



**Middle East University
For Graduate Studies**

**The Tension of the Social Relations Between the Colonizer and the
Colonized Under the Impact of the British Colonialism to India in
Forster's *A Passage to India***

By

Abeer Asser Rwashdeh

Supervisor

Prof. Abdulhafeth Khrisat

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Examination Committee

Signature

- Prof. Abdulhafeth Khrisat (supervisor)

.....

- Prof. Bader Dweik

.....

- Dr. Atef Jalabneh

.....

- Dr. Dafer Sarairah
(Associate professor, Mu'tah University)

.....

DEDICATION

This work is dedicated to aunt Ameina and uncle Yakoub, to all my family, my close friends and to all persons who helped and encouraged me till I finished this work.

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First of all, I am grateful to Allah for his bounty that helps me to complete this work. I would like to express my sincere gratitude and deep appreciation to my supervisor, Prof. Khrisat for his encouragement, generous support and valuable suggestions, which through them, this thesis appeared in its final form. I am deeply indebted to him and have enjoyed working with him.

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ABSTRACT

The objectives of this study are to inspect whether the colonizer is able to live side by side with the colonized in one community, and to depict the negative impact of the British colonization on the Indian people as well as on the British themselves. It also comes to explore the tension of the social relationships between these two groups as seen in *A Passage to India*. It aimed to focus mainly on the social problems that emerged during the British period of dominating India.

The study, in particular, applied Albert Memmi's views about colonialism in *The Colonizer and the Colonized* (1974), and other writers, like, Rudyard Kipling's views about imperialism in *Kim* (1987). This study mainly depended on analyzing the events and the characters of Forster's *A Passage to India* for the purpose of revealing the theme of colonization clearly.

The study intended to answer the following questions:

- 1- Can the colonizer live in the same society with the colonized?

The study concluded that the colonizer was not able to live with the colonized and deal directly with each other in the proper way.

2- What kind of problems emerged between the colonizer and the colonized?

There were many problems resulted from the tension in the social relations between the colonizer and the colonized such as, (i) misunderstandings and (ii) miscommunications between them, therefore, the study presented the only one salvation to such problems, which is, the colonizers' withdrawal.

3- Is it possible to establish a good relationship between the colonizer and the colonized?

The study asserted that there was no possible way to establish friendship between the British and the Indians due to the arrogance of the former.

4- To what extent the British colonialism created a tension in the social relations between the colonizer and the colonized?

The study also revealed the fact that the British colonialism has created many social problems which were clear in the tension in the treatment of the colonizer to the colonized and in the difficulty in dealing with each other in proper way.

5- What are the assumptions and justifications of the British existence in India?

The researcher reached to the fact that the colonizer used the traditional assumptions to justify his existence in the colony; to develop Indian infrastructure and to keep peace there. Hopefully, this study promoted further readings of Forster's novel to bring out other problematic issues of race relations and social conflicts created by the colonizers in India. It is a new kind of study which revealed more detailed and open new views regarding social relations between different races.

توتر العلاقات الاجتماعية بين المستعمر والمستعمَر تحت تأثير الاستعمار البريطاني للهند
كما ظهر في رواية فورستر " الطريق إلى الهند "

إعداد

عبير عصر الرواشدة

إشراف

أ.د. عبد الحافظ خريسات

الملخص

هدفت هذه الرسالة إلى التعرف على ما إذا كان المستعمر والمستعمَر جنباً إلى جنب في مجتمع واحد، ولتصوير التأثير السلبي للاستعمار البريطاني على الشعب الهندي والبريطاني على حد سواء. أبرزت هذه الرسالة التوتر في العلاقات الاجتماعية بين هؤلاء المجموعتين كما ظهر جلياً في رواية الكاتب فورستر " الطريق إلى الهند ". هدفت الرسالة أيضاً إلى التركيز على المشاكل الاجتماعية التي ظهرت خلال فترة الاستعمار البريطاني للهند.

ستطبق هذه الرسالة آراء الكاتب ألبرت ميمي حول الاستعمار في كتابه " المستعمر والمستعمَر " (1974)، وآراء كتاب آخرون، مثل روديارد كبلنغ في كتابه "كيم" (1987). اعتمدت الرسالة بشكل أساسي على تحليل أحداث وشخصيات رواية فورستر " الطريق إلى الهند" والذي يخدم موضوع الاستعمار.

ركزت الرسالة على إجابة الأسئلة التالية:

1- هل يستطيع المستعمر العيش مع المستعمَر في نفس المجتمع؟

استنتجت هذه الرسالة بان المستعمر غير قادر على العيش مع المستعمر والتعامل مباشرة مع بعضهم البعض بطريقة سليمة.

2- ما نوع المشاكل التي ظهرت بين المستعمر والمستعمَر؟

أكدت الرسالة بان هناك مشاكل كثيرة نتجت عن التوتر في العلاقات الاجتماعية بين المستعمر والمستعمَر، مثل: (أ) سوء الفهم (ب) سوء الاتصال بين كلا الطرفين، لذا قدمت الرسالة الحل الوحيد لهذه المشاكل وهي انسحاب المستعمر.

3- هل من الممكن إقامة علاقة جيدة بين المستعمر والمستعمَر؟

أكدت الرسالة على أنه لا يوجد أي وسيلة ممكنة لإقامة صداقة بين البريطانيين والهنود.

4- إلى أي درجة خلق الاستعمار البريطاني توتراً في العلاقات الاجتماعية بين المستعمر

والمستعمَر؟

أكدت الرسالة على حقيقة أن الاستعمار البريطاني قد خلق عدة مشاكل اجتماعية والتي كانت واضحة من خلال التوتر في معاملة المستعمر للمستعمر ومن خلال صعوبة التعامل مع بعضهم البعض بالطريقة المناسبة.

