



**A Psycho-Analytic View of Pre and Post Colonialism
in E M Forester's *A Passage to India***

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Abstract

This paper highlights E. M. Forster's attack to colonial India under British imperialism. It discusses that getting a formal place in the imperial system administration composes Anglo-Indians so influential that they start making racial pre-decisions about the Indians. Such behavior, indeed, leads to prejudice the possibility of establishing friendship between two nations Indians and British people. The writer also argues that the inability of realizing the caves' echoes is still an extra obstacle to culture; it hinders passing the link between the West and the East. As a result of their disappointment of establishing friendship with the imperialists, the populations in India started resisting and struggling for freedom. The paper concludes that there is possibility of future friendship between the nations.

Keywords: Imperialism, dominance, intolerance, colonizer, indigenes, religion,

1- Introduction

Imperialism has often been regarded as the struggle to determine who is the most influential, even before Charles Darwin's time; i. e. the nineteenth century. According to Darwin it was the European people who were the fittest of mankind. They are the only people who were able to protect their countries and colonize other countries. In *A Passage to India*, the British are definitely the stronger race and have authority over the Indians. So they practice their power against the inferior race. The Indians are considered weak, detested and of second rate. They are considered to be different from the Europeans, the English in particular.

As a novelist, Forster has achieved a great success and popularity. He expanded the range of the English novel by dealing with problems related to imperialism, philosophy, religion and colonialism. *A Passage to India* is a portrait of the social conditions in India. It is a good example of the conflict between East and West, foredoomed and goodwill. The novel is considered to be anti-British and possibly reflects an inaccurate bias at first but it was later praised as one of the best novels that studies people of one race. As an Englishman, Forster is surely affected by social and cultural conditions of England. In this novel, Forster shows the oriental reaction to the British rule of India.

Imperialism means expanding the authority of a country over a foreign country which may include all the kinds of influences: political, economic, military, cultural and others. Imperialism generally happens when a stronger country controls a weaker one. The real aim of imperialism is get money or raw materials from the colonized country. The most evident of Forster's aim is the unfriendly way in which the English or the Anglo-Indians deal with Indians in India. India, as they were called. The author criticizes them as not being open-minded nor rational.

2- The Problem of Study

The problem of this study is the impact of imperialism on the society, typically Indian society at the time, who was under British Mandate.

3 The Aims of the Study

The aims of this study is to highlight and examine the field of imperialism and also is to investigate the meaning of imperialism, its types and origin.

4- Hypothesis of the Study

It is hypothesized that the psychology of the characters will rise to better comprehending of the idea of imperialism which may lead to a future friendship between the Indians and the British.

5- The Model of the Study

This Study adopts the psychological school as a model of study. Sigmund Freud was the leader of this school. He divided the human psyche into three kinds, these are 'id', 'ego', and 'super ego'. According to this, the characters' reaction to imperialism would be analysed.

6- Value of the Study

It is hoped that this paper will be of some value for those who are interested in literature and literary criticism in particular whether they are teachers of English literature or students studying literature.

7- Imperialism

The term "cultural imperialism" refers most broadly to the exercise of domination in cultural relationships in which the values, practices, and meanings of a powerful foreign culture are imposed upon one or more native cultures. In this broad sense, cultural imperialism imposes the cultural habits and customs of the occupying country. There is, however, a significant connection between the context of colonial occupation and

these contemporary relations, insofar as the term has commonly though not exclusively been used to criticize the continuing exercise of Western cultural power in the context of post-colonialism. (Brown, Krasteva and Ranieri 2016 p. 324). The term "imperialism" is derived from the Latin verb, *impero*, *imper_* which means to order, govern, command. It means complete or absolute domination. It is closer to the English form of "indirect rule" rather than the French, German and Belgian counterparts (Begam and Valdez, 2007 p. 5). Even where England relied upon a direct model of colonial rule, it used an economical method of governance.

8- Expanding Empire, Pre-Imperialism, and Darwin's Theory

Imperialism seems to be like that strangers come to your house, take your possessions and tell you what to do and what to believe. Imperialism is a situation when a powerful country controls a smaller or weaker one. Before the 1400s to early 1800s, in most cases, European countries did not take over land in Africa or Asia. On the coastlines, they established commercial stations. They regarded the leaders of these states as partners rather than subjects (Phan, 2013 p. 5). Charles Darwin was a scholar from England. Natural selection was something he believed in. According to his view, animal species evolve through time. Strong creatures are able to adapt to changes in their environment and survive. The weaker creatures become extinct. Darwin's theory was utilized by some to justify imperialism. They said that it was natural for powerful nations to exert control over smaller nations. (Phan, 2013 p. 5).

