

CAPTIVES OF THE EMPIRE:  
CIVILISING TORTURE IN *A PASSAGE  
TO INDIA* AND *NO LONGER AT EASE*

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Abstract

In the present era, most of the third world countries bear the bitter experience of colonialism. The colonial history constitutes of painful feelings and memories of the original inhabitants, in that the 'Empire' symbolizes the tyranny of the most traumatic and horrifying relationships in human history. The white colonizers in their search for new land started the process of forming a new refined world in the early seventeenth century. In order to find out the real motives of the western colonizers, two authors are taken for the study, one from the colonizers' point of view and another from the colonized, to provide a comprehensive outlook to the work. Underneath the civilizing mission, the British had an inherent interest to get the maximum benefit from their nefarious trade. Further, the myth of superiority and inferiority was propagated through the white's domination over Asian and African people by the conquests and settlement of its Empire. The two novels *A Passage to India* by E M Forster and *No Longer at Ease* by Chinua Achebe will try to address the issue by bringing the self-assertive voices of the inferior 'Other'. Imperialism, colonialism, and post-colonialism are the most frequently used terms during 21<sup>st</sup>-century literature. This paper shall examine how the process of forming a refined and civilized community was the need of the hour for the white colonizers. We know that colonialism has been a source of power which became the modus operandi in the hands of colonizing European people. All the colonizers were well-educated, white, beautiful, civilized, masculine, and Christian.

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On the other hand, the natives of the colonized countries were ugly, black, savage, lustful, uneducated, feminine, and pagan. These two texts will be analyzed to find out the potential in destabilizing and challenging the colonial power in eradicating the hangover and myth of superior Englishmen as postcolonial mentality.

**Keywords:** Civilised, White, Empire, Colonialism, Superiority, Inferiority,

Most of the countries in Asia and Africa continents have been colonized by the European powers. Colonialism and post-colonialism are the two terms that are used frequently during the last century. Colonialism according to the English Oxford dictionary comes from the Roman word 'colonio' meaning farm or settlement. So, this term is an indicator of the settlement in a new country. Colonialism is based on racial differences and it has the evidence to indicate that during the mid 19<sup>th</sup> century, Britisher's attitude of inferiority was towards black people. In this paper, my attempt will be to answer the question that building of an empire and containment of the third world countries for the purpose of power at home as well as providing opportunities to useless and spoiled to the kind of employment who belonged to the new middle class and it was the surplus younger generation of the nobility. This was the main problem of 19<sup>th</sup> century England. So, the British sent their superior Englishman (who has now opted for a civilizing mission) in the new land of the colonized nations.

The myth of superiority /inferiority was opted to justify the expropriation of the land, and the extreme exploitation of the people of the third world. This was propagated at all levels of the society in England and many other European countries. In the colonial rule it was necessary to conquer the land so that the settlement of its empire could easily take place for the purpose of strengthening the conquered society at its home. If we look at 16<sup>th</sup> century England and Scotland there was no question of education for the people of England. Africans were treated as black Knights in the tournaments played during the reign of James IV. Also, in the history of merchants and their trade, John Lok brought a group of slaves to England for the purpose that they could learn English and then return to Africa to act as his agents for trading gold. Locke describes these people as, "a people of Beastly living, without God, laws, religion or Commonwealth- halfway to purgatory or hell". (20)

Now looking at the 16<sup>th</sup> century, the ambivalence towards Africans is best illustrated by Shakespeare's play *Othello* which was performed

in 1604, where the racially motivated and sexually jealous white men have an indifferent attitude towards Othello, who is a proud, sensitive, and an accomplished African Moore, who wedded to the duke's white daughter. Now, the thing is that, what caused Shakespeare to move from black William to creating the greatest black literary hero and also to establish that an attractive woman could love an African Moore? The prejudices towards the black women with whom he was in love is described by Shakespeare in his sonnet number 130.

If snow view height, why then breast are dun;  
 If hairs are wires black wires grown on her head  
 I have seen roses damasked red and white  
 but not such roses see I in her cheeks...