5- ما هي الافتراضات والمبررات للوجود البريطاني في الهند؟

توصلت الرسالة إلى حقيقة أن المستعمر استخدم الافتراضات التقليدية ليبرر وجوده في المستعمرة، وهو لتطوير الهند وحفظ السلام هناك. على أمل أن تقدم هذه الدراسة تفسيرات أخرى لرواية فورستر ولإظهار قضايا معضلية أخرى من العلاقات العرقية والنزاعات الاجتماعية والتي نجمت عن استعمار الهند. أتت هذه الرسالة كنوع جديد من الدراسة والتي حملت تفاصيل أكثر وآراء جديدة مفتوحة حول العلاقات الاجتماعية بين المستعمر والمستعمَر.

Chapter One

Background of the Study

Colonialism can be defined as the acquisition and colonization by a nation of other territories and their peoples. In this respect, colonialism is as old as society. The term gained a more specific meaning in the late nineteenth century when colonists saw it as the extension of "civilization" from Europe to the inferior peoples of backward societies. It might also be seen as a search for raw materials, new markets and new fields of investment. Sometimes, but not always, colonialism is accompanied by colonization which means the physical settling of people from the imperial country, that is, the colonizer live with the colonized in the same society, while in colonialism, it is not necessary for the colonizer to live with the colonized. Colonialism, thus, include some typical aspects: racial and cultural inequality between ruling and subject people, political and legal domination by the imperial power and exploitation of the subject people (Wikipedia, 2005).

Colonialism in India is a state of economic hegemony. It aims not only at grabbing land, but also the markets that are presented in those lands. It is a state of dominance resulting in exploitation and repression of the colonized. Colonialism in India is often misconceived as the victory of the military rule. Actually, the British colonialism in India owes its success to the soft expressions of control. Colonialism is, thus, the project of control upon the minds of the people that they

colonized. In fact, when the British dominate India, their main aim was not to civilize its people, but to create a fixed impression in their minds that the British are better people and that their duty is to civilize the savages, when in fact, their primary motive is to make profits. (Gupta, 2006).

The cultural impact of colonialism has recently been ignored or displaced into the inevitable logic of modernization and world capitalism, because it has not been sufficiently recognized that colonialism was itself a cultural project of control. Colonial knowledge has enabled the colonizers to rule and divide the occupied society into parts. Cultural forms in societies are newly classified as "traditional" and are reconstructed and transformed by that kind of knowledge. It has created new categories and oppositions between the colonizers and the colonized, European and Asian, modern and traditional, West and East. (Orwell, 1946).

According to Dirks (2006), colonial conquest is not only the result of the power of superior arms, military organization and political power, but also of the economic wealth. Dirks says that "Colonialism is made possible because it is sustained and strengthened by cultural technologies of rule that is established on foreign shores by the British ruler" (p. 7).

Said (1994) reveals a message that imperialism is not about a moment in history; it is about a continuing interdependent discourse between subject peoples and the dominant discourse of the empire. Despite the apparent and much-vaunted end of colonialism, the unstated assumptions on which empire was based linger on, snuffing out visions of an "Other" world without domination and constraining the imaginary of equality and justice (p. 35). So bringing these unstated

assumptions to awareness as a first step in transforming is the old tentacles of empire. This is essential to Said's argument because it demonstrates that the end of imperialistic influence upon literature did not end with colonial rule. But rather, continues to exist within postcolonial culture because of the circumstance in which subjugated peoples have been placed.

In fact, Huntington writes, the fundamental source of conflict in this new world is not a primarily ideological or primarily economic, he continues "The great divisions among humankind and the dominating source of conflict will be cultural" (p. 22). Nation states remain the most powerful actors in world affairs but the principal conflicts of global politics occur between nations and groups of different civilizations. The clash of civilizations dominates global politics. The fault lines between civilizations are the battle lines of the future. Therefore, colonization of India led to the culture conflict between the British and the Indian.

Although the Indians first embrace the idea of reform in the early nineteenth century, the feeling soon is changed and replaced by heavy conservatism. The Indians feel violated because the British cunningly conquer India with the help of Indian soldiers. The British also treat the Indians poorly as inferiors morally, politically and culturally. They are second class citizens in their own land and are denied higher positions despite of their abilities. The Indians were also traded as slaves to other British colonies. When the British occupied most of the high positions in society and government, they gave the Indian no responsibility for their own government and didn't allow them to experience self-rule. All of this leads to the great revolt which first took place in northern India.

While the British feel that they are being very generous to the Indian people in colonizing and modernizing the nation, the Indians do not always agree with this. Under British rule, many new roads, railways, and harbors are built, and a telegraph system is created. Those developments are part of the British civilization but the Indians don't benefit a lot from these developments, they are forced to do much labor in the construction of these finished products, and are often kept from enjoying them.

However, the effect of nineteenth century colonialism can still be felt today. These effects can be felt on many different levels of life and culture in India. When British colonized India, the English language quickly spread, and the indigenous languages of the natives began to be wiped out. In addition, the traditional culture of India is altered, taking on a more European style. With such changes to its culture, language, and way of life, the newly independent country is forced to rediscover itself in a fast-paced world.

In this regard, Hobson (1916) believes that under colonial rule, India often depends on Great Britain for such improvements as technological advances and manufactured goods. Once it becomes independent, India slowly falls behind the rest of the world, as it has to learn to depend less on other nations and more on itself. The nations that were once under colonial rule, such as India, are for the most part the nations that are currently undergoing industrial revolutions. In addition to colonization and changing the culture of India, it also affects that of the mother country, Great Britain. Colonization leads to an increased diversity of culture in Great Britain. This is because many people from India begin to move to Great Britain. Today, Great Britain is still home to many Indian people.

This theme of colonialism is further discussed in Forster's *A Passage to India* which examines the British colonial occupation of India, and explores the friendship between an Indian doctor and British schoolmaster during a trial against the doctor based on a false charge. Lilburn (1998) states that although Forster has stated that the novel is not really about politics and that it is less concerned with the incompatibility of East and West than it is with the difficulty of living in the universe, yet, the novel attacks the traditional justifications for British domination and existence in India. So, these justifications helped in creating the tension in the social relationship, especially the friendship between the Indians and the British.