9- The Mughal Empire in Early Modern India

Some of Europeans explorers initially arrived on the South Asian beaches in pursuit of spices in the early 1600s, encountering merchants on the outskirts of the Mughal Empire (1526-1858), a monarchy larger and more powerful than any country in Europe at the time. Deserts, big navigable rivers, heavy jungles, plateaus, meadows, mountains were all part of the Mughal domain. Various linguistic, religious, and ethnic groups were divided by many of these physical barriers. In the west, there were religious Sikhs, Muslims on Bengal, Tamil speakers in the south, Hindu Maratha tribes on the Deccan Plateau, and Hindu rulers in Hyderabad. The Himalayas, the tallest mountains in the world, obstructed communication

with China. Before the British arrived, invaders came overland from the northwest, from what is now Pakistan, Afghanistan, and Iran. Islam and the Persian language are examples of cultural influences., and Afghani ethnic groupings were brought by conquerors from these countries. The Mughal Empire's capital was located in the highly populated northern portion of the Ganges River Basin. The fertile land and navigable rivers made it perfect for farming, communication and transportation. The weakest point of the Mughal Empire was found on its shores, which would eventually lead to its demise.

The Mughal emperors frequently divided authority with provincial rulers in order to successfully administer this varied and enormous nation. The Mughal kings, they were Muslims of Afghan heritage, in contrast to the Hindu majority who spoke Turkish and were inspired by Persian culture. They need the assistance of local rulers since they were alien rulers. For example, the Indian king aided Akbar (1556-1605), the most renowned Mughal emperor, in building the empire. Raj forced princes and warriors to work with the Mughal emperor, but they were still allowed to rule their own territories and retain their local traditions and languages. The Mughal habit of incorporating local rulers in governance had the unintended consequence of increasing local, racial, cultural, and religious diversity. The development of a single cohesive culture in India was hampered by this strong regional identity. It's possible that Akbar's understanding of the Mughals' Muslim minority rule prompted him to enact measures promoting tolerance of religion. Akbar put Hindus and Jains in positions of authority and offered them the same privileges as Muslims, even allowing to teach him about Christianity, a Jesuit priest.

By depending on regional alliances, Akbar and the Mughal emperors who followed him constructed a politically and economically stable kingdom. Local nobility, known as nawabs, agreed to provide the Mughal rulers with taxes and military assistance in exchange for a 'jagir,' or the power to govern a region's revenue. India was essentially an agrarian land empire, similar to early modern China. Akbar levied a 50% tax on agricultural output, which peasants were required to pay with brand-new silver coins. Peasants were drawn into the market economy by the emperor, requiring monetary payment of taxes. By 1605, Akbar had left behind a 110-million-strong empire and a massive army that absorbed 80% of the

Mughal budget. The economy was booming. Experts think that in the early 1600s, India traded 400,000 items of textile to Indonesia for spices in only one year. In the 17th century, Mughal monarchs poured their money on many of India's finest architectural accomplishments, such as the world famous Taj Mahal. The Mughals peaked about 1700 and began to wane just as the British began to expand their presence for a variety of reasons. First, the Hindu majority objected to new religiously discriminatory measures such as higher taxes on non-Muslims. Second, emperors spent the Empire's money on a lengthy military battle in the south. With tenacious military tactics, the Hindu Marathas humiliated the strong Mughal Empire for decades. As a result, the Empire became in debt and began demanding more money from its nawabs in other places. Regional rulers and religious groups, including as Hindus and Sikhs, despised Mughal rule, saw weakness, and looked for methods to get away. Third, the Empire began to deteriorate precisely as Europeans began to look for more lucrative methods to extort cash. For short-term benefit against other Europeans, regional nawabs looked to Europeans for military help, Mughals, or local nawabs. Coastal merchants got affluent as a result of European gold and silver commerce, and they became reliant on it. Fourth, the Mughals were uninterested in the increasing trade along the coast since they customarily drew their money from agricultural levies inland. As a result, they had no fleet to protect the coast at all. When Europeans arrived to India, they discovered very little trace of an empire. Coastal merchants exported cotton fabrics to the Middle East and Southeast Asia on the outskirts of the Mughal Empire. India's high-quality produced items were well-known across Eurasia.

The Mughal Empire was weakened by the mid-eighteenth century, since it could no longer fend off invasions from the northwest. More than 20,000 people were slaughtered when Persia invaded Delhi, the Empire's capital, in 1739. The royal treasures were stolen by the Persians, including the Darya-e Noor diamond, one of the world's oldest and biggest diamonds. They also snatched the well-known peacock throne. After that, in the 1750s and 1760s, the ruler of Kabul invaded Delhi. The Mughal Empire was still in power at the time. Unlike China, India has never had a cohesive political system. The country and its inhabitants were much too large and diversified. Before the arrival of the Europeans, India had never been attacked from the sea. At first, Europeans arrived slowly, looking for trade

rather than invasion. They were looking for expensive spices in the East Indies.

