

**Depictions of the Relationship between the Colonizer  
and the Colonized in *a Passage to India* by E.M.  
Forster and *Things Fall Apart* by Chinua Achebe**

تصوير العلاقة بين المستعمر والمستعمَر في "ممر إلى الهند" للأديب إي إم  
فورستر و"أشياء تتداعى" للأديب تشينوا أتشيبى

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**Department of English Language and Literature**

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**Jan, 2023**

## Authorization

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## **Dedication**

This thesis is dedicated to my family, my siblings, and to everyone who has supported me. I dedicate the outcome of my fruitful work to all of them. I ask Allah to make my hard work purely for him only.

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Colonized in a Passage to India by E.M. Forster and  
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**Abstract in English**

The study aims to examine literary depictions of the relationship between the colonizer and the colonized in *A Passage to India* by E. M. Forster, and the impact of the white man's arrival in Africa besides the missionary campaigns he brought to it in *Things Fall Apart* by Chinua Achebe. In addition, the study explores how the colonizer evolves from a mediocre man to one with privileges and power over the indigenous, namely, in Foster's *A Passage to India*. To achieve the objectives of the study, theories of Post-colonialism and precisely the views of Fanon and Bhabha are applied to both texts. The study concludes that Forster in his novel represents the colonized as inferior and the colonizers as superior. Besides, he shows that communication between the colonizer and the colonized is challenging to be achieved according to the misunderstanding between the East and West in his novel.

Achebe presents images of the impact of colonialism on Africa by describing the life of the Igbo tribe before and after the arrival of the white man. Achebe shows how the missionary campaigns divide the Igbo people and destroy their unity by attempting to eradicate their cultures. Thus, Achebe's novel shows that the entrance of the white man has a terrible influence on Africa.

**Keywords: colonialism, hybrid identity, *A Passage to India*, *Things Fall Apart*, Postcolonialism,**



## تصوير العلاقة بين المستعمر والمستعمَر في "ممر إلى الهند" للأديب إي إم فورستر و"أشياء تتداعى" للأديب تشينوا أتشيببي

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### الملخص

تهدف الدراسة إلى فحص الصور الأدبية للعلاقة بين المستعمر والمستعمَر في رواية " ممر إلى الهند" للأديب إي إم فورستر، وتأثير وصول الرجل الأبيض إلى إفريقيا إلى جانب الحملات التبشيرية التي جلبها إليها في "أشياء تتداعى" للأديب تشينوا أتشيببي. بالإضافة إلى ذلك، تستكشف الدراسة كيف يتطور المستعمر من رجل متوسط المستوى إلى رجل يتمتع بامتيازات وسلطة على السكان الأصليين، بشكل أساسي في رواية " ممر إلى الهند" للأديب فورستر. ولتحقيق أهداف الدراسة، تم تطبيق نظريات ما بعد الاستعمار وعلى وجه التحديد آراء فانون وبها على كلا النصين. وخلصت الدراسة إلى أن فورستر في روايته يمثل المستعمر على أنه أدنى والمستعمر متفوق. إلى جانب ذلك، يوضح أن التواصل بين المستعمر والمستعمَر يمثل تحديًا لتحقيقه وفقًا لسوء التفاهم بين الشرق والغرب في روايته.

يقدم أتشيببي صورًا لتأثير الاستعمار على إفريقيا من خلال وصف حياة قبيلة الإيغبو قبل وبعد وصول الرجل الأبيض. يوضح أتشيببي كيف تقسم الحملات التبشيرية شعب الإيغبو وتدمر وحدتهم من خلال محاولة القضاء على ثقافتهم. وهكذا تظهر رواية أتشيببي أن دخول الرجل الأبيض له تأثير رهيب على إفريقيا.

الكلمات المفتاحية: الاستعمار، الهوية الهجينة، الطريق إلى الهند، تدهور الأشياء، ما بعد الاستعمار، المستعمر.

# CHAPTER ONE

## Introduction

### 1.1 Introduction

The Orient and the Occident are two faces of the same coin, but at the same time, they are different in many aspects. Humans grow greedy and arrogant over time, especially when they gain privileges over other nations. In his book *Orientalism*, Edward Said shows how everything changed in the nineteenth century after the Second World War when America dominated the Orient and Orientalism as France and Britain did (p.12). Thus westerners commence applying their legacy by looking at the Orient as "the other" as they differ by skin color, language, costumes, religion, and other things.

The colonial period lasted from the sixteenth to the mid-twentieth centuries; it is something in western ideology. Seemingly, it is not a new issue; striving to expand and establish colonies and extend their dominance over numerous continents such as Africa, Asia, and America for many reasons. And this is obvious in *White Man Burden* poem by Kipling, the imperialist Britain poet written (1899); readers will observe the arrogant view of the white race and how they consider the colonial mission as a burden to civilize the non-white people.

This viewpoint is reflected in his writings such as "*A song of the white men*" (1899) and the "*English Flag*" (1891) and how he and the other imperialists depicted it as a moral responsibility that will need patience and sacrifice by their side in order to serve the other when Britain sends its best men to its colonies.

Besides Kipling's poem, "*White Man Burden*," mainly concentrates on the thoughts that natives don't know their good, that's why they need a rationale guide to enlighten

their path as they are backward and uneducated people. This is how the colonizers justify their supremacy over the other nations alleging that their mission is to improve the conditions of the natives and "the main sought" for them.

Edward Said (1978) states that the connection between the subordinate and the colonizers who claim that they want to civilize them" is all about power and domination of various degrees of a complex hegemony"(p.13). This study seeks to prove that the friendship between the colonizer and the colonized is impossible. However, the colonialists and any form of slavery will always be met with resistance by the oppressed. Readers will see these thoughts obviously in White Man Burden verses sent to Senator Henry Cabot Lodge; Roosevelt that he describes them as "poor poetry" but with "good sense from the expansion standpoint." It was "better poetry than you say," Lodge responded.

Colonial and Postcolonial literature is a powerful tool for documenting good and awful events that have occurred throughout history in order to keep future generations informed on the mistreatment of their ancestors at the hands of colonizers and white men in a way that is accessible. We can assume that *Things Fall Apart* (1958) events are fictional but, at the same, based on an authentic experience for the author and his fellow citizens. As well as *A Passage to India* (1924) shows us how the westerners view the oriental as inferiors, subordinates, and even sub-humans and do not have a right to manage their own lives.

According to Edward Said (1978), nineteenth-century writers' works share the same substance. Each of them has a notion of the Orient as backward, strange, indifferent, and capable of being harnessed. And this was the main reason for the Western interest in

Orient from Renan to Marx or the more severe writers Flaubert and Neval, who had a sense that they should pay more attention to the Orient and rebuild it (p.206).

Said continues, Orient and Occident are not only physically close, but they are also dependent on each other in terms of exchange of knowledge, commerce, and so on. However, Orientalists have taken this interest to a new level, imposing their dominance and exploitation on other nations.

### **1.2 *A Passage to India* (1924)**

*A Passage to India* (1924), a fiction novel written by E.M.Forster, is considered a masterpiece among his works. It depicts the transition point for India to become and transform into a new India without Britain's rule over it. While previously, some novelists, from Kipling to Paul Scott, were enchanted with the glory of Britain's Imperial activities, which lasted for centuries over other nations such as India.

1921 was Forster's second visit to India, and it came at a critical time when Indians were rebelling against Britain (the Colonizer) and seeking their independence. During Forster's visit to India, the Muslim league was at the peak of its prosperity and partnering with the Indian National Congress. They both started a movement to seek freedom from the oppressor (Britain).

Furthermore, the situation in Britain and India following Gandhi's non-cooperation campaign caused a lot of unhappiness on the British side. To proclaim their ability to rule and regulate themselves and refuse any form of imperialism and discrimination in their homeland. And this is evident in the portrayal, which has an impression on Forster and allows him to reference it in his novel.

