Chapter V
Concluding Remarks

The postcolonial aspects discussed in the foregoing chapter rightly unfold in the postcolonial interpretations of the select novels of Chinua Achebe and Edward Forster. The thesis is only a modest attempt to deal with the postcolonial aspects and thereby to understand the complexity of novels of Chinua Achebe and Edward Forster.

The present chapter deals with the conclusions based on the observations, discussions, interpretations in the novels of Chinua Achebe and Edward Forster. The conclusions would also cover following points: 1. The greatness of Chinua Achebe as an African novelist and Edward Forster as a British Novelist. 2. Comparison with them postcolonial writers.

The postcolonial significant theories also assist to reinterpret works of Chinua Achebe and Edward Forster. Their novels exhibit the opposition that exists between the two poles of the West as well as the Orient whether explicit or implicit.

The current studies seek to observe the novels under analysis from postcolonial viewpoint. It has been divided into five chapters: Chapter-I- Introduction, Chapter-II- Aspects of the postcolonialism in Things Fall Apart, Chapter-III- Aspects of the postcolonialism in A Man of the People, Chapter-IV- Aspects of the postcolonialism in A Passage to India and Chapter-V-Concluding Remarks.

Chapter-I- Introduction, it commences with the definition given by the different critics. Since the term ‘postcolonialism’ acquired different meanings with the passage to the time, the researcher, therefore, inspects that the historical perspective of the term at length. The question of cultural identity of the colonized society after the colonial rule is central in postcolonial studies. It also deals with the wide-range of aspects like language, displacement, hybridity and confrontation. It also highlights on the various aspects in postcolonial one as well as postcolonial theories expanded by the prominent exponents of the postcolonialism like Frantz Fanon, Edward Said, Gayatri Spivak Henry Louis Gates, Jr., Dipesh Chakrabarty, Aijaz Ahmad and novelists like Chinua Achebe and Edward Forster. It also traces on the review of the literature, significance of the study, aims and objectives, statement of the problems, and also its hypothesis.
Chapter V: Concluding Remarks

It has been described, watched over as well as faced by many scholars. In new-fangled years, it has turned into the self-imposed mission of the postcolonial critics to explain the African, British along with American literature in experienced scope. It clarifies the influential authority of imperialism on its European writing. It has acceptable Postcolonial studies to outlook itself in together a literature as well as literary denigration.

The whole postcolonial theory presents a list of items for meeting the aims as well as objectives of investigates. The chapter-wise outlines as well as methodology for analyzing the novels have been efficiently decorated.

The chapter-II, Aspects of the postcolonialism in Things Fall Apart, deals with the story of the colonization of the Igbo civilization. The researcher rightly points out that the rich civilization as well as comprehensive viewpoints, systems as well as custom of Igbo humanity. The researcher rightly portrays the postcolonial influence on the African kingdom, its civilization, its language, its rituals as well as rites in general as well as Okonkwo in demanding. Christian Missionaries consider that they are decently better-quality to the Igbo community. The citizens in the Nigeria have various types of rituals similar to bride prize ritual along with different kinds of ceremonies similar to Isa-ifa ceremony, Egwugwu ceremony. It covers with under the broad postcolonial aspects viz. social, culture, historical, religion with thematic interpretations. The present chapter is touched to the Joseph Conrad’s ‘Heart of Darkness’.

One of the Chinua Achebe’s novels, Things Fall Apart successfully exhibits the early impact of colonization on the lives of the Africans. A theory that examines the effects of colonization on native cultures is post-colonial theory. Therefore, post colonialism provides us an effective theoretical framework to investigate the idea of colonization in Things Fall Apart. In particular, the present study outlines the impact of colonization from the viewpoints of the immigrant in the work of fiction.

Things Fall Apart depicts various cultural tensions along with conflicts arising from a clash between conventions furthermore modernity, the authentic as well as occult and so on. Other than, it is the conflict between the individual and the social order and the way in which it is resolved that makes it an enlightening expression. At the closing stages, it is the civilization, the larger entity from which he is to assert his pride and individuality or credentials as about the necessity of the people to adhere to the society with its roots in a traditional faith.
Chapter V: Concluding Remarks

*Things Fall Apart* portrays the existence of an Igbo cultural crowd on the very end of the time when gesticulate of immigration washed more than Africa. It also follows the story of Okonkwo, the son of a not at all do well, who is single-minded not to end up a breakdown similar to his father, but he wants to follow tradition and rise in rank within the tribe. Other than as the heading predicts, Okonkwo's plans for a just the thing life go off course. Change is predictable, and even the best laid plans go astray. In the turbulent moment in time setting, Okonkwo is predestined to lose the traditions, he cherishes as his civilization slowly falls apart.

