

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
UNIVERSITY OF MOHAMED BOUDIAF - M'SILA

FACULTY OF LETTERS AND FOREIGN LANGUAGES

DEPARTMENT OF ENGLISH

N° :.....



DOMAIN: FOREIGN LANGUAGES

STREAM: ENGLISH LANGUAGE

OPTION: LITERATURE & CIVILIZATION

**Cultural Encounters in Edward Morgan Forster's
"A Passage to India"**

*Thesis Submitted to the Department of English in Partial
Fulfillment of the Requirements for the Master Degree*

By: Aimeur Nada
Belaaroussi Fairouz

Academic Year: 2016 /2017

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Academic Year: 2016 / 2017

Declaration

We hereby declare that the thesis entitled, “**Cultural Encounters through E.M Foster’sA passage to India**”is our own work and that all the sources I have quoted from have been acknowledged by means of references.

Signature:Date :

AIMEUR Nada

07/05/2017

BELAROUSI Fairouz

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Dedication

We'd like to dedicate our work to *our mothers* who has never Doubted us and always pushed us to hold on and never to give up in addition to *our Father* the symbol of love and kindness.

I'm Nada, I dedicate this work as well to my Mum Zina and my Dad Mohamed El hadi

My sincere love to my sister Chams who is my best friend ever...

To my *beloved brothers Akram and Ilyas* and to *all the members of my family*.

A special dedication to *my love and sweet heart Anis*

I'm Fairouz, I dedicate this work to my Mum kheira and my Dad Abd EL Aziz, also to my beloved brother Laarbi. They were influential persons in my life spiritually and financially

To my sincere love to my sisters Saliha, Zineb, Amina, Zohra, karima and Bochra

Thanks for Allah we have fulfilled our promise to them

Special thanks for *the handsome Ridha* as well

And for all my family

Thank you for being in our lives.

Abstract

This dissertation entitled *Cultural Encounters In A Passage to India* by E.M.Forster aims to investigate the real motives that led to the cultural clash between the British and the Indians under the British Raj, The latter delineates Forster's narrative centers on Dr. Aziz, a young Indian physician whose attempt to establish friendships with several British characters has disastrous consequences. In the course of the novel, Dr. Aziz is accused of attempting to rape a young Englishwoman. Aziz's friend Mr. Fielding, a British teacher, helps to defend Aziz. Although the charges against Aziz are dropped during his trial, the gulf between the British and native Indians grows wider than ever, and the novel ends on an ambiguous note. Consequently, under the shadow of postcolonial and psychoanalytic theories, the following paper endeavors two fundamental objectives; the first is to analyse the oppressed relationship between the colonizer and the colonized within the colonial context ;history has great impact on the people's psyche creating status that changes the course of the human relations. the second is to highlight the difficulties that come to face any attempt of connection and friendship between English and an Indian.

Key words: British raj, colonizer, colonized, postcolonialism, Stereotype.

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General Introduction

General Introduction

The novel *A Passage to India*, published by E.M. Forster in 1924, his first novel in fourteen years and the last novel he wrote. Borrowing the title from Walt Whitman's 1870 poem in *Grass* Was chosen as one of the 100 great works written in English literature by the Modern Library. It won the James Tait Black Memorial Prize for fiction.

Although *A Passage to India* is a highly symbolic or even mystical text, it also aims to be a realistic documentation of the attitudes of British colonial officials in India, primarily in Chandapore, a city along the Ganges River; notable only for the nearby Marbar caves. So the novel works on several levels. On the surface, it is about India; which at the time was a colonial possession of Britain this latter had developed throughout history. In deep it's about the necessity of establishing friendship between the two nations.

The British rule in India started during the 17th c, when the British East India Company had been given a monopoly to trade spices by the Mughal Empire. Then, during the 18th c, the British started to interfere in the Indian affairs. The novel challenges the claim that British had a right to colonize India. Various called Britain's "civilizing mission" or, in Rudyard Kipling 's famous line, the "white man's burden," British imperialism was motivated by the idea that the British were a superior, enlightened, and more advanced race than non-European peoples, and thus had a duty to "civilize" these people by force if necessary . Later the disassociation of the Company and after the Indian Munity of 1857, a shift was taking a place from trade to direct rule.

This research attempts to analyse and depicts the novel *A Passage to India*, in relation to the Indian historical and cultural background that started with the British system 'from trade to colonization'. The novel is been chosen due to many reasons; first it was based on

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Forster's real experience with India. Thus, Forster's portrait of Anglo-Indians is a clear and closely familiar with the realities of the British Raj.

Second, it is not a political novel that criticizes imperialism as many critics said. However, it is a sociological, then Cultural novel that discusses the obstacles which prevent friendship between an Indian and an Englishman; "It has in fact no connection with politics," as Forster pointed out in his essay *Three Countries*; the purpose of writing this book. "Though the political side of the book attracts the readers and makes it popular, actually its concern is much more than politics; it is about human's quest for a rather lasting home and about the whole cosmos" (Forster, 1950).

A *Passage to India* is an exploration of Anglo-Indian friendship. Forster pays great Attention to the description of the two societies that are to be found in India, namely the Natives, the Indians, and the new comers, the British, but also the way they interact and The relationships they establish. Throughout the novel, the barriers of inter-racial friendship in a colonial context are explored thoroughly. It is a classic example of how different cultures, when forced to intermix, misunderstand each other, and what consequences stem from those misunderstandings. In addition, it deals with the failure of humans being able to communicate.

Despite its critique of the British Empire, Forster's novel continues to draw controversy, particularly in the field of postcolonial studies, a field devoted to the study

Of literary, social, and political issues relating to former European colonies. Some critics argue that *A Passage to India* is still bogged down by the Orientalist stereotypes that the novel condemns. Throughout our study I will try to answer the following questions:

- Is it possible for an Indian (colonized) and an Englishman (colonizer) to be friends?

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- Do the events of E.M. Forster's novels incarnate his experiences?
- In what way the Cultural ideological Clash is embodied in this novel?
- How the dialogue between the colonized and the colonizer was described in the novel?

In order to answer the previous questions, we divide my work into two chapters. The first begins with a theoretical framework; the postcolonial and psychoanalytical definitions, its footsteps throughout history, to be more detailed into orientalism, the colonizer and the colonized, clash of civilizations and the colonized psyche. Then we deal with a brief background of the British occupation of India. This historical review starts with the creation of the East India Company in 1600 to its dissolution in 1857 showing its shift from trade to colonization. It includes a reference to the reasons which led to the Indian Mutiny of 1857. Besides, this first chapter contains 'the other side of the rule' or the real motives behind putting India directly in the hand of the British crown.

The second chapter includes the effect of colonization on the British psyche in the novel, including the complex of inferiority. Then, we move to discuss the colonizer/colonized opposition; furthermore we'll depict the evils of imperialism basing on Edward Said's concept of stereotyping the "other". After that, we'll move on to spot light on the Marabar incident and analyse the psyche of its including characters; starting by the postcolonial feminist elements to the male separated characters Mr. Aziz and Mr. Fielding's cross-cultural friendship and its failure.

We will go through the book, and keep in mind that colonialism or one country exerting political power over another (generally not through pleasant means) is a big theme through this novel and a big deal to Forster. Throughout the novel, we will see how British imperial attitudes hinder Forster's characters and, in some cases, lead to some really surprising developments. We

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will also pay attention to this key question established early in the book by its main Indian character: is it possible for an Indian and an Englishman to be friends? And how was the dialogue between the colonized and the colonizer? Maybe we know how we feel about that now, but this was a bigger deal back in 1924. We will talk about the thematic implications of the cultural encounters in *A passage to India*.

Many target objectives embodied in "A Passage To India" where we're going to demonstrate as it is a classic example of how different cultures, when forced to intermix, misunderstand each other, and what consequences stem from those misunderstandings. Then to analyse the oppressed relationship between the colonizer and the colonized within the colonial context. Also as all of Forster's greatest works deal with the failure of humans being able to communicate satisfactorily we're going to highlight the difficulties that come any attempt of connection and friendship between English and an Indian.

To understand Forster's motive, it must be established that he is a humanistic writer. Harry T. Moore states "Of all imaginative works in English in this century, Forster's stand Highest among those which may properly be called humanistic." (Riley, Moore 107) His main belief is that individual human beings fail to connect because the humanistic virtues, we are going to evaluate his tolerance, good temper, and sympathy where because he had and ineffective experience in this world India or because he was humanistic person who is against any religious and racial persecution, or because something opposite to these two; maybe to his colonial, oriental and stereotypical views on the other.

This study highlights the impacts of imperialism on human-relations in E.M Forster's "A Passage to India", and the elements that tainted the English's attitude with the Indians. It examines the factors which created misunderstanding between the two nations.

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Besides, this thesis shows the reflection of these elements on the English and Indian relation under the British Empire that can best be seen in E.M Forster's "A Passage to India". The major concern of the research is that history, social erudition, political triumph, economic prosperity change man's psyche and attitude.

The main objective of the study is to analyze the formative elements which shaped the English' sense of superiority over the Indians; and the resultant effects of this psyche on the relationship between the English and the Indians. The study will also focus on the reasons as to why the English were so harsh and indifferent in their relations to the Indians, how this psyche came down to them and how the author could establish his theory of contrast upon this cultural clash; and analyzing the effects of English's psyche on their relations with Indians from the text of A Passage to India.

In various essays written around the time of publication of A Passage to India, It has repeatedly been criticized the English for being blinkered and perfidious (Abu-Bakr 69). In *Saluteto the Orient*, Forster exposes the English's imperial dictum 'to suppress and to punish The guiltless people' (Forster 7). Boehmer states that the English considered the Indians "as lesser: less humane, less civilized, as child or savage, wild man, animal or headless mass" (13). This reflects the inner man (colonizer) in the English.

The deprecating attitude badly affected their image of being a civilized nation and their so-called mission of civilizing the wild, crude and rude natives which caused the relationships to grow from bad to worse between the Indians and the English (Pirnuta 20). They thought the Indian nation as an infant who needs someone to take care for, to make decision for them and to protect them from foreign aggression. They were considered to be incapable of self government (Hawkin55).

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Forster in his "Notes on Characters" asserts that English were crude, stolid, unemotional, and stubborn with little imagination (Forster 6). They were not sincere in their so called mission of civilizing the crude natives who turned against them (Attila 23). Albert Memmi observes that the English ruled India and considered as beings belonging to a superior race. The English seemed to be influenced by Darwin's theory of survival. Darwin considered the Europeans as the fittest of all. This idea gave them a right to colonize and occupy and to implement the law conforming to their political and economic interest which further led them the concept of difference and distinctiveness (74).

The concept of otherness and distinctiveness led them to the conflicts and misunderstandings with the occupied race Boehmer states that colonization was an attempt for dominance not only of the English over the Indians but also it was a craze for occupying the foreign land and its resources which caused a source of conflict between the different countries (80). Abu Baker argues that India is the land that opposes the exploiters.

In order to compel them to quit her. In spite of the fact that they try to 'tame' India, it remains hostile to them. The fate of the English may be the same as those of their forefathers who came to India with the views to mould Indians which covered them with its dust (149).

Analytical, Descriptive and qualitative is the design of the study. It is the procedure to produce analyzed data in written form. It explored the attitudes, concerns, behaviors and the psyche of English in relation to the Indians. This research examined all the available sources both primary and secondary for the study. The resources have been taken from internet and books.

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The study extensively depends on the text from Victorian and modern writers. Moreover, the thesis analyses the words, actions and the thoughts of the various characters. The historical background of the Indian-English relationships exposes factors such as colonialism, imperialism, nationalism, nativism and orientalism. These factors have been found out by analyzing the speech, incidents, the scenes and the characters, especially those of fielding.

The thesis attempts to examine in a passage to India the relation to these social issues which create hurdles in the smooth running of life and upset the whole atmosphere and do not let the people to develop cordial relationships and live together. This study unearths the weaknesses in inter-personal communication between the English and the Indians.

It emphasizes on the discordant psychological set up of the two communities. Relationships among different nations in the past as well as at present are highly important to be analyzed as how misunderstanding can be overcome among them because thinking on this line may lead to understanding, universal brotherhood and global peace. That is why the topic has been chosen. The English being colonizers ought to shun the attitude of the past and the colonized.

The Indians should forget and forgive. The purpose of selecting this novel for research is that it is related to Indo Pak history. It opens a window to see the events of the past and to know how our forefathers went through the hard time. Secondly, it is a social novel which informs us of the society. As Forster had a good practical experience of India so he was the eye witness to all the barriers and hurdles which created misunderstandings and maladjustment.

Chapter One

Theoretical and Socio-Historical Context

Framework

Introduction:

“A passage to India”, published in 1924, was E. M. Forster's first novel in fourteen years, and the last novel he wrote. Subtle and rich in symbolism, that novel works on several levels. On the surface, it is about India—which at the time was a colonial possession of Britain—and about the relations between British and Indian people in that country. It is also about the necessity of friendship, and about the difficulty of establishing friendship across cultural boundaries. (Study guide, 1924).

