

The Politics of Eurocentrism: A Pragmatic Implicature Analysis of the Novel

“Freedom at Midnight”

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Abstract

Literature has some implicit meanings that extend beyond the explicit definitions found in glossaries used in it. The true instinct of an author is to uncover the hidden attributes of society and culture while encrypting a text. This research investigates the politics of Eurocentrism through a pragmatic implicature analysis of the book Freedom at Midnight by Larry Collins and Dominique Lapierre. The study, specifically, analyzes the implied meaning within the text containing conversational implicatures that highlights Eurocentric narrative in the novel, based on Grice's theory on implicatures. The purpose of the study is to analyze the text according to Western lens, examining how British colonial authorities asserted their power over Indian local leaders during partition. A descriptive qualitative method for in-depth textual analysis of the novel has been employed through reading and note-taking techniques. The data has been

collected from key passages in the novel including dialogues, monologues, and narrative sections that clearly exhibit Eurocentric beliefs. The findings tell us about how language choices in Freedom at Midnight construct Eurocentric narratives where British colonial figures are portrayed as benevolent, while Indian leaders are continuously marginalized. This representation influences the portrayal of Indian History by shaping historical memory. The study concludes that textual implicatures in the book support Eurocentric discourses in Indian history and also highlights the need of non-Eurocentric texts to confront such dominant narratives.

Keywords: Pragmatics, Conversational Implicatures, Eurocentrism, Qualitative analysis.

Introduction

Language is not only a tool for communication or interaction but also a means of expressing ideas, intentions, meanings, emotions and social constructs in our daily life. According to Abdul Chaer, Language is a means of communication in social life, used to express arguments, requests, promises, and more. One common way to communicate is through conversation. (Chaer, 2012, p. 30). Pragmatics explores how meanings are influenced by context, which has been developed significantly by the theory of implicatures proposed by H.P. Grice in his seminal work “Logic and Conversation” (1975). This theory gives a framework to understand how speakers communicate inferred meanings that are not stated explicitly. Implicature in a text is defined as the implicit meaning that is not expressed clearly through words, so we need to analyze the purpose of the utterance. (Wilson, 2022, p. 31). According to Grice, implicatures are used to describe what a speaker suggests or intends to convey, which may not be same as the literal meaning of their statement.

The novel Freedom at Midnight by Larry Collins and Dominique Lapierre narrates the final year of the British Raj and the conspiracies behind the partition of India. The book blends historical documentation with a novelistic style. While praised for its storytelling style, it has also been criticized for propagating a Eurocentric view of colonial history. Authors are Western - Larry Collins is American and Dominique Lapierre is French-American. It was written in 1975 when all the major Indian figures who led to the partition of India i.e., Gandhi, Nehru, Jinnah, Patel and Hari Singh, had died. Only two most significant personalities on British side, Lord Mountbatten, the last Viceroy, and Cyril Radcliffe, who rashly drew the lines of partition - were alive.

Research Gap

Existing studies engage historical, literary, thematic and postcolonial perspectives, while overlooking explicit language perspectives. There is a longstanding gap in operationalizing pragmatic frameworks, specifically Gricean implicature theory, to analyze or critique Eurocentric narrative embedded in the text. Recent critiques have concerned themselves more with the explicit content of reference texts rather than with the structures of implicit narrative that shape readers' experiences. Only a few studies have explored conceptual inquiries into Gricean implicature and how choice and contextual cues create ideological implications. This study aims to fill this gap by presenting the connection between pragmatic implicature theory and post-colonial critique of empirical prejudice, demonstrating a linguistic strategy to detect Eurocentric orientations in historical narratives. This research paper focuses on analyzing the discourse of how Eurocentrism is implicitly constructed in *Freedom at Midnight* through Pragmatic analysis and implicature theory. The following are the core objectives of the study.

- 1) To analyze how explicitly expressed meanings in *Freedom at Midnight* create implied meanings that shape collective historical memory.
- 2) To discover and analyze conversational implicatures in the text that reveal implicit ideological positions.
- 3) To analyze how those implicatures serve to reinforce Eurocentric narratives, especially in terms of the representations of British colonial figures in contrast to Indian subjects.