10- Imperialism: Toward World War

Imperialism helped to shape the modern world. It affected both the imperialists' power and the countries they controlled positively and negatively. Europeans brought industrial changes to other parts of the world. They built railroads that facilitated travelling. Machines helped workers to make goods faster. New school and western hospitals helped the children and the sick. Imperialism also brought cultural changes to the conquered countries. They forced families to move away from their land to work for imperial powers for little pay. Today many goods are still cheaply made in Asia and Africa then sold to western countries (Phan, 2013 p. 27).

In the nineteenth century, the Industrial Revolution and nationalism transformed European society. During the second part of the nineteenth century, imperialism reshaped the world. Imperialism is not a nineteenth-century phenomenon. An era dominated by what is now known as old imperialism from the fifteenth to the early nineteenth centuries. In quest of commercial routes to Far Eastern, European nations founded settlements in North and South America, as well as Southeast Asia, after exploring the New World. They constructed commercial facilities and footholds on the African and Chinese coasts, working closely with local officials to ensure that European economic interests were protected. However, their effect was limited. During the Age of New Imperialism, which began in the 1870s, European countries built massive empires in Africa, Asia, and the Middle East. The new imperialists, unlike the colonial powers of the sixteenth and seventeenth centuries, developed native-area administration for the colonial power's benefit. European countries adopted an aggressive expansion agenda driven by economic necessities caused by the Industrial Revolution. Between 1870 and 1914, Europe had a Second Industrial Revolution, which accelerated the speed of change by boosting economic expansion through science, technology, and industry (Romano, 2010 p. 146). Steel manufacturing advancements transformed shipbuilding and transportation. The railroads, internal combustion engines, and electricity all played a role in Europe's growing industrial economy and its desire to expand. The expansion goal was driven by political imperatives linking

empire building to national glory, as well as social and spiritual motivations proclaiming Western society's superiority over backward nations. European powers dominated Africa and Asia by way of employment of using force directly, domains of influence in the economy domains of influence in the economy, also invasion. British Empire by 1914 had the most colonies, and the slogan "the sun never sets on the British Empire"(Romano, 2010 p. 146). summed up the extent of its possessions. Imperialism has ramifications for colonial countries, Europe, and the rest of the globe. In 1914, it also resulted in heightened competitiveness among states and hostilities that disrupted international peace.

11- Old Imperialism

In Europe, imperialism did not begin in the 1800s. In the Americas, India, South Africa, and the East Indies, colonies were founded by European countries during the Age of Old Imperialism in order to locate a direct commerce route to Asia and obtain territory along the African and Chinese coasts. Meanwhile, in Europe, the Commercial Revolution ushered in new demands for money and raw supplies. Mercantilists felt that colonies may be a resource for money, whereas rulers, politicians, explorers, and missionaries believed in glory, god, and gold for selfish reasons (Romano, 2010 p. 146). By 1800, the United Kingdom had colonized India, South Africa, and Australia, making it the world's most powerful colonial power. Spaniards colonized Central and South America. While France kept Louisiana and French Guinea, Holland formed an empire in the East Indies. Colonialism lost favor throughout the first half of the nineteenth century. European nations lost their strength as a result of the Napoleonic Wars, the struggle for nationalism and democracy, and the price of industrialization. Many rulers also concluded that the costs of governing their empires outweighed the benefits, particularly the price of managing colonies. But around the middle of the nineteenth century, Europe, notably Great Britain and France, began to recover economically. During the Victorian Era, which lasted from 1837 to 1901, Great Britain became a global industrial powerhouse, generating about a quarter of all industrial commodities. Napoleon's investments in industry and large-scale initiatives like railroad development helped France flourish. As a result, the Industrial Revolution sparked aspirations in many European governments and reaffirmed their determination to pursue aggressive international development.