On a more symbolic level, the novel also addresses questions of faith (both religious faith and faith in social conventions). Forster's narrative centers on Dr. Aziz, a young Indian physician whose attempt to establish friendships with several British characters has disastrous consequences. Therefore, once one intends to explore the Cultural Encounters, this requires the application of both Postcolonial as well as Psychoanalytical theories. Hence, a theoretical approach to these theories is needed to understand psychoanalytical features as well as post colonialism’s basic tenets. Furthermore, an illustration of the historical background of the study context is introduced for a better understanding of the historical context; also it serves effectively while applying these theories.

1. Post colonial theory

1.1. Defining post colonialism

The term “post-colonial” may be thought to be misleading since it refers to the period when the colonies of ex-European empires became independent sovereign states. However, this concept only refers that the colonial rule ceased by its all means. Given that the political independence is even an illusion for these ex-colonies, colonialism continues in a neo-

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colonial mode after taking different ways. For these countries, the achievement of political independence didn't solve the problems which were expected to be overcome by expelling colonial masters but instead, new forms of control had appeared. New élites in these independent regions emerged and sustained the rule based on the exploitation of certain classes and colonialism reproduced itself under the name of neo-colonialism.

In other words, Modern international system does only have a formal appearance of decolonization. Through literature, theorists show an agreement in using the concept of post-colonialism to cover all the practices used in the process starting from the beginning of colonialism till today (Elem Eyryce, 2).

Post colonialism or postcolonial studies are an academic discipline that analyzes, explains, and responds to the cultural legacy of colonialism and imperialism. Post colonialism speaks about the human consequences of external control and economic exploitation of native people and their lands. Drawing from postmodern schools of thought, postcolonial studies analyze the politics of knowledge (creation, control, and distribution) by examining the functional relations of social and political power that sustain colonialism and neocolonialism—the imperial regime's depictions (social, political, cultural) of the colonizer and of the colonized.

Broadly, it is a study of the effects of colonialism on cultures and societies. It is concerned with both how European nations conquered and controlled "Third World" cultures and how these groups have since responded to and resisted those violations. Post-colonialism, as both a body of theory and a study of political and cultural change, has gone and continues to go through three broad stages: first an initial awareness of the social, psychological, and cultural inferiority enforced by being in a colonized state. Second, the

struggle for ethnic, cultural, and political autonomy, third, a growing awareness of cultural overlap and hybridity.

Finally, the term 'post-colonial' has come to stand for "both the material effects of colonization and the huge diversity of everyday and sometimes hidden responses to it." This word, then, represents the continuing process of imperial suppressions and exchanges throughout this diverse range of societies, in their institutions and practices. Like the description of any other field the term has come to mean many things (Ashcroft et All, 2003, 2-7).

1.2. The Footsteps of a Theory

International Relations theories are divided into two distinct traditions: The positivist/rationalist/explanatory theories of neo-realism, neo-liberalism and as increasingly accepted by many scholars-social constructivisms. The second tradition of post positivist/reflectivist/constitutive theories is composed of several different approaches which are only united in their opposition to the main claims of the mainstream IR theories and are listed generally as critical theory, historical sociology, feminism, normative theory, postmodernism and post-colonial theory. The former mainstream IR theories dominated the field for nearly the entire period since the conception of the discipline appeared are ; Woodrow Wilson Chair at Aberystwyth, University of Wales and are more popular within the USA while the latter IR theories, purporting to offer an alternative to the positivist tradition of IR is popular outside the States.

However, recent studies particularly after the Cold War era, made the emergence of new approaches that would eventually erode the privileged status of mainstream IR theories, indispensable. The rise of critical approaches in the 1980s and especially after the 1990s,

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had produced a new era in IR thinking and theorizing, Academic community witnessed the explosion of post-colonial literatures, in the 1990s, when the critical approaches challenged the classical thinking and the dominant theories in the field of IR.

Much of these thought-provoking and challenging works in the field is built upon the earliest writers such as Frantz Fanon, Aimé Césaire, Albert Memmi and Edward Said, who strongly contributed to the development of a post-colonial account, introduced main assumptions of post-colonial theory and laid the groundwork for a post-colonial terminology.

1.2.1. Orientalism

Said's book 'Orientalism' (1978) is considered the foundational work on which post-colonial theory developed. Said, then, could be considered the 'father' of post-colonialism. His work, including 'Orientalism', focused on exploring and questioning the artificial boundaries, or the stereotypical boundaries, that have been drawn between the East and West, specifically as they relate to the Middle East. In doing this, Said focused specifically on our stereotypes of Middle-Easterners; however, these same ideas can be extended to include how we view all 'others.' This is the 'us'-'other' mentality that many colonizers take with them into a new country. Such simple generalizations lead to misconceptions and miscommunications, which are often the basis of post-colonial analysis.

The first version of Edward Said's *Orientalism*, which is also defined as a seminal work is considered to be the foundational work on which post-colonial theory developed. Said, then, could be considered the 'father' of post-colonialism., was published in 1977.

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In Said's analysis, the term orientalism, connotes "the high-handed executive attitude of nineteenth-century and early twentieth-century European colonialism." He said:

"The Orient and Islam have a kind of extrareal, phenomenologically reduced status that puts them out of reach of everyone except the Western expert. From the beginning of Western speculation about the Orient, the one thing the orient could not do was to represent itself. Evidence of the Orient was credible only after it had passed through and been made firm by the refining fire of the Orientalist's work." (Edward.orientalism, 1977)

He focused on exploring and questioning the artificial boundaries, or the stereotypical boundaries, that have been drawn between the East and West, specifically as they relate to the Middle East. In doing this, Said focused specifically on our stereotypes of Middle-Easterners; however, these same ideas can be extended to include how we view all 'others.' This is the 'us'-'other' mentality that many colonizers take with them into a new country. Such simple generalizations lead to misconceptions and miscommunications, which are often the basis of post-colonial analysis.

He basically traces the various views and perceptions back to the colonial period of British and European domination in the Middle East. During this period, the United States was not yet a world power and didn't enter into anything in the East yet. The views and perceptions that came into being were basically the result of the British and French. The British had colonies in the East at this time; the French did not but were trying to acquire some.

The Orientalist scholars did not distinguish among the countries of the region. The term "Oriental" was used to describe the Middle East and Near East and Far East. All of these different cultures were basically lumped into one for the purposes of study. The reason

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for the study was political also. The focus is on language and literature and the study in the area of philology where the already written texts and other works were translated as a means of studying the culture. The misrepresentations of the Orient and the various aspects of the Orient led to confusion and misinterpretation by the scholars and politicians.

He further argues that “without examining Orientalism as a discourse one cannot possibly understand the enormously systematic discipline by which European culture was able to manage -and even produce- the Orient politically, sociologically, militarily, ideologically, scientifically, and imaginatively during the post- Enlightenment period.” It is perhaps in the nature of the creation of an identity itself to arrive at a definition of a “self” in contrast with “the other.” He said:

"My idea in *Orientalism* is to use humanistic critique to open up the fields of struggle, to introduce a longer sequence of thought and analysis to replace the short bursts of polemical, thought-stopping fury that so imprison us in labels and antagonistic debate whose goal is a belligerent collective identity rather than understanding and intellectual exchange."
(Preface, p. xxii)

In addition, he explored how European culture gained strength and identity by defining itself as against the Orient. Following Foucault's ideas on the relationship between power and knowledge, Said defined Orientalism as a discourse which is produced with various kinds of power including power political, power intellectual, power cultural and power moral (1979, pp. 2-12, 94).

Last but not least, it is worthy to mention another cornerstone of Edward Said's work "culture and imperialism" Said says that you can't look at imperialism without looking at culture. Ashcroft and Ahluwalia (2001) say about this: "the role of culture in keeping

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imperialism intact cannot be overestimated, because it is through culture that the assumption of the 'divine right' of imperial powers to rule is vigorously and authoritatively supported" (p. 85). Edward Said:

"Just as none of us is outside or beyond geography, none of us is completely free from the struggle over geography. That struggle is complex and interesting because it is not only about soldiers and cannons but also about ideas, about forms, about images and imaginings. (Culture and Imperialism. 1994, p. 7) "

" The concept of contrapuntality was first used by Edward Said in the essay 'Reflections on Exile' and then developed in more detail in Culture and Imperialism. It was essentially his response to critics of Orientalism who felt that Said seemed to focus exclusively on European culture and ignored the resistance and agency of the colonized "(Chowdhry, 2007, p.104).

The influence that former colonies have on the so called European high culture is not to be underestimated. This new method he developed helped him to read back and show how the presence of empire is crucial in canonical texts. When we look back we are aware of the dominant discourse at that time, but also of the ones who were suppressed back then (Gregory, 2000).

1.2.2. The Colonizer and the Colonized

Albert Memmi has written a detailed portrait of two groups of people which are the colonized and the colonizer and the relationship they share. It is a moving account as well as being educational and theoretical. His descriptions are vivid and informative. His personal, almost conversational style is very welcome and makes for a speedy read with a little effort. It gives a highly and deeply discussion in anyway interested in the dynamics of

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power in relationships, both personal and cultural, or in the historical effects of European colonialism and oppression in the countries of the third world, just like India and Britain.

Memmi in his book *The Colonizer and the Colonized* discusses the issue of colonization. He said that imperialism is a kind of violence occurred when the colonizer attempts to control over the natives:

“Conquest occurred through violence, and over-exploitation and oppression necessitate continued violence, so the army is present. There would be no contradiction in that, if terror reigned everywhere in the world, but the colonizer enjoys, in the mother country, democratic rights that the colonialist system refuses to the colonized native. In fact, the colonialist system favors population growth to reduce the cost of labor, and it forbids assimilation of the natives, whose numerical superiority, if they had voting rights, would shatter the system”.

Albert Memmi also argues that colonization is against human beings rights that enforce on them political and social instructions, that put them on misery and ignorance which later became as an object for the colonizer.

“Colonialism denies human rights to human beings whom it has subdued by violence, and keeps them by force in a state of misery and ignorance that Marx would rightly call a subhuman condition.....and in the nature of the colonialist methods of production and exchange. Political and social regulations reinforce one another. Since the native is subhuman, the Declaration of Human Rights does not apply to him; inversely, since he has no rights, he is abandoned without protection to inhuman forces ...”

According to Memmi any European in a colony has typically three factors that characterized them which are profit, privilege, and usurpation. Since they consider that they are living in the exile. And according to them a colony is the place when they live in a

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superior status with a high standard of life above what it would be if they were in Europe. So the colonizer is privileged and therefore he is superior. In the other hand the colonizer refuses the colonized and refuses to consider the colonized system unjust.

Memmi assigns that the term “colonialist” for the colonizer who agrees his role and class as colonizer. So that he will defend that role and demonstrate the merits of his culture in the same time showing the faults of the native’s culture. Asserting the culture of the European as modern and superior and demonstrating the natives and their culture as inferior, as Memmi writes: “He endeavors to falsify history, he rewrites laws, and he would extinguish memories. Anything to succeed in transforming his usurpation into legitimacy” (52).

The colonialist experiences or “Nero Complex” 53 he means by this term when the colonized put the oppression deeply on the colonized, at the same time he realizes that his action is very bad. Despite all that he is aware that the colony without the colonized has no meaning, “the colonialist realizes that without the colonized, the colony would no longer have any meaning. This intolerable contradiction fills him with a rage, a loathing, always ready to be loosed on the colonized” (66).

According to Memmi the colonized suffered a lot from the colonizers’ atrocity is that the colonizer removed the colonized from history by giving the large part to his glorification and to his victories. The colonized child is not thought the history his mother country, but he is tough what the colonized want him to know. The colonized became far away from reality. Memmi, in his book about the status of the colonized:

“The most serious blow suffered by the colonized is being removed from history and from the community.

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Colonization usurps any free role in either war or peace, every decision contributing to his destiny and that of the world, and all cultural and social responsibility.”

This is the undemocratic colonial system of making the colonized under the colonizer control; and to make sure that the colonized would not revolt or rebel against them. Memmi argues that this system of colonialism is unsuitable and it would make a huge destruction. First of all, assimilation it would be never realized since it is undemocratic system. So if there is no assimilation inevitably the revolt would be done by the colonized to express their refusing for the existence of the colonizer.

“However, revolt is the only way out of the colonial situation, and the colonized realizes it sooner or later. His condition is absolute and cries for an absolute solution; a break and not a compromise. He has been torn away from his past and cut off from his future, his traditions are dying and he loses the hope of acquiring a new culture. He has neither language, nor flag, nor technical knowledge, nor national or international existence, nor rights, nor duties...”