This study adopts an interdisciplinary approach by applying Grice's theory of implicature to conduct a postcolonial critique of *Freedom at Midnight*, specifically aiming to reveal how implicit language choices construct a Eurocentric ideology. While previous analyses highlight surface-level thematic elements only, this study addresses how colonial power dynamics function

to reproduce themselves in historical story narratives, albeit in a more subtle way. This study also examines how pragmatic implicatures encode narratives behind ambiguous historical contexts. Hence, the study supports critical reading practices and offers a more linguistically grounded representation of historical narratives that further elaborate colonial mindset through the power representations of colonial figures.

Literature Review

John M. Hobson's *The Eurocentric Conception of World Politics: Western International Theory 1760–2010* (2012) provides the fullest theoretical basis for this research. Hobson carefully outlines the ways through which mainstream Western international relations theory has privileged European agency, ideas, and institutions while entirely omitting or marginalizing other perspectives. He defines that Western international theory is not only related to "the West," but it also universalizes Western experiences within global frameworks. Shahid Ul Haq Wani's *The Politics of Decolonization* addresses Eurocentrism in *Politics and Policy* (2024) reinforces transformation instead of critique in its contemporary intervention. Wani declares that reinforcing political thought and policy through decolonial lens by only Western figures is quite an authoritative act that encapsulates multiple local perspectives. He critiques the representation of liberal multiculturalism that includes indigenous voices, which in fact are rooted in Eurocentric assumptions.

Another analyst, V. Shankar, critically examines the real misinterpretations in *Freedom at Midnight: Fact or Fiction?* (2016), which are rooted in history and narrative biases. Shankar stresses upon the British-centric views in *Freedom at Midnight* that glorifies Lord Mountbatten and treats him as a benevolent person, while marginalizing the Indian nationalist figures that were endeavoring for their country during this transitional period. Shankar claims that the

authors depend excessively on anecdotal reconstructions and dramatized accusations, which serve to romanticize colonial figures while simplifying complex historical and socio-political issues. Shankar's critique illustrates how the authors of *Freedom at Midnight* reduced Indian leaders (especially Gandhi and Nehru) to caricatures as a means of coping with India's political sophistication and philosophical thought. He also criticizes *Freedom at Midnight*'s emotional tone, which he claims papered over systemic violence of the colonial state, and presents partition as a natural tragedy rather than an outcome of colonial policy.

Finally, Hidayatullah et al. (2023) used mythology in film as an avenue to explore the implications of the term implicature in a study titled *An Analysis of Implicature in King Arthur: Legend of the Sword* Movie. Similarly to the previous study, Hidayatullah et al. (2023) concluded that mythologized narratives continue the masquerade of hiding political histories and ideologies. They demonstrated that filmic discourse could use implicature as a tool to support or undermine the implications of historicity. This finding is crucial to the discussion in the current analysis of *Freedom at Midnight*, and takes a mythologized form of colonial history, which is presented in a dramatic fashion. To understand how the book's form comes to mythologize an account of colonial history by using implicature, it may be useful to think of how the book reassesses British imperial actors to be at the center of the narrative. This repositioning implicitly aligns the text with more favorable Eurocentric historical traditions.

Research Methodology

We have used qualitative descriptive approach that relies on soft data, such as textual evidence based on Neuman's approach (2014, p. 167) to analyze implicit meanings in *Freedom at Midnight*. We collected data through careful reading of the text, by collecting 18 excerpts across 8 categories including conversations, monologues, and narrative passages

largely focused on forms that clearly articulate Eurocentrism. After collecting excerpts and segments, we then used the Gricean implicature framework to categorize the types of implicature. Our main focus revolves around analyzing conversational implicatures in these categories. At the end, we considered the results using both pragmatic and postcolonial lenses to demonstrate how language choices may reinforce colonial narratives in subtle ways.

Data Analysis

This pragmatic analysis of conversational implicatures by Grice investigates how language choices in *Freedom at Midnight* by Larry Collins and Dominique Lapierre contribute to the construction of Eurocentric narrative. The novel presents a Eurocentric perspective as it focuses mainly on a European, especially British, point of view. Both writers are Western and when it was written, all the Indian characters who led to the partition were dead; only two Western characters, Mountbatten and Redcliffe, were still alive. Besides these two, writers also conducted interviews with junior Indian and Pakistani characters associated with the partition of India. According to them, they conducted around 500 interviews, took notes and made audio recordings, after which they wrote this book. The authors project colonial superiority and Indian agency through embed cultural, racial, and political biases in hidden meanings. The excerpts reflect conversational implicatures to maintain a narrative that subtly supports European dominance.