A Passage to India features British characters who have internalized the ideological assumptions of their natural superiority over the Indians, yet many, when actually carrying out their imperialistic duties distant from the mother culture, often find their assumptions strained not only because of the stress of the tropics but also because these assumptions are not inherently true but are components of a version of reality that justify the British Empire's existence. *A Passage to India* is part of the realistic tradition in literature; it is typical in its realistic representations of the historical conditions in their respective periods and is similarly typical in its treatment of the "culture clashes" between Europeans and the natives they encounter.

Problems of the study

This study highlights the problems of race relations and ethnic-group, and the problematic relationship between the colonizer and the colonized in the colonial context as manifested in Forster's *A Passage to India*. The contribution of the study is represented in the tension of the social relationship between the colonizer and the colonized under the impact of the British colonization to India. Other aspects of the problem include diversity of cultural ideas, hospitality, and social proprieties, in addition to the role of religion in daily life. All of these problems are responsible for the misunderstanding and the tension of the relationships and lack of social contact between the British and the Indians. The study, in particular, applies Memmi's views about Colonialism in *The Colonizer and the Colonized* (1974). The study also refers to other cultural and critical writers, like Kipling's views regarding imperialism in his book *Kim* (1987).

The theoretical aspects of both critics intend to examine the effect of the foreign existence in India and the British justifications for being there depending on applying the views of Memmi and Kipling to texts from *A Passage to India*. There is a detailed discussion and analysis for the characters and the events of the novel to reveal the theme of colonization. Such analysis has a great significance in understanding the British-Indian social problems through the deep thematic meaning of the literary text and appreciating the problems of identity formation and the complexities of the colonial discourse.

Objectives and Questions of the study

The main purposes of the study are to examine and provide basic information about the nature of the social life that combines the British and the Indians while the plight of the colonized is tragic, and to present several examples of the problems that emerged due to their direct contact.

This study mainly tries to answer the following questions:

- 1- Is the colonizer able to live side by side with the colonized in one community?
- 2- Is it or not possible to establish friendship between the colonizer and the colonized?
- 3- To what extent does the British colonization create a tension in the social relations between the colonizer and the colonized?
- 4- What are the assumptions and the justifications that the colonizers carry in their minds when they first settle in the colony?
- 5- Englishman's existence in India as manifested in *A Passage to India*?
- 6- What are the problems that are raised between the British and the Indians, and how they can be solved according to Memmi's and Kipling's views regarding colonization and imperialism?

The Significance of the Study

The significance of this study is that it shows the negative impact of colonialism on the Indian people and on the British as well, and that it gives preliminary observations and comments about this impact. There are a lot of compositions in literature and many authors and critics who convey their own views and opinions about the theme of colonization in their writings, the study

reveals the ideas of authors, like those of Memmi and Kipling, and the novel of Forster, *A Passage to India*.

This thesis contains five chapters. Chapter one deals with the introduction; giving a background about the social effect of British colonization on India. It gives more details about the nature of colonialism, and the impact of British control over the colonized area. Chapter two presents a review of literature, relating to what other critics and writers have talked about this topic. Chapter three includes Memmi's views of colonization in *The Colonizer and the Colonized* as applied in Forster's *A Passage to India*, and Kipling's views about imperialism in *Kim*. In Chapter four, there is more discussion and analysis for one of Forster's works, *A Passage to India* which has many interpretations and views related to the theme of colonization. Chapter five includes the conclusions and the results of the study.

Operational Definition of Terms

1. **Tension in social relation between the Indians and the British:** The problematic case that shaped the social relations between the Indians and the British in which the British colonization of India has affected and formed this relation.
2. **The colonizer:** Someone who helps to establish a colony
3. **The colonized:** Some one who is subjugated by the colonizer and his land is occupied by which he can not benefit many of his rights.
4. **Colonialism:** Extension of political and economic control over an area by a state whose nationals have occupied the area and usually possess organizational or

technological superiority over the native population. It may consist simply in a migration of nationals to the territory, or it may be the formal assumption of control over the territory by military or civil representatives of the dominant power.

5. **Forster:** Edward Morgan Forster (1879 - 1970), is an English novelist, short story writer, essayist, and librettist. He is known best for his ironic and well-plotted novels examining class difference and hypocrisy in early 20th-century British society. Forster has many compositions in literature, like: *Howards End* and *A Passage to India*.
6. **A Passage to India:** (1924) is a novel by E. M. Forster set against the backdrop of the British Raj and the Indian independence movement in the 1920s. It was selected as one of the 100 great works of English literature by the *Modern Library* and won the 1924 James Tait Black Memorial Prize for fiction.

Chapter Two

This chapter has two parts; one presents some theoretical studies about the ideas of Forster in his novel, *A Passage to India* and the nature of the social relations and the type of the problems that resulted from the tension in the social relations between the British and the Indians. The other part presents review of literature; what other critics and writers have talked about the theme of colonization as appeared in *A Passage to India*.

Theoretical Literature

Gail (1977) in his dissertation, believes that what has attracted Forster from the moment he began writing his novel is the conflict between two cultures, two sets of values, two approaches to life, and that this could scarcely have been more sharply dramatized than in the encounter between the informal, intuitive, open, chaotic society of India, and their hard, suspicious, dried-up masters, the English. Gail continues that this conflict provides Forster with the opportunity for a wealth of social observation to the nature of the social relations that combined the colonizer with the colonized.

Langner (2003) makes an interesting thesis about the personal relationships in *A Passage to India*. She believes that Forster attempts to criticize the unjust superior behaviour of the British. She speaks of the hardship of establishing any positive relationship between the colonizer and the colonized because of the cultural and political misunderstanding between them (p. 3).