Then in 1919, India's role of governmental authority was enhanced after the non-cooperation refusal for constitutional reform. This is demonstrated by Gandhi's letter to the Duke of Connaught, which reads as follows: "The non-cooperations have come to the conclusion that they must not be deceived by the reforms that tinker with the problems of India's distress and humiliation .... We desire to live on terms of friendship with Englishmen, but that friendship must be on terms of equals both in theory and practice".

The novel, published during the conclusion of British rule in India, demonstrates the prejudice and despise between two different poles (West and East) embodied in the misunderstanding between these two cultures. Besides, the Colonizer lived in India according to his conventions and habits in an isolated area reserved merely for the Anglo-Indians. They never mixed up with the natives and never tried to understand them to build up any relationship with them, which means that the colonists' existence was not for pleasure or to treat natives well but for a larger mission: to impose their dominance and sovereignty. Readers can observe this in the failed attempt to build up a friendship between a Muslim character (Aziz) and a British schoolmaster (Fielding) in Chandrapore city. The novel also explores how the divide between colonizers and colonized people became further after a newcomer to India (Adela) accused Dr. Aziz of attempting to rape her during the excursion to the Marabar caves. As a result, Indians demanded that the Colonizer be removed in order to be free of all types of colonization and the presence of outsiders.

Also, the novel shows us how the colonizers look at themselves and the colonized. They see themselves as superior and the light for India, and without them, Indians would never be able to handle their affairs properly as they are sub-human and backward.

Furthermore, the novel highlights the absurdity of how colonizers justify their presence in India.

### **1.3 A brief biography of E. M. Forster**

E. M. Forster, an English writer, was born in London in 1879. While he was still young, his father died of TB in October 1880. His mother and female relatives raised him as an only child. After his great aunt died in 1887 at the age of ninety, she left him an enormous legacy of 8000 pounds, giving him financial independence he had never imagined. He was educated at home until 1890, when he was transferred to a small introductory school in Eastbourne. Unfortunately, due to his unathletic look, he subjected to numerous forms of bullying.

In 1897, he was awarded a seat at King's College after winning a prize in both Latin and English at his school. He discovered a like-minded person at Cambridge with whom he could discuss literature, philosophy, and other topics. After completing his studies at Cambridge, he considered becoming a schoolmaster but instead chose to travel the globe with the money he inherited from his great-aunt. Traveling to the "Mediterranean nations" appears to have enriched his understanding and broadened his horizons by exposing him to new cultures. And it was because of this that he had a unique experience outside of England's narrow box, allowing him to see foreign cultures as more open and more unrestricted than the constricted England suburbs with their customs and norms. Apart from *A Passage to India*, Forster began writing other works after becoming a novelist. In 1908, he wrote *A Room with a View*, followed by *The Celestial Omnibus* (1911), a collection of short tales, and then he began *Where Angels Fear To Tread* (1905). (Hilda D. Spear 1989)

#### **1.4 *Things Fall Apart* (1958)**

In 1958 *Things Fall Apart* emerged as a response to popular Western novels. Such as *Heart of Darkness* (1899), in which author Joseph Conrad describes Africa as a "dark, wild, and uncivilized continent" (Sickels 1). Then was followed by *Mister Johnson*, which was more prevalent than in the *Heart of Darkness*, who describes an African man as backward and semi-educated, enhancing the idea of Colonialism and the right of the white man to invade Africa.

As a result, Achebe and others emerged to share their stories about Africa from an African perspective. In his work, Achebe teaches readers how Africans in the Igbo clan live their lives in detail, highlighting the contrasts between each culture's customs, rituals, and beliefs. For instance, how Igbo people treat women, kill twins, and their strong belief in the power of the multiple gods they believe in. Besides, it describes the arrival of the white man in missionary campaigns to Umuofia, the Igbo people's reaction, and how they looked at them and allowed them to stay. Finally, *Things Fall Apart* attempts to depict the impact of Colonialism on the lifestyle of the Igbo people. The initial objective of *Things Fall Apart* is to attack western imperial Colonialism and alter the prejudice about African culture depicted in western literature.

The story explores the conflict between African culture and traditions and Western imperialism's attempts to influence African habits and conventions. The Berlin Conference of 1885 divided Africa between western countries as if it were a piece of cake. They came with three things: Commerce, Christianity, and Civilization, but the fact was that they came to steal Africa's wealth and natural resources. As a result, their endeavor to westernize the Africans by changing their religion, cultures, and beliefs to

make them believe that they need to be civilized and enlightened by the white man to facilitate and make it easier to govern these people with less effort.

### **1.5 A brief biography of Chinua Achebe**

Albert Chinua Achebe was born to an Igbo family on November 16, 1930. He was raised in a missionary home. His father was a church teacher, and his mother received her education at a convent. As a result, his admiration for words and stories began. Later, at St. school Philip's in Ogidi where he studies. This admiration crystallized due to his living in a rich culture with folk tales and proverbs from village elders. As with any colonial system, the British government constructed Umuahia Government College, a secondary school for the elite, where Achebe was accepted, to educate him and other African youth on colonial standards and cultural affiliation, mainly referring to English people.

Furthermore, their European professors, who had graduated from Oxbridge, were used to keep any anticolonial nationalist thoughts in check. They attempted hard to divert the attention of the African students at Umuahia College, but they were unsuccessful, especially following the development of anticolonial nationalism in Nigeria.

Besides, Achebe developed his linguistic skills by transmitting and integrating his elders' proverbs. He also traveled to neighboring communities with historian Saburs Biobaku to document oral history. As his education influenced him, he believed that he belonged to the white good, rational men, affected by the colonial speech, unlike the savage, bad who gathered against him, which made him despise their bravery as he acclaimed. Achebe originally wanted to study medicine. However, in response to those Western writers, he changed his mind and decided to study English, history, and comparative literature instead.



After reading *Heart of Darkness* (1899) and Joyce Cary's *Mister Jonson* (1939) and Africans described as (Half child) and (Half Devil) by Kipling. He decided to write because he believed in the power of the written word, to express the true essence of the African human from his perspective. He thought it was his responsibility to compensate for the absence of literary depiction of African subjectivity and cultural diversity in the colonial conflict.

Chinua Achebe was the first African novelist to write about life in Africa, allowing other African writers to do the same. And his work *Things Fall Apart* is significant since it was created in response to European novels that depicted life in Africa negatively Ochiagha (2022).

## **1.6 Statement of the Problem**

This research examines how the colonized react towards the colonizer in E.M. Forster's *A Passage to India*. And how Chinua Achebe's work *Things Fall Apart* depicts Igbo's life before and after colonization; and how colonizers want to change them and their customs by spreading Christianity, stating that they wish to civilize them. So they can be controlled easily without exerting much effort.

It also aims to depict the struggle that indigenous peoples encountered throughout the colonization era, the impossibility of living side-by-side with colonizers, and the necessity to be free from oppression and humiliation so they will be treated equally as all other races. Many critics have previously explored this topic. However, this study tries to expand on the existing study on both works.

## 1.7 Objective of the Study

This thesis aims to:

- Examining the depictions of the colonizer-colonized relationship in both literary works.
- Examining images of the impact of the white man's arrival in the colonized countries.
- Exploring portrayals of the colonizers and colonized hybrid identities.
- Exploring how the colonizer evolves from a mediocre man to one with privileges and power over the indigenous.

## 1.8 Questions of the Study

1. How is the relationship, namely friendship, between the Colonizer and Colonized depicted by Forster and Achebe?
2. How does Achebe's novel present the impact of the white man's arrival in Africa as well as the missionary campaigns he brings with him to the country?
3. How do the colonizer and colonized hybrid identities form as depicted by both authors?
4. How does the Colonizer evolve from a mediocre man to one with privileges and power over the indigenous according to Achebe's *Things Fall Apart*.