It is the sad story of Okonkwo’s sacrifice at the altar of his society. He is a typical Ibo, representative of their ethics, morality, socio-cultural set up, and traditional society, who fights against all the unjust forces, which threaten to break down his society, culture and history. It is in this way that *Things Fall Apart* becomes a strong response to the assertion that Africa has no history. It is as if in it, Chinua Achebe returns to the African, a humanity which the supposed European enlightenment has denied him. It has indeed become common sense to suppose that Okonkwo, eponymously, is the representative and typical of his fictive Igbo clan, a clan that in turn, is representative of African in the globe community. Therefore, metonymically, Okonkwo stands as Africa, and his tale becomes Africa’s history. Hence, through Okonkwo’s death, Achebe points out the idea that this suicide is collective suicide of Umuofia.

The present study finds in the final stage that the skill Chinua Achebe demonstrates in depicting the social-cultural and historical values of the Ibo society is done in a very clear way, with a diligent detail. It characterizes the work of a social-anthropologist. He recognizes the social codes, traditions, conventions as well as customs in a very sharp and minute detail and their hemiplegic transformation crossing a phase of history in imposing set up that gave it the element of uniqueness as well as universality.

In *Thing Fall Apart*, the researcher thinks that the Christian Missionaries have been given fight by the Ibo leader, Okonkwo. He finds that their idea of creation of world is not different from the Christian idea. The Europeans tried to wipe out the belief of the Ibo people but they fail. Chinua Achebe points out that those missionaries have no right to set the moral for them.

The Western people have enormous responsibility similar to experienced as well as unexperienced to modify the Ibo group of people into the Christianity. Each and every one throughout, *Things Fall Apart*, Chinua Achebe desires the missionaries’ legal responsibility is
positive to Africa as well as its community. It has a decaying result on African society and their indigenous way of life. He also splits with the booklover the well-to-do system of life of a native people. He speaks about the real impact of the missionaries on civilization. He also trusts with the aim of European civilization is not an end of orientation for principles as well as standards.

The next chapter-III, Aspects of the postcolonialism in *A Man of the people*, highlights to the clear picture of the modern, corrupt political leader, Mr. Nanga. It also depicts the authentic clash connecting young-looking Odili and Mr. Nanga who is Minister of Culture in the African Country. He is archetype of convention as well as civilization in Nigeria. It is foundation on the enlightening disintegration arising from the individual avarice as well as European imperialism. It also focuses on the various postcolonial aspects similar to Homo-Social yearning, Love as well as sexual category and the relationship of the Mr. Nanga with the supplementary females.

The enlightening disintegration arising from the human being avarice as well as European imperialism is seen in *A Man of the People*. Overall, Chinua Achebe tries to produce the globe of these traditions through the speech, its loveliness as well as effectiveness of the native vocabulary. He remains stuck to his belief.

During the colonial era, equal opportunity with the white race was unoccupied in the minds of the Nigerian community. As a result, at the present Nigeria has its self-government in the story and a trip to Europe is potential for the influential citizens, a sense of insincerity strikes the two individuals that such a reversal of roles, even if intended as an official gesticulation, could be reversed. The narrative ends leave-taking the reader in a state of beguilement as to the moral behind the chaos. In this case, there is no embodiment of an informative subject matter. As an alternative, Chinua Achebe sculpts this space carefully to make sure that the readers experience the void that permeates the lives of his characters, his community.

The chapter-IV, Aspects of the postcolonialism in *A Passage to India* is well thought-out under the empire of postcolonial literature, familiarize and Oriental people. The writer depicts a wide-range hollow between the colonizers and the colonized people and the failure of the attempts to bridge it. Edward Forster appropriately explores ever growing separation of race from race, culture from culture and even individual from an individual. The present chapter covers with various the postcolonial aspects similar to social aspects, human relationship, religion of the colonized and the colonizers as well as cultural differences along with their
conflict between white people. It also highlights clash between two different cultures between East and West and also between Hindus and Hindu Muslims.

It also tries to criticize how Indian people’s cultural identity is marginalized. The analysis involves two types of Indians: the unnamed Indians from the lower society and westernized Indian intellectuals. In *A Passage to India*, there are various unidentified Indian natives from the subordinate humanity. The appearance of these Indians is either from the point of view of the author or from the outlook of the English colonizers in the novel. As the target to be observed, these Indian natives are silent. They lack a voice and a right to think. Therefore, Edward Forster presumes that no cultural identity can be found in them. Dr. Aziz is a typical westernized Indian intellectual who is characterized by the blend of Occidental and Oriental culture. In colonial system, he does not really belong to either of the cultures. The double cultural identity puts him in an awkward situation and arouses his sense of loss, uneasiness and grief. What is worse than this is that he is forced to be a subservient man.

It also focuses on Edward Forster’s cultural discrimination presented through symbols. The description of the setting in the chapter 4th takes an important turn in the novel, for it concentrates on the theme and tone of the whole narrative. Through the setting, Forster gives his unfair comparison and evaluation between English culture and Indian culture: superior and inferior, in control and being controlled. In addition, the Marabar cave is a place to which Forster attaches great importance. The monotonous appearance and the meaningless echo of the caves manifest Edward Forster’s overall impression of India, i.e. primitiveness and chaos.