Here the Western bias is also revealed as the most powerful character in *Freedom at Midnight*, Lord Mountbatten, is shown to be very intelligent, hardworking and a man burdened by history. He has been portrayed as a deity who strove to ensure justice, and wrecked himself in his effort to act honestly. However, the writers merely took a cursory look at it and did not investigate the

facts that how he overlooked the geographical and ideological split in India as well as the political baggage of the Congress and Muslim League and pursued the formula of divide and rule. This gives the impression that the independence of India was not the right of the Hindus; rather it was the high moral decision of the British to leave India voluntarily after transferring power. However, the way the British destroyed the institutions by increasing the Hindu-Muslim divide during their rule is overlooked in the narrative, and the wreckage of it is dumped solely on the Indians in the end. The title of the book *Freedom at Midnight* also carries a negative angle and an air of mystery, because in English, when an act is associated with “midnight”, it implies some illegal and conspiratorial elements, something that is done in hiding from the people. This title suggests that the writers may not consider the partition of India as a positive activity. (Faisal Warraich)

Colonial Withdrawal Framed as Noble:

The excerpts chosen for this theme have been provided and analyzed below:

Analysis of Excerpt 1:

“To quit India in good time rather than be driven out by the forces of history and rebellion”. (pg. 10)

This sentence reflects an imperative way of retelling the history that portrays Britain’s glory of graceful departure from India while knowing the fact that if they had not left India voluntarily, the rebellious powers from India and the global calls for decolonization would have forced them to do so. The British chose to “quit India in good time” advocates that the British has maintained their control and dignity on their own terms. In fact, their exit was compelled by years of Indian nationalist struggle through various movements such as Gandhi’s mass movements,

revolutionary uprisings, and the damaged economy of Britain after World War II along with global opposition to colonialism. By describing Indian resistance as “the forces of history and rebellion,” the book describes the real efforts of the Indian people, especially movements like the Quit India campaign in 1942, which played important role. This kind of framework gives the common patterns in Eurocentric narratives, where colonial powers present their departure as a civilized and responsible decision, rather than accepting the fact of being forced out.

Analysis of Excerpt 2:

“While the British ruled India, they managed to keep a fragile balance between the two communities”. (pg. 33)

Here, the British are presented as the peacemakers who prevented the indigenous people from communal violence among various communities in India like Hindus, Muslims and Sikhs. This supports the euro-centric myth that colonialism brought peace to a chaotic country. It suggests that Eastern societies are unstable to coexist and requires a Western intervention to maintain peace. It implies that the result of the Britain departure from India caused chaos and violence leading to the Eurocentric approach, convincing that European intervention was necessary for stability.

Analysis of Excerpt 3:

“The man, who had been asked to serve as the artisan of India's vivisection because he knew so little about the country, contemplated for the last time in his life the mournful landscapes of the land he had divided”. (pg. 332)

This statement refers to Sir Cyril Radcliffe, a British jurist who was assigned to draw the borders between India and Pakistan despite never having visited India. Radcliffe's feelings,

“contemplated... the melancholy landscapes”, are the focus of the text, which indirectly evokes pity for him rather than for the millions of Indians and Pakistanis who were traumatized, killed, and displaced as the result of his unfair divide. This reflects a characteristic of Eurocentrism, in which the story revolves around the inner world of the Western actor rather than the experiences of the colonized people.

Glorification of British Characters as Heroic and Stoic

The excerpts chosen for this theme have been outlined and analyzed below:

Analysis of Excerpt 4:

“Despite the terrible burdens he had carried in the past six years, the face familiar to millions of the readers of his country's penny press was remarkably free of the scars of strain and tension”. (pg. 9)

This statement which is written in the book describing Mountbatten shows clear Eurocentrism, praising British character and portraying him as stoic and serene under pressure, untouched by suffering. This sentence tells that the terrible burdens he bore would usually be expected to show some signs of strain, but, contrary to that expectation, he is “remarkably free” of such scars. It not only describes Mountbatten but also celebrates him, to bolster Europe's Eurocentric narrative of the benevolent empire.