## 1.9 Significance of the Study

The significance of the study stems from the value of human relationships and equality among individuals, regardless of origin, religion, color, or race. Furthermore, each group of people worldwide is unique in terms of culture, language, customs, and other factors, but they work together to maintain a balance since they each need the other. While the two authors of the two works come from different backgrounds, they practically

talk about the same thing: the disparity in treatment between races and how Westerners see themselves as superior while seeing indigenous people as inferior and backward, in need of civilization from the Occident. Though the two novels were published a long time ago, the topic they tackle is relevant to our current times as Colonialism still exists. **Despite the fact that these two texts were written in two different periods, they still have some themes and ideas in common and can be studied from a postcolonial lens.**

### **1.10 Limitation of the Study**

This study is limited to the impact of colonialism on the chosen novels, so the findings cannot be generalized on other works.

### **1.11 Definition of Terms**

**Colonization:** Ronald J. Horvath (1972) defines "Colonialism is a form of domination the control by individuals or groups over the territory and or behavior of other individuals or groups. (Colonialism has also seen as a form of exploitation, with emphasis on economic variables, and as a culture-change process, as in is anthropology"(46).

**Postcolonialism:** It is a term that refers to the impact of colonization on cultures and society. G. Rai (2005:2) states "Post colonialism is an enterprise that seeks emancipation from all types of subjugation defined in terms of gender, race, and class. Thus Post colonialism does not introduce a new world that is free from the ills of Colonialism; it rather suggests both continuity and change (p. 54).

**Orientalism:** It is a relationship in which Westerners regard themselves as superior and identify Europeans as "us" and non-Europeans as "them," in other words, they consider themselves superior and non-European people inferior and backward and need to be

civilized. Edward Said (1978) defines Orientalism as "is a Western-style for dominating restructuring and having authority over the Orient." (p.11)

**Mimicry:** Homi Bhabah (1994) demonstrate "Mimicry emerges as the representation of a difference that is itself a process of disavowal. Thus, Mimicry is a sign of a double articulation; a complex strategy of reform, regulation, and discipline, which "appropriates" the other as it visualizes power. Mimicry is also the sign of the inappropriate, however, a difference or recalcitrance which coheres the dominant strategic function of colonial power, intensifies surveillance, and poses an immanent threat to both normalized" knowledges and disciplinary power." (p.86)

## **CHAPTER TWO**

### **Review of Related Literature**

#### **2.1 Introduction**

This chapter is split into two main sections: the first discusses the theoretical framework, and the second concerns the empirical framework to emphasize prior works relevant to the key thematic in the chosen literary works.

#### **2.2 Literature Review**

In *Black Skin White Masks* Fanon (1952) addresses the racism that black and white people suffer from due to their color. It further addresses Colonialism in the minds, experiences, lives among black people and white people. Fanon in his book shows how racial identities constitute a barrier for white people and black people. The book indicates the effects of Colonialism on black people who travelled to France and adapted with the French language and culture. It further shows that black people are treated as superior in their country. Fanon articulates the conflict between white people and black people. To clarify, Fanon reveals that white people keep reminding black people of their inferior condition of the colonial world.

In *the Empire Writes Back* by Tiffin, H. M., A. B., & G. (2002), the authors depict the refusal of the aged colonial rules by the colonized. It revolves around bilingual countries, such as South Pacific, Africa, and India that utilize non-standard varieties of English. It revolves around Colonialism, race, superiority, and inferiority.

*Things Fall Apart* by Chinua Achebe (1958) is written to reconfirm the African identity, which constitutes an integral part of the Nigerian nationalism growth (O'Reilly, 2001). Such novel depicts the Colonialism in Africa and shows how Africa is

misrepresented by people. According to Fanon (2001, p.170), Africa for colonialism "was the haunt of savages, a country riddled with superstitions and fanaticism, destined for contempt, weighed down by the curse of God, a country of cannibals- in short, the negro country". (Alam, 2014, p.102)

The study adopts (Fanon, 1952; Ashcroft et al., 2002) theories of post colonialism. The reason behind adopting Fanon's approach is attributed to the fact that both literary works in this study, namely, *A Passage to India* (1924) and *Things Fall Apart* (1958) revolve around Colonialism and racism. As for the reason behind adopting Ashcroft et al. (2002) *the Empire Writes Back* is attributed to the fact that it addresses the manners postcolonial people respond to the literary canon of the Colonialism.

Bhabah (1984) in his book *Of Mimicry and Man* indicates that Mimicry can become unknowingly provocative, though the colonized rarely recognizes he is attempting to undermine the powerful systems implemented by the Colonizer while mimicking.

Setyowati (2018) focused on Mimicry by relying on Homi Bhabah theory in Tanizaki's *Naomi*. The findings of the qualitative study showed that Naomi imitated, copied, and adapted western norm by their physical appearance by using western products such as magazine, food, cosmetics, fabric, enjoying western music, and watching movies. The behaviors and manners of Naomi underscored the applying of the mimicry concept which is said as copying, imitating, and adjusting the western culture. Naomi is considered as an imitator of western culture in terms of her appearance and in performing some actions that mimic western culture. Such actions are disciplined.

Baker (2006) investigated the issue of the colonizer and the colonized within a colonial context in *A Passage to India* novel. The study further revealed the stereotypes in which the Orientals are portrayed and the continuous process of brainstorming or formatting in which newcomers underwent through to produce colonizers who are identical. It dealt with the land image that is considered hostile according to the colonizers who are struggling with them and magnifying their emotions of exile and alienation. The theories of Albert Memmi in his book *The colonizer and The colonized*, along with cultural scholars were applied. The study also highlighted the problematic issues of race relations, complexities, and identity formation within colonial discourse.

Hawkins (1983) criticizes the concept of imperialism in *A Passage to India*. The study showed how such a novel avoids personal relationships in which two Indian narrator characters, Mahmoud Ali and Hamidullah, in the novel were asking each other if they are allowed to make a personal relationship with British people. The study criticized the bigotry and the prejudice of Indian people towards English people. Moreover, the study indicated how Anglo-Indians should change their perspectives, and Englishmen should alter them because they are more open-minded. Then it pointed out that the inequality of power makes people unable to establish a relationship with each other.

Khrisat (2013) explored the colonialism concepts of Albert Memmi that are reflected in his book *The Colonizer and the Colonized* (1974) and examined Forster's protagonists in respect of these perspectives. Furthermore, the study unraveled the cultural misunderstanding between the Colonizer and the colonized. Finally, the study showed how various types of protagonists in the novel reflect a variety of Memmi's concepts.

Then according to the study, the colonizer is attributed with usurpation, privilege, and profit. It reveals a lack of communication between Indians and English people and a lack of respect among the two parties for each other because both suffer from racial hatred and distrust.

Rani and Jamil (2015) investigated the suffering and challenges that the colonized has to confront in establishing the Relationship in *A Passage to India* novel. The study adopted the postcolonial theory. According to the study, the disparities in thinking between British colonists and Indians make it difficult to form bonds with one another. The study demonstrated how the novel's protagonists could not form social bonds with one another, yet the novel's author intended to create a good connection between colonizers and indigenous people.

Alam (2014) analyzed *Things Fall Apart* from various perspectives of postcolonial text. The study revealed how the author reflected the stereotypical European portraits about the native Africans. The study unraveled the devastating impacts of Colonialism of the Igbo people's lives. It has successfully made a comprehensible demarcation between the pre-colonial and the colonial Igboland. The study showed how the writer identified the culture of the Igbo and the history of the lost traditions. He differentiated between the pre-colonial and postcolonial.