1.2.3. Clash of civilizations

The term Clash of civilizations was given by political scientist Samuel P. Huntington in a 1992 lecture at the American Enterprise Institute ,in response of the aftermath of the world war and the cold war. After the cold war the world witnessed the beginnings of dramatic changes in peoples' identities and the symbols of those identities. He says:

These conflicts between princes, nation states and ideologies were primarily conflicts within Western civilization, "Western civil wars," as William Lind has labeled them. This was as true of the Cold War as it was of the world wars and the earlier wars of the seventeenth, Eighteenth and nineteenth centuries.”(23)

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Samuel Huntington's central theme of his book "Clash of Civilization" in the post cold war is that culture and cultural identities are shaping the patterns of cohesion disintegration, and conflict.

This cultural clash is discussed in the book by several explanations to show the reasons that created these clashes between people in the period of the post war.

Huntington offers six explanations for why civilizations will clash: the first reason is because of the differences among civilization, these differences are because of many factors from them history, language, culture, tradition, and the most important reason which is considered as fundamental one which is religion ;so according to Huntington these were beyond diversity in civilization.

Another reason of this clash is that the world becomes a smaller place as a result of interactions which give a new sense of "civilization consciousness" this consciousness includes awareness about the differences which were mentioned above.

The economic modernization and the social change also played a major role in shaping the cultural clash. Hence it makes a separation between people according to their economic and social class. This gap of separation is replaced by religion that decides the basis of identity.

The growth of civilization in the west makes the the west the peak of the world power. At the same time the non western world has the desire, the will, and the resources to to make the change in the world but by their own ways. At the end the cultural characteristics are less changeable by the native people this why it is hard to be solved than the political and the economic. (Huntongton, 26)

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By The end of the Cold War the cultural and civilization forces was achieved.

Which was identified in the 1950s, or by the post colonial theories. These new facts of culture and civilization have recognized and highlighted the new role of these factors in global politics. Samuel Huntington clash of civilization gives the paradigm of the Russian and the Indian cultural clash giving the term 'swing civilizations' since Russia has clashes with any Muslims and ethnic groups in her southern border and he argues that Russia cooperates with Iran just for avoiding the flow of Muslims. These conflicts and clashes is emerged because of the differences of religion particularly between Muslims and Non Muslims. He says:

“The obstacle to non-Western countries joining the West vary considerably. They are least for Latin American and East European countries. They are greater for the Orthodox countries of the former Soviet Union. They are still greater for Muslim, Confucian, Hindu and Buddhist societies....Those countries that for reason of culture and power do not wish to, or cannot ,join the West compete with the West by developing their own economic, military and political power.”(40)

1.2.4. The Colonized Psyche

When speaking about the psyche of the colonized we highly recommend to talk about Frantz Fanon, he is one of the first figures that come to one's mind when the issue is postcolonialism. He was born in the French colony of Martinique and as a black intellectual, he was known for his analysis of the relationship between colonialism and racism. His medical and psychological practice enabled him to focus on harmful psychological effects of colonial administration and racist policies conducted under colonial rule. He claimed:

“[Educated blacks] Society refuses to consider them genuine Negroes. The Negro is a savage, whereas the student is civilized. "You're us," and if anyone thinks you are a Negro he

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is mistaken, because you merely look like one.” (Fanon, black skin white masks)

However, Fanon did not only focus with the psychology of the colonized people but also with their colonial masters. As a psychiatrist, Fanon defines colonialism as a source of violence and depicts on its psychological effects on human conscious since he believed that only a psychoanalytical interpretation of the black problem can lay bare the oddity of the effects of colonialism.(Elem Eyrice)

Fanon’s *The Wretched of the Earth* (originally published in 1961), is a foundational text in post-colonial literature. In this book, Fanon considers violence, that, in his thought and many of the post-colonial writers, has ruled over the ordering of the colonial world, as a destruction form of native social forms without reserving the systems of reference of the Economy, the customs of dress and external life. To Fanon, this violence affirmed the supremacy of white values and the aggressiveness which has permeated the victory of these values over the ways of life. Fanon furthers his argument by saying:

[d]ecolonization is the meeting of two forces, opposed to each other by their very nature...[t]heir first encounter was marked by violence and their existence together – that is to say the exploitation of the native by the settler – was carried on by dint of a great array of bayonets and cannons (1963: 36).

He claims that in the colonial countries, the agents of government speak the language of pure force and the means of oppression and/or domination brings violence into the home and into the mind of the native (1963, pp. 37-42).

In his *Black Skin, White Masks* (originally published in 1952), another significant

Work on post-colonial literature that Fanon defines as a book of a clinical study, he notes :

“There is a fact: White men consider themselves superior to black men. There is another fact: Black men want to prove to white men, at all costs, the richness of their thought, the equal value of their intellect.”

Fanon holds that if there is an inferiority complex of the Black man, it is the outcome of a double process; primarily, economic and subsequently, the internalization of this inferiority. While attempting at a psychopathological and philosophical explanation of the *state of being* (emphasis in original) a Negro, Fanon tried to establish the attitudes of the Black man in the white world and concluded that a Negro behaves differently with a white man and with another Negro. This self-division, according to Fanon, was a direct result of colonialist subjugation and the theories that have tried to prove that the Negro is at an early stage in the slow evolution of being a man (2008, pp. 3-8).

Although Fanon noted that his observations and his conclusions were valid only for the Antilles, his writings strongly inspired anti-colonial independence movements particularly in the African continent.

2. Socio-Historical Context of the study

2.1. The British Interest in India

The British presence in India had begun in the 1600s, when Queen Elizabeth I of the United Kingdom was given a monopoly to trade for spices this British company in East Indies Gained a strong foothold in Madras, Bombay, and Calcutta. At this time, much of India Was nominally governed by a royal Moslem dynasty, the Moguls (It was the Mogul emperors and their court) that Dr. Aziz in the novel idealized.

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However, the Mogul government was weakened by infighting and was unable to control all of India. The Indian population consisted of a number of different ethnic and religious groups, with little sense of an overall Indian identity. The British were thus able to increase their power in India.

The British soon changed things. When the British came to India, they found a primitive rural economy driven by a strong commercial network, but it was hampered by poor technology. So they introduced infrastructure; including road and rail networks set up factories and communication systems to facilitate trade and commerce. (Ranjini Manian, India: from ancient economy to British colony).

There was, and there is, nothing like the rule of the British in India to be found in history. It had been compared to the dominion which Rome held over so large portions of the world. It was greater as Charles Creighton stated in his "British India":

"While Rome's dominions lay around the Mediterranean, which Italy pierced looking to the East and to the West, Britain and India are separated by the Ocean, by the seas, by the deserts, and by some of the most powerful nations".

But the focus of the British was on exploiting the resources of India for its own material gain; India itself was unable to benefit from the many opportunities that opened up in the changing world order. The country remained economically backward, fettered by poverty, illiteracy, and disease. The partition of the land into the two nations of Pakistan and India added to the burdens of an already impoverished country.

2.2. The East India Company

"From trade to colonization" the title of the process under which the English company was created for an exploitation of trade with East and Southeast Asia and India, known as the British raj combined by royal charter on December 31, 1600.

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It started as a monopolistic trading body, the company started to be involved in politics and acted as an agent of British imperialism in India from the early 18th century to the mid-19th century. In addition, the activities of the company in China in the 19th century served as a catalyst for the expansion of British influence there.

2.2.1. Trade

The assets of the British East India Company became so huge that the British government decided to step in. India was made a colony, and Queen Victoria was named Empress of India. From a small trading outpost, India became the jewel in the British crown.

As the British empire was a mercantile one, it was interested in the spice islands of the southeast Asia, and the silk of the Indian cloths was growing as well, as well as Chinese merchandise as of tea, textiles and porcelain. There were an exchange for the Asian commodities with that exported British woolens and metals, supplemented by silver bullion.

It is worth to mention that the Company's operations were supported by the 'factory' system when the ships returns to Europe, agents known as 'factors' are left behind at trading posts to negotiate with local merchants for the sale of current stocks of goods and the insurance of return cargoes. However, many European wars emerged and was encouraged by powers fought over available markets:

“The year 1757 was one of the gloomiest ever known To England, at home as well as in its empire”. (Charles Creighton, p85-93)

In 1756 backwards, Britain was fighting France known as the seven years war. France together with its ally Austria was working on crushing down the Prussian Frederic II a British ally. Britain focused on destroying French trade whereas Prussia was left fighting in Europe, As a result India suffered a lot.

2.2.2. Colonization

Philipp Levine in her book *The British Empire: Sun rise to sun set* (2007). According to her; after the British waste in the American colonies and East Indies trade. Britain has changed her colonies her attention to Asia, India because of jewels in the crown of the British Raj.

This control makes Britain seem as a symbol of overseas power until the middle of 20th century acting with imperial and colonial officials. (M.Eham Hossain M.Rhman, 131)

Colonialization or colonialism has been a subject of immense interest in many British writers. They attempt to represent the colonized culture and societies which are Europeans. They showed that their own race and culture are superior and ideal, whereas others or the colonized people are inferior.

Forster in *Passage to India* reinforces the colonialist ideology of superiority through representing Indians as stereotypes, cruel, and marginalized people. Also their culture should be assimilated with the British one. (M.Jaja 1)

The doctrine of “just ruling” was an excuse taken by the British western colonial empires to justify their illegal subjection of the innocent countries claiming that their superior culture and identity have to be spread around the world to the less developed countries and to save the natives from their savagery. This ideology or way of thinking is set by the British Brigadier general John Jacob (18th century).

“We hold India, then, by being in reality, as in reputation, a superior race to the Asiatic; and if this natural superiority did not exist, we should not, and could not, retain the country for one week. If, then we are really a morally superior race, governed by higher motives and possessing higher attributes than the Asiatic, the more the natives of

India are able to understand us, and the more we improve their capacity for so understanding, the firmer will become our power. Away, then with the assumption of equality; and let us accept our true position of a dominant race. So placed, let us establish our rule by setting them a high example, by making them feel the value of truth and honesty, and by raising their moral and intellectual powers”.

India-British began in 1600; it was about cotton, proper, yarn, sugar, silk...etc.

At that time it was just a commercial relationship, since India was ruled by a declaring Muslim empire. These relations were governing just by the famous company “East India Company”1750, these relationships has been changed when native’s rebellions had placed British citizens.

In an airless prison, this why the clerk for the east India company mobilized the British soldiers to take a revenge. Over the next 150 years, the British took control over state by state. India was incorporated into the British Empire after the rebellion of 1857.

According to J.Coanno, when India was placed the British Rule:

“in 1773, the British government took over some responsibility for ruling British India. The regulation act setup a governor-general and a council nominated partly by the East India Company, for Lord North himself saw that it was an act for establishing certain regulations for the better management of the affairs of the East India Company, as well in India as in Europe”

The reality behind the British incorporation to India is different from the concept of “Just Ruling” since Indian economy was a subject of interest of the British economy through many years.For example, Indians roads and railroads were developed so that the row materials needed by the British factories could be easily taken from the country and so that expensive finished goods from England could be conveniently disturbed.

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Britain imposes taxes and economic subjugation on the Indian people for their personal benefits and wealth. Also industry was discouraged by the Britain's policy of “free trade” on which the European or the British were having the priority in taking high governmental jobs.

To maintain power under the natives, Britain has been creating new policy of which called: “divide and rule” by making troubles between Indian Hindu and Muslims, this led to the religious tensions which lateral made two new separated countries; India and Pakistan .

EM Forster’s passage to India was based on the on his experiments when he lived in India while he was working as a paid secretary at a Hindu court. So he gained friends and Indian lovers. Through the incidents of the novel he argued forcefully that the idea of critiquing imperialism, the same time he was popular by his idea of supporting Ghandian’s Non cooperation movement of the early 1920s century.

It is apparent that Forster's “characterization of colonial life became the medium through which the British viewed their work ...”

Inferiority and superiority are two key elements in colonization; Forster's studies based on the concept of how Britain see the native people. Forster's Aziz protagonist is based is a representation of the Muslim Indians, who attempted to win the confidence and the intimacy of the British people. Thus this English text or novel depicts colonial Indian as a binary opposition of colonialist Britain.

The novel also showed the relationship between colonizers and colonized as is it is a fact, the relationship described by vast gaps between the two sides .since the colonizers are others and uncivilized. This idea is mentioned in EM Forster's passage to India when he

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presenting the relationship between the two main protagonists in the novel since Aziz looks upon fielding as a friend and why not as brother.

As Frantz Fanon noted; “Brother, sister, friend – these are words outlawed by the colonialist bourgeoisie because for them my brother is my purse, my brother is part of my scheme for getting on” (Fanon, *the Wretched* 36). So despite all that the differences still existed and the Britain still far away from India: In this regard, Elleke Boehmer said:

“E. M. Forster’s attempt in this novel to understand the difference of India by way of a Western vocabulary of liberal tolerance has received much critical acclaim, not least in India itself. Throughout the narrative, Indian sophistication in spiritual matters shows up the so called superiority of the Western intellect” (150)

Since the passage between the west which clarifies the Europeans and the east clarifies the Indians or the undeveloped countries. This passage seems to be expressed in EM Forster's *Passage to India* novel. Manhood clarifies this position: “Forster hated imperial domineering but he had no quarrel with imperial domination” (90). Hence Indians was obviously binary opposition to the British imperial power focusing on the awareness of the protagonist on the political soles of colonial attitudes. Forster witnessed two generations; this work is considered as a representation or a reflection of the transformations and upheavals of two periods, World War II and post world war.