During the eighteenth and nineteenth centuries, Britain had become the master of seas and also the great exporter of the goods which was prepared by the slaves in the technologically advanced Britain. Apart from the Caribbean and Africa, Indian slaves were another source of production, established through the help of the East India Company. The problem at home for the Britishers was the increase of educational provisions for the middle classes. Most of the traders and investors enslaved Africans, Caribbeans, and Indians and treated them as sub-humans. They also established a relationship between dark skin humans and monkeys. David Hume has admitted that Negroes seem naturally inferior to whites. In this way, we find that Britain itself has civilized people from these two continents. Most of the modern European civilizations made it possible to use force in the form of technological advancements and the superiority of the Europeans. Colonialism has given an advantage because of Western education and other social means of controlled work. White security was legitimacy because of the colonial power. In these countries, we find that the social formation only constituted the subject of the community on which the racial people have established their own sense of superiority. In this regard Bill Ashcroft says, "Colonial discourse is greatly implicated in ideas of the centrality of Europe and assumptions about history, language, literature, and Technology. Colonial discourse is a system of statements that can be made about colonies and colonial people, amazing powers about the relation between the two".(14)

Colonization operated under the pretext that Europe represents the only course of progress in Asia and Africa. Europeans could see the colonized space only in terms of a binary opposite. In this regard, Frantz Fanon in his seminal work *The Wretched of the Earth* talks about the binary opposition. Colonial powers who were

white, beautiful, educated, civilized, and Christians collectively opposed the natives of these colonies, who were obviously black, ugly, savage, and feminine. Colonialism functioned as a system of knowledge and beliefs about the capture of a foreign land and establishing the relationship between the colonizer and the colonized. Binary opposition is the cultural construction of the reality in the Colonial World. In this regard, the radical division has been made to create a position and led to a type of psychological marginalization. The Colonial discourse which is dependent on the notion of color, culture, knowledge thus created conflicts in the colonial world. Edward Said in his book *Orientalism* describes how the colonial Orient was created as the cultural 'Other' of Europe. The Orient was almost a European invention and had been seen as an antiquity, a place of Romans who were exotic beings, counting incidents and landscapes, that was experienced remarkably.

Postcolonial literature functions as a counter-discourse which is inevitable to uphold the identity of the colonized as equal to the white Western and even as human beings. Over the last few decades, post-colonial studies have become a meeting point and also a battle ground for a variety of disciplines including theoretical concepts. The emergence of anticolonial and independent nation-states after the end of colonialism is frequently a campaign of the desire to forget the colonial hangover. The process of forgetting the hangover takes a number of historical examples/accounts and it is impelled by a variety of cultural and political motivations. The desire for a historical self-intervention and the need to make a new start in order to erase the memories of colonial subordination was always there. In this paper, this serves the hypothesis because what was meant to happen has happened due to repression, and it is very difficult to wipe out the uncomfortable realities of the colonial encounter. In this regard, post-colonialism can be seen as a kind of resistance to minimize the impact of colonial domination after revisiting and remembering the colonial and pre-colonial past that discloses a relationship of reciprocal antagonism and a desire between the colonizer and the colonized. The two texts taken up for the study are going to unfold this kind of troubled relationships that we might start to find an ambivalent prehistory of the post-colonial world.

European colonialism did reach almost all continents of the world. If we take the geographical territories, Africa and Asia were the worst victims of the European colonization. The countries like India in Asia have also undergone bitter experiences. The availability of a written history, traditional stories, epics, and other religious texts

save them to a great extent from being completely lost. Indians could save the essence of its pre-colonial glory in history and more significantly the cultural heritage in dance and in flavours. But in Africa and Caribbean countries, they could not save and even could not centre it and eventually things fell apart.

In this paper, the first novel taken for the study *A Passage to India* is fully loaded with the colonialist ideology of superiority and it considers Indians and their culture as lesser and inferior in comparison to the voice who continued to dominate the Indians during the presence of British Raj in India. The British officials in India considered themselves far superior than Indians and treated Indians as stereotypes and also highlighted the major weaknesses and inferior qualities of Indians to put the perfect weight of the Empire and continue to establish their superiority. The paper intends to prove that E.M. Forster also has a tendency of a colonialist's writer who has written from the same perspective of the colonial ideology of the superior west and the oriental world of the Indians as inferior 'Other'.