12- Imperialism and Racism

Imperialism is usually accompanied by racism. The British looked at themselves as superior and the Indians as inferior. This, of course was accompanied by discrimination. The British Empire, on the other hand, utilized racial classification to help people, maybe not deliberately as an instrument of tyranny and separation, but to help people. "British officials faced with a bewildering variety of people, customs, cultures, and ideas" (Johnson, 1988:40). Racial identities were founded on a pessimistic belief that imperial subjects could not change, but they were also the product of attempting to make meaning of European dominance at the end of the nineteenth century. This shows that imperialism's theoretical formulations were not enforced according to some central paradigm, but rather based on imperialists' actual experience. Nonetheless, many indigenous peoples felt humiliated by the British's patronizing help, counsel, and domination. In Kenya, a district officer named John Nottingham made a recording. "I don't know how you define racism, but being patronizing, being paternal, being nice but being very tough are all part of this pretending that the people you're dealing with are children." (Johnson, 1988 p. 11). For 300 years, the British empire reigned supreme. It encompassed a broad range of weather zones and geographical places, as well as a diverse group of people and civilizations at various stages of development. According to Johnson, "it could contain at the same time the contradictions of democratic and constitutional government at home" (1988 p. 11). British 'influence' was pervasive and manifested itself in a variety of ways, including trade, culture, diplomatic leverage, and alliances. British rule was visible in certain areas, but it was slack in others, and it relied on local agents in a pragmatic manner. Military force was only utilized on exceptional occasions. Following WWII, countries joined the newly formed British Commonwealth of Nations. The British Empire's existence hinged on its adaptability and willingness to compromise, surrender, and evolve. The nationalism of people living under imperial control was a major subject in the nineteenth and twentieth centuries. The most prominent example is British imperialism and the Indians' resistance to it. It came from a known source, such as Whitehall's official thinking or the machinations of pro-consuls, and so the study of policy-making provided a context for colonial history research (Gallagher et al, 1973 p. 1).

13- *A Passage to India* and Forester's Other Novels

Some critics criticize Forester for writing about the same theme in his few different novels. He shows us that the personal relationship is always and

everywhere frustratingly encumbered with human predicaments. The theme is how can men and women remain loyal to their generous and best impulses in world that is full of coldness and deceit. How can men and women achieve sincere relationships with nature and with other men, and avoid the self-sufficiency? In such a hostile and unpredictable world, a world which is replete with chaos, muddle and mystery, how can humanistic values flourish? This is the chief question Forster has strived to bring into relief in all his novels into a measure of heroism, but it is always strictly bordered by a sense of human limitation. Furthermore, some critics think that Forester in his novels cannot overcome the fear of chaos. We may add a few cross-references wrote all his five novels, except *Maurice*, firstly, one single in *A Room with a View* Lucy Honey wanted to see the real Italy or the true Italy as in *A Passage to India* Adela Quested wanted to see the real India. Secondly, Lucy entered a cave-like structure as Adela entered the fateful. Thirdly, Mrs. Moore in *A Passage to India* is again clearly a reworking and elaboration of Mrs. Wilcox in *Howards End*. Fourthly, to India, panic and emptiness-the perpetual theme of Forster with which he began his ever first published short story "The Story of a Panic" is present in *A Passage to India* and *Howards End* as well and emptiness Mrs. Moore's panic had been at the emptiness of the universe (Bradbury, 1983, p. 88). One goes back beyond Helen Schlegel's experience of the Fifth Symphony negating mess of the cave reminds us of the mess of that room in which Caroline Abbott's child, fin in *Where Angels Fear to Tread*. There is also a child in the mess of the Marabar cave -for the "vile, naked thing that settles like a pad astride its mother's hip" (Bradbury, 1983, p. 88). And, lastly, Malcolm Bradbury has also found that in *A Passage to India* Furbank has rightly pointed cave out, as Lionel Trilling writes in his essay A Passage as in *Where Angels Fear to Tread*, Panie in *Howards End*, we have learned to associate with Forster from his previous novels. Here again claims upon men and the claims of the seen and the unseen, the public and the private, the powers of the human activities and institutions and the ultimate mysteries for which the right institutions and activities have yet to be found. The concern of *A Passage to India* is backdrop of discordant cultural milieus and supernatural prohibitions (Kumar, 2007, p. 512,221).

14- *A Passage to India*: Overview

A Passage to India, by E.M. Forster, was written near the conclusion of the British colonial occupation in India. It is one of the greatest novels

on the English colonial presence in the Americas. The story explores friendships and how they frequently fail to bridge the divide between the English colonizer and the Indian colonized. *A Passage to India*, written as a perfect blend of a realistic and recognized environment and a mystical tone, demonstrates the author's skill as a stylist like a sensitive and sharp judge of human nature (Topham, 2019). The major accident of the story is the indictment by a western lady is that a doctor from India who followed her into the cave and tried to molest that English lady but "Aziz was falsely accused" (Kumar, 2007, p. 373). Aziz's relationship with the British administration is ambiguous, as it is for many others in his socioeconomic level. He considers most British people to be rude, so when Mrs. Moore who tries to close to him, he is happy and charmed. Fielding becomes a buddy, and following the allegation, he is the only English person who tries to aid him. In spite of Fielding's assistance, Aziz is continuously concerned that Fielding may deceive him in some way. They split up for a while before reuniting several years later. Forster believes that they will never truly be friends till the English leave India (Kumar, 2017, p. 310). *A Passage to India* demonstrates the negative consequences of the English dominance in India. It is a charge leveled against the English colonialist's discriminatory mindset. The tale investigates how the English administration suppressed the native Indian populace. With the exception of Fielding, no Englishman believes Aziz is guilty. The police chief feels that the Indian character is tainted by a deep-seated crime. There seems to be little doubt that Aziz will be found guilty since an English lady's word is valued more highly than an Indian's. Forster is more concerned with the good and evil of human interactions than he is with British colonization. *A Passage to India* is about friendship. Mrs. Moore, Aziz's English acquaintance, establishes their connection in almost supernatural circumstances. They come together as the light fades in a Mosque, and they discover a shared kinship.