It also investigates Indian way of life as saintly in Edward Forster’s survey. The white people during the volume, the whole thing in India is unconventional as well as unparticular. They are entirely uneducated of the ancient Eastern realm. The white colonizers accept the ambiguity of Indian civilization. At the end, it makes a conclusion to the chapter. While, Indian culture, in the novel, is represented from a western colonizer’s i.e. Edward Forster, perspective; it is not objective and is overarching with a sense of discrimination. His views of Indian culture are a typical Westernized views. As an Englishman, he is influenced by white social as well as cultural circumstances inevitably. Therefore, his novel unconsciously reveals a sense of colonialism. He is a Western colonialist in real meaning. He cannot go through the fundamental nature of imperialism or colonialism.
At the finale, Indian spirituality revolves in Indian beliefs. It is successful in *A Passage to India*. This is because, within his two trips for India, Edward Forster, is intimidated through it. The English people do not recognize the prosperity of the India and Indian spirituality. They descend dumpy in their loom. The Indian influences move toward louder in *A Passage to India*. It is the entire postcolonial idea.

At this point, Indian people are offered as unmoving. Other than they are revealing from colonizers’ point of view. Therefore, influence relations become crucial in the novel. The cultural dichotomy is very clear in the novel between orient and the west. Indian, Dr. Aziz has been presented as one who belongs to the hybrid root. He happens to be the victim of not belonging to any other cultures. The use of symbols shows that there is a cultural discrimination and Indian culture is an inferior one, which is quite biased a view.

All the attempts on the part of the heroes and their respective societies to oppose European culture and at the same time their deep feeling for native culture and its celebration is a postcolonial one. In this way, the postcolonial stance clearly exhibits through the interpretations which ultimately lead to realization of decolonization.

At the end, the last chapter-V, Concluding Remarks deals with the expected results of the point of view construct throughout the whole research work. The researcher underlines that the postcolonial interpretations of all these novels untimely lead to the realization of decolonization. This attempt is made of decolonization in various ways in postcolonial one. In it, the researcher depicts how postcolonial studies facilitate to understand the novels in a diverse technique. It also improves the reader’s understandings of the source of the texts.

**Major Findings:**

- The present thesis is fully interpretative and analytical. It is strictly confined to the theory of postcolonialism.
- The postcolonial aspects discussed in the foregoing chapters rightly unfold in the postcolonial interpretations in the selected novels of Chinua Achebe and Edward Forster.
- This study is postcolonial interpretations and every novel reflects multiple postcolonial aspects.
- The present study is only a modest attempt to deal with the postcolonial aspects and thereby to understand the complexity of the novels.
• The two writers are miscellaneous but their view-point is postcolonial one.
• It requests to observe the novels in appraise from the postcolonial standpoints.
• It precisely remarks on the postcolonial predicament up-and-coming throughout the narratives.
• The question of cultural identity of colonized society after colonial rule is central in postcolonial study.
• It deals with the strong efforts in analyzing the novels of the writers.
• It stresses on the various postcolonial interpretations appropriately make known the postcolonial philosophy throughout diverse characteristics of postcolonialism.
• The entire challenges on the piece of the hero’s and their personal civilizations to be in opposition to European civilization and its festivity are postcolonial individual.
• In this way, the postcolonial deportment clearly demonstrates during the interpretation which finally leads to the understanding of decolonization.
• *Things fall apart* displays the initial impact of colonization on the lives of the African people.
• It shows that the Okonkwo’s fight to save his tradition as well as culture.
• It also focuses on the Europeans success to spread the Christianity all-over the Nigeria, Africa.
• *A Man of the People*, Odili’s conflict with Mr. Nanga to save his country from corruption as well as to save his tradition and culture.
• It also highlights on the politics: good and bad. Odili stands for the good politics. On the other hand, Mr. Nanga represents bad and evil thing.
• *A Passage to India* examines that how Indians cultural identity is marginalized.
• It also gives unfair comparison and elevation between English culture and Indian culture like superior and inferior, control and being controlled.
• It presents how Indians are presented as a passive, but they are portrayed from colonizer’s angle.
• The cultural dichotomy is clear in the novel between orient as well as the Western influence.
Some Suggestions for the Further Research work:

The researcher thinks that the present study is not the final statement about the texts. Rather, these novels can be seen from the perspectives of:

1. Anthropological studies and application of feminist theories.
2. The sociological study of the novels is also suggested.
3. The application of the psychoanalytical theories will give remarkable output.
4. The theory of nativism can be applied to the novels undertaken in present research.

The suggestions regarding the scope of the research of these texts are certainly useful for the up-and-coming intellectuals think about of the source the texts from the diverse angels