Which witnessed the the rise of nationalism, but despite many other writers who had a long life such as: Tennysson, Hardy and Yeats, his langety is not matched by length or continuous period of creativity. He said that: “My regret is that I haven’t written a bit more –that the body, the corpus, isn’t bigger”

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This gave him the experience to write about this complicated period describing colonized and colonizers by describing the system of governing in India and describing governors and government.

3. The Mutiny of India: The Secured Control over India

Indian Mutiny, or the Sepoy Rebellion ,1857–58; that began with Indian natives soldiers in the Bengal army of the British East India Company but developed into a huge revolution against British rule in India, this why it called the first war of independence .

It was emerged due to many reasons .the period before this period witnessed widespread of the east India company which at expense of native princes and of the Mughal court aroused Hindu and Muslim alike, and the last harsh policies of the British governor as the lord Dalhousie and lord canning their successors which were a threat to the Indian tradition and religion by the large introduction of the British civilization. Nana Sahib, leader of the Marathas, was denied his titles and pension by the British, and the aged Bahadur Shah II, last of the Mughal emperors, was informed that the dynasty would end with his death.

Indian soldiers were suffering from a lower as well as with certain changes in regulations which were explained as a way to impose them to adopt Christianity this was not acceptable in Indian culture was the sacrilege. The British made for the Indian soldiers cartridges coated with grease made from the fat of cows and of pigs (Since cows were considered a sacred for the Hindus and pigs was irreligious for Muslims. This led to the beginning of a series of events interpreted as rebellion in which sepoys refused to use the cartridges Consequently, in May 1857 Indian soldiers, at Meerut near Delhi, mutinied and killed their officers, and all the British they could find.(Wikipedia, the free encyclopedia)

In 1858 the East India Company was abolished and rule assumed directly by the British crown when the British recognized that that this transfer should be urgently this

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was the main reason of the mutiny. The British government introduced a more personal note into the government and removed the unimaginative commercialism that had lingered in the Court of Directors. The last immediate cause of the Mutiny is the financial crisis caused by the rebellions which led to a reorganization of the Indian administration's finances on a modern basis and the recognition of the Indian army. Also the policy of consultation with Indians was a significant result.

The legislative Council of 1853 had contained only Europeans but the council of the new council of 1861 was given an Indian-nominated element since they felt that a lack of communication with Indian opinion had helped to precipitate the crisis. Written By: Professor Peter Marshall stated in his "The British Presence in India":

“Undoubtedly, the British could not rule India by themselves; the mutineers had shown they understood how the system worked because they turned on the English-speaking Indian assistants to the administration as fiercely as on the British themselves, but in 1860s the British while worried about all Indians were particularly, concerned about those who had not been pacified and westernized. Indians with western Education were not seen at this stage as-threat.”

3.1. India of Dalhousie

Lord Dalhousie: a general governor of India 1848-1856: Lord Dalhousie or Andrew Brown Ramsey. One of the most negatively remembered personality in the raj of East India company his election in the British company parliament in 1837 and in 1848 and a General of India he gain the fame by his various negative and positive effects .

Positively; starting with Railway in 1853 A.D for the First time , between Bombay to Thane , and the bring Postal and telegraph services in India, also Starting of Widow Remarriage in 1856 A.D, Completion of Ganges Canal, and the Reform in Indian civil services.

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Negatively, East India Company captured the princely state of Punjab in 1849 A.D.

Second Anglo -Burmese War and Doctrine of Lapse (Most Controversial), finally Annexation of Awadh.

Lord Dalhousie has paved the path for the first Indian revolution independence 1857 which led to the transfer of power in the British crown .Dalhousie attempted to bring new development “Dalhousie believed that it was the moment that the west had to offer the east.”(Ilyod 192)and modern way of life to India, as a mean of spreading civilization improve the Indians condition way of life.

Doctrine of lapse: According to Hindu law, heirs without natural or real heirs (sons or successors)in the case of independent state., these states had to be annexed to the direct British or east India company, since Dalhousie believed that the the western rule was preferable .This policy was enforced in the cases of the cases of Satara (1848), Jaitpur and Sambalpur (1849), Baghat (1850), Chota Udaipur (1852), Jhansi (1853), and Nagpur (1854). Though the scope of the doctrine was limited to dependent Hindu states.

By this policy he assumes that he had taken India or made it apart from British Empire.

“This policy enables me to use the death of a ruler without an heir in the Specific period of 1848 to 1856 as an instrument for becoming part of the British Empire. The validity of the instrument is based on the assumption that the death of a ruler without an heir, in this specific period of time, is likely to be a matter of circumstance and unlikely to have a direct impact on outcomes in the post-Independence period.”

Dalhousie's belief is that these new reforms which included all the domains (military, social, education...) had been made just for the Indian benefit, since the Indians or the natives are the first who benefit from the project of modernization which achieved by expansion and assimilation.

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After linking India politically to the British Empire. Railroads and Telegraph were introducing to facilitate and improve communication since India is a vast country. In addition to the postal system reform; which helped in the process of making the technological advanced successful yet, all of them were too expensive and they were more appropriate for government use than for ordinary citizens. By 1840, the British postal system Succeeded in overcoming this difficulty by allowing a letter to be delivered anywhere in the country for uniform rate of a penny

After making political and economical reforms, now Dalhousie's next point is moral transformation by making a change in education by using the Anglo vernacular as it was a kind of the 19th century English education in order to rule by the cultural assimilation:

” the possibility to serve as the language of the rulers' assistants throughout India in the way that Latin and Greek served in the roman Empire.”

Also making the new reforms in commerce by introducing the policy of free trade and declaring free ports. Finally; military including the shift of the Bengal Artillery from Kolkata to Meerut. Dalhousie wanted to make India just as an image to Britain.

So Dalhousie's project of developing and building India had contributed really in the process of changing India since the railroads helped to make the distance nearer just as the postal system , in relating the people together and unifying all the country.

3. 2. British Rule: the Other Side of the Coin

The British Indian Empire or British India is the term that refers to the region that was directed administrated by the British Empire in the Indian subcontinent, ruled, the rule, and the period, from 1858 to 1947. At first the British east India company had administrated the Britain's interest and possession, which was officially a commercial enterprise chartered by the Government.

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This company worked as an agent of the Moghul Empire . After Indian Mutiny or the first war of independence Britain changed its way of ruling in India by assuming a direct ruling. It used a new policy of rule which was based on expansion that brought the whole of India within the British Empire .Making new treaties with the princely state who were allowed for accepting protection and complete representation in international affairs by the United Kingdom.

India for many years was the source for the British wealth known as the "Jewel in the Crown. Also railway, transport and communication systems helped to link the entire Indian region. And it helped the Indian independence struggle under the Indian National Congress ;the latter is a movement that led by the very class of Indians that the British education system had produced.

The Raj's policy or the British rule policy has been described as one of "divide and rule." Because of the way in which much territories was acquired and put under the British crown, by playing one Indian ruler against another, and to the way in which the British increased the tension between the intractable differences and between different religious communities, arguing that their presence in India is the secret behind prevented a blood bath between these variety of races and religions. Which meant, that the economic policy should be separate from the political one for the sake of the national wealth, by living political practices for the direct government.

This system of ruling that was adopted from 1858 by the transformation of the British east India company to the British crown in the reign of the Queen Victoria (and who, in 1877, was proclaimed Empress of India).The British India Empire has divided into two sovereign states the Dominion of India (later the Republic of India) and the Dominion of

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Pakistan (later the Islamic Republic of Pakistan and the People's Republic of Bangladesh)

this was later on 1947.

The Regulating Act of 1773 a bill that was passed by the British parliament. It granted Whitehall, the British government administration, supervisory (regulatory) control over the work of the East India Company but did not take power for itself. This was the first step along the long rule of British Empire to India. After that it established the post of Governor-General of India, and establishing other acts , such as the Charter Act of 1813 and the Charter Act of 1833, further defined the relationship of the Company and the British government.

According to Hagle “the British or rather the East India Company are the Lords of the land, for it is the necessary fate for Asiatic Empires to be subjected to Europeans”, what our thesis is concerned about. EM Forster 's depicting of the idea of spreading civilization and religion but in the reality the British were going beyond that since their nationalism feeling giving them the right to expand and exploit beyond natives rights and freedoms .

Our thesis is about examining the colonial experience in India which is illustrated in EM forester’s Passage to India giving attention to the British Raj or rule in India from the indirect rule to the direct one and how this rule impact on the cultural encounter between the Indian and the British .

“The British defined the Anglo-Saxon race in opposition to non-Europeans and even to other European. With the us Vs them'. With the latter, the uniqueness and superiority of the British culture was emphasized.” (Parchami ,P 80)

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The British long term of impact begin with the indirect colonial administration until the direct one, since under British administrative control large areas were under the administration of Indian rulers (or \native princes).

The relationship between the two was depending on the idea of that sovereignty is divisible but defense and foreign policies of the native state was completely controlled by the state, in the other hand they enjoyed in the internal matters considerable autonomy .

“Trade in India must be conducted under the power of our weapons, and the weapons must be supplied from the profits enjoyed by the trade, so that trade cannot be maintained without war or war without trade.” Creighton, P 85 Creighton, Charles. “The British India”.(Opcit. P 85).

The most significant impact on the Indian by the British rule significantly was the change on the identity of the person in charge of internal administrative policy since the declared administrator while the Indians were selecting in their ruler in policy of hereditary, in all the native states those were lateral integrating to independent India.

4. Forster's Personal Experience with India

While looking at E.M. Forster’s novels, we can clearly see that his life and the world around him had a profound impact on where he drew inspiration from for his writing. It was not a real fictional work; it was indeed based on a real experience. Forster’s novels are all marked by analysis of society within the narrative. Whether the focus is about love or colonization, much of the characters’ experiences reflect insight that Forster gained in his own life. Engaged his own life rising in a middle class family, education in a metropolitan city of England, and travel experiences abroad to bring validity to his story *A Passage to India*.

Foster is famous for stories that feature clashes between class and culture. However says ZareerMasani, there is another theme to one of his most famous works: his own

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unrequited, homosexual passions that were reflected on his story. In fact the book was dedicated to Sir Syed Ross Masood, an eminent Indian Muslim educationalist. Forster said: "to Syed Ross Masood and to the 17 years of our friendship".

They met in 1907, when Forster was living at Weybridge in suburban Surrey, and was employed by Theodore Morison as a tutor on Latin for Masood; a young Indian Muslim who was destined for Oxford. It was their relationship that paved the way for a great story to take place. Forster said:

"Each human mind had two personalities, one on the surface, one deeper down. The upper personality has a name... It is conscious and alert, it does things like dining out answering letters etc... The lower personality is a very queer affair. In many it is a perfect fool, but without it there is no literature, because unless a man dips a bucket down into it occasionally he cannot produce first class work."

In other words, the real problem was not with his sexual frustration, rather it was his helplessness to produce fictional theme about the form of sexuality that preoccupied him.

He was the great love of Forster's life and the inspiration for the novel. Though he did not share Forster's homosexuality. Forster himself had noted in his diary: "I wish very much he had felt, if only once what I feel for him..." In reality, Masood's feelings towards Forster were warm and deep. Just like Aziz's close relationship with Cyril Fielding in the novel.

In addition, because of his strong belief in friendship, he emotionally accepted the role of a hopeless object of desire in Forster's life. It was Masood who convinced Forster to sublimate his enchaind passions in a novel about India. The novel that was dedicated to him:

"My own debt to him is incalculable. He wakes me up out of my suburban and academic life, showed me new horizons

about, new civilization, and helped me towards the understanding of a continent. Until I met him, India was a vague jumble of Rajahs, sahibs, babus and elephants. And I was not interested in such a jumble; who could be? He made everything real and Exciting, as soon as he began to talk, and seventeen years later when I wrote *A Passage to India* I dedicated it to him out of Gratitude as well as out of love, for it would never have been written without him.”

Forster visited India for the first time in 1912. He, where he again met Masood, who returned to India and became a barrister in Bankipore and served there as the model of Chandrapore in the novel.. It was during this trip that Forster had begun gathering material for ‘*A Passage to India*’ in a specific Indian diary. From the outset, the notion of an Indian novel was inseparable from Masood. "But for him," Forster reflected years later;

"I might never have gone to his country, or written about it ... I didn't go there to govern it or to make money or to improve people. I went there to see a friend."