Such misunderstanding can be easily shown in the novel; at the end of Fielding's tea party, Godbole sings for the English visitors a Hindu song, in which a milkmaid pleads for God to come to her or to her people. After the song, Godbole admits that God never comes to the milkmaid. The song greatly disheartens Mrs. Moore, setting the stage for her later spiritual apathy, her simultaneous awareness of a spiritual presence and lack of confidence in spiritualism as a redeeming force. Godbole seemingly intends his song as a message or lesson: recognition of the potential existence of a God figure can bring the world together and erode differences. Forster uses the refrain of Godbole's song, "Come! Come" (p. 95) to suggest that India's redemption is yet to come.

Elliot (2005), too writes a valuable thesis on *A Passage to India* seeing that this novel as a whole focuses on the political intrigue, culture clashes and social interactions among the British and the Indians, having more focus on the individual relationships between the characters of the novel, specially that which combines Aziz with Fielding on one hand, and Aziz with Mrs. Moore on the other hand (p. 7).

One can ask why does the relationship between Aziz and Fielding fail though it starts very strong at the beginning of the novel, and why only does his relation with Mrs. Moore show a positive sign? From the researcher's point of view, such relation continues because it comes with a very short time, there is no long and maintain contact between Aziz and Mrs. Moore, as she comes as a guest and leaves India so early, so that things continue smoothly between them, while Aziz's relation with Fielding faces many troubles because of the long and continuant contact which is full of problems and clashes.

Review of Related Literature

Colonialism is a practice of domination which involves the subjugation of one people to another. It also involves political and economic control over a dependent territory. The term colony comes from the Latin word *colonus*, meaning farmer. This root shows that the practice of colonialism usually involved the transfer of population to a new territory, where the new arrivals lived as permanent settlers while maintaining political allegiance to their country of origin (Plato.Stanford, 2006).

Kiernan (1969) asserts that British colonizers seek to make Britain in India, rather than accepting and glorifying the resident cultures. They remain strangers to it, practically, living in a separate country they provided for themselves, yet ruling one that they remained aloof from. This is the Englishman or woman who feels that without British rule everything will fall to ruin, chaos and anarchy being the ruling class in their stead. The first groups of colonizers are those who accept the act of leadership whole-heartedly. They separate themselves from the dominated population and are declaring their own superiority over the masses as they build their walled compounds content to be out of sight and sound of any Indians with the exception of their servants. Kiernan expresses this idea well, saying that:

By thinking the worst of their subjects, they avoided having to think badly of themselves. Even years later when they were on better terms with their consciences, Englishmen went on thinking of Indians as hopelessly demoralized by climate, or social habits, or ages of

Oriental misrule, and therefore permanently in need of foreign tutelage. (p. 35)

The British in India have many attitudes toward the colonized and colonization, they have a system of cultural assumptions based on emphasizing and exaggerating the differences between them and the Indians, and citing these differences as an evidence that the colonizer are naturally suited to govern and to rule the colonized who are suited to be governed. The British have the attitudes of imposing their own culture in the colonized life and try to present themselves as being naturally superior over the savage and the inferior tribes of India.

The issue of having friendship between the colonizer and the colonized is revealed by McEldowney (1980) who believes that the native Indians refuse a friendship with the colonizers, because, although they benefit from most of the new economic and technological opportunities, still they are opposed by the upper-casted landlords (p. 3). One can see this in the novel, for example, the arrival of Ronny during tea-party of Fielding (two characters in the novel) ruins and irritates the friendly mood. The sky also turns angry orange to express its objection to the presence of the colonizers. As long as the colonizer and the colonized still live in the same community, clashes and conflicts between them will continue because the colonizer keep showing arrogance and pride in dealing with the colonized, and the colonized keep refusing such way of dealing, however, this makes it difficult to bridge the gap between both of them. In the last scene of the novel, Aziz informs Fielding that their friendship is only possible once the British leave India. This scene clearly exposes the land's rejection of such a friendship under the colonizer/colonized status-quo, as the land can not embrace

two groups of different races, religions, languages and cultures who try to live and deal directly with each other.

This idea is revealed too by Hawkins (1983), he comments on Forster's *A Passage to India* believing that the chief argument against imperialism in the novel is that it prevents personal relationships (p. 1). The central question of the novel is posed at the very beginning when the characters Mahmoud Ali and Hamidullah ask each other if it is possible to be friends with an Englishman or not. The answer, given by the narrator in the novel, as if revealing Forster's views, on the last page, is "No, not yet...No, not there." (p. 298). Such friendship is made impossible by the existence of the British Raj.

These characters conclude that such friendship is virtually impossible, especially in India. This foreshadows the future split between Aziz and Fielding, whose cultural and national differences keep them apart, even though they like each other, for no member of an occupied race can really be a friend with a member of the master race, since the former unavoidably resents the latter, and the latter despises the former. It is as Aziz believes that until India is free from the British, an Indian and an Englishman cannot be true friends.

One can make sure that the fundamental motive of imperialism and colonialism is economic: profits are large because investment in the conquered area is nil and native labor is cheap, and this situation is maintained by depriving the colonized peoples of political and economic rights. However, as Kavanagh (1990) points out that:

Such social situation embodies an implicit tension that can at any time erupt into open conflict, and thus every class society has

certain repressive mechanisms (police, armies, courts)...to force social subjects to accept the relations of subordination and dominance between classes. (p. 308)

Kavanagh (1990) continues that the aim of colonization is to make the subordinate classes feel it would be futile to attempt to change their situation as he says: "dominant-class subjects themselves are free to believe that their wealth and power are after all justified" (p. 309). He asserts that much of the standard British ideology regarding the Empire runs along the lines of Britain is the most highly developed civilization in the world and the British are actually elevating the people of the regions they control through their exposure to them and their culture, so that the British and the native peoples are both encouraged to view the imperialistic relationship as good for everyone. Yet, at the same time, a system of cultural assumptions is put forth based on emphasizing and exaggerating the differences between the colonized and colonizer and citing these differences as evidence that the colonizer is naturally suited to govern as the colonized is to be governed.