Analysis of Excerpt 5:

“Absolutely alone, the only white man within hundreds of miles, with no communication except by messenger on horseback, and only his lawbooks to guide him, the young man three or four years out of Oxford was a sovereign”. (pg. 18)

In this sentence Young Oxford is represented as a lonely person casting authority over a massive foreign country in a heroic, almost mythical light. This is a classic Eurocentric trope, reflecting that only the white person embodies civilization, order, and intelligence, and leads government control into a “lawless” or “primitive” space. The emphasis on “the only white man within a few hundred miles” emphasizes his doubtful courage and superiority, as if only White was granted legitimacy and leadership. The mention of "only his lawbooks to guide him" suggests that British law is a superior and universal standard over all local systems. This means that even without any experience or knowledge of Indian society, British laws, and therefore, British culture is sufficient to govern fairly. This reflects the Eurocentric assumption that Western legal, moral and political systems are naturally superior to Indigenous peoples.

Analysis of Excerpt 6:

“While Mountbatten’s features were almost always composed, Nehru’s rarely were”. (pg. 93)

This sentence reflects Eurocentrism in the way colonial and postcolonial figures are explained, particularly in regard to emotional control and behavior. By highlighting Mountbatten's composed features, the sentence associates the personality traits such as self-control, gentleness and rationality with the British figure. In contrast, Nehru's lack of composure reflects the emotional instability, impulsiveness, or vulnerability that westerns associate with East. This contrast reflects the frequent Eurocentric tropes that Westerners are logical and disciplined, while non-western people are emotional. The word “composition” has a positive connotation of strength, leadership and maturity. The suggestion that Nehru was not composed in a subtle way means that he missed out on the demeanor and gravity that someone was expected to have in his position.

Cultural Superiority and Stereotyping of Indians as Backward or Exotic

The excerpts chosen for this theme have been given and analyzed below:

Analysis of Excerpt 7:

“Much of the tone of Victorian India was set by the memsahibs the British wives. To a large extent, the social separation of the English and the Indians was their doing. Their purpose, perhaps, was to shield their men from the exotic temptations of their Indian sisters” (pg. 20)

These efforts by the memsahibs to impose social distancing between the British and Indians stem from the belief that Europeans are superior in culture. By distancing themselves and their husbands from Indians, they reinforce the idea that British ways of life, morality and social norms are “civilized”, while Indian culture is perceived as “other,” exotic, or even threatening. The use of “exotic temptations” connotes orientalist generalizations, portraying the Indian women as morally ambiguous, mysterious, and sensual. These Indian women are not presented as individuals, but as an alluring and dangerously faceless “other,” which is a stereotype based on Western fantasies about the East. Such depictions strip Indian culture of its depth and turn it into primitive and often sexualized image, which reflects Eurocentric perspective prevalent during colonial times. This “social segregation” does not recount only a cultural preference; it is a reflection of the belief rooted in colonial reasoning that the colonizers need to “protect” their purity and civilization from being “tainted” by the colonized.

Analysis of Excerpt 8:

“An urgent burst of sexual desire seized him and he had tiptoed from his father's room to wake up his pregnant wife. As a result of this trauma the joy of sex began to fade for Gandhi. An indelible stamp had been left on his psyche”. (pg. 48)

This sentence offers a deeply personal and psychological insight into Mahatma Gandhi's early life. Gandhi's youthful sexual impulse coinciding with the death of his father is described as a moment of deep regret and self-reproach. On one hand, this sentence suggests that Gandhi, being an Indian, was irrational by considering himself the cause of his father's death only because he was with his wife at that time, and therefore, left her alone after this incident. On the other hand, it suggests that Indians are impatient and have no control over bodily desires. This whole notion echoes the elements of Eurocentric moralism, where sexuality, especially outside strictly controlled bounds, is seen as something shameful or corrupting. So, for them Gandhi's actions are shameful.

Analysis of Excerpt 9:

“He put an end to the parade of chaprassis, who traditionally bore the viceroy his papers for his private contemplation in green leather dispatch boxes. He preferred taut, verbal briefings”. (pg. 88)

A reference to the ‘chaprassis Parade’ refers to the system used in India for giving information. The expression “parade” is almost laughable in the form. This sentence implies that this Indian system of giving information is inefficient, decorative or theatrical. So, British character Mountbatten introduced verbal briefing as a modern, practical method. This reflects the Eurocentric belief that indigenous or hybrid colonial traditions are archaic or overly ritualistic, in

contrast to the West who have optimized cultures. Transferring written ritual communications directly to oral instructions positions the British figure as progressive reformers.