His journey had led him to have another Indian friend. This was when he met the Maharaja of Dewas (a tiny Central Indian principality), thanks to the British friend Malcolm Darling. This meeting had resulted in a lifelong friendship between Forster and the Maharaja. He described Masood and the Maharaja as: “the two Pillars upon which [he] rest[s].”

His Indian friends found him totally color-blind", and he seems to have enjoyed going native: dressing in Indian clothes, eating spicy food with his hands, and sitting cross-legged on the floor like other courtiers. He was also noticeably tolerant of the Maharaja’s many eccentricities, describing him as "one of the sweetest and saintliest men I have ever known".

A Passage to India, in fact, was the product of two trips to India (the first in 1912 and the second in 1921). Forster began writing *A Passage to India* in 1913, just after his first visit to India. The novel was not revised and completed. However, until well after his second

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stay in India, in 1921, when he served as secretary to the Maharajah of Dewas State Senior.

However the novel was not completed and published until 1924. Before his first visit- in a letter to his Editor Edward Arnold (August 1912):

“I’m just off to India, which will either kill or cure it...I expect to have an interesting time and penetrate into queerish places... I don’t suppose you want a book About India nor do I know to write one yet...”

Then, Back in Weybridge, he committed himself into completing the Indian novel he had begun a decade before, he noted on his diary (1912): “India not yet a success, dare not look at my unfinished novel, can neither assimilate, remember or arrange.” It expressed both his nostalgia for the subcontinent and his deep fears about much that he experienced there. The unresolved mystery at the heart of the novel, the incident in the Marabar cave, with its reverberating echoes, can be read as a metaphor for the political complexity and sexual ambiguity of Forster’s India. Finally, and after Forster finished the novel he declared that:

“The novel is done at last and I feel- or shall feel when The typing is over- great relief. I’m so weary, not of Working but of not working: of thinking the book bad And not working, and of not working and so thinking It bad: that vicious circle. Now it is done and thinks Good.”

Concerning the main characters, starting by Dr. Aziz, the most dominant Indian character was partly inspired on Foster’s friend Masood even though they had different occupations, Aziz is a doctor and Masood was a lawyer, but both had passion in poetry, and more importantly, both were approached by an Englishman. Plus, Forster exemplified Cyril Fielding on himself. Because was presented in the story as liberal and well educated person, I quote “He did not mind whom he taught: Public schoolboys, mental defectives and police men had all come his way, and he had no objection to adding Indians.” Thus, it might be true

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that the name Fielding was a combination of elements from "Forster and Darling", since both were friendly to Indians.

Furthermore, another common characteristic, both Forster and Fielding preferred to stay out of the English Club. Fielding, as he was described in the novel: "though he came to the club it was only to get histennis or billiards and go." Similarly, Forster "had spent almost as much time amongAnglo-Indians as with Indians but almost always felt miserable in a club and almost alwaysfelt happy among Indians."

Forster's personal experience at Dewas was made as a microcosm to his final section of the noval,when he witnessedthe nine-day festival celebrating the birth of Krishna, this festival is a complication of dynastic arrangements, relations with neighbours,it was exceptional, even unique yet seemingly contradictory qualities of its ruler, Tukoji, made for Forster his extraordinary experience. Through him, Forster came into personal touch with Hinduism:

"He was nonsensical and elusive, and his fellow potentate of Dewas thought ill of him. But their different temperaments converged in the adoration of Krishna, and they have between them helped to illuminate Indian religion for me" (p. 31)

It is worthy to mention Foster's personal experience which had been, near perfectly, mirrored in thenovel; Forster had made referential hints to some events that took place during the decade inwhich he was writing his novel. These hints issued:

First, starting by an incident that happened during his first visit to India in 1913,when a English Nurse was named Wildman, had claimed that she was dragged and robbedWhile travelling on an Indian train: "the documents in the case made their way toThe British viceroy, by which time she had withdrawn the charge."ForsterusedaSimilar action, but for

more serious reasons, to fuel his plot concerning the charge of Adela against Aziz for an attempted rape.

Second, he tackled his famous 'crawling order' requiring the Indians to 'go down on all and to crawl through the street where the English nurse had been attacked. Though the Amritsar massacre of Bunjab in 1919. This massacre took place when Miss Sherwood, a Church of England missionary and a nurse in the women's hospital, was attacked by a crowd of Indians. "She was struck on the head with shoes and sticks... and left on the street." As a result, General Dawyer, ordered his troops to fire on an unarmed crowd, killing nearly four hundred. This incident occurred while Foster was in Egypt; he was shocked deeply that reflected it on his story when Mrs. Turton, after the supposed attack on Adela recalled that: "They [Indians] ought to crawl from here to the caves on their hands and knees wherever an Englishwoman's in sight."

At last, and after Amritsar, General Campbell enacted another law that obliged Indians to approach the houses of Europeans on foot. Because of this, when Aziz went to visit Major Callendar he has "to get out of his tonga before he reached the verandah".

Conclusion

The English had been in India for three hundred years and had ruled the land extensively for over two hundred years, the clash between the colonialists and the local Indians contained, through the privately owned East India Company and later directly through the British government. British rule in India was repressive and dictatorial at times. Forster had successfully related the Indian history to his main theme. There has been a lot of racism towards the Indians from the Colonists. Partly, this racism arose from prejudices or the belief of being superior to the Indians. Also the colonial bureaucratic system had been motivated in India on the basis of a 'civilizing mission' to teach the 'savage nation' how to live. However, this mission turned up to be only a cover under which the aim of creating a 'balance of power' had been covered.

Chapter two

The Dialogue (of the Deaf) between The Colonizer and the Colonized in Colonial India

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Introduction:

Forster's central purpose is the same as in his preceding novel *Howard's End*; he is concentrated on the issue of 'connection,' as well as on the desire to overcome gaps of socio-cultural and racial segregation, and to unify the different races of the East and the West encountering on Indian territory (White, 644) so in this chapter, by using the postcolonial and psychoanalytical theories, we'll work on exploring and analyzing the effect of colonization on the British Psyche, which created a sense of inferiority upon the colonized natives. After that we'll move on to The colonizer/colonized Opposition by exploring many of theorists's concepts and views upon the novel .Furthermore, we 'll deal with the evils of imperialism incarnated in a "Passage to India" ,that has worked on Stereotyping the Other "The Indian". Last but not least we'll shed light on the Marabar expedition and its catastrophic aftermath.

This later depicts on the crucial part of the dissertation, it analyses the postcolonial-feminist elements of this novel; as Mrs. Moore and Adela assert desire is to see the "real India" while they are in the country .Then the relationship of the main characters, Dr. Aziz and Dr. Fielding, their attempted friendship, and the cause of its failure will be the focal point of analysis. Finally, Forster's assumption about human relationships under certain conditions based on the relationship between Dr. Aziz and Mr. Fielding, will be deduced.

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1. The Effect of Colonization on the British Psyche

Forster's novel *A Passage to India* portrays a colonial India under British rule, before its liberation. For convenience's sake, Western civilization has created "the Other" as counterpart to itself, and a set of characteristics to go with it. An "us versus them" psychological attitude is exemplified in Forster's critics of The Other. Effect and separation of the British and the Indian exists along cultural lines, specifically cultural/spiritual differences.

One of the major effects of colonization on the British psyche that appear in the novel is cultural misunderstanding. Multiple cultural ideas and expectations regarding hospitality, social possession, as well as the role of religion in daily life are responsible for the misunderstandings between the English and the Muslim Indians, the English and the Hindu Indians, and between the Muslims and the Hindus. Aziz tells Fielding at the end of the novel:

It is useless discussing Hindus with me. Living with them teaches me no more. When I think I annoy them, I do not. When I think I don't annoy them, I do. (p. 288)

The British could not understand clearly Indian's own traditions of religion and culture, for instance, Godbole's conversation with Fielding about the Hindu view of God sounds strange to him by which he tells them that he does not believe in God, in other words, he does not have the concept of belief or disbelief. Forster demonstrates how these repeated misunderstandings become consolidated into cultural stereotypes and are often used to justify the uselessness of attempts to bridge cultural gaps.

Many theorists had depicted and criticized the British of the "narrow mindedness" that they display throughout the novel. The 'Bridge party' stands as a witness to this. As an

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evidence ; gayatri spivak conveys the ignorance of the British through the subaltern. This

was during the hysterical meeting after the arrest of Aziz, the subaltern shares his ideas:

The native's all right if you let him alone. Lesley! Lesley! You remember the one I had a knock with on your maidan last month. Well, he was all right. Any native who plays polo is all right. What you've got to stamp on is these educated classes, and, mind, I do know what I'm talking about this time. (Forster, 2005:173)

1.1. The Complex of Inferiority

The first chapter of *Passage to India* is preparing the reader for a portrayal of the Indian culture and the Indian society as inferior to the English one. The description of the Indian Town, climate and people it is just like a way for humiliating the Indians. This description and the choice of words makes the reader understand that the writer belongs to the colonialist society. The narrator further tells that everything in Indian, as its landscape and city is "abased" and "monotonous". The town is summed up as an embodiment of excrescence. The Anglo-Indian city station, inhabited by the British colonizers, has nothing in common with the native town.

The colonizer or the British considers themselves superior to the natives just like Mr. Moor and Mc Breid the officer. In this point the theorist Albert Memmi believes that ; it is because the colonizer has a specific factor to do in any colony, and the same with the English character in the novel of *Passage to India*; that the colonizer has a profit, a privilege, and usurpation. And living in the colony according to them is more comfortable than going back to their mother country. He said : "a colony is a place where one earns more and spends less" (5).

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Throughout the novel this extension is clear when the characters can not built a strong friendship in a colonial context, presenting by the English man Fielding and the Indian Aziz. This friendship was described as a racial one.

This point is mentioned when Aziz asks if it is fair if an English man holds a position of teacher in India when an India teacher is available with the same qualities, here fielding says that he is delighted to be in India since he cannot find the appropriate answer to this question means English are India jut for the good ,the benefits and wealth or to live a comfortable life better than their life in Britain. This is justified as a cultural and personal identity.(Jaja 41)

Mrs. Ronny the Englih man who is supposed to come to just rule, he is represented as the colonizer, pride, prejudice, and harsh treatment. Ronny is "The colonizer who accepts"(89) according to Memmi, he is enjoying to be colonizer or being a member from the colonized society. He feels happy by his way of living in the colony and as result of that he has to maintain that the colonized is inferior and subhuman to the colonizer.

In the other hand ; Fielding is the person that accourding to Memmi is "the colonizer who refuses" (63) to participate directly in the colonial subjugation for the natives or the Indian, since he feels guilty for them and his sense core set of liberal values and sense of justice. He is described in the novel as : "essentially a cultured humanist, an educator, agnostic and a warm-hearted man....He is an intelligent man in his forties, with a strong belief in the efficacy of education and culture" (Forster: 14).

The Indians are described as lazy ,for instance Latif has never done a stroke work.it was one of negative comments that Indians were portrayed with it. Aziz is described as a typical orientalist man who believes that he should make a relationship with the English to

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be a complete man. The distance between the English and the colonizer is clear when the Indians can not enter or look to the English musical cousin Kate .Chapter two ends with the idea that Indians even the educated ones are not allowed into Chandrapore club, despite of their mimicry and complete assimilation of imperial culture.(Jaja40)

Spivak's also rejects and criticizes Forster for his portray of Indian vs English. Her concept of worlding rejects the idea that there is a precolonial past that could be recovered .that 's the lost origin, roots, and native culture could not be pure since it had been changed by the colonizer. She attacked EM Forster and his way of presenting India, one of the third world. In E.M.Forster's *A Passage to India* , views that Indians are rapists is clear , this is in the caves when Mrs. Adela Quested charges on Aziz that he wanted to rape her even if he had not done nothing like that. Again when Mrs. Moor come to India, she speaks that Indians need civilization which the west can give it to them and is considered as superior than the east.(Praveen V.49)

2. The Colonizer/Colonized Opposition

To better understand the relationship, it is useful to first establish the concept of the colonizer and colonized . French-Tunisian author Albert Memmi's in *The Colonizer and the Colonized* text is useful when assessing the effects of British rule in India within Forster's novel,he briefly addresses his own relationship with the colonization of Tunisia. His deeply personal experience with colonialism supplies credibility to his work, but he then applies his experience to create a description of imperialism and its effects in general sens. Broadening the scope allows Memmi's text to be applied to all colonial legacies beyond Tunisia.

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while describing the colonized, Memmi argues that much of the colonized identity is generated by the colonizer. This is what he describes as the “mythical portrait of the colonized” (Memmi, 80), to which he devotes an entire chapter. The identity that is imposed by the colonizer upon the colonized is the most crucial part of colonization because it results in “a certain adherence of the colonized to colonization” (88).