In the first chapter of the novel, we find that the portrayals of India and the Indians through the imaginary Indian town Chandrapore, whose climatic conditions, landscape, and people are quite derogatory and humiliating. At the very beginning of the novel, the right estate that belongs to the colonialists who looked down on Indians as dirty people and there is no love or sympathy for them in the hearts of the Britishers even though the complete narrative is not characterized by sympathy. On the other hand, it is fully loaded with antipathy for India and the Indians. The holy river of India, the Ganga deposits rubbish in the vicinity of the town Chandrapore. Here, the writer acknowledges the existence of some fine houses at Chandrapore but in the state is devoid of any work of art painting or carving. The Anglo-Indian city estate is inhabited by the British colonizers who have nothing in common with the native town. Forster's portrayal of Aziz and Indians is from the perspective of Colonialist stereotypes, but some of the readers find the attitude moderate because the Britishers have developed better relations with Muslims than Hindus. Indians are portrayed as lazy, parasite, and feminine. The Indians are shown as obsessed with the past and their departed greatness. In this regard, a Major named Calendar is the main person who has the habit of degrading and humiliating Dr Aziz. Even Mr. & Mrs. Calendarill treated Aziz in ignorance and Aziz is considered an Indian and is unpredictable, unreliable, and treacherous. Aziz has no access to face the city magistrate but he is

showing and telling Mrs. Moore that he knows the city magistrate intimately. Characters are presented as typical Asians who are invented by the western as orientalist-mimic men. That social link with the white Sahib can turn him into a complete man.

In the next chapter, we find that Mrs. Quested puts forward her desire to see the real India. She is the only exception and not a ill tempered English woman. Even Mrs. Turton calls her ungracious and cranky for some reason. Young British officials were sent to India who would belong to a class, whose national dominance over each and every Indian was absolute. But somehow Mrs. Moor cannot remain silent and describes doctor Aziz as an unreliable man. EM Forster has described India as an eternal jungle infested with rats, bats, wasps, and jackals without any discrimination of home or forest. Most of the educated Indians had the best way to please their British Masters; however, they were not accepted as fit and suitable to dine at an Englishman's table. The British are shown as especially hating Indians with modern ideas and call them rustics who have no morals. The Indians were treated as a symbol of themselves and their culture. This clearly reflects that the impact of Imperial culture upon the native's culture and their identity is of inferior level. For the Britishers, everything associated with India is bad and ugly even including the month of April which was considered as the month of horrors. Indian children are shown like monkeys. Indian people have been characterized as dirty and ugly who are associated with the smell of tobacco and spitting all over the place. Here, the British raj officials invariably describe Indians who were not capable of any responsibility. Further, Mrs. Moore makes a comment "a strange place to make tea". Hot weather is never forgotten by her. Mrs. Moore has been portrayed as a compassionate figure, but she is regarded by some critics as a person who is sympathetic towards India and Indians but actually, she is the new Imperial who wanted to preserve the English empire and calls Marabar Caves "bland and bald" (48).

Ronnie thinks that India is a wretched country, held by force. He is trying to do justice while surrounded by lies and flattery. In the novel *A Passage to India*, Mrs. Moore like Fielding is just a symbolic reflection of the ongoing debate about how the colonies are to be ruled and maintained under the control of the whites who remains the ruling class. Another character in the novel is major Calendar. , Despite knowing that Dr Aziz is a better professional; he describes him as a stereotype who has no grit and no guts. The Indians are portrayed by EM Forster as a race that seeks to invent grievances. The racial prejudice of English against the Indians would not leave

them even at the sports grounds and national security, because the Britishers had a constant fear for the aliens as they defined Indians - as the people who don't care about their commitments and seditious in nature. Indians as a community are represented by EM Forster as the people of themselves in their own culture. This understanding reflects that the impact of Imperial culture on the native culture and identity was necessary to maintain the empire. Dr. Aziz is also portrayed as ashamed of his mimic manners and lifestyle because he follows the western lifestyle blindly. The colonial Masters did not respect the Indian ladies and treated them as commodities. Mrs. Turton describes the Indian ladies as the shorter lady or the taller lady. She hardly treats them like living individuals with their respective personalities and identities as human beings.

Indians, even the educated ones are shown as desperate to please their British Masters. Despite the mimicry and imitation of educated Indians, they are still not fit to be accepted by the Englishmen to share their dining table. The Britishers especially hate the Indians with modern ideas because of their attitude and superiority. The ability of the Indians to fabricate and invent stories, which do not exist, is another construction of the orientalist. It is maintained that the Indians do not bother to verify the fact and can invent a snake out of a stick to create a sensation. The Oriental fool in the novel *A Passage to India* is Aziz, who cannot see the difference between hospitality and intimacy. The Malabar Caves connect the presence of so many Indians whose fields are damp with the smell. Here, the metaphor of eco of India is portrayed as a body that lacks discrimination and discontentment. The image of Indian caves produces only snakes and worms. So, the Britishers believed that Indians can fabricate stories that are removed from the reality or truth. The legends for what we are called rubbish, springs up some kinds of suspicion. Every Indian is a spy and each is blessed with the license of imagination. This is another construction of the European mentality about the East.

