics as it has been mentioned in the review of literature. They have received many awards for their novels. For instance, Chinua Achebe has received Margaret Wong Memorial Prize for Things Fall Apart (1958). Edward Forster also has received his great success with A Passage to India (1924). However, it may not be an exaggeration to claim that the time has come to study their novels at doctoral level. As the novels have varied themes reflecting diverse interest of the writer, it becomes interesting to study their works.

In the work of fiction, Things Fall Apart (1958), Okonkwo struggles with the legacy of his father; a shiftless debtor fond of playing the flute; as well as the complications and contradictions that arise when white missionaries arrive in his village of Umuofia. Exploring the
terrain of cultural conflict, particularly the encounter between Igbo tradition and Christian doctrine, Chinua Achebe returns to the themes of his earlier stories, which grew from his own background.

*A Man of the People* is published in 1966. A bleak satire set in an unnamed African state which has just attained independence, the novel follows a teacher named Odili Samalu from the village of Anata who opposes a corrupt Minister of Culture named Nanga for his Parliament seat.

*A Passage to India* (1924), might, then, be considered as under the realms of postcolonial literature and Orientalism. Orientalism is a study conducted is Westerners about the Near and Far Eastern society, culture language, and people. Orientalism carries negative beliefs by some people in that they views this as a study conducted by the West to that of the East which were usually tinged with biases. It is under the realms of Orientalism especially since it was written by an English novelist. The English and Indian groups are physically represented at the Bridge Party on either side of the tennis lawn; however the narrative seems to resent this construction: ‘here and there it flashed a pince-nez or shuffled a shoe, as if aware that he [Ronny] was despising it. European costume had lighted like leprosy. Few had yielded entirely, but none were untouched. There was silence when he had finished speaking, on both sides of the court; at least, more ladies joined the English group, but their words seemed to die as soon as uttered’.

1.14 Aims and Objectives of the research:

The aim of the present research work is to study, identify, discuss, analyze and to interpret postcolonism in the novels of Chinua Achebe and E.M. Forster and thereby to place them in the tradition of African and British novelists.

1. To study various postcolonial aspects in the selected novels of Chinua Achebe, E.M. Forster.

2. To focus on language and culture in the light of postcolonial theory.

3. To make an interpretation of postcolonial life.

1.15 Statement of the Hypothesis:

The novels *Things Fall Apart, A Man of the People* and *A Passage to India* reveal postcolonial aspects and provide a perspective of life.
1.16 Data collection:

The data would be in the form of the primary and secondary sources.

a. Primary Sources: The three novels along with their more works would form the primary sources.

b. Secondary Sources: The reviews, articles, postcolonial works published in various journals, magazines and in the books.

1.17 Scope and Limitations:

The present study entitled “Postcolonial Interpretations in Chinua Achebe’s Things Fall Apart, A Man of the People and Edward Forster’s A Passage to India” is limited to the postcolonial interpretations of these novels only. The title of this study focuses term postcolonialism which has immense significance in the recent development in literary criticism. The aim and scope of the present study is determined and delimited by areas of cultural studies, postcolonialism and imperialism.

1.18 Methodology:

The methodology includes the methodology used; the chapter-wise outline;

1.18.1 Methodology Used:

The collected data would be in the form of the primary and secondary sources. In Primary sources, include Chinua Achebe’s two novels and Edward Forster’s one novel. The secondary sources consist of the reviews, articles, interviews of the writer published in various journals, magazines and books. The authentic information through internet would be used in secondary sources.

The proposed research work would depend upon the use of primary sources (the original works by the writer in question), secondary sources (as mentioned above). These works would be read, analyzed and interpreted critically in terms of postcolonial study. As the study is postcolonial interpretations and every novel reflects multiple postcolonial aspects, the analysis has been done strategically after stating the postcolonial aspects in every novel sequentially as prominent and secondary while analyzing the novel after giving a brief summary of the novel.
By using the descriptive method, it is employed in order to discover the ways in which these two writers have presented their views on the notions of postcolonialism by collecting the data from the selected novels.