Though this is an integral part of successful colonization, Memmi does not believe it to be the final step in the process. He states that :

"It is not enough for the colonized to be a slave, he must also accept this role. The bond between colonizer and colonized is thus destructive and creative. It destroys and re-creates the two partners of colonization into colonizer and colonized ... Just as the colonizer is tempted to accept his part, the colonized is forced to accept being colonized" (89).

Thus, Memmi suggests that the colonized must identify with the colonizer at some point. This stage is what he considers to be the final act of the colonized preceding revolt. The colonized's acceptance of colonization is reflected through several characters in *A Passage to India*. Memmi's philosophy, when applied to these characters, allows for a historical, critical approach to exploring the overarching legacy of colonialism, and whether the Indian characters from either text successfully reconcile both British and Indian facets of culture into their own personal identities, or if, in the process, the colonized characters inevitably identify with the colonizer as Memmi predicts. (Rupkatha Journal, 2015)

Forster's Indian characters represent sides of Memmi's critical text. *The novel* sounds strongly with Memmi's text, but was published in 1924, twenty-three years before India's independence from the British Empire. Forster's novel captures the British Empire

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and the Indian people through the European gaze and sets up a clear dichotomy of colonizer and colonized.

A Passage to India, though focused on an acute moment in history, maintains a critique of the British Empire throughout. The most prominent character and protagonist of the novel, Dr. Aziz exists as a colonized subject. His close friendship with Cyril Fielding and his eagerness to please his supposed friends Mrs. Moore and Adela is what first forms his relationship as the colonized with the colonizer. Dr. Aziz tries to be close with Mrs. Moore and Adela in his constant attempts to fulfil their wish to see “the real India.” Throughout the entire beginning of the novel, Aziz’s goal is to “unlock his country for her” (Forster 73). Though he is still proud of his country, Aziz attempts close friendship with Fielding, Mrs. Moore, and Adela. Though Aziz becomes less of an Anglophile as the novel progresses, particularly after Adela’s rape accusation, he can be seen desiring that which is English throughout the first half of the novel. when associating with English guests in a building of British style ;

“Aziz thought of his bungalow with horror. It was a detestable shanty near a low bazaar ... I [Aziz] wish I lived here” says Aziz when examining the structure “with little rooms, now Europeanized ...” (73-4).

Though he lives comfortably as an Indian man in India, he desires the British housing and is embarrassed by his own house. He displays Memmi’s theory that “Now the colonized’s institutions are dead or petrified. He [the colonized] scarcely believes in those which continue to show some signs of life and daily confirms their ineffectiveness. He often becomes ashamed of these institutions ...” (Memmi 103). Dr. Aziz is ashamed of his own home when He compares it to British orderly style despite the fact that Indian architecture is one of the only remaining signs of life for Indian identity.

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Not only is Aziz's material passion for what is British highlighted in the novel, his intense desire for the friendship of Mrs. Moore is also alarming. He seeks the colonizer's approval and states that :

" she [Mrs. Moore] was perfect as always, his dear Mrs. Moore... There was nothing he would not do for her. He would die to make her happy" (Forster 145).

Dr. Aziz's magnification of British architectural style and his big need to please Mrs. Moore explores Memmi's idea of the colonized's movement toward identifying with the colonizer. Even though Dr. Aziz does seem quite taken with the English, he still keeps doubts about their presence and their opinion of India. Aziz feels that :

"When his spirits were up he felt that the English are a comic institution, and he enjoyed being misunderstood by them. But it was an amusement of the emotions and nerves, which an accident or the passage of time might destroy; it was apart from the fundamental gaiety that he reached when he was with those whom he trusted" (56)

This suggests that Aziz's relation for the English is not result of real friendship and trust of them, but rather a nervous reaction to their imperial force. This weak relationship between Aziz and the Englishmen/women encounters in the text threaten the marring of his identity and his distancing from the English after Adela's rape accusation.

Finally, Albert Memmi presents his colonial views from "*Colonizer and the Colonized* ". These views are embodied in different types of characters in Forster's *A Passage to India* . One basic issue that dominates the narrative is cultural misunderstanding between the colonizer and the colonized. This theme of colonialism is further discussed through the British colonial occupation of India. Human relationship is explored in the friendship between an Indian doctor and a British schoolmaster during a trial against the doctor based on a false charge.

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3. The Evils of Imperialism

Said (1993) correctly investigates that writing can't be honest politically. Greenm (1980) likewise holds a comparative statements about writing. The purpose of the present study is to demonstrate that Forster's *A Passage to India* is stacked with colonialist belief system of prevalence and presents India, Indians and their way of life as lesser and second choice. This was intended to support and sustain the vicinity of the British Raj in India.

The current study is based upon the thorough investigation of *A Passage to India* in the light of post-colonial discriminating theories. The significant suggestion of this study is that Forster has portrayed India and Indians from the colonialist viewpoint and has portrayed the circumstances that demonstrated the disappointment of relationship between the colonizers and colonized. Western Orient records about Indians contain the prevalence of the British and the mediocrity of the Indians. The study means to demonstrate that Forster is a colonialist author, who has composed from the colonialist viewpoint of predominance and the novel is a colonialist representation of India. It fortifies the colonialist philosophy of prevalence and the disappointment of relationship in *A Passage to India*.

The head argument against imperialism in E.M Foster's *A passage to India* is that it prevents personal relationships. The central question of the novel is posed at the very beginning when Mohamoud Ali and Hamidullah ask each other:" whether or not it is possible to be friends with an Englishman"(part 1,chapter1) , The answer given by Foster himself on the last page, is "No, not yet....No, not there" (p322) .

EM Foster had produced *A Passage to India* as a critique of British rule of India. He didn't really show them as cruel, although he declared that they failed to understand Indian religion and culture. Convinced that the legitimacy of the British rule in India had been

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covered by their 'civilizing mission' for the benighted "natives" of India, This concept necessitates to mention Kipling as the unofficial spokesman of imperialism who had developed this civilizing mission into 'The White Men's Burden' which regard all Indians as their inferiors, unable of leadership. And yet, in their own way (the English) tried to "training ground for the qualities of manliness".

Consequently, the white man had a moral duty to encourage the cultural development of these nations until they could take their place in the world fully westernized.

For instance, Rudyard Kipling saw that his occupation for the colonial officers whatever it is; viceroys, missionaries, civil, or military agents – whom he called as 'brave' men fulfilling their duties. 'Brave' because they might die while helping other less fortunate races better themselves, we quote;

[India] will never stand alone, but the idea is a pretty one, and men are willing to die for it, and yearly the work of pushing and coaxing and scolding and petting the country into good living goes forward. Kipling, "On the City Wall," 1901

Ronny, for example, the City Magistrate, is completely sincere when he says that the British "are out here to do justice and keep the peace" (chapter 5). And there is no trace of irony in the passage that shortly follows this, which describes Ronny's daily routine:

"Every day he worked hard in the court trying to decide which of two untrue account was the less untrue trying to dispense justice fearlessly, to protect the weak against the less weak, the incoherent against the plausible, surrounded by lies and flattery."

Ronny knows of the hostility between Hindus and Moslems, and believes that a British presence is necessary to prevent any possible encounters. Even Fielding, the most sympathetic of the English characters, does not argue that the British should leave India. However, the British lack any ability to question their own basic assumptions about race and Empire, and as such they become the objects of Forster's biting irony.

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The economic consequences of British imperialism are hinted briefly in the novel.

This occurs when Fielding mentions to Godbole and Adela that mangoes can now be purchased in England:

"They ship them in ice-cold rooms. You can make India in England apparently, just as you can make England in India" (chapter 7).

This hints at the economic exploitation of India. The British claim to be in India for the good of the Indians, whereas in fact, they are there to increase their own wealth by setting up a system of trade that is entirely beneficial to themselves.

Twenty-three years after the publication of *A Passage to India*, Aziz's prediction at the end of the novel came true. He tells Fielding that the next European war will lead to the liberation of India. That war was World War II, and Britain, economically exhausted and facing a nonviolent nationalist movement in India led by Gandhi, granted India independence in 1947. An attempt to pacify the simmering hostility between Moslem and Hindu resulted in the creation of the mostly Moslem state of Pakistan.

3.1 . Stereotyping the Other “ The Indian” in Forster’s Novel

Forster wrote *A Passage to India* (1924) based on his own experiences in India. In fact, instead of observing the Orient stereotypically from the Western lenses, he uses his own impartial ones and through discussing the British treatments toward the Indian aims to challenge the stereotypes of the colonised nation. to contain them and to eternize the empire, and to establish the superiority of the British and the inferiority of the Indians.

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" I know all about him. I don't know him" ,This statement, spoken by Fielding about Dr .Aziz is a fair reflection of the general western perception about the Orient ; that region or imagined place that has come to represent the concept of "otherness" in the minds of Westerners. Edward Said said in his seminal work Orientalism that :

“The Orient is... its[Europe’s] cultural contestant, and one of its deepest and most recurring images of the Other.”

This "Other" has two different interpretations. It was used a lot by Sartre, Lacan and Hegel to express the processes of interaction which are necessary for the development of self- consciousness, and identity. Specially Hegel, who Kojève described as being a

“Microcosm, who incorporated in his particular being the completed totality of the spatial-temporal realization of universal being”

He believed that the process of coming to terms with the awareness of the Other is fundamental to both history and personal, psychological realization.

It has also been used by post-colonial theorists such as Gayatri Spivak who coined the term “othering” to describe the method of creating the other via the tools of imperialism, be it militarism, medicine, religion or culture. These two concepts of the Other are arguably linked, inextricably, together. The imperialist Other of Spivak can be seen to be the psychological Other of Hegel writ large. Whether the West can have definitive knowledge of the Other is therefore a question of whether West, and East, can proceed through Hegel’s dialectical method and arrive at a mutual synthesis; thus resulting in a self-awareness which permeates through society and down to the individual psyche. A Passage to India can be seen as a study of the problems faced by such a process.(Tal Donahue).

Chapter one of the novel prepares the reader towards the portrayal of India and Indians as lesser and inferior Other, This was seen through the choice of words to describe

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the imaginary Indian town" Chandrapore", and its climate, its landscape and its people, all was a pejorative, and humiliating. This carries the idea that the writer belongs to the colonialists, who look down upon India and its people and have no love or sympathy for them. he said: "Life never gives us what we want at the moment that we consider appropriate." (Mohammad Ayub Jajja)

The narrative is not characterized by empathy. It is stuffed with antipathy for India and Indians, an example was through the description of "Ganges river", he demonstrated the rubbish around it and all over the town. Also the streets of the town are "mean" and the temples are ineffective. the writer acknowledges the existence of a few fine houses at Chandrapore, even though they were hidden by the filth of the alleys, to ban the visitors. Furthermore, The narrator tells that everything Indian, like its landscape and city is "abased". The town is summed up as an embodiment of excrescence. He said :

"A mystery is only a high-sounding term for a muddle. No advantage in stirring it up, in either case. Aziz and I know well that India's a muddle." (1.7.71)

In this passage, the narrative speaks of Cyril Fielding, he challenges the idea that India is a "mystery." A mystery implies that there's some truth to discover that will clear up the mystery. In India's case, the mystery could be cleared up by some definitive conclusion as to what India really is. Instead, Fielding says India is a "muddle." There's no truth that can possibly clear up what India is because India isn't anything: it's a muddle. here it is a clear view of Forster's "orientalist" mindset, he insists on never to understand India and consider it as the Other.

Timothy Christensen confirms in his "The White Man's Burden: Misrecognition and Cultural Difference" in E. M. Forster's "A Passage to India" "...reaffirms stereotypes about

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Indians by adopting the assumption that Indians cannot be taken seriously as political agents.” ,also explains how Forster had to present Indian characters “as subject to an untroubled mimesis (limitation)” in order to “present a political critique of British Colonialism.and explores how the “portrayal of difference between the English and Indians in the novel can’t be understood as either ontological or political ” .

Despite some colonial novels that put the natives on the edge, Forster characterizes the Indian Dr. Aziz as the protagonist and narrates almost objectively what happens for and around him. He is the most active character, enthusiastic in making friendship between the British and the Indian. Meanwhile, he is the symbol of an Orientalised Indian who is invaded by the British stereotypes of an Oriental. Despite his positive features as an educated man, Aziz is considered as a Negro like others that must be despised and ignored. In chapter two, he is ignored by the ladies in front of Callendar’s house, who paid no attention to his courtesy towards them and took his carriage without permission. He is considered as a man who is not allowed to approach the White race.(Saideh Naim Vafa, Bahman Zarrinjooee)

Moreover, Aziz is presented as a typical asian man, as invented by Western Orientalists, a mimic man. He believes that his social link with a white "sahib" can make him a complete man, as pointed out by Frantz Fanon (2008) :

Chapter two ends with the declaration that Indians are not allowed into Chandrapore club, even the educated ones, inspite of their mimicry and complete assimilation of imperial culture.