Zahra (2018) conducted a study on the aim of postcolonial reality in *Things Fall Part* Novel. The study showed how the author of the novel attempted to depict the postcolonial African reality in all its textures and colors to identify the extent in which the novel reflects the impact of postcolonial in suppressing the aspirations and the hope of African people. The study indicated that the primary aim of the novel lies in introducing a dynamic and a real society to western people who considered that African people are



backward, naïve, and primitive. The study analyzed the reality experienced by African people, particularly Nigerian. The study unraveled how the colonial forces that are applied on African people constituted a pressure on them. Such colonial forces primarily declared the end of their lives and they represented huge alteration to the way they practice religion, the roles of gender, their family unity, trade, and gender relations.

Ansah and Segbefia (2021) investigated the elements of philosophy in Chinua Achebe's *Things Fall Apart* (1958). The study examined the philosophy relied on cultural practices and values of a particular society 'ethno-philosophy' and the philosophy that are stemmed from classes in a particular society 'philosophic sagacity', which indicated that African philosophy cannot be in isolation from culture i.e., the ethnic groups in Africa have several cultures. The study sought to pinpoint the indigenous African cultural traditions by presenting various philosophical elements in *Things Fall Apart* novel, such as songs, idioms, proverbs, folklores, folk music, and religion. The study showed that African people demonstrated a high level of philosophy before they know eastern or western philosophy. The study indicated that the main aim of the indigenous group was to preserve cosmetic balance and societal harmony.

## **CHAPTER THREE**

### **Methods and Procedures**

The researcher will demonstrate the three sections in this chapter: the study's methods, sample, and procedures.

#### **3.1 Method of the study**

This research is based on a descriptive-analytical technique. In this study, the researcher will use analytical and descriptive methods to examine if there is a possibility of building a friendship between the colonizer and the colonized, as well as the impact of colonial and postcolonial in the novels *A Passage to India* and *Things Fall Apart*, the focus on the protagonists Dr. Aziz and Okonkwo. In addition, the researcher will use Orientalism, post colonialism, colonialism theory, race, and cultural studies to investigate the issue of Mimicry and the Relationship between the Orient and the Occident and attempt the cultural change that each of the two protagonists is suffering from, which is the aim of this study. Finally, examine if establishing relationships between colonizers and colonized people is impossible.

Moreover, maintaining culture without being influenced by the colonizer's habits and conventions is challenging to achieve in a work of literature. Mainly when dealing with questions about colonizers and colonized race and culture, and the Relationship between Orient and Occident to carry several meanings and values to the reader.

#### **3.2 Procedures**

The researcher will use these procedures to continue research and write this thesis.

- 1- Read both novels, *A passage to India* and *Things Fall Apart*.
- 2- A profound and accurate reading of both novels.

- 3- Tracing historical events in the life of both authors to know the reason behind their writing of such novels.
- 4- Read previous studies about both works.
- 5- Critical reading for both novels to know the connotation meanings behind the two works to expose the main reason for the Western existence in many lands worldwide.
- 6- Analyzing selected novels to investigate them according to each theme and content.
- 7- Debating the findings.
- 8- Applying APA style to document the references.

### **3.3 Sample of the Study**

The sample of the study consists of two novels; the first is *A Passage to India* by E. M. Forster, and the second is *Things Fall Apart* by Chinua Achebe.

## **CHAPTER FOUR**

### **Discussion and Analysis**

This chapter explores and discusses research questions by shedding light on the relationship between the colonizers and colonized from both perspective. This topic is presented in *A Passage to India*, revealing the colonizer's effects and genuine goals. It also shows how colonizer justifies dominating other countries through Colonialism. Finally, this research will discuss the main themes and how the colonizer evolves in the conquered nations after a while.

#### **4.1 *A Passage to India* by E.M Forster**

Throughout the chapters of the novel, we can notice the crucial transformation in the events and characters according to circumstances and places that are divided into three parts: Mosque, Marabar caves, and Temple. Each one has distinguished characteristics depending on the weather changes in India. Critics agreed that Forster's attention to setting and shifting scenes is evident in works like "*Howard's End*" and "*A Passage to India*."

The location is a significant theme in Forster's writings; the presenter Peter Orr, in an interview on BBC radio between 1955 and 1965 with Forster, asserts that the place is a central concern in his writings. Finch, J. (2012).

According to Fanon Frantz (1962) the colonial world consists of two parts: dividing lines and barriers; both represent military force over the land of other nations to control and subjugate its people with the rule of oppression. According to Nur and Mezaal (2018), Forster in his novel shows that Indian people are not only oppressed but also they are

deprived of their freedom due to their inability to establish good relationship with the colonizers.

Similarly, Gupta (2006) states the use of colonial knowledge by the colonizers allowed them to dominate and partition the conquered society. That sort of information reconstructs and transforms cultural forms inside cultures, classifying them as "traditional" for the first time. It has established new divisions and contrasts between colonizers and colonized, Europeans and Asians, moderns and traditional, and Westerners and Easterners.

First and foremost, to show that the forces are different between the white race and the others and implicitly justify the colonial system the West imposes over the East, Forster begins his novel with a view of the sky gradually transforming from blue to white. Then he says, "The sky can do this because it is so strong and so enormous"(p.14), a significant reference to the British Empire's practice of dehumanizing indigenous just because they have different cultures, identity, and religious beliefs. Through the lens of imperialism, Paffard (1989) indicates that Indian people are considered as a barbaric people and there is a heroic duty to rule and civilize.

The novel's events occur in Chandrapore, where Indians settle, and at the Civil Station, where Anglo-Indians exist separately from natives. In part one, in *A Passage to India* the main character, Aziz introduces to the readers as a cheerful, intelligent individual who frequently arrives late who representing the colonized subjugated race. But after receiving a message from his boss, in the governmental hospital he works for Aziz says, "*I have hustled as a subordinate should.*"(p.22). In this quotation, Forster depicts Aziz as a character convinced of his inferior status within the colonial system and serves colonizers who believe in their superiority over others. Furthermore the "other,"

who symbolizes the colonized, has no authority and cannot react to the persecution they may receive from their colonizers as a result, of their "inferiority and backwardness" from the white man's perspective. In their study, Daier and Tinawi (2014) found similar results that Forster in his literary work reinforces the colonialist ideology of superiority; its narrative enhances the stereotype and the differences between the east and the west created by the west regarding India and Indian people.

Consequently, Aziz's boss grants himself the right to dehumanize him and demands that he does what he deems appropriate, ignoring the fact that he is human, and has the right to have a private life.

Aziz has dignity; thus, he hesitates to get off his tango and approach Callender's bungalow lest he experiences harassment, as is typical in colonizer attitudes towards colonized. Even though he arrives at a time after "*riding furiously*" (p.21), finding Mr. Callender left the compound without leaving any message but cursing him. Subsequently, he decides to compose a message for him, which he tears up as an implicit rejection of the oppressive colonizer's humiliation. Forster portrays how Indian and the colonized people are humiliated and disrespected by the colonizer.

Which corresponds with Said (1994), who indicates that the east, particularly Indian people are portrayed as alien, irrational, and erotic in western culture, whereas the west are depicted as rational, friendly, and familiar.

Deep in his mind, Aziz disguises the colonizer as Forster demonstrates that he wants to "*shake the dust of Anglo-Indian off his feet*" (p.22). Readers can notice how Forster depicts Aziz's rejection of Colonialism in general and all colonial methods. Even though he received his education under British auspices, he never accepts the British presence in

Indian Territory. After visiting the Callender's bungalow, Aziz notices the clean roads named after their generals. "*The roads, named after victorious generals*" (p. 21). Thus, he feels like an alien in India. In the following quotation, Forster shows how Aziz feels excluded in his country due to the colonizers' existence who attempt to dehumanize the ingenious people. Such negative impact of the colonizers is addressed in Said's book *Culture and Imperialism* (1994). In which he has highlighted the negative impact of colonialism on people who belong to different nations, particularly those who are under the impact of empire.