Even Fielding finds it unbearable on many occasions so he says that India is a place isolated from the mainstream European progress in the Sciences, Arts, and Commerce. Only the English men are really unequalled, especially at the time of crisis because they (Indians?) are rational and cool. Another character Professor Godbole is a person who believes in Hindu mythology and the Indian philosophy but he is also not free from the influence of Imperial culture and the resultant mimicry of the English Masters. The Britishers call Indians niggers and nothing could be worst for them than an alleged crime

against a white woman. The ruling white community wants the whole of India to crawl up to the Malabar Caves. The Orientals are shown as emotional and irrational people who just fabricate stories about their Masters.

In the novel, *A Passage to India* EM Forster is not an opponent of the Empire because he only knows that the hands of the clock move only forward and not backward. In other words, Foster intends to do this because of the possible National uprising against the colonizers, where the Britishers need to come up with solid news to maintain their hold over the colonial empire in India. Now we find that Forster makes it clear in his new philosophy that in the 18th century, inequality and injustice were in the rise and invisible power repeated their images. But now everything had changed and there is no stopping of the echo. The original sound may be harmless but the echo is always evil. In this way, Foster describes Indians as living in the past, emotions, and pathos. The main character Aziz remained an escapist and did not fight against the Empire. Instead of fighting against the empire for its operation and injustice, he retires to a native state which is described as a Jungle state. India is throughout described as a land where everything is unpunctual. The division in the Hindu community is highlighted where freedom fighters and nationalists' are portrayed as people who just kick and scream at the community. Hindus and Muslims did not make peace with each other whereas no one wants to make the face red on the English. This gives the final message of the novel that if the people like Godbole will follow this kind of mentality and do not realize the value of their own culture and society then the British Raj will continue to exert its influence no matter the British Raj once withdrew in 1947. Finally, EM Forster's novel *A Passage to India* reinforces the colonialist ideology and asserts backless and timid Indians as the stereotypes on the basis of east-west encounters invented by the west about the Indian people.

Post-colonialism is a response and a reaction against the distortion of reality. The destruction of evidence of the pre-colonial existence has proven ideological discourses, thereby denying the rights of the Indians to know their history and culture. The post-colonial literature functions as a counter-discourse that is inevitable to uphold the Identity of the colonized as equal to the west and as human beings.. Since the divergence of the anti-colonial and independent Nation States at the end of colonialism, there is a strong desire to forget the colonial past. But the reason is that we want to forget a number of historical incidents and a variety of cultural influences.

In the next text taken for the study, Chinua Achebe tries to find out various reasons that still maintain the colonial hangover. The major oppression of the colonial memories is never going to surpass the uncomfortable realities of the colonial encounter. As we know that the past is not a simple collection of raw material based on the political experiences and practices that can easily be removed from the detached and enlightened perspectives of the present. It is also necessary to bring new thoughts and writings about the culture and political identities of the colonized people. We need to define the area where historical significance is revisited from a point of view. The colonized victim pays the price to reassert his/her self and tries to regain the native's own culture which has been trivially destroyed by the colonizers. Thus, writing the story of third-world people can become a weapon against those forces who subdued the glorious past of these natives.

European colonialism did reach almost all the countries of Asia and Africa continents. In Africa, the centre could not hold and eventually things fall apart. In the novel *No Longer at Ease*, Chinua Achebe depicts the dissemination of English culture in Nigeria and tries to find out its effect on the life and identity of the people of Nigeria. In this novel, Obi talks about a Civil Servant who is finally corrupted by the corruptions of the society of Lagos. The protagonist Obi is a grandson of achievers who are the first protagonist in the novel *Things Fall Apart*. Obi Okonkwo is struggling and faces many obstacles in his life. He tries to satisfy his family, but following the colonial ideology, he experiences a total breakdown. In the novel, the protagonist Obi images Mr.Green who resembles the British characters with Joseph Conrad's *Heart of Darkness* prior to his contact with real Africa. Mr. Green had portrayed the Dark Continent in a similar manner. He has created an image of Africa where the stereotypes, colours, and thick? were waiting for the arrival of humans and the establishment of a Civilization. The same kind of thinking disturbs Obi Okonkwo because like India, Africa too is made up of several realities-800 ethnic groups that are quite different from one another. Every Ethnic group has its own language, culture, and history. The boundaries of modern African states which the European colonizers created are just one and represent the recent African identity. If we try to find out historical events like the trade of slaves and gold along the West Coast of Africa, it was the African middle men who were in the trade, making money at the cost of the lives and resources of their country. No significant British inclusions were made into the continent until the 19th century and there was only European control under the pretext of colonialism. The imposition