On the other hand, Lilburn (1998) confirms that *A Passage to India's* condemnation of imperial ideology is not unproblematic. While the text does lampoon colonial rhetoric, its overt criticism of colonialism is phrased in the feeblest of terms. Through looking to the relationship that combines Fielding (colonizer) and Aziz (colonized), one can judge that colonization might have been more acceptable if the British only had been a little kinder; for example, Aziz shows Fielding his dead wife's photo; this reveals that Aziz trusts Fielding and that good relations could be built between the colonizer and colonized, but only in case

all the British were kind as Fielding. Such kindness would make Ronny, who represents the harsh face of colonization, a different man and the British empire a different institution.

Macaulay (2001) sees that the British used to believe that if the natives have any culture, it has been brought to them by invaders that they themselves lack the creative energy to achieve anything by themselves. But the British, however, epitomize modernity; they are the harbingers of all that is rational and scientific in the world. With their unique organizational skills and energetic zeal, they would raise India from the morass of casteism and religious bigotry (p. 4). Ronny tells his mother when she first arrives India that they are not in India for a journey, but only to keep peace there. These and other such ideas are repeatedly filled in the minds of the young Indians who receive instruction in the British schools.

On the other hand, Parker (2001) talks about the colonial situations as being the interaction between two groups: the colonizer and the colonized. Although the cultural influence often flows in both directions between these groups, the colonizers are usually seen as dominating a culturally and politically inferior indigenous population in and around their frontier settlements. As seen from the center looking toward the culturally inferior periphery, the dominating group is thought to find identity in its position as the sophisticated dominating "self" vis a vis the inferior dominated "other".

The colonial situation is clearly depicted by Forster in *A Passage to India*; India is a colonized society where the colonizers who see themselves as superior and the colonized who are seen as inferior live side by side and deal with each other directly. This is revealed in the complexity of the interaction between both

sides; Adela does not even think to deal with the Indian women or to be like them. There is also misunderstanding between these two groups because of the different cultures, this tension becomes obvious in the social interaction between the two groups when Aziz invites Mrs. Moore, Adela and other English women to visit the Marabar Caves, he worries a lot about cultural differences and greatly fears offending the women through cultural insensitivity; he wishes to adapt the trip to English values to the greatest extent possible. This shows the difficulty of social interaction between the English and the Indians. Even when both groups have the best intentions, the differences and the tension between them make it difficult to the groups to interact casually. This can be seen through the mistake which causes Fielding and Godbole to miss the train.

However, Aziz's attempt to establish friendships with several British characters has disastrous consequences. In the course of the novel, Aziz is accused of attempting to rape a young Englishwoman, Miss Quested. Aziz's friend, Fielding helps to defend him. Although the charges against Aziz are dropped during his trial, the gulf between the British and native Indians grows wider than ever, and the novel ends on an ambiguous note. This issue will be discussed in details later in Chapter Four.

According to Turkmen (2003), the identity issue is mostly handled within the sphere of the colonized. However, the colonial identity goes beyond the colonized. It is between the colonizer and the colonized. The issue is aligned with the colonized as the colonized in the colonial system is the victim, yet, when one makes an analytical reading, one will bear witness that the colonizer is victim too, in that he also faces with the same problem: fading identity. Turkmen writes:

The colonialist identity for the colonizer breaks out with his arrival to the colonial lands. On arriving, he goes into a sudden shift of identity. Being a mediocre man in his own country, the colonizer suddenly turns into a master, giving orders, earning money which he cannot otherwise dream about, having facilities exclusively at his disposal. (p. 195)

Turkmen continues that with the advent invading colonialism, the colonized turns out to be a man with nothing. All at once, he is casted out from his history, memory, and citizenship. Trying to make sense of what is happening, he just watches, just like an unconscious patient being operated under medical lights (p. 194). These descriptions can be applied on the character Babu Chander in Kipling's *Kim* who tries so many times to be alike with the colonizers, but yet, he is rejected by the colonizer because he is still from the colonized party. Even in *A Passage to India*, Nawab Bahadour, though he is so faithful and kind to the colonizers and works so hard to please them, they don't give him the title "Mister", instead, they give him the title "Nawab" to keep him in the chains of the colonized. This shows that even the educated and respectful members of the Indian people still are inferior to the colonizer and they are casted from enjoying privileges and prestigious positions.

A Passage to India opens with a discussion between some characters about the possibility of having friendship with the colonizer and the colonized. The novel begins emphatically with Dr Aziz, Mahmoud Ali and Hamidullah discussing whether or not it is possible to be friends with an Englishman. The three characters agree that it is impossible for this to happen in India. The novel ends with Fielding

and Aziz leaving each other because such a friendship is not possible under British occupation. It unwinds itself and reaches point zero once more. The English and the Indians can become more intimate, but the problems of cultural differences, stereotyping, and colonization prevent the possibility of having a real friendship between them. It is entirely difficult to establish a friendship or any good relationship between two groups with different cultures, religions and traditions, and above all, none of them try to understand the other.

Lowermerion (2004) confirms that British colonization has created conflict culturally and religiously between Muslim Indians and the Hindu. The policy of colonization intends to make lasting divisions between these two groups. Actually there are many reasons for the conflict between these two groups. During the British colonial time in India, the British follow a divide-and-rule policy in India. The British try to separate themselves from the Indian due to different religions, they believe that they are superior races who come to rule the inferior race, and that those races are inferior because of different religion and culture. They know the people of India base their lives on religion, and not the way they coexist at the present. The idea of separation of Muslims in India is already in the electoral process in India. Both Hindus and Muslims have different ideology about life. The country itself is based on religious communities rather than class or regional section.

Muenchow (2005) asserts that during the colonial era, there is the white population growing in India, containment of the native peoples increasingly become a goal. Their success is at best mixed. It is difficult to strike a balance between two very different cultures, and two essentially incompatible objectives.