Environmental and Racial Othering

The excerpts chosen for this theme have been provided and analyzed below:

Analysis of Excerpt 10:

“Diseases they would never have known in their native England”. (pg. 22)

The statement clearly infers that Indian environment was unfriendly or unhealthy, as Europeans died by sickness in India. It perpetuates a colonial mindset in which the colonized land was not just different, but physically corrupting: a place that would make you sick, or bad. Calling diseases unknown in England depicts the Europeans' homeland as a sort of healthful paradise, unfenced by the threats of the “East.” This perfectly supports the Eurocentric narrative of Europe being advanced, clean and sane in terms of science, medicine and the environment, while those outside Europe are primitive and sick.

Analysis of Excerpt 11:

“He may have been a product of Harrow and Cambridge, but to the all-white, all British and devoutly middle-class membership of the club, he was still a black Indian”. (pg. 94)

This commentary on Nehru holds Eurocentric viewpoint, which suggests that value and identity are determined not by a person's accomplishment or education, but by his race and ancestry. Even after receiving a secondary education at British elite schools, Harrow and Cambridge, Nehru is described as “a black Indian,” thus stripping him of any individuality beyond his racial identity. This illustrates the Eurocentric perspective that accepts the

grudging existence of a European identity as fixed, inherent, and beyond change; and that no amount of assimilation would ever be sufficient to extinguish the European origin's assumed alienness. Here, Eurocentrism is depicting Britishness as white, thus saying categorically that, regardless of the ascendant manners of class and education, there was no place for someone who was racially classified as “non-white.”

Delegitimization of Indian Nationalism

The excerpts chosen for this theme have been presented and analyzed below:

Analysis of Excerpt 12:

“Time and again British efforts to resolve the problem had failed”. (pg. 11)

This sentence implies that Britain had actively and sincerely attempted to resolve India's internal conflicts. This reflects the typical Euro-centric trope in which colonial power is expressed not as agents of rules, but as neutral and well-intentioned managers. By claiming that “British efforts” had failed, this sentence means that the British were primarily responsible for resolving political or civic tensions in India. This alienates the role of Indian leaders, thinkers and movements, who actively proposed unique solutions and opposed the conditions imposed by the colonial framework. This sentence implies that the British wanted to help, but the complexity of India had defeated their goodwill, reflecting the Euro-centric framework that maintains the moral highlands of the colonists.

Analysis of Excerpt 13:

“If Congress wanted war, he (Jinnah) declared, then India's Moslems "accept their offer unhesitatingly." (pg. 36)

This sentence means that Jinnah was the instigator of conflict and instead of working with the British plan for Independence; he was seeking war to achieve the vision of an independent Muslim nation (Pakistan). This expression nurtured the Eurocentric narrative of Jinnah's actions being divisive and positioned him as someone who encouraged unnecessary war rather than tackling a peaceful transition of power. This narrative diminishes Jinnah's political motivations and the grievances of Indian Muslims, such as fears of being politically marginalized in a unified Hindu majority India.

Analysis of Excerpt 14:

“Gandhi had reiterated to his prayer meeting that India would be divided "over my dead body. So long as I am alive, I will never agree to the partition of India". (pg. 102)

This sentence encapsulates Gandhi's vehement political and personal opposition to the division of India in 1947 as he is depicted as opposing partition and division of any kind, instigating conflict, and lauding the British yet again for granting India independence. The European sourced framing not only positions Indian politicians, Gandhi in particular, in a negative light (sentimental, divisive, or out of touch with political reality) but also renders the British in a positive light simply for 'offering a solution' (partition).

Linguistic Imperialism as Civilization

The excerpt chosen for this theme has been given and analyzed below:

Analysis of Excerpt 15:

“It gave India the magnificent gift which was to become the common bond of its diverse peoples and the conduit of their revolutionary aspirations, the English language”. (pg. 16)

This sentence is a classic example of Eurocentric ideology in the way that colonial contemplation is called a benevolent gift. It is reinterpretation of tools of control and cultural domination as civilized power or advantageous heritage. It ignores the fact that English was introduced to serve colonial regimes, integrate power and replace indigenous language and knowledge systems. The verdict presents English as a bereavement manager and liberator without considering how it is presented at the expense of the alienation of Indian rich language diversity including Sanskrit, Persian, Urdu, Tamil, Bengali and countless others. Eurocentric stories often praise the spread of European language and culture, which hides the dynamics of the power of linguistic imperialism. Within such paradigm, language is not merely taught, it is imposed.