of colonialism on Africa was formalized by the coming together of the Empire building by several European powers. The main European countries like Britain, France, Germany, and Spain had tried to control the African continent and divide it as per their interest in the trade. The British Colony Nigeria gained independence in 1960. Nigeria is now, one of the most populated countries in the world and is the largest democracy in Africa. Nigeria has a population of over 12 crores and there are Muslims, Christian, and other indigenous religions. But Muslims and Christians with 50 percent and 49 percent of the population respectively dominate the pre-colonial religion of the land. The Igbos or the ibos of Southern and Eastern Nigeria is one of the hundreds of tribal clans. There are many diverse Clans who had their own dialogues, cosmic culture, politics, and governing systems. The Evil Island, home of Igbo people covers most of Southeast Nigeria; the area is divided by the Niger River into two unequal sections Eastern region and the Western region. Igbo people have been the subject of much speculation. The bookish culture and its resultant from the literature bear the qualities of African literature in general and the Nigerian experience in particular. Understanding a society's tradition and believing in understanding its cultural identity is not the same. In fact, every nation is a set of traditions and customs that construct the individual lifestyle of its citizens. Tribal and colonized Nations have been transformed because of their cultural alienation and tradition. This change can be attributed to the colonization process. The web of European cultural innovation disturbed the stability of the customs and traditions of different cultures in non-European and third world countries. The dominant power of colonizers unfolds in two different ways, first, we find that it wants to expand its trade, Christianity, and education and secondly, it wants to transform the indigenous people's cultural identity. Further, the culture of the colonized changed new cultural images. The famous critic Albert Mami in his book *The Colonizer and the Colonized* (1991) argues that the colonizer imposes his superiority on the beliefs and culture of the natives. During colonization, the colonizer becomes an illegitimately privileged usurper. (9) According to Memmi, the colonizer continues this superiority which brings in the domination over the natives.

In this novel *No Longer at Ease*, one of the significant themes that shows the experience of colonialism and the dissemination of European culture in Nigeria, have influenced the formation of a new cultural identity and distortion of the African people's self-image and cultural identity. Achebe shows throughout this novel, the role of European education especially when it concerns the study of

African culture and the people through the lens of exploitation. The theory of orientalism is based on the essential difference between Europeans and non-Europeans. The western orientalist have represented Europeans as civilized, educated, and powerful people while non-Europeans as backward, lazy, rustic, and powerless. (10) It affects the mentality of both colonizers and the colonized. Achebe's portrayal of the black characters discloses this kind of thinking about the Nigerians especially those who are similar to the protagonist Obi who had studied and graduated from British universities and have come with the qualities of Mr.Green.

Obi is the typical, educated young man who has a belief in the positive effects of European education in Nigeria. He has respect for old Africans whom he considered to have the roots of all the problems in Nigeria. The term old African clearly shows his viewpoint ?. Obi's theory that the public service of Nigeria would remain corrupt until the old Africans at the top were replaced by young men from the universities was the first formulated paper of the Nigerian student's Union in London. Unlike most theories formed by students in London, this one survived the first impact of homecoming. (38)

Different reasons can be recited for Obi's disrespectful treatment of old African people. The first reason seems to be the old relationship between the whites and the black which was mostly based on the master/slave relationship. For example, in the text, we find the relationship between Mr. Omo and Mr. Green that reminds us of the relationship between the black headmaster and the school's inspector, Inobi's school days. Mister Omo is an old African, the submissive servant who calls Mr. Green his master. The reason seems to be Obi hated the old Africans. He only likes people from his clan who support the importance of modern European education and not the significance of African traditions and culture. Obi himself does not realize the depth of his best education; we find that his love of his country is deeply attracted by the European culture. When he returns from England he can no longer retain the peaceful relationship with his family, the aim of the Umofia progressive Union and the whole culture of Nigeria.(10) In some ways Obi looked like Europeans rather than the Igbo. He calls his father old and his traditions to pass his opinion on his decisions. He decides on his education and marriage without considering his parent's opinion. European education have alienated him from his own people:

You cannot marry the girl, he said quite simply  
Eh?