The problem is that the lust for European expansion is very great, and very much at odds with the culture of the natives, who wish to maintain their tribal lands which, after all, had been theirs first. All the legislation in the world could do nothing to change human nature, but that didn't stop people from trying.

Abu Baker (2006) agrees that colonization is frustrating to develop friendship between the English and the Indians under the colonizer and the colonized status-quo. He comments on Forster's *A Passage to India*, believing that Forster highlights the process of "formatting", which the newcomers have to go through so that they end up like the other colonial settlers in terms of their ideologies and practices (pp.68-69).

Birodkar (2007) states that Britain and the colonies have tensions between each other from the time that the adventurous colonists want to branch out away from the powerful grip of Britain. Although the British do not want to let the colonists start their own country, they still believe that an extension to their country would be very beneficial to their economy and power. Britain has laws and taxes on the colonists that seems unfair to the colonists; but they benefit Britain a great deal by extending their power further into the world. Now that the British have set up their colony and set down their rules and regulations, the colonized feel that they are being treated unfairly and believe that they deserve more freedom than the British give them. The European colonialism of the world bring great things but there is a price for that gift. When people look around at the products of colonialism, they can see two parallels; the loss of cultural identity and the changing of social structure.

Such price is paid by the main character in the novel, Aziz, who suffers a lot because of his trust to the English woman, Miss Quested, as for she accuses him for trying to rape her. Also, he pays for his friendship with Fielding who consequently stands with Miss Quested and believes that Aziz tries to rape her. Under these circumstances, the good relationship that links Aziz with Fielding has been destroyed. This is clear evidence that such friendship between the colonizer and the colonized can never be maintained if it really occurs.

Huffstrom (2007) states that the existence of the colonizer is considered to be the end of the history of the colonized and the end of their future as they live on under the constrictions placed by the colony (p. 12). When the colonized dominate the country, they bring with them new culture and new history by which the history of the colonized starts to fall down. Huffstrom confirms that in colonization, the colonized person has no ability to affect the state of affairs, no right to citizenship, no voting privileges, inability to advance the future of his own culture which is claimed to be barbaric, the colonized brood on a frozen state. Thus, the colonized culture falls behind, and begins to decay. The colonial myth becomes self-prophetic but also self-defeating. The colonized living under a hopeless cause resign to their fate and begin to exhibit the very symptoms described by the colonizer.

Similarly, Butler (2007) believes that not only would the British have a profound effect on India's history, but the crown jewel of the British Empire would also affect Western civilization. This is reflected in such English words as bungalow, verandah, punch, dungarees, and pajamas, such customs as smoking cigars, playing polo, and taking showers as well as more profound influences in

the realms of religion and philosophy. Getting into the nineteenth century, tensions grew between two factions: one advocating tolerance and respect for Indian culture and another claiming the superiority of European civilization over that of India. This creates a growing gap between the British and Indians that also fostered growing discontent.

Butler remarks also that there are two developments in the 1800s led to growing unrest among Indians. One is the growing number of Christian missionaries coming to India to preach Christianity, which clash with the more flexible beliefs of the Hindu majority and the strong beliefs of Indian Muslims. The other is that the British are bringing in modern technology (especially railroads) and business methods which disrupte the traditional, slower paced culture and economy of India. British administration and bureaucracy are efficient, as well as their style of the education system that they establish.

A Passage to India is a good example that depicts a colonized society that combines the colonizer (Master) and the colonized (slaves). The characters Aziz and Fielding are two examples of the colonizer and the colonized who try to be friends but are separated because of the cultural differences and social misunderstanding. The following chapter conveys a detailed discussion about the nature of the social treatment between the colonizer and the colonized as depicted in Memmi's aspects of colonization and Kipling's views about imperialism and as applied in *A Passage to India*.

Chapter three

Methods and Procedures

This chapter follows the method of describing and analyzing the aspects and views of Memmi and Kipling and giving examples from both novels to reveal the theme of colonization. This chapter presents the methods that the researcher follows in order to reach the results and the answers of the questions of the study. In the procedures, the researcher presents the approach to be followed in order to examine texts from the novel.

Methods

Many literary compositions in literature have conveyed the theme of colonization and its effect on the relations between the colonizer and the colonized, like that of Conrad *Heart of Darkness* and Achebe *Things Fall Apart*. This study chooses two of the most important writers who talked about this theme, Memmi in his book *The Colonizer and the Colonized*, and Kipling in his novel *Kim*. This study also chooses to apply the views of those authors on one of Forster's most famous novels, that is *A Passage to India*.

The study depends on *A Passage to India* because it reveals this theme of colonialism very strongly and achieves the purpose of this study since it shows the negative impact of the British colonialism on the British too, not only on the

Indians, and it appears to be a commentary text on the idea of the difficulty of having friendship between the colonizer and the colonized and on the harsh treatment of the colonizer toward the colonized.

To achieve this purpose, the study intends to analyze in details many situations and events of *A Passage to India* that show how it is difficult for both, the colonizer and the colonized to understand each other, and some actions that expose the traditional justifications and the real reasons of the British existence in the Indian land.

This study uses Memmi's and Kipling's theoretical views to analyze the major events and characters who represent the colonizer views and thoughts and the characters who represent the colonized reaction toward the bad treatment of the colonized in *A Passage to India*.

Memmi's views to which the researcher refers are:

- 1- The colonized must fight the colonizers to defend their rights in their own land.
- 2- The colonizers make themselves the true rulers of the country and enjoy their existence in the colony as if in England.
- 3- The colonizers imposed themselves on the colonized, even if they later reject.

The researcher also refers to Kipling views on which other bad behaviors are overt in the treatment of the colonizer toward the colonized:

- 1- The colonizer enjoys cruelty and powerful control over the colonized.
- 2- The colonized must be under the subjugation and dominance of the colonizer.