Finally,forster shed light on the Indian values and culture, where they celebrat the spirit of sacrifice and devotion for the family ; "She was my wife. You are the first

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Englishman she has ever come before. Now put her photograph away." (1.11.9). he demonstrated the fate of Indian women worse than men. The wife of Hamidullah is in purdha. She cannot take her dinner before it is taken by men. She believes that women's life depends only when she gets married. The narrator describes the fate of the Indian women as mere marriage machine and motherhood.

4. The Marabar's Caves Expedition and its Aftermath

The incident in the caves is the central moment in the novel. It is a muddle or a mystery that shows that India can only present confusion of morals, misunderstandings and misreading between the colonialists and the locals (Childs 1999, 349).

The issue of what happens in the caves is not solved in the book, but left up to the imagination of the reader. In a letter to Forster in 1924, Dickinson suggested that may be even Forster had no real solution or explanation as to what happened there. According to Dickinson, Forster deliberately chose not to convey any clear answer to his readers. (Forster , 26) , we quote:

The Marabar caves are depicted as mysterious. No matter how many of these caves the visitors have seen, they usually want to visit them again. They feel unsure as to whether or not such a visit is an interesting experience, are reluctant to talk about their visit, and usually try to put such experiences aside. They feel that the pattern of the caves repeats itself (Forster , 138).

Mrs. Moore, Adela Quested and Dr Aziz had made a journey towards self-realization the price of passage proves painful and disturbing; "Forster confronted them at a symbolic level with a part of India which eludes western religion and philosophy of life." (p 47), this was through the Marabar cave expedition which became a turning point for each character and in their cross-cultural relationships with others.

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4.1. Postcolonial - Feminist Elements

Postcolonial feminism has been emerged as a reaction for both colonial domination of empire and male dominance of patriarchy. It is an investigation of and at the intersections of colonialism and neocolonialism with gender, nation, class, race, and sexualities in the different contexts of women's lives, their subjectivities, sexuality, and rights.

Gayatri Chakravorty Spivak is one of the most influential critics in the postcolonial feminism. Spivak focuses on cultural differences between woman in the third world And the woman in the first world. Just like in her essay "Can the Subaltern Speak?" In which she radically transformed the term to focus more on the western feminist thought. She writes in this essay:

"Between patriarchy and imperialism, subject-constitution and object-formation, the figure of the woman disappears, not into a pristine nothingness, but a violent shuttling which is the displaced figuration of the 'third-world woman caught between tradition and modernization"

This study of EM Forster is also possesses such elements or characters to be analyzed and interpreted by the postcolonial-feminism theories. The female element has an important role in the incidents of the novel. The female victim in the novel is not the Indian one but in the other hand is the English one, who fails in her quest to see the real India.

In the chapter five, Forster depicts the behavior of British and the Indian woman with the natives. The view of the English women toward the natives is obvious in the bridge party which is normally a party to cross the gap between the English and the natives. (Tavassoli 75)

The aim of this party cannot be achieved since the English women are considered themselves superior to the natives. Mrs. Torton says to Miss. Adela you are superior to

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them, anyway. Don't forget that, you are superior to everyone in India except one or two of the ranis, and they are on equality" (61).

Besides that the Indian society is also patriarchy society since Dr. Aziz despite he is Muslim he shares his wife's photograph with Mr. Fielding. When this later appreciates this action he said:

"oh, it's nothing, she was not a highly educated woman or even beautiful, but put it away... she is of no importance, she is dead. I showed her to you because I have nothing else to show"(128-129)

This means that a woman has no importance or respect on the men's life besides that it is the focal point in their conversation. (Tavassoli, 75)

4.1.1. Mrs Moores Obsession

The novel contains two English women, Adela Quested and Mrs. Moor, who started a journey for knowing Indians and their culture. They suffer from their experience in India in general and in the Marabar caves specifically. Mrs. Moor in her first days in India are successful. Her contact and behavior with India too since her mind was open for the Indian characters, but in the second part of the novel everything changes and she reaches a stage of nihilism, especially after experiencing the echo on the cave (Tavassoli ,74).

4.1.2. Adela Quested's Confusion

In the other hand the second female character, Adela Quested, she want to see the real India , she puts her mind on the task but never her heart. and there for she avoid to contacts with Indians .After her Experience in the Marabar Caves with the young Indian

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doctor she became alone and distressed and accuses him that he attempts to rape her . She withdraws this accusation lateral. Forster depicts this English woman as a victim of complex and unknown. She fails in her first desire to see the real India.

Forster poses the question whether the real crime is Adela's accusation or Aziz's assault, here there an opposition between the English woman and the Indian man.

Besides to the story of those two women, the double colonization of the English women is obvious since the Indian women just like the British one is a victim for both patriarchal and the imperial society.

4.2 .Dr Aziz's and Dr Fielding's Cross-Cultural Friendship and Its Failure

Indeed the novel starts with the question whether the British Indian friendship could be achieved or not. Aziz and his friends hamidullah and Mahmoud Ali discussed this theory at the beginning of the novel ; Dr.aziz though that he could makes and develop a friendship with English people such as the English women Mrs. Moor and the English man Mr. Cyril Fielding .these two persons are considered as a sympathetic persons by Aziz.

So friendship is the major theme that is discussed in the novel. Forster considers friendship from the very important things in life .the word friend is mentioned frequently on the novel. Godbolo also was a friend for the Indian character Aziz but he does not care a lot about him; that's when he was arrested he did nothing for helping him. Despite fielding who represents the greatest friend for Aziz since Aziz always tries to build a good relationship between him and the British colonist character Mr. fielding. Aziz tells him about his died wife who cannot tell any other one about her. In addition to that this friendship helped Aziz in making other relationships with another British character as Mrs. Moor and Miss. Adela.(Book Rags 80).

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After the experience of the Marabar caves, Aziz has also changed his mind about the possibility of being friend with British man. He considered the Marabar experience as lesson to him especially after lost trust on his friend Fielding when he convinced him to let the girl without paying but later Fielding had saved the girl a fine of twenty thousand Rupees and now followed her to England" (Forster, 257).

Aziz sense of nationalism started to increase when he started shouting at the temple: "India shall be a nation! No foreigner of any sort...Hurrah, Hurrah for India" (Forster, P 289). When we combine the things together , Aziz could be as a representation or as a reference for Gandhi's non-cooperative movement when we compared his last conversation with Fielding , about the possibility of two persons one is British and the other is Indian to become a real friends ,and Gandhi's speech. (Mermoune48) we quote "we must drive every blasted Englishman into the sea and then... you and I shall be friends" (forster, 289).

It means that they can't be friends any more till the Indian independence is realized, so that equality is the basic principle of friendship. These two principles 'equality' and 'independence' are two basic principles that Gandhi put the stress on them on his national speech. Gandhi wrote:

"We desired to live on terms of friendship with Englishmen, but that friendship must be friendship of equal, both in theory and practice, and we must continue to non cooperate till, the goal is achieved."(Donne,60)

The book ends with the same subject that it has been discussed at the beginning of the novel , but at the end the characters, Aziz and Fielding, are convinced that the barriers of imperialism, which are impersonal reasons, are the reason behind the failure of their friendship despite their desire to be friends.

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Conclusion :

To conclude, it is hard to decide whether the friendship between the colonizer and the colonized would ever be possible. The Marabar Caves is the central psychological symbol of the narrative, representing what is called the collective unconscious, this incident emphasizes the real theme of the novel; Both Adela Quested and Mrs. Moore, the novel's effective protagonist, encounter heretofore unconscious material in the caves that precipitate psychological growth for each. Adela's encounter is best understood as an animus confrontation while Mrs. Moore's more profound journey is best characterized as a meeting of the self archetype. Furthermore The friendship between the Englishman, Fielding and the Indian, Dr Aziz. Aziz's trial brings out all the racial tensions and prejudices between Indians and the British colonialists who rule India. Forster leaves this as an ambiguity, leaving it for the reader to decide. But he hints towards a possible friendship post-independence when he says that Aziz is ready to re-establish his relation with Fielding after Independence has been achieved. This symbolizes the friendship perceived by him, which India and Britain would have once India was free. However, The setting on their ride symbolizes the differences significant between the two men. Mainly the difference of race also Friendship between colonizer and colonized cannot work.

General Conclusion

General Conclusion

This dissertation investigated the circumstances, under which, the various representations of the behavior of the British who ruled India for quite a while and spotlights on the British thought of preference and abuse of colonizers they promise that they are in India for the sake of Indians, and they made their roots to grow their own wealth by setting a plan of trade to get advantage of it. There are various examples through which we can see social divisions, energetic partitions and these delineations are the obstructions in making relationship between colonized and colonizers.

The present study is based upon the thorough examination of the novel in the light of postcolonial and psychoanalytical hypothesis. *A Passage to India* is a grandly composed, and a pitiful novel. The novel emotively and regularly reproduces the Raj in India, and offers understanding into how the Empire was run. It has demonstrated that the British authorities in India constantly considered and treated Indians as generalizations.

Anglo-Indians of a *Passage to India* are best reflecting this binary relation of aim/ cover. They come intending to be gentle with the duty to keep the justice and the role of law. However, they refused to associate themselves with Indians and escaped any link with them. In fact, India for them was only a 'career' or a 'frontier' where they sought a better life.

This investigation shown that Forster is impacted by English social circumstances. Thus, his novel unknowingly reveals the genuine reasons of the disappointment of the relationship. The belief in their superiority over Indians created a colonizer/colonized oppression status and a racism which prevented any attempt of friendship between an Indian and an Englishman.

Forster's novel implied that this impossibility of friendship was a double sided issue for India also had played its part. Finally, it can be deduced that the British behavior in India could not escape the fact that it was a reflection of history. All above given examination shows that they are varying in traditions and practices. The British live in India yet they don't live with the Indians and not for the Indians.

The visit to the Marabar caves is an attempt to show two British ladies the real India. However, a misunderstanding on this trip has tragic consequences due to cultural differences, which bring about uncontrollable anger between the British and Indians. The incident brings out all the racial tensions and prejudices between the Indians and the British colonialists who rule India.

Finally, Another aspect of this dissertation; is about "connection" Forster's investigation and pondering on the problem facing all human beings. He seems to suggest that there exists separateness between men, physically and spiritually; even within men themselves, self-wholeness has not been formed. As to fill the gaps between men, Forster suggests

General Conclusion

“connection”: connection through equality and freedom. Self-wholeness, which should be cultivated within men themselves.

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Appendices

APPENDICES

Historical Context

Edward Morgan Forster was born into a comfortable London family in 1879. His father, an architect, died when Forster was very young, leaving the boy to be raised by his mother and great-aunt. He went on to attend Cambridge University, graduating in 1901. He spent much of the next decade traveling and living abroad, dividing his time between working as a journalist and writing short stories and novels.

Many of Forster's observations and experiences from this time figure in his fiction, most notably *A Room with a View* (1908), which chronicles the experiences of a group of English people vacationing in Italy. Two years after it was the novel *Howards End* (1910). Long before Forster first visited India, he had already gained a vivid picture of its people and places from a young Indian Muslim named Syed Ross Masood, whom Forster began tutoring in England starting in 1906. Forster and Masood became very close, and Masood introduced Forster to several of his Indian friends. Echoes of the friendship between the two can be seen in the characters of Fielding and Aziz in *A Passage to India*. By the time Forster first visited India, in 1912, the Englishman was well prepared for his travels throughout the country.

At the time of Forster's visit, the British government had been officially ruling India since 1858, after the failed Sepoy Rebellion in 1857, in which Indians attempted to regain rule from the British East India Company. The East India Company had been gaining financial and political power in India since the seventeenth century. By the time of Forster's visit, Britain's control over India was complete. Though England had promised the Indian people a role in government in exchange for their aid during World War I, India did not win independence until 1949. Forster spent time with both Englishmen and Indians during his visit, and he quickly found he preferred the company of the latter. He was troubled by the

racial oppression and deep cultural misunderstandings that divided the Indian people and the British colonists, or, as they are called in *A Passage to India*.

Forster began writing *A Passage to India* in 1913, just after his first visit to India. The novel was not revised and completed, however, until well after his second stay in India, in 1921, when he served as secretary to the Maharajah of Dewas State Senior. Published in 1924, *A Passage to India* examines the racial misunderstandings and cultural hypocrisies that characterized the complex interactions between Indians and the English toward the end of the British occupation of India.

Forster's style is marked by his sympathy for his characters, his ability to see more than one side of an argument or story, and his fondness for simple, symbolic tales that neatly encapsulate large-scale problems and conditions. It is a traditional social and political novel, unconcerned with the technical innovation of some of Forster's modernist contemporaries such as Gertrude Stein or T.S. Eliot.

A Passage to India was the last in a string of Forster's novels in which his craft improved markedly with each new work.. In his later life, he contented himself primarily with writing critical essays and lectures, most notably *Aspects of the Novel* He died in 1970.