One of the most dominant themes of this novel is racism. Adela Quested is seated with Professor Godbole when Ronny Heaslop, the City Magistrate, arrives to Fielding's house. Since his mother, Mrs. Moore, is on a tour of the institution with Fielding, Principal Government College, Dr. Aziz is describing the many elements of the Marabar Caves, India, and Hinduism. As a result, Professor Godbole wishes to notify him that his mother would be arriving soon. At our run-down campus, there isn't much

to see. Ronny was unconcerned, and he continued to speak to Adela. Due to his official role, Ronny is not only harsh to Indians, but also to his own English. Then he dashed up to Fielding, took him aside, and remarked, ostensibly heartily, "I say, old man, do excuse me, but I think perhaps you oughtn't to have left Miss Quested alone" (Devadawson, 2006, p.73). "I'm sorry, what's up?" Fielding replied, trying to be kind. Well. I am, without a doubt, the sun-dried bureaucrat, yet, "I don't like to see an English girl left smoking with two Indians" (Devadawson, 2006, p. 66). She came to a halt while she smoked, elderly guy, at her own request. Yes, it is acceptable in England. I don't see how this could be harmful. If you can't see, you won't be able to see. Isn't it obvious that he's a bounder? He isn't a bounder in the least. Fielding retorted angrily. Ronny later informs Adela that Aziz was immaculately dressed on their approach to the polo game, from tie-pin to spats," but he had forgotten his back collar stud, and there you have the Indians all over" (Devadawson, 2006p. 69). The basic slackness that betrays the race is a lack of attention to detail. Ronny tells his mother, Mrs. Moore, about his feelings for India, "There is nothing in India but the weather, my dear mother, it's the alpha and omega of the whole affair" (Devadawson, 2006, p. 40). Forster has shifted his attention from people to communities, depicting instances and occurrences in which they act in a biased and arrogant manner (Kumar, 2007: 968).

15- The Future Possibility of Friendship in *A Passage to India*

Some critics argue that Forster does not project his Indian characters as fully opposed to British imperialism in the beginning of the novel. Andrew Shonfield, for instance, states that, "Forster had little understanding and no sympathy for the complicated and courageous politics of the Indian independence movement" (Shonfield, 1968, p. 68). Also, the Indian analyst Nirad C. Chaudhuri has said, "If we can at all speak of having driven the 'blasted Englishman into the sea,' as Aziz puts it, it was not men of his type who accomplished the feat.... Aziz and his friends belong to the servile section and are all inverted toadies" (Chaudhuri, 1954, p. 20-22). These complaints seem to ignore Forster's argument that imperialism really obstructs the establishment of personal relationships with the people of the colonies. To make his view even clearer, according to Forster, Indians are more friendly than hostile. Forster uses a number of examples throughout the work to demonstrate to his readers that befriending the Anglo-Indians is nearly impossible, and that imperialism must cease. The novel concludes

with the argument about the future possibility of friendship when Aziz says to Fielding, “We shall drive every blasted Englishman into the sea, and then ... and then... you and I shall be friends [the Englishman inquires him in astonishment] Why can’t we be friends now? It’s what I want. It’s what you want” (Forster, 1924, p. 316). Forster leaves the question unanswered as none of the men gives a satisfying answer to the query. In this final paragraph, the speakers’ horses swerve apart suggesting that the future of their friendship is ambiguous. Forster comments on this critical moment by saying that: “The earth didn’t want it, sending up rocks through which riders must pass in single file; the temples, the tank, the jail, the palace, the birds, the carrion, the Guest House, that came into view as they issued from the gap and saw Mau beneath: they didn’t want it, they said in their hundred voices, “No, not yet,” and the sky said, “No, not there.” (Sunil, 2007, p. 495).