Procedures

This study follows the analytical approach by which the researcher intends to examine texts of the novel that are relevant to the theme of colonialism. The researcher follows these steps:

- 1- Collecting material that is relevant to the study.
- 2- Reading about the theme of colonialism as an introduction to the study.
- 3- Stating the theoretical perspectives of Memmi and Kipling that are suitable to the analysis of the study.
- 4- Forster's *A Passage to India* is the only novel Selected in the sample that depicts this theme of colonization.
- 5- Stating questions to solve the problems of the study.
- 6- Choosing many texts as an example for the actions and the events that describe the idea of the tension in the social relations between the colonizer and the colonized.
- 7- Using the theoretical views to analyze the characters of the novel to reveal the facts about the British colonization in India in particular.
- 8- Reading predictable and unpredictable results due to the diversity of the theoretical perspective.

To achieve good views, the researcher discusses in details Memmi's perspectives and finds out that the British style of colonization is tough and that it uses the policy of divide-and-rule all over India. Due to this sever policy; the British enjoy the political as well as the economical status.

Then the researcher presents Memmi's aspects on India conflict in order to have a comprehensive understanding of the impacts of colonization. Memmi makes it clear that the problems and conflicts of ethno-nationalist will never come to an end as long as there is a kind of foreign dominance, and that the role of the colonizer is brutality, oppression, exploitation and bigotry, therefore, Memmi presents a portrait of the colonizer and the colonized which emerges from the paradigm of colonization; he also maps out the influences of the colonial context on the ultimate psychological make-up of colonizers and colonized, and hence, their reactions to colonialism

On the other hand, the researcher makes use of Kipling's views of imperialism and how such views are presented clearly in his novel, *Kim*. Kipling believes that the colonized must remain under the dominance of the colonized in order to get development. This issue is clear in the character of Kim. Kipling believes that the division between white and non-white worlds in India is something has to be negotiated, and this notion is alluded to throughout the novel.

The researcher intends to use certain quotations from *A Passage to India*, which show events and actions of the characters that reveal the idea of colonization. Throughout the novel, the barriers to inter-racial friendship in a colonial context are explored, and personally experienced by Fielding and Aziz who present two different characters; Fielding, the colonizer and Aziz, the colonized.

Chapter Four

Results and discussions

This chapter involves three sections; section one reveals Memmi's critical views on colonialism and his portrait to the parts of the colonization. Section two conveys Kipling's views regarding imperialism. However, section three reveals the application of Memmi's and Kipling's view on *A Passage to India*. The researcher makes clear that Kim's character is a typical colonizer as the British in India; such character is linked to *A Passage to India*. So, this chapter as a whole is intended to discuss many issues regarding the nature of the social relations that combine the colonizer with the colonized. The ideas of both, Memmi and Kipling will be applied into some texts of *A Passage to India*.

Forster's *A Passage to India* is considered to be a good example of how different cultures and races, when forced to intermix, misunderstand each other, and what consequences resulted from those misunderstandings; it reflects the atmosphere of colonial India with astounding accuracy. In this novel, Forster discusses themes of cultural shock and miscommunication between the colonizer and the colonized. *A Passage to India* deals with the failure of the colonizers and the colonized to be able to communicate satisfactorily, and the colonizers failure to eliminate prejudice and bureaucracy to establish possible relationships.

Forster's work is not only about the relationship between the English and Indians in India but also about the relationship between dominant and subject

racism about the perennial struggle between power and justice. This novel is a manifestation of the enormous social and cultural differences that the British had among themselves and with the natives of India. Forster's approach in this novel is to highlight the social and cultural differences that prevented the formation of friendships between the British and the Indians. Forster, through his novel, wants to convey the horrific truth of colonialism and how such cultural clashes can become personal and separate a strong friendship.

A Passage to India is, essentially, a novel about how humans interact and how they manage their affiliations when these become affected by various external factors in life, or society. The novel tries to answer the question whether or not it is possible that the colonizer and the colonized can be friends. But yet, one can look beyond the relationships between individuals and discuss the novel in terms of its depiction of Anglo-Indian colonial society. The novel also attacks the traditional justifications for British domination. In this regard, *A Passage to India* comes to reveal the issue that the colonizer is always given the privilege over the colonized.

Memmi's Critical Views about Colonialism

Memmi writes *The Colonizer and the Colonized* specifically in response to the decolonization of North Africa in 1956, when his home nation Tunisia, as well as its neighbor Algeria, gained independence from the French. Memmi describes this work as "portraits of the two protagonists of the colonial drama and the relationship that binds them" (p. 145). The British and the native peoples are both

encouraged to view the imperialistic relationship as good for everyone. Yet, at the same time, a system of cultural assumptions is put forth based on emphasizing and exaggerating the differences between the colonized and colonizer and citing these differences as evidence that the colonizer is "naturally suited to govern as the colonized is to be governed" (p. 71).

The Colonizer and the Colonized proves to be a highly influential, as well as highly controversial work, "citing colonization as a variant of fascism" (p. 63). Memmi states that the dynamics of colonization are similar in any colonial system. In his view, under colonial governments, "once the colonizer gain political and economic power, they become the exploiters" (p. 37). There is a debate making this book still highly relevant today which is its depiction of the fundamental causes of ethno-nationalist conflict and to an extent, the strong presence of religious doctrines in legal and institutional structures of certain post-colonial societies. In order to have a comprehensive understanding of the implications of Memmi's aspects on India conflict, it is important that one first comprehends the aspects' essential components.

In *The Colonizer and the Colonized*, Memmi's primary argument is that the collapse of colonialism is inevitable and that the only means for this eventual collapse will come through revolt. To substantiate the inevitability of this claim, Memmi invokes extensive use of psychoanalysis to paint generalized portraits of individuals falling into the categories of colonizer or colonized and to explain their relationship within the context of colonialism. Memmi defines the colonizer as "a person who imposes his culture a way of life that includes government, education and socioeconomic system on another in total disregard of the latter's culture" (p.

25). In the process of colonization, the colonizer becomes an illegitimately privileged usurper.