I said you cannot marry the girl

But why father?

But all that is going to change. In 10 years things will be quite different to what they are now.

Obi repeated his point again. What made an Osu different from other men and women? Nothing but the ignorance of their forefathers. (132-34)

Because of his behaviour and his disobedience to follow his own tradition, Obi is considered to be an Osu (Osu is an outcast in Nigerian traditional culture) . To marry him /her is forbidden. Obi is European in his beliefs and he is ready to marry. However, the society and his parents ponder over Obi's thoughts and he is caught between two Worlds - Christianity and European modernity or his native tradition. The cultural conflict here highlights multiple dimensions to the cause. In a traditional society, there is no mention of adultery and marriage that connects to polygamy. In the novel, *No Longer at Ease*, Achebe shows the problem of marriage among the Western headed elites, and for the first time, he depicts the sexual affair outside of marriage between Obi and Clara. Such kind of result is influenced by their westernized education and the European lifestyle. This novel displays a record of conflicts between Ibo society and the colonial domination that attacks the personality, psyche, and identity of an African character. Further, we have another sign of the spread of European culture. *No Longer at Ease* is the attitude of the natives towards the government. It had nothing to do with you and me, it was an alien institution and people's business was to get as much from it as they could without getting into trouble (33). Most people in Umuofian tribal society don't take part in the government because they don't have a sense of belongingness. The people of Umuofia call the person who has a job in the government as a holder of a European post (92). The mindset of such people always finds the Europeans and their culture with the essence of pride and security. On the other hand, Obi's shift from studying law to English literature indicates his devotion to English culture. He has a deep interest in the poetry of TS Eliot, the poet who believes in the superiority of the tradition of English literature and the values of the Western classic. Clara, who is like Obi is studying in England and does not understand Eliot's poetry, but she enjoys movies made in the western world. In this way, both characters value the western culture and its products. Devotion to European culture, which is the product of colonialism, can be seen in the behaviour of other black characters in other novels. The members of the Umuofia Progressive Union are very

proud of Obi because he proudly repeats that he'd graduated from England. Obi's family and their people in his home and village hold a feast for him and they are eager to see how education in England has transformed Obi in personality and behaviour. But the people find that the conduct of Obi resembles a person who has just graduated from an English University. When Obi returns from England, he decides to stay with Joseph instead of staying in a hotel room or the room that the Umuofia progressive Union has reserved for him. This decision surprises Joseph because he thinks it is not proper for a man who has obtained a degree from English University to stay in a friend's home: " ? (36)

In the novel, we find that Joseph represents the opinion of the Nigerian public and their traditions while Obi's decision appears to have influenced by a colonial education and their mentality. Joseph and others can't hide their frustrations. Umuofians wear formal dresses and Obi wears the casual types. The president of the Umuofia Progressive Union is dressed for the occasion and gives a formal speech in English, raising the audience's enjoyment and depreciation. The audience's interest in the President's fluent English shows the extent of their attraction to the language of the colonizers.

Now if we compare the two novels, in *A Passage to India* the problem of racism forms different communities like Hindus, Muslims, and other religions. But if we Indians are taken as one race and try to find out inferences to this category, the people find different ways in Indian culture to deal with a different intention. Dr Aziz says that Indians are not allowed in the Chandrapur club even as guests waiting outside red-faced. The Britishers call the Indians Black and muddy. In the same way in the novel, *No Longer at Ease* racism is not only on the higher level. The desires of the west from the Africans, the simple tribal community who behaved in a different manner, are highlighted, for example, Omma says, "Who is this useless girl? Her name is Clara who is an Osu, and marrying an Osu is not considered good in African society". This is a clear example that showed the element of racism no longer exists within society. Both the novels have some elements of nationalism. In *A Passage to India* nationalism is forwarded by playing the national anthem at a party when the performance ended. The European Progressive Union in *No longer at Ease* is also a symbol of emotional nationalism but somewhere we find that gap between the initiatives against the fight with European dominating powers.

To conclude the study, it can be said that both novels have the

implications of the colonial empire which need to be addressed. Some major political and cultural issues have been analyzed through these texts. It is possible to locate the viewpoint in Foster's *A Passage to India* that English colonies governed India with a superior motive, in many aspects, whereas on the other hand, Chinua Achebe who belongs to the colonized Africa tries to describe African people who want to talk in their own language, yet influenced by the Western traditions of education and lifestyle, one that instilled a great fascination of the English language.

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