This last phrase appears to imply that Aziz and Fielding can only be friends once India has regained its independence, but it might equally imply that they can never be friends. Not only politics makes them unable to reconcile as friends; the entire universe prevents human relationships between the Indians and the British. This end may sound very disappointing as all endeavors render futile: friendship is impossible in colonized India. But Forster does not give up his fight for bridging the West and the East in friendship despite all the impediments, whether political or philosophical. The British political arrogance is one of the impediments against which Forster considers *A Passage to India*: “the political side of it was an aspect I wanted to express” (Forster, 1924, p. 61). Nevertheless, Forster has little trust in literature's ability to modify British imperialists' attitudes about the natives. In the novel, the imperialists are portrayed as interested in literature in the sense that: “The men had no time for it, the women did nothing that they could not share with the men” (Forster, 1924, p. 60). Ronny states publically that he is not “a vague sentimental sympathetic literary man” (Forster, 1924, p. 69). Still, Forster thinks that the novel can make some changes. He argues, “It had some political influence-it caused people to think of the link between India and Britain and to doubt if that link was altogether of a healthy nature” (Singh, 1964, p. xiii). He even gives some copies of his novel to the British officials, including the judge in charge of the Amritsar massacre. And when Forster is briefed in an interview that many British imperialists threw these copies into the sea while they are on their way to India, he is very delighted. He laughs and says, “Did they indeed! How good for the sea!” (Das, 1977, p. 118).

16- An Analysis of Imperialism in *A Passage to India*

A Passage to India is a novel that mocks British colonial rule in India. The British aren't depicted as dictators, but they do demonstrate a lack of understanding of Indian culture and religion. They also think that the British Empire is a force for civilization among India's benighted people, and they see all Indians as inferiors incapable of leadership. Nonetheless, the English strive to rule in a just and equitable manner in their own unique style. For example, when Ronny, the City Magistrate, states that the British are out here to do justice and preserve the peace, he is entirely earnest. The passage that follows this has no sign of sarcasm in it, Ronny's daily routine was as follows: Each day, he toiled away in court, judging which of two false accounts was the less false, valiantly administering justice, guarding the weak in opposition to the weaker, the illogical versus the feasible, surrounded by falsehoods and flattery. Ronny, he is a wise of the animosity that exists between Muslims and Hindus, and feels that a presence of Britain is required to avert violence. Even Fielding, he is the English characters, the most sympathetic, does not support the British leaving India. Forster's caustic sarcasm is directed at the British, who lack the ability to confront their own core views on racial issues and the Empire. The economic impacts of British dominion are hardly mentioned in passing throughout the essay. Something happened when Fielding told Godbole and Adela that mangoes were now available in England: "They ship them in ice-cold rooms. You can make India in England apparently, just as you can make England in India" (Devadawson, 2006, p. 62). This is a reference to the economic exploitation of India. The British assert that they are in India to support Indians, but in truth, they are there to increase their own wealth by constructing a commercial system that only benefits them.

Aziz's prophesy at the conclusion of *A Passage to India* came true twenty-three years after the novel's publication. He assures Fielding that India would be liberated during the next European war. That battle was World War II, and Britain, exhausted economically and confronted with a peaceful nationalist movement led by Gandhi in India, awarded India independence in 1947. The formation of Pakistan, a mostly Muslim state, was an attempt to quell simmering hatred between Muslims and Hindus. Two years later, in a brief final section, Aziz is in Hindu India, where a religious feast is being celebrated. It traditionally ends with the infusion

of Infinite Love, a semi-Christian ceremony that recalls the birth of Christ. Aziz has fled Muslim India because of the past incident, is not comfortable in Hindu India he does not understand the festival, and his resentment of the English for his exile builds up as he learns Fielding has arrived on a survey and to witness the festival. Aziz identifies with India, and has worked himself into hating not only the English in general but especially Fielding and the others in the cave incident. He refuses to consider Miss Quested a heroine, thinks Fielding connived to save her money from Aziz's suit, and convinces himself that Fielding has married her, refusing evidence that he has actually married Mrs. Moore's daughter whom he had met earlier and liked. Aziz is thus a bitter man, withdrawn and resentful. At the celebration they are about to witness, the Rajah who oversees it suddenly dies, the first of many symbols to enter here, symbolizing in this case the hollowness of the ceremony-indeed in Forster's mind of all faiths. Now Aziz meets Fielding who forces on him the true identity of his wife. Aziz still will not accept it, turning his back on his former friend. The festival commences, and, finding himself with Mrs. Moore's son Ralph, Aziz, moved by her past kindness, takes him to the festival on the water. They meet Fielding and his wife at the festival's climax when the unstated explosion of love brings the two former friends together again. In the final scene, the two are close as humans, but separate in their colonial politics. Aziz even recognizes Miss Quested's courage at the trial. There also seems to be a meaning in the Hindu setting where both Aziz the Muslim and the Moore children, Christians, find spiritual peace. It is not the religious trappings of the festival that produce this but the love the trappings stand for. What is clearer and even remarkable for this novel of 1924, is the final scene. The political discussion, in which Aziz says to his British friend: Watch out in your next European war. We will strike for independence then. Which is exactly the subject of the Raj Quarter and Fielding ask in 1924 if Aziz wants the Japanese as rulers instead. Aziz says: no, India shall be a nation, a union of Muslims, Hindus, and Sikhs. While the 1980s show that error in thinking, in the 40s to the 60s it was true. The nation did unite. Thus, Forster has written a book whose substance refutes the likelihood of Indian union, although his hero expresses India's desire for it. Just as he has written a book in which the Indians and British emerge as close friends but political enemies, and that relationship on two levels represents the British experience in India, the experience that was to culminate 25 years later (Parker, 2013, p. 300).