Plot Summary

In Part 1, "Mosque," the novel opens with a panoramic view of the fictional city of Chandrapore, India. The narrative shifts to Dr. Aziz, visits to the local mosque, where he meets Mrs. Moore, an Englishwoman who has recently arrived to visit her son, Ronny Heaslop, with his supposed wife, Adela Quested.

After the mosque, Mrs. Moore arrives at the club just as Adela announces to the members of the club that she would like to see the real India.. At the Bridge Party, Adela is disappointed to find that the British and Indian guests are grouped in separate areas of the lawn. There, Adela meets Mr. Fielding, the principal of the local Government College, who invites her to a tea party where she might meet more Indians, including Mrs. Moore's friend Aziz.

At Fielding's tea party, Adela meets Aziz. Aziz spontaneously offers to take Adela and the rest of the party for an excursion to the Marabar Caves. After Fielding's tea party, Adela tells Ronny that she is unwilling to marry him.

In Part 2, "Caves," the hot season approaches. Upon hearing a false rumor that Adela is offended that Aziz has not invited them out to the caves, Aziz invites Adela and Mrs. Moore for an excursion to the caves, even though no one in the party wants to go.

On the morning of the picnic, Aziz meets Adela and Mrs. Moore at the train station, but Fielding and Godbole arrive too late to make the train. Aziz, Adela, Mrs. Moore, and the rest of their party proceed to the Marabar Caves. In the tour of the first cave, Mrs. Moore feels ill and is shaken to her spiritual core by the troubling echo within the cave. She stays behind at the picnic site while Adela follows Aziz and the guide to other caves. Just as Adela comes to a realization that she doesn't love Ronny, she offends Aziz, who slips into another cave to escape her. Distracted, Adela also walks into a cave.

Aziz also notices that a car is driving by the hills below. When he returns to the picnic site, he is greeted by Fielding. Together with Mrs. Moore, they return to Chandrapore, but upon their arrival, Aziz is arrested for allegedly attacking Adela. Fielding spends the rest of the day working for Aziz's release. At the club, the British gather to discuss Adela's case. Fielding defends Aziz's innocence. After Adela recovers from her injuries at the McBrydes' bungalow, she returns to Ronny's bungalow, where Mrs. Moore, still overwhelmed by her experience in the caves, speaks incoherently and unpleasantly to Adela. Unwilling to participate in the trial, Mrs. Moore, with Ronny's help, arranges to sail back to England.

After Mrs. Moore leaves, Adela stays with the Turtons. On the day of the trial, the Turtons take Adela to the courthouse. In the courtroom, McBryde opens the case against the defendant. When Adela takes the stand, she suddenly realizes her mistake and withdraws her charge against Aziz. With Ronny breaking off their engagement, Adela returns to England. A rumor that Adela and Fielding had an affair while she was staying at the college strains Aziz's relationship with Fielding, who also leaves for England before their friendship is repaired.

In Part 3, "Temple," the novel fast-forwards several years to Mau during the rainy season. Godbole, the Minister of Education at Mau, directs the Gokul Ashtami festivities while Aziz, now a doctor at Mau, attends to the ailing ruler. On a walk to a local shrine, Aziz sees Fielding and a man get chased out by bees. The man turns out to be Ralph Moore, and Aziz realizes his mistake: Fielding has married Stella Moore, Mrs. Moore's daughter, not Adela. Aziz's antagonism toward Fielding and his party melts when he talks with Ralph alone in their guest quarters. The novel ends as Fielding and Aziz go on a horse ride

together, with the mutual realization that circumstances prevent them from maintaining their friendship.

Character List

Dr. Aziz

An intelligent, emotional Indian doctor in Chandrapore. He attempts to make friends with the English characters Adela Quested, Mrs. Moore, and Cyril Fielding. Later, Miss Adela falsely accuses him of attempted rape after an expedition to the Marabar Caves, but she withdraws her charge after testimony at the trial. He has three children; his wife died several years before.

Cyril Fielding

The principal of the government college near Chandrapore who sympathetic with the natives Fielding is an independent man who believes in educating the Indians to be individuals. Fielding befriends Dr. Aziz, taking the doctor's side against the rest of the English in Chandrapore when Aziz is accused of attempting to rape Adela Quested.

Miss Adela Quested

A young, intelligent, inquisitive, but somewhat repressed Englishwoman. Adela travels to India with Mrs. Moore in order to decide whether or not to marry Mrs. Moore's son Ronny. Miss Quested begins with an open-minded desire to get to know Indians and see the real India. Later, she falsely accuses Aziz of attempting to rape her in the Marabar Caves.

Mrs. Moore

An elderly Englishwoman who voyages to India with Adela Quested. Mrs. Moore wishes to see the country and hopes that Adela will marry her son Ronny. Mrs. Moore befriends Dr. Aziz, as she feels some spiritual connection with him. She has an unsettling experience with

the bizarre echoes in the Marabar Caves, which cause her to feel a sense of dread, especially about human relationships. Mrs. Moore hurries back to England, and she dies at sea during the journey.

Ronny Heaslop

Mrs. Moore's son, the magistrate at Chandrapore. Ronny, though well educated and open-minded at heart, has become prejudiced and intolerant of Indians ever since he moved to India—as is standard for most Englishmen serving there. Ronny is briefly engaged to Adela Quested, though he does not appear particularly passionate about her.

Mr. Turton

The collector, the man who governs Chandrapore. Mr. Turton is officious and stern, though more tactful than his wife.

Mrs. Turton

Turton's wife. In her interactions with Indians, Mrs. Turton embodies the novel's stereotype of the snobby, rude, and prejudiced English colonial wife.

Mr. McBryde

The superintendent of police in Chandrapore, who has an elaborate theory that he claims explains the inferiority of dark-skinned races to light-skinned ones. McBryde, though condescending, actually shows more tolerance toward Indians than most English do. Not surprisingly, he and Fielding are friendly acquaintances. McBryde himself stands up against the group mentality of the English at Chandrapore when he divorces his wife after having an affair with Miss Derek.

Major Callendar

The civil surgeon at Chandrapore, Dr. Aziz's superior. Major Callendar is a boastful, cruel, intolerant, and ridiculous man.

Professor Godbole

A Brahman Hindu who teaches at Fielding's college. Godbole is very spiritual and reluctant to become involved in human affairs.

Hamidullah

Dr. Aziz's uncle and friend. Hamidullah, who was educated at Cambridge, believes that friendship between the English and Indians is more likely possible in England than in India. Hamidullah was a close friend of Fielding before Fielding and Aziz met.

Mahmoud Ali

A lawyer friend of Dr. Aziz who is deeply pessimistic about the English.

The Nawab Bahadur

The leading loyalist in Chandrapore. The Nawab Bahadur is wealthy, generous, and faithful to the English. After Aziz's trial, however, he gives up his title in protest.

Stella Moore

Mrs. Moore's daughter from her second marriage. Stella marries Fielding toward the end of the novel.

Ralph Moore

Mrs. Moore's son from her second marriage, a sensitive young man.

Themes, Motifs and Symbols

Themes

The Difficulty of English-Indian Friendship

A Passage to India begins and ends by posing the question of whether it is possible for an Englishman and an Indian to ever be friends, at least within the context of British colonialism. Forster uses this question as a framework to explore the general issue of Britain's political control of India on a more personal level, through the friendship between Aziz and Fielding. Through the first half of the novel, Fielding and Aziz represent a positive model of liberal humanism: Forster suggests that British rule in India could be successful and respectful if only English and Indians treated each other as Fielding and Aziz treat each other—as worthy individuals who connect through frankness, intelligence, and good will.

As we see at the end of the novel, as the landscape itself seems to imply at the end of the novel, such a friendship may be possible eventually, but “not yet.”

The Unity of All Living Things

Though the main characters of *A Passage to India* are generally Christian or Muslim, Hinduism also plays a large thematic role in the novel. The aspect of Hinduism with which Forster is particularly concerned is the religion's ideal of all living things, from the lowliest to the highest, united in love as one. This vision of the universe appears to offer redemption to India through mysticism, as individual differences disappear into a peaceful collectivity that does not recognize hierarchies. Mrs. Moore appears to feel a great sense of connection with all living creatures, as evidenced by her respect for the wasp in her bedroom.

Yet, through Mrs. Moore, Forster also shows that the vision of the oneness of all living things can be terrifying. As we see in Mrs. Moore's experience with the echo that negates

everything into “bom” in Marabar, such oneness provides unity but also makes all elements of the universe one and the same.

Motifs

Motifs are recurring structures, contrasts, or literary devices that can help to develop and inform the text’s major themes.

The Echo

The echo begins at the Marabar Caves: first Mrs. Moore and then Adela hear the echo and are haunted by it in the weeks to come. The echo’s sound is “bom”—a sound it returns regardless of what noise or utterance is originally made. This negation of difference embodies the frightening flip side of the seemingly positive Hindu vision of the oneness and unity of all living things.

Eastern and Western Architecture

Forster explains Eastern and Western architecture in *A Passage to India*. Three architectural structures occur on the book as three sections, “Mosque,” “Caves,” and “Temple.” Forster presents the aesthetics of Eastern and Western structures as indicative of the differences of the respective cultures as a whole. As such, Indian architecture mirrors the middle of India itself. The mosque in Part I and temple in Part III represent the promise of Indian openness, mysticism, and friendship. Western architecture, meanwhile, is described during Fielding’s stop in Venice on his way to England. Venice’s structures, which Fielding sees as representative of Western architecture in general, honor form and proportion and complement the earth on which they are built.

Godbole's Song

At the end of Fielding's tea party, Godbole sings for the English visitors a Hindu song, in which a milkmaid pleads for God to come to her or to her people. The song's refrain of "Come! come" recurs throughout *A Passage to India*, mirroring the appeal for the entire country of salvation from something greater than itself. Godbole seemingly intends his song as a message or lesson that recognition of the potential existence of a God figure can bring the world together and erode differences—after all, Godbole himself sings the part of a young milkmaid. Forster uses the refrain of Godbole's song, "Come! Come," to suggest that India's redemption is yet to come.

Symbols

Symbols are objects, characters, figures, or colors used to represent abstract ideas or concepts.

The Marabar Caves

The Marabar Caves represent all that is alien about nature. The caves are older than anything else on the earth and embody nothingness and emptiness. They defy both English and Indians to act as guides to them, and their strange beauty and menace unsettles visitors.. In this sense, the caves both destroy meaning, in reducing all utterances to the same sound, and expose or narrate the unspeakable, the aspects of the universe that the caves' visitors have not yet considered.

The Green Bird

Just after Adela and Ronny agree for the first time, in Chapter VII, to break off their engagement, they notice a green bird sitting in the tree above them. Neither of them can positively identify the bird. For Adela, the bird symbolizes the unidentifiable quality of all of India. The unidentifiable green bird suggests the incompatibility of the English obsession with classification and order with the shifting quality of India itself—the land is, in fact, a “hundred Indias” that defy labeling and understanding.

The Wasp

The wasp appears several times in *A Passage to India*, usually in conjunction with the Hindu vision of the oneness of all living things. The wasp is usually depicted as the lowest creature the Hindus incorporate into their vision of universal unity. Mrs. Moore is closely associated with the wasp, as she finds one in her room and is gently appreciative of it. The vision is not a panacea, but merely a possibility for unity and understanding in India.

Edward Morgan Forster



ملخص

تهدف هذه الأطروحة المعنونة "مواجهات ثقافية في ممر إلى الهند" من قبل إم فورستر إلى التحقيق في الدوافع الحقيقية التي أدت إلى الاشتباك الثقافي بين البريطانيين والهنود تحت الحكم البريطاني، ويحدد هذا الأخير مراكز فورستر السردية على الدكتور عزيز، وهو طبيب هندي شاب الذي حاول إقامة صداقات مع العديد من الشخصيات البريطانية التي أدت لعواقب كارثية. في سياق الرواية، أتهم الدكتور عزيز بمحاولة اغتصاب شابة إنجليزية. ويساعد السيد فيلدينغ صديقه عزيز ، وهو مدرس بريطاني، في الدفاع عن عزيز. وعلى الرغم من إسقاط التهم الموجهة ضد عزيز أثناء محاكمته، فإن الفجوة بين البريطانيين والهنود الأصليين تنمو على نطاق أوسع من أي وقت مضى، وتنتهي الرواية على ملاحظة غامضة. ونتيجة لذلك، وتحت ظل نظريات ما بعد الاستعمار والتحليل النفسي، تسعى الورقة التالية إلى تحقيق هدفين أساسيين؛ الأول هو تحليل العلاقة المضطهدة بين المستعمر والمستعمر داخل السياق الاستعماري؛ التاريخ له تأثير كبير على نفسية الناس خالقا الوضع الذي يغير مسار العلاقات الإنسانية. والثاني هو تسليط الضوء على الصعوبات التي تواجه أي محاولة للصدقة بين انجليزي وهندي.

الكلمات المفتاحية

الهيمنة البريطانية، المستعمر، المستعمرة، ما بعد الاستعمار، الاستشراق. الصورة النمطية