Memmi believes that there are three factors that specify the colonizer (any European in a colony): profit, privilege, and usurpation. Europeans living in colonies often consider themselves to be in exile. They are not inclined to leave the colony for their mother country because they are able to live a more comfortable life in the colony. For the colonizer, "a colony is a place where one earns more and spends less" (p. 5). Throughout *A Passage to India*, the barriers to inter-racial friendship in a colonial context are explored, and personally experienced by Fielding and Aziz. Forster reveals this point in the novel; when Aziz and other characters were discussing Indian education. Aziz asks if it is fair that an Englishman holds a teaching position when qualified Indians are available. Fielding can not present the proper answer for this conversation which is that England holds India for her own good. Fielding, instead, says that he is delighted to be in India. So, for him, and other Britain, India is a comfortable place to enjoy.

Colonialism, according to Memmi (1974), is based on economic privilege, in which the colonizer is the privileged, despite suggestion of more noble goals of religious conversion or civilization. Its key tools are racism and terror. Racism is ingrained in every colonial institution. It establishes the "subhumanity" of the colonized, fostering poor self-concepts in the colonized as well. By using terror to quell any reactionary uprising, the colonizers reinforce fear and submission. In the colonial system, all resources go to the colonizer so that the standard of living of the colonized inevitably goes down (p. 74). For instance, one of the very first arguments Memmi makes is that privilege is at the heart of the colonial

relationship, and that in colonialism the meanest colonizer is nonetheless more privileged than the richest colonized. The British define their power by their ability to dominate the Indians and exclude them from certain privileges whether political or social.

These attitudes of colonization are mentioned in *A Passage to India* and wonderfully illustrate two psychological processes. One is examined in detail by Memmi in *The Colonizer and the Colonized*. Memmi explains that "to be a colonizer means to be a nonlegitimate privileged person...[and all actions are geared to]...transforming his usurpation into legitimacy" (p. 52). The way the colonizer does this is to extol his own merits to the skies and "harp on the usurper's demerits, so deep that they cannot help leading to misfortune" (p. 53). And of course, the more the colonizer convinces himself of the despicability of the colonized, the more he himself becomes a tyrant. The second process is really a mirror image of the first but serves to reinforce it, and it is represented by Kiernan who sees that the original and primary motive of wealth for England that is gained at the expense of exploiting the natives makes the British justify their actions to the world but also, and most importantly, to themselves, for to question these received assumptions is to question one's cultural and personal identity.

Occasionally, writes Memmi, there exists a "colonizer who refuses" (p. 63), that is, the colonizer who refuses his role as being a colonizer. This colonizer recognizes the colonial system as unjust and may withdraw from the conditions of privilege or remain to fight for change. He is detached from the struggle of the colonized. He doesn't make an effort to change language or other tools of cultural domination and is also uncomfortable if the revolutionary struggle of the

colonized takes on religious fundamentalism. Unless he "eliminates himself as a colonizer" (p. 45), that is, unless he returns to his mother country, he is politically ineffective; as long as he is in the colony, by virtue of his European ethnicity, he perpetuates the system. Like the "colonizer who refuses" (p. 63), the colonizer who accepts his role as usurper is also aware of his illegitimate privilege. Memmi assigns the term "colonialist" to the colonizer who agrees to be a colonizer. "He defends his role and absolves himself by demonstrating the merits of his culture and the faults of the native's culture" (p. 63).

On the other hand, Memmi believes that the colonial system is fundamentally unstable and will lead to its own destruction due to the mere rigidity of the system, "the colonized have ultimately two answers to the colonial system" (p. 126). The first, assimilation, which is to change his condition by changing his skin, and this is impossible since it is never desired by the colonizer, and all those colonized who attempt it are deluded. The other option is revolt, which, according to Memmi, is as inevitable as the failure of assimilation. Being unable to change his condition in harmony and communion with the colonizer, the colonized tries to become free (p. 127). Subsequently, the only tool left to the colonized is to reclaim their liberty by force, so revolt is the only effective solution that Memmi presents in his book.

Having established that the relationship between the colonizer and colonized is unstable by virtue of its consequences, Memmi then seeks to show why colonialism can only end through revolt. This issue is shown clearly in the novel which begins and ends with a question: can the English and the Indian races be friends?, and at the end of the novel, the answer appears to be no, "No, not yet" (p.

289). This is a clear evidence showing that the only redeem for the colonization is through revolting and getting the colonizers out. In the last scene of the novel, the people of Chandrapore make riots after Aziz's arrest asking the colonizers to leave India. That gives Mrs. Moore a good reason to return back to Britain.

Uheroll (2006) sees that Memmi makes an interesting point when he discusses the leftist position in respect to the natural position of a colonizer. Even though the colonized primarily rejects colonization, he soon finds himself assimilating into the culture for a short period of time because of the ever going environment. He also “participates in and benefits from those privileges which he half-heartedly denounces” (p. 20). What Memmi tries to convey is that the leftist colonizer (colonized who has the colonizers' thoughts) agree on an equal level in terms of treatment with his fellow citizens, which the colonized are certainly not.

So, for Memmi, the leftist cannot at anytime truly relate themselves to the colonized for a very simple fact. It is the fact that the colonized are from different origins. It comes down to colonizers taking away the question, “who am I?” (p. 20), right from the hands of the colonized. What Memmi points out is that when a colonizer performs the colonization process, he is taking utmost everything away from the colonized. History is taken, religion is taken and even the language is taken in order to set up a government with the colonizers language, “The leftist cannot escape that factor which places him as both an exploiter and a revolutionary” (p. 72). Memmi supports the leftist, especially compared to the rightist, but he doesn't stop short at being honest with the idea that the role of the left-wing colonizer collapses. He points to the constant cycle of leftist scrutiny from colonizers that have a self-purpose to be where they are; “The rightist genre,

who is the colonizer, is the one who truly believes in colonizing and profiting process" (p. 38).

It is an