17- Culture Clash in *A Passage to India*

The English, who were educated in a very simplistic interpretation of Christianity, are unable to comprehend India's deep spirituality. When Mrs. Moore first arrives in the country, she expresses an interest in the subject. She admires the concept of quiet surrender to God's will, which she links with Indian philosophy. She's also drawn to the notion of the oneness of all things in the cosmos, which she identifies with India. However, she is disturbed by the occurrence in the caverns when she hears the echo. In the sake of the oneness of life, the echo obliterates all differences, even those between good and evil. This, at least in Mrs. Moore's opinion, is far from a Christian vision of life and leads to despair and passivity. However, this is only a Western perspective. A more positive view of Indian spirituality appears in Part 3 of the narrative, which contrasts with the passive representation of Indian spiritual matters indicated in the echo event. The Hindu celebration held in Mau, where Lord Krishna's birth is commemorated, is unmistakably joyful and affirmative. This is given primarily from an outsider's perspective, since neither Aziz nor Fielding comprehend it, yet it aptly portrays the "secret" of Indian spirituality that Westerners cannot fathom. Mrs. Moore's reaction to India, as well as Fielding's, demonstrates a collision of civilizations. Fielding somehow doesn't believe god Exists and hence is uninterested in the comparison of Western and Eastern spiritual matters, but as Chapter 32 demonstrates, he is far more at ease with the Western architectural styles he encounters in Venice than he is with the temples of India. He sees the temples as just India's confusion, but Western architecture shows him the harmony between man's works and the land that sustains them, the civilization that has avoided the confusion, the spirit in a logical shape, with blood and flesh struggling to live (Parmar, 2014, p. 211).

A Passage to India is E. M. Forster's greatest novel in which the themes of friendship, racism, imperialism, colonialism and cultural clash are presented. Colonialism is the most important theme in E.M.Forster's *A Passenger to India*. The novel generally sheds light on colonialism and imperialism as a main part of the novel as the following quotations show:

1. "They all become exactly the same, not worse, not better. I give any Englishman two years, be he Turton or Burton. It is only the difference of a letter. And I give any English woman six months. All are exactly alike.

Hamidullah, Mahmoud Ali, and Aziz are discussing a phenomenon they have observed in the English colonial administrators who come to India. The administrators behave decently when they arrive and then become rude and tough to Indians after they have settled into their official roles. Colonialism frames their relationship with Indians as one of superiors and inferiors."

2. "You are an Oriental."

Mrs. Moore responds by telling Aziz that She recognizes him and is aware of how others are feeling. Mrs. Moore claims that she is unable to comprehend others. She is the only one who knows if she loves or dislikes certain individuals. In other words, rather than relying on analysis, she trusts her instincts and intuition. Mrs. Moore, in Aziz's opinion, is a "Oriental," as opposed to Adela, who is, in Aziz's opinion, a typical English person who relies greatly on rational reasoning.

3. "I want to see the real India."

Mrs. Moore is informed by Adela that she is disinterested in the normal shallow sightseeing trip, which will most likely include the riding of elephant. Adela, according to her last name, Quested, embarks on a mission to contact with Indians, which puts the storyline of the novel in motion.

4. "We're not out here for the purpose of behaving pleasantly!"

Mrs. Moore is informed by Adela that she is disinterested in the usual shallow sightseeing trip, which will most likely include an elephant ride. Adela, in keeping with her surname, Quested, embarks on a journey to contact with Indians, which puts the story of the novel in motion.

5. "Fielding ... had dulled his craving for verbal truth and cared chiefly for truth of mood."

Fielding knows Aziz's remark is false once he says it, so he keeps mute. He understands and recognizes Aziz's feelings in what he's saying, unlike other English speakers, and isn't out to fix little errors. This demonstrates his developing affinity for Indians, who place a higher weight on emotion and intention than the English.