In a similar vein, Fanon claims in his book *Wretched of the Earth* that the strong shoes protect his feet, although the streets are clean with no stones to injure him. (p.39). Here, the reader can infer that the part that has power over another nation uses military

### **4.3 The Relationship between the colonizer and the colonized**

Because interaction is such an essential aspect of our life, Forster's novel *A Passage to India* depicts the difficulties the colonizer and colonized have in understanding one another. To support this claim, Nur and Mezaal (2018) indicate that the concept of imperialism in Forster's novel reinforces the inability to establish personal relationships between the colonized and the colonizers. *A Passage to India* also portrays how a person's race, color, religion, language, and whether they are from the East or the West influence their connection and how it generates a cross-cultural misunderstanding. According to Napi (2015), the main theme of Forster's novel is about the cultural differences between the nations, the colonized and the colonizers, which hinder them from establishing good relationship with each other due to the differences in thinking and attitudes. He also examines if the friendship can remain as long as a superior and inferior race exists. On the other hand, the story depicts the tension between inter-group and intra-group

relationships for both sides, British fellows, Muslims, and Hindus, and how one group views the other.

In chapter II, we can notice how the two men argue whether if it is possible to be friends with colonizer or not. Besides how the land and the colonial system can change a man from a mediocre to one who has privileges and authority over other races, even if he has innocent intentions.

The argument they have, is as follows:

*"I only contend that it is possible in England," (p.15)*

*"It is impossible here. Aziz! The red-nosed boy has again insulted me in Court. I do not blame him. He was told that he ought to insult me. Until lately he was quite a nice boy, but the others have got hold of him." "Yes, they have no chance here, that is my point. They come out intending to be gentlemen and are told it will not do. Look at Lesley, look at Blakiston, now it is your red-nosed boy and Fielding will go next."(p.16)*

In the above quotation, Forster depicts how the English seem good when they are new in the country or as long as they are in their homeland, away from any political aspect, and no matter what social rank they belong to. Then he mentions how the colonial system corrupts them when they are out of their land and become followers of the colonial system where the friendship between colonizer and colonized is incompatible and is affected with the position they occupied, as in Ronny's case.

Khrisat (2013) examines the cultural misunderstanding between the colonizers and the colonized in *A Passage to India*. Forster's depiction of the caves can be seen as the colonialists' attempts to present themselves as a source of enlightenment for India. In



this sense, they legitimate their motives for being in India by portraying it as a dark, chaotic place and the British presence as a necessary matter to protect Indians from themselves; colonizers unavoidably consider their presence in India a necessity. Otherwise, bloodshed will occur; according to Hawkin (2001), the rulers consider Indians as an infant who needs someone to take care of. Consequently, Indians need someone to enlighten and guide them.

Colonizers also show the Indians as backward, and their culture as superstitious. In exchange, they project the British culture as powerful and successful, where they can see British India's logic and order in every direction they sight. Forster shows how Indian people i.e. the colonized are portrayed as inferior, whereas the colonizers are portrayed as superior. Arbaoui (2018) argues that the colonized in the colonialism are depicted as backward and inferior. On top of that, colonial power impacts the Indians who represent the westernized Indians and starts to doubt their Indian identity and be ashamed with. Mrs. Derek mentions the privileges of British India and the drawback for India in the below quotation:

*"Oh, it is the duty of each and every citizen to shake superstition off and though I have little experience of Hindu States and none of this particular one, namely Mudkul (the Ruler, I fancy, has a salute of but eleven guns) yet I cannot imagine that they have been as successful as British India, where we see reason and orderliness spreading in every direction, like a most health-giving flood!"*

(p. 89-90).

The concept of imperialism is highlighted in the novel. According to Said (1994), imperialism revolves around an interdependent discourse between the dominant discourse of empire and the subject people. The impact of colonialism is not only on the colonizer,

who changes after he arrives in India. But also over the colonized, who imitates the colonizer's identity influenced by it. Besides, working for the account of Anglo-Indians changes when he is exposed to mistreatment, as we can notice in Aziz's character and his way of wearing clothes to avoid the misinterpretation, roughness, and racism by the white man in a try to impress them too. When Fielding inquiries about wearing collars:

*"Why in the hell does one wear collars at all?" grumbled Fielding as he bent his neck.*

Aziz says:

*"We wear them to pass the Police."*

*"What's that?"*

*"If I'm biking in an English dress starch collar, hat with a ditch, they take no notice. When I wear a fez, they cry, 'Your lamp's out!' Lord Curzon did not consider this when he urged the natives of India to retain their picturesque costumes. Hooray! Stud's gone in. (p65).*

Following the trial, readers see that Forster shows Aziz and the other Indians with English titles mimic their colonizer identity as a response on Indians depiction as black and oppressed people, whereas Anglo-Indians are depicted as white and civilized people. Baker (2006) agrees that Indian people feels chaos due to the cultural differences and discrimination between them and the British people who colonized them. Therefore, Aziz and other Indians mimic the colonizers to mock and resist them. Thus mimicry can be considered as a way of resistance. Finally, they rebel against colonization by renouncing the labels they receive from the colonizer; and instead they take pride in their identity and triumph over the oppressor.. Furthermore, how they – take pride in their Indian identity

away from the mimicry of the white man, like in the case of Nurdin, when Anglo-Indians abuse him and put pepper on his wound instead of medication.

By reading the novel, we can also see a hierarchical power among Anglo-Indians as employees in the colonial system. They do not welcome other British citizens' presence and consider them exotic due to their ideology towards indigenous by being tolerant and blending with Indians. In Adela's situation, however, Anglo-Indians band together against Indians. Not because they accept Adela as a part of their club but because they reject any non-white race that approaches one of them, who represents the superior race. Foster shows that the relationship between the colonizers and the colonized is based on superiority on the part of the colonizers over the indigenous people. According to Bhabah (1994), the relationship between the colonizers and the colonized stands for the mutual relationship in which their identities are mutually constructed.

Furthermore, colonialism demonstrates the division created by India's hierarchical power system between Muslims and Hindus owing to their differences. In a broader sense, the significant cultural and religious divisions among the many cults in India the colonizer desperately sought to manipulate. The indigenous bonded against the colonizers who attempt to impose their hegemony, beliefs, and thoughts to make it easy to control the indigenous population without the slightest resistance, but it is ironic to see the Indians united in the face of these attempts to manipulate the fabric of their society under tyrannical colonial rule. Forster indicates that the colonizers seek to separate the hierarchical power system in India by separating and manipulating the Indian people to change their cultural and religious conceptions, beliefs, and thoughts in order to impose their power. Bhabah (1994) argues that the power dynamics of the colonial condition

depend on the division between the self and the other, the assertion of cultural differences, and the differences between the colonizer and the colonized.

Additionally, colonialism shows the division caused due to the hierarchical power system among Muslims and Hindus in India due to their differences. In this respect, the indigenous unified against the colonizer. However, the colonizer tried to manipulate the culture and enhance the division between the two cults. To impose his hegemony, beliefs, and thoughts to facilitate controlling the indigenous without resistance. Edward Said in *Culture and Imperialism* (1993) explains that "culture comes to be associated, often aggressively, with the nation or the state; this differentiates " us" from 'them'..... Culture in this sense is a source of identity, and a rather combative"(p.15).

Forster unveils the negative impact of colonialism on indigenous people. He further shows that the friendship between the colonizers and the colonized is impossible due to the differences between them. The reason behind that might be attributed to the fact that the colonial power constitutes a pressure on the ingenious. Reading of the text agrees with Baker (2006) argument regarding the problematic issues of race relations, complexities, and identity formation within colonial discourse.