The critical theories of the postcolonial theorists have been used to shape the methodology of this research work. The theoretical implications of major approaches have been put together, side by side, to show the influence of postcolonialism in the novels of these two writers. The researcher mainly aims at using descriptive method to accomplish his task. This is because such method can appropriately disclose the dominance of the power structures in the postcolonialism and especially in the expression of the colonial consciousness of these two writers.

The novels of these two diverse writers will be investigated in the light of the writer’s perceptions of the African and British culture and its relationship with postcolonialism in the colonial setting. Nigeria, England and India are some of the locations presented in their novels and explain the needs of international or rather global perspective to be added in the methodology of the present study.

1.19 Chapter wise Outline:

The chapter-wise outline has been given as follows:

1.19.1 Chapter I: “Introduction” deals with the biographical survey of the writer, Chinua Achebe as well as Edward Forster. It also involves the three novels by them and the main and secondary themes and states briefly about the postcolonial approach. The chapter also focuses review of literature and the other aspects related to research like justification, methodology, statement of the problem, aims and objectives and the chapter scheme.

1.19.2 Chapter II: “Aspects of Postcolonialism in Things Fall Apart” the basis of the aspects mentioned in the second chapter. In this chapter, researcher analyses and interprets the novel in Things Fall Apart (1958). The work of fiction is innermost in African writing and also in postcolonial literary as well as enlightening communications. It deals with the hero’s (Okonkwo) existence as well as his place in that civilization is what is he has struggled for his complete existence. It also portrays the life of Igbo community with enormous social establishment similar
to wrestling, human sacrifices as well as suicides. Therefore, researcher will analyses the postcolonial aspects in detail.

1.19.3 Chapter III: “Aspects of Postcolonialism in A Man of the People” on the basis of the aspects used earlier. In this chapter, researcher analyses and interprets the work of fiction in A Man of the People (1966). It is Chinua Achebe’s fourth novel. The narrative tells the story of the young as well as educated Odili, the storyteller, and his clash with Mr. Nanga, his previous teacher who enters a career in politics in an unnamed contemporary African country. Odili represents the altering younger age group; Mr. Nanga represents the conventional customs of Nigeria. Therefore, researcher will analyses the postcolonial aspects in detail.

1.19.4 Chapter IV: “Aspects of Postcolonialism in A Passage to India” – using the aspects mentioned earlier. In this chapter, researcher analyses and interprets the novel in A Passage to India. In the novel, postcolonial aspects has expended and dominant one. There is disconnection of battle from battle, civilization from civilization and even human being from people. In the earlier part of the work of fiction, the researcher locates a wide gulf between the white rules as well as the highlighted indigenous. Chandarpur is divided into two parts; the English social place. Therefore, researcher will analyses the postcolonial aspects in detail.

1.19.5 Chapter V: “Concluding Remarks” covers the conclusions drawn by the researcher covering three main points; Postcolonial Interpretations of Chinua Achebe’s Things Fall Apart (1958), A Man of the People (1966) and Edward Forster’s A Passage to India (1924) and their works as well as that of the themes in the works of some of their prominent contemporaries; an overall impact of their postcolonialism; and their detailed donation to the use of postcolonial understandings.

1. Postcolonial Interpretations in Chinua Achebe’s and Edward Forster’s works and that of the postcolonial interpretations in the works of some of their prominent contemporaries.
2. An overall impact of their postcolonial interpretations.
3. Their specific contribution to the use of postcolonial interpretations.

These chapters will be followed by ‘bibliography’.

1.20 Concluding Remarks:
1.21 Bibliography:

The bibliography would be prepared of the a) Primary Sources (the original works of the author i.e. Chinua Achebe and Edward Forster.) b) Secondary Sources (The reviews, articles, postcolonial works published in various journals, magazines and in the books).

Major Findings:

1. The term, postcolonialism has vast scope in the field of literature.
2. To study various postcolonial features in the select fiction of the African as well as British writers.
3. Both writers belong to different countries but their point of view is same like postcolonial one.
4. It is covered with three novels and every novel reflects the same subject like postcolonialism.
Chapter I: Introduction

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