6. "No one can ever realize how much kindness we Indians need."

Aziz makes this remark after Fielding shows that he understands and respects Aziz's approach to purdah. Aziz is expressing his gratitude for Fielding's sensitivity and friendship, as well as the relationship between England and India. England's false gestures can't replace true sentiments or hide its superiority complex and prejudice towards India.

7. "Nothing embraces the whole of India, nothing, nothing."

Aziz is referring to the Mughal emperor Akbar, who established a religion that was supposed to include the entire kingdom. Because there is no such thing as India, this proved impossible. This theme is repeated throughout the novel. Because there are hundreds of Indians, it is impossible to just see India.

8. "He was still after facts, though the herd had decided on emotion."

Turton anticipates a comeback for Fielding under the racial banner when he informs him about Adela's assault charge against Aziz; after all, "an English girl, fresh from England" had been beaten, as Turton puts it. Turton's behavior echoes the bigotry of several English settlers, yet it contrasts with the English predisposition to assess events objectively and based on facts. Fielding, on the other hand, is adamant on finding the truth, especially because his buddy of the reputation of Aziz is on the line.

9. "Love in a church, love in a cave, as if there is the least difference."

Mrs. Moore's journey to the Marabar Caves, where every sound is transformed to a sin, has had a profound impact on her. It made her realize how pointless all human endeavor is. She can no longer distinguish between getting married and the alleged sexual assault in the cave. So many once crucial areas of her life have become indistinguishable to her.

10. "Where there is officialism, every human relationship suffers."

The narrator adds just before Adela's trial that the English favor her—after all, she is an Englishwoman, and Aziz is an Indian—but that they have no understanding what's passing through her mind. Ronny has just a hazy idea of how she feels because he is a British officer. The English, for the most

part, as though from afar, talk about her and the trial. Adela is "the accused," not a person with her own feelings.

11. "While relieving the Oriental mind, she had chilled it."

Fielding and Hamidullah talk after Adela's trial about where she should go. Fielding cares deeply and empathy for her, but Hamidullah does not. It was a relief to the Indians. when she dropped her complaint against Aziz, as the narrator points out. They could not warm it up to her, though, since she lacked feeling and hence elicited no reaction.

12. "We exist not in ourselves, but in terms of each other's minds."

After discovering that Mrs. Moore had died and hearing Hamidullah talk harshly about her loss, Fielding realizes that "logic has no basis." Mrs. Moore's death is unimportant to Hamidullah. She didn't exist in his thoughts, and Fielding didn't know her either, despite the fact that He cares far more about her fate. Forster's confidence in the strength of subjective reality is reflected in his idea of existing in terms of each other's thoughts.

13. "Your emotions never seem in proportion to their objects, Aziz."

When Fielding exhibits enormous fondness for Mrs. Moore but no kindness or sympathy for Adela, who valiantly distanced herself from her people for the purpose of disclosing the truth, which would set him free, he says this to Aziz. Fielding isn't always sure what's going on with Aziz's feelings.

14. "Were there worlds beyond which they could never touch? ... Perhaps life is a mystery."

One of the novel's key topics is the narrator's consideration of the boundaries of English reasoning. Mrs. Moore, Adela and Fielding believe, could not have known what happened in the cave. Despite her English origins, Mrs. Moore appeared to be innately receptive to and in touch with India's mystical side. Fielding and Adela are adamantly reasonable people., and their reasoning is completely foreign to India.

15. "Drive every blasted Englishman into the sea, and then ... you and I shall be friends."

While riding through the Mau woodland towards the end of the story, Aziz makes this remark to Fielding. His comment encapsulates the impact of

colonialism on human relationships. True friendship cannot exist between an Indian and an Englishman until all countries are free and independent.

18-Conclusions

In this paper, it is assumed that the British controlled India politically, economically, socially and they even had an impact on the Indian culture. Unfortunately, India's fate was under the control of the British Empire, who had gained complete control of the country. The British, on the other hand, were more concerned with their own well-being than with the welfare of India. The indigenous felt the burden of British authority once India's lengthy subjugation ended. Many Indians have been unable to survive for centuries due to their reliance on others. The British established comprehensive control over India for economic reasons, leaving post-independence Indian generations to bear the weight of the British. All this is reflected in the psychology of the characters in *A Passage to India*. The English characters are portrait as arrogant, tough, and rude to the Indians. This is very clear in the attitudes of characters like Ronny, Godbole and other characters. They look at the Indians as inferiors. This is very clear in the incident when Aziz is accused of rape. They think he is guilty just because he is Indian although he is innocent. According to Forester, friendship between the British and the Indians is not possible until India is liberated from the British. Fielding and Aziz admit that at the end of the novel.

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