Ironically, Indians united in the face of these attempts to influence the fabric of their society under tyrannical colonial rule. Forster shows that Indian people i.e. the colonized unified against the colonizers and resist their attempts to separate them. This finding concords with Khrisat (2013) regarding the racial hatred and distrust among the colonizers and the colonized due to the lack of communication and lack of respects among both parties. As in Aziz's case, after the trial and his doubt about his friend Fielding. Aziz finally chooses his people over the colonizer even though he is deceived by one of them

to protect him. Thus he rejects the relationship with the colonizer even if they treat him as an equal to the British.

Aziz says:

I do not want one of you in my private life and with my dying breath I say it. Yes, yes, I made a foolish blunder; despise me and feel cold. I thought you married my enemy. I never read your letter. Mehmood Ali deceived me.....I forgive Mehmood Ali all things, because he loved me." ..... "My heart is for my own people henceforward (p. 280).

Throughout the novel, we can see the use of terms like *servant*, *sahib*, *black*, *white*, *civilized*, and *superstitious*, indicating the binary opposition structure to emphasize that there is a schism between two separate cultural groups attempting to elevate the colonizer over the colonized. And according to this view point, the colonizer is superior, and the colonized is subaltern.

Regardless of the colonized people's status, whether he is educated or not, the relationship with the colonizer will remain between master and slave. In conclusion, disparities between East and West always lead to misunderstanding since they are parallel lines that will never meet, like day and night. Forster in this novel depicts the relationship between the Anglo-Indians and the Indians i.e. the East and the West indicating that this a cross-cultural misunderstanding. To support this result, postcolonial theory is concerned with the representations of the 'First' and 'Third' worlds in literary and non-literary texts. (de Oliveira, 2006). To sum up, the major objective of post-colonial theory is to scrutinize the relationship between the colonizer and the colonized.

## ***4.2 Things Fall Apart***

Chinua Achebe's novel *Things Fall Apart* begins with a description of the way of Igbo life before the entrance of missionary campaigns to African communities and their destruction. Chinua Achebe begins with a realistic account of life in Okonkwo's tribe, the Umuofia. He also shows us how the tribe's members' lives are founded on understanding and peace; despite their seemingly simple way of life, it is implicitly sophisticated. .

**Kenalemang (2013) studies the description of the unity of Igbo culture, traditions, beliefs, and thoughts in Achebe's novel.** Chinua Achebe furnishes the reader with a unique experience of the customs and culture of the Igbo Nigerian tribe by detailing the life of the Igbo tribe in depth. Achebe seeks to unveil in his novel the unity and the good relationship among African people before colonialism.

On the other hand, they have a whole civilization with its good and evil, and they used to follow a judicial system to determine their matters and rule in their cases. Achebe also describes the tribe's belief in their forefathers' spirits and their regard for spirits, gods, and predictions. He also tells how they deal with the twins and the sacrifices they must make based on the gods' predictions. By describing the life of Igbo people, Achebe attempts to unravel the negative impact of post-colonialism on the Igbo tribe by describing their conventions, rituals, and traditions. In this regard Alam (2014) argues that Achebe's in his literary work differentiates between the pre-colonial and post-colonial impact on the Igbo tribe.

He then demonstrates the importance of proverbs in the lives of the Igbo tribe, including how they represent culture and language. Next, Achebe attempts to emphasize their ideals and differentiate them from the white man. Finally, Achebe portrays the appearance of the white man with missionary campaigns and his negative impact on

African villages, tearing their coherence, separating them into groups, and changing the beliefs they have always believed in. Finally, the protagonist, Okonkwo, the tragic hero who embodies Nigeria, shows us how the Igbo culture has gradually changed. Achebe indicates how African people used to have unique language, conventions, and culture that differentiate them from others. Ansah and Segbefia (2021) state that the indigenous African cultural traditions, such as songs, idioms, proverbs, folklores, folk music, and religion in order to indicate that African people demonstrated a high level of philosophy before they know Eastern or Western philosophy.

The main character is presented throughout the novel to convey the events of pre and post-colonialism and their impact on African tribes. as well as to convey an accurate picture of the collapse of everything, including values, customs, traditions, and religion that used to unite and distinguish them from others. Regarding this point Achebe shows that colonialism has a negative impact on the Igbo tribe. Purwarno and Suhendi (2018) state that colonialism is portrayed as an evil in any discourse.

Okonkwo is the main protagonist of the novel and the master of the village of Umuofia, who gained fame after defeating the wrestler Amalinze, nicknamed the Cat because his back never touched the ground during the fight as a renowned wrestler at the level of the nine villages. Despite his youth, Okonkwo knocked him to the ground and conquered him after seven years. According to Chinua Achebe, he was tall and bulky, and his features gave him a severe aspect. His breath almost reaches his wife's obi, and his light step gives the impression that he is about to pounce on someone. In addition, Okonkwo is plagued with stammering and impatience, especially with lazy ones, that his father is one of them; he is heavily indebted to his neighbors, has only one wife, and dislikes working. Achebe shows how Okonkwo has a prominent position in his village.

According to Kenalemang (2013), Okonkwo is considered as one of the famous young man in Umuofia.

Furthermore, Anoka, Okonkwo's father, has no title other than Agbala, which represents a woman's name and those who have no titles till they die. According to Umuofia tribal customs, the recipient of titles is considered a master in his people with a high and significant status. Okonkwo's anxieties and harshness, disdain of everything his father liked, and determination not to mimic him no matter what ensue. In this respect, Okonkwo does not rely on his father; he is a strong-armed farmer who works hard and steadily till he gets wealthy and becomes a superb warrior. He also receives two additional titles and demonstrates bravery in two inter-tribal conflicts, earning Umuofia the respect of all the surrounding tribes. Achebe indicates that Okonkwo is a brave and a strong man who does not fear of anything. Sadeghi (2016) says that Okonkwo is a brave character in the novel.

Okonkwo, unlike his father, has no fear of battle or the sight of blood. He is a man of action and combat. Okonkwo was the first to deliver a human head to the tribe, where it is used as a cup to pour wine on solemn occasions. Following a woman's murder from their tribe in Mbaino, the men of the nine villages assembled to choose between war and bloodshed by offering compensation for Umuofia. Achebe shows that Okonkwo not only has alienated from his father but also he has alienated from all the traditional indigenous customs. According to Sadeghi (2014) Okonkwo's rejection of his father resembles to the great extent his defection to Christianity and his rejection of his society.

Considering Okonkwo a courageous and solemn man, he dispatches as a war envoy to Mbaino, where he is greeted with great honor and respect. Then, as compensation for the murder of Umuofia's daughter, he returns to his village with the fifteen-year-old boy



and the virgin. Achebe shows that Okonkwo is one of the greatest warrior in his village. Innes and Lindfors (1979) indicate that Okonkwo is one of the significant figures of his time.

So, the elders of the tribe chose Okonkwo to take care of the boy who called Ekefemofia on their behalf. Because of his reputation among the nine villages. The elders say, "*A child who washes his hands can eat with kings and elders,*" (p. 8)

As a symbol of the great future that awaits Okonkwo; despite his accomplishments, the advent of the white man changes the path of his life, and everything collapses. This incidents shows that colonialism has a negative impact on the colonized. In this respect, Emenyonu (1990) indicates that the white men are very clever in coming to African land and pretending that they are good people, while they have bad intentions i.e. to separate African people apart.