Selective Acceptance of Indian Figures

The excerpt chosen for this theme has been presented and analyzed below:

Analysis of Excerpt 16:

“He quickly understood that the only Indian politician who would share and understand his desire to maintain a link between Britain and a new India was Jawaharlal Nehru”. (pg. 96)

According to Mountbatten, Nehru was the only Indian who could understand or sympathize with British political objectives as he was a Western educated person. This reflects that the British only considered those Indians to be logical, amiable, or trustworthy who had a lot of understanding of British culture and education. This reveals the Eurocentric view that Western intellect is far superior to Indian thought even in non-Western negotiations. This sentence also reflects that continued British involvement would either be beneficial to or necessary for India's future.

Imperial Timetables over Indigenous Realities

The excerpts chosen for this theme have been outlined and analyzed below:

Analysis of Excerpt 17:

“Now he heard Mountbatten explain that it was imperative that his decision be ready by August 15, a date only weeks away. Mountbatten's words meant that he would never be able even to glimpse the lands that he was supposed to divide.” (pg. 201)

Mountbatten's rash decision to give freedom on August 15, just a few weeks away of the approval, even when no boundaries were lined, reveals the British mindset of using power as a tool of administration rather than moral responsibility. It exhibits how decisions affecting millions of lives were made without context, empathy, or accountability. It epitomizes colonial abstraction, governing through papers, lines, and numbers, rather than through human engagement or understanding.

Analysis of Excerpt 18:

“India and Pakistan would become independent dominions on the stroke of midnight, August 14, 1947”. (pg. 210)

Mountbatten chose August 15 because it was the second anniversary of Japan's surrender in World War II (1945), a symbolic victory day for the British. It allowed Britain to associate Indian independence with a moment of their Allied triumph, subtly framing decolonization as a graceful imperial conclusion. The date was not chosen by Indian or Pakistani leaders, but by Mountbatten, months before the implementation date. Even in independence, the clock and calendar were Western; the British decided when the empire would end, just as they had decided

when it began. The need to accommodate both Indian astrological beliefs and British imperial ceremony shows how colonial authority persisted, even in framing its exit.

Discussion

A pragmatic analysis of *Freedom at Midnight* using Grice's theory of conversational implicatures demonstrates significant Eurocentric bias throughout the text. Investigating the indirect meanings, embedded in narration, dialogue, and commentary, I found significant differences in how various British figures, especially Lord Mountbatten, are portrayed as heroic and burdened European superiors as leaders, while undermining the agency of Indian leaders, such as Gandhi, Jinnah, Nehru, and Patel. Their participation in independence is presented to the reader in a way that presents them as if they were not capable of exercising much intervention since they are depicted as too emotional or naive to rule themselves. The very title *Freedom at Midnight* implies mystery and urgency, further evoking India's independence as both desperate and suspicious. Despite the inclusion of interviews with 500 locals, the story remains grounded in Western perspectives, with Indian voices noted through a British interpretive lens, suggesting them as emotional and lacking rationality. This analysis proposes that language and conversational implicatures can quietly sustain colonial narrative, and our impression of history as memory.

Conclusion

Freedom at Midnight propagates a Eurocentric narrative through pragmatic analysis and implicature theory that ingeniously shape British colonial figures as heroic while marginalizing and suppressing native leadership and agency. The linguistic techniques used in the novel such as presupposition, cooperative principles and implicatures naturalize British superiority and bias by legitimizing Indian resistance as an irrational act. By applying Grice's theory of implicature

to a postcolonial critique, the research provides an interdisciplinary study that exposes how language constructs historical memory. The implicatures further unveil the glorification of British colonial figures, suppression of local voices, stereotyping of India as the Other, language supremacy, and illogical Western decisions over Non-western geographical boundaries. In due course, this research perpetuates that language is not merely a tool for sharing information but also a social construct that shapes collective memory and identity through what is inferred rather than said. It also emphasizes the need for critical thinking and improvement of reading strategies to interpret historical literature.

Further studies may explore other types of Implicature, such as conventional implicature, in the novel *Freedom at Midnight*. In addition to Eurocentrism, this research opens ways to explore other underlying ideologies embedded in *Freedom at Midnight*, such as Orientalism, Othering, linguistic imperialism, colonial paternalism, and elitism. Researchers could also apply alternative frameworks such as speech act theory, multimodal analysis, semiotic analysis and critical discourse analysis. Such studies would enhance our understanding of language, power and historical construct.

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