As Nwoye resembled the traits of his grandfather Unoka, Ekernefuna helped grow Nwoye's personality to be like men by telling him the masculinity stories he used to hear in his country, which fulfilled Okonkwo aspirations in his son. Okonkwo has a fiery temper, so his wives fear him, especially his younger wife and children. However, in his heart, Okonkwo was not cruel but driven by his fear of failure and weakness; he showed exclusively feelings of violence and cruelty. Achebe highlights Okonkwo personality by indicating that he is violent and does not treat his family properly. To support this claim, Zahra (2014) indicates that Okonkwo's violence is manifested in his reaction towards his wife who not only comes home late but also she does not prepare food for him.

Unlike his family, Okonkwo was quite busy during the farming season. Nonetheless, they did not dare to object openly, leading Okonkwo to punish his son Nwoye for his

early laziness, resulting in a significant schism between father and son. Kenalemang (2013) claims that Okonkwo disown his own son and did heinous acts, which reflect the imperfection of African culture. Okonkwo's financial status is fortunate since he has a large obi compound surrounded by solid red mud walls.

As is the custom in the Umuofia village, everyone must follow the rules and conventions to honor the ancestors' souls, one of which is Week of the Peace, which Okonkwo violates by severely beating his wife. As a result, his people begin to criticize him and misinterpret him by disrespecting the clan's gods, mainly because he does not express remorse for breaking the sanctity of this week. Achebe shows that in Igbo culture beating the wife is not allowed during the week of peace. Finally, however, the priest of the earth goddess punishes him. The priest says:

You are not a stranger in Umuofia. You know as well as I do that our forefathers ordained that before we plant any crops on the earth, we should observe a week in which a man does not say a harsh word to his neighbor. We live in peace with our fellows to honor our great goddess of the earth, without whose blessing our crops will not grow. You have committed a great evil. (p.30)

In this quotation, the readers observe that African tribes follow rigid and orderly norms to govern their life under the law, and no one can ignore them; otherwise, he will bring destruction and evil not only upon himself but also over the entire tribe. According to Nnoromele (2000), Igbo people before colonialism used to have a vigorous, complicated and self-sufficient way of life.

At the moment of the locust's arrival in Umuofia, Okonkwo builds a good connection with his son Nwoye due to the newcomer Ikemefuna. So, based on the oracle, the clan decides to murder him. However, Ezeudu, the oldest man in Umuofia, approaches Okonkwo and advises him not to take part in the murder of the boy:

*"That boy calls you father. Do not bear a hand in his death."*

The older man continued:

*"Yes, Umuofia has decided to kill him. The Oracle of the Hills*

*and the Caves has pronounced it. They will take him outside*

*Umuofia, as is the custom, and kill him there. But I want you to have*

*nothing to do with it. He calls you his father."*(p57)

In the quotation above, the reader can notice that Africans are not downright violent or bloodthirsty on every occasion, indicating that these tendencies are constrained in Okonkwo's personality, which is motivated by the fear of becoming a duplicate version of his father. However, murdering Ikemefuna widens the gulf between the son and the father. Okonkwo, on the other hand, is grieved by Ikemefuna's death since he is secretly fond of this boy. In Igbo culture, to implement the demands of the Oracle, the person should not interfere the obligation with the emotional attachment that the family might have (Nnoromele, 2000).

Another Igbo ritual during a warrior's burial is firing guns and dancing; while everyone brings their rifles, Okonkwo's gun goes off and kills the deceased man's child. Killing a clan member is considered a sin against the earth's gods, and the punishment is an isolation from the tribe. In the Igbo culture, crimes are classified as either male or

female. The so-called female crime is unintentional, and the perpetrator can return to his town after seven years. According to Fanon (2001, p.170), Africa for colonialism "was the haunt of savages, a country riddled with superstitions and fanaticism, destined for contempt, weighed down by the curse of God, a country of cannibals- in short, the negro country".

In the novel's second section, Achebe shows that Okonkwo is dissatisfied with being in the land of his mother being received him warmly and afforded him land to start a new life. Nonetheless, he becomes disappointed since his ambition of tribe sovereignty and earning additional titles destroys unintentionally, leading to his exile. In this respect, Okonkwo loses his usual vitality and excitement when working on the farm since he feels like a stranger and blame his chi for his bad luck. When his uncle notices this, he decides to speak to him after his son's wedding. To raise his spirits and change his view of his mother's land; therefore he tells Okonkwo that they call their daughters *Nneka*, or the "*Supreme Mother*"(p133), indicating that the mother is the one who protects her children and is their refuge in their plight. Achebe highlights the issues of gender in the constitution in Africa by revealing the patriarchal power and revealing that women's role is restricted obeying their husbands and being housewives.

Furthermore, Uchendu teaches Okonkwo that he is the one who can make his destiny, not the surrounding circumstances. And to protect his family, he must be strong enough to bring them back to the homeland of his forefathers, or his sons will be in exile for the rest of their life. In the second year of his exile, Okonkwo receives a visit from his companion Obierika, and others visit him to give him his yam-selling income. To tell him later about the white man's arrival to other tribes and "that Abam is no more?" (p. 137).

In other words, Achebe tries to convey to the reader that the white man overuses power, implying that they will bring destruction to the rest of the villages. And, over time, their sough is to change all the villagers' norms, religion, and culture to dominate them under the pretext that they aim to educate and illuminate them from the darkness and backwardness they indulge in.

It is worth mentioning that post-colonialism theory considers how colonizers' literature distorts the colonized experiences and realities and inscribes the colonized inferiority while defending the colonizer's dominance. The colonized people are regaining their past, which has been lost or distorted as a result of colonialism's othering (Mapara, 2009).

It all starts when a white man riding his bicycle through the village arrives, which the locals call the "Iron Horse" (p.138). Due to them, it is bizarre to see such a thing. So, the elders consult their Oracle to determine what they must do. It informs them that the white man will destroy their tribe and bring destruction and ruin their community, which eventually drives them to murder him. Achebe shows how African people are considered against enlightenment in western eyes. Postcolonial theory comes out from what Said (1994) considers the fabricated image of the Orient as the primitive "other" in contrast with the civilized West. The people of Orient are neglected and distorted, invincibly adopting the language and culture of the powerful colonizer.

Then the white man's compatriots dispatch an expedition to find his bicycle tied to the sacred tree, but they do not say anything for weeks. Uchendu considers this foolish action. Consequently, he tells them a folktale to demonstrate the value of language and how silence is an aggressive language and more potent than speech that they do not comprehend, bringing them destruction without even recognizing it. Achebe attempts to

reveal that the ideas about African people are mistaken. He further shows that Igbo people have their own dignity and values. Rhoads (1993) argues that concerning that African people have their own values and dignity and the ideas about them they are primitive and against civilization are mistaken.

Furthermore, Okonkwo is dissatisfied with his position and loss of high status, the change in Umuofian customs and traditions, adopting and converting the majority to white man's religion and abandoning their ancestors' religion. And, because he is the only impulsive, he cannot accept the change and has worked valiantly to reject it. Unlike his clan members, who accept the white man and give him the evil land to expand their existence by establishing a new religion, culture, and institutions, leading to their separation and dividing them into groups in the hope of fulfilling their aspirations. Achebe shows that the existence of colonizers has negative impacts on Igbo people. Fanon (1952) says that colonialism has negative impacts on the colonized.

Mr. Brown, the church's representative, knows how to keep his new followers from provoking the tribe's anger, earning the respect of everybody and the affection of the clan heads. But, unfortunately, he is not staying in command for a long time. So Mr. Smith, the new priest, the narrow-minded eclectic who detested Mr. Brown's empathetic approach to tribes and new followers, takes over. As a result, there are quarrels between new Christian converts and clan members when Enoch dares to assault and unmask the egwugwu, which is considered a violation of the ancestors' spirits in Igbo culture. Achebe shows how colonizers contribute to collapse the unity of Igbo tribe. Wise (1999) argues that *Thing Fall Apart* depict the negative influence of colonialism and British colonizers on Igbo people in terms of dividing them and considering them marginalized and inferior.

The aggravation increased the conflict between the tribe and the church. Eventually, Umuofian burned the church to expel the white man and his new religion from their village as a response to insulting their religion and the spirits of their ancestors. The six leaders who partake in this incident are summoned to the police headquarters, and among them was Okonkwo, armed with swords. However, the white man betrayed, imprisoned, and mistreated them by beating and shaving their heads; he does not even consider their status. Achebe reveals that the white British colonizers make a mockery of African religion and seek to alienate them from maintaining in their religion. Similarly, the colonized do not accept other religions. Therefore, the religion is highlighted in the novel. According to MacKenzie (1996), "the matters of religion are thematically centered in *Things Fall Apart*" (p.128).

**The District Commissioner says:**

"If only you agree to cooperate with us. We have brought a peaceful administration to you and your people so that you may be happy. If any man ill-treats you we shall come to your rescue. But we will not allow you to ill-treat others. We have a court of law where we judge cases and administer justice just as it is done in my own country under a great queen. I have brought you here because you joined together to molest others, to burn people's houses and their place of worship."(p.194).

In this respect, the men of Umuofia decided to assemble to discuss their plight; then, the white man sent another representative to break up the assembly; nevertheless, Okonkwo waved his sword and struck off his head as a response to the bad treatment they receive. The ironic matter here is the way the commissioner treats the leaders by is primitive itself and he punishes them under the pretext of their primitiveness.

Achebe shows that Igbo people are considered primitive and uncivilized. However, Özüin and Baskale (2019) indicate that Igbo people are not considered uncivilized, but rather they have failed in protecting their identities from the colonizers.

Finally, the Umuofia clan loses its warrior spirit and surrenders without a fight against the white man. Therefore, Okonkwo commits suicide, contradicting all he used to believe in, and transforms into his father, whom he has despised his entire life. They say: "Why did he do it?" (p.205). According to Purwarno and Suhendi (2018), the main reason that drives Okonkwo to commit suicide is to avoid being punished by the white men because he has killed one of them.

Based on his tribe's reactions, Okonkwo realizes that no one will fight and that nothing will remain the same; he also realizes that he cannot rescue his clan or traditions. Purwarno and Suhendi (2018) argue that burying Okonkwo by a stranger in the novel is due to the belief that he cannot be touched by his fellows. So, rather than being a coward and living at the mercy of others, he opted to end his life. Everything comes apart due to his death and going against his convictions. Achebe shows that Igbo people have particular traditions, they cannot touch the dead body because he commits a suicide, which is considered an offense against the earth; thus, the clansmen cannot bury him, but rather only strangers can bury him.

#### **4.4 The Impact of the White Man's Arrival and the Commissioner's Campaign to African**

Chinua Achebe sought to convey the actual image of Africa via the power of writing. As a reaction to Joseph Conrad's classic *Heart of Darkness*. The latter depicts Africans as barbarians and cannibals. Chinua Achebe shows the life of the Igbo tribe from the perspective through the lens of social and political pre-colonialism and post-colonialism.



Achebe unveils the negative impact of the colonizers on the colonized people. In his study, Kenalemang (2013) indicates that the colonizers' arrival to Africa was not only confined to colonize them but also to change their culture. For instance, African people benefited from the smaller things that the white men come with such as school and bicycle; the white missionaries forced Igbo people to abandon their culture and to follow their culture; thus, the white missioners are portrayed as bad influence in society.

The overwhelming of African literature was written by Western anthropologists, adventurers, and explorers who have preconceived notions and impressions of Africa and its people. As a result, these European perceptions contribute to the stereotype of Africans as cannibals, backward, and illiterate. Achebe shows how the white man's arrival has a negative impact on Igbo people by separating them and leading them to lose their traditions. This result lends tremendous support to the study of Alam (2014), which concluded that identified the culture of the Igbo and the history of the lost traditions. He differentiated between the pre-colonial and postcolonial. Finally, the goal of this work was to break down boundaries and strengthen the perception of African culture and norms as a distinct community.

## CHAPTER FIVE

### Conclusion

This chapter presents a summary of the analysis of both novels and answers the questions that are proposed in chapter one. It also presents some recommendations that may reveal other issues of colonialism and imperialism in Foster's *A Passage to India* and Achebe's *Things Fall Apart*.

#### 5.1 Conclusion

After analyzing Forster's *A Passage to India* through the lens of postcolonialism, many insights into the novel's diverse characteristics could be reached. Forster in his novel portrays the impossibility of building a friendship between the colonizer and the colonized. To begin with, Forster reflects in his work the inability of the colonizers, the British people, and the colonized, Indian people, to understand each other due to the differences between them in terms of race, religion, color, and origin. Such differences lead to cross-cultural misunderstanding between them. Forster further highlights the tension between the inter-group and intra-group in terms of the misunderstanding between them. He further reveals how the colonized people are wondering if it is possible to build a relationship with the colonizers. Forster shows that the characters are able to establish good relationships as humans; however, they are unable to do so under the colonial system as they feel that they are superior to the colonized. Therefore, a cross-cultural misunderstanding occurs which creates a mistrust between the two parties. In this respect, the colonizers treat the ingenious as inferior and sub-human. Besides, the colonizers believe that their existence is necessary in India to enlighten and civilize Indians who live in darkness and chaos.

To illustrate, Aziz appears to the reader in the novel to be a faithful follower of the colonial system. Nonetheless, following the trial and mistreatment he received from the Anglo-Indians, he reveals his rejection of all aspects of colonialism, besides his rejection of the friendship with the British schoolmaster Mr. Fielding; he prefers his people over the friendship with the colonizers, even if they treat him as an equal to the white man without discrimination. Thus, it can be argued that the colonized i.e. Indian people are considered one hand who reject building relationship with the colonizers. On the other hand, the colonizers seek not only to take over India and also to eradicate its culture and beliefs. As a result, there are many differences between the colonizers and the colonized in terms of religion, culture, and skin color. Besides, the colonizers consider the colonized backward, while they consider themselves civilized. Such differences hinder the colonizers and the colonized from establishing a good relationship with each other.

In his literary work, Achebe gives a clear picture of the life of the Igbo people before the missionary campaigns to Africa. Then he concentrates on how their customs and culture are valuable and important to them. Achebe describes the arrival of the white man to the African and depicts the bad impact that he brings with him to these tribes in terms of tearing them apart, creating disputes among them, and altering their beliefs. As a result, the Igbo culture has gradually changed in terms of its culture, values, traditions, customs, and religion. In *Things Fall Apart* the British claim that their imperialism in Africa seeks to contribute to the civilizing of Africans. However, Achebe through his representations of colonialism in *Things Fall Apart* defies such claims. The study concludes that African people in Western eyes are portrayed as barbarians, cannibals, backward, and illiterate. Finally, it can be concluded that colonization in all its faces has a very bad impact on the

conquered nations, as each nation has distinguished culture, language, and heritage and no one has the right to change it.

In his work *A Passage to India*, Forster depicts the colonizer as he first arrives in India, apart from the political and social concerns, and how he first treats Indians with respect. However, after a period of coming and earning privileges and power, he transforms from a mediocre man into an oppressor with a superior attitude toward other nations who he considered as the "other".

Furthermore, the colonizers manipulate Indian culture and pretend to be civilized, viewing themselves as a source of light to enlighten, educate Indians, and bring them out of the darkness they indulge in, thereby increasing indigenous feelings of inferiority toward themselves, leading them to accept English titles as an honor.

But with time the indigenous start to mimic their colonizer as a way of rebellion, mockery, and resistance, to prevent misinterpretation according the cross-cultural misunderstanding between East and West that they may encounter under the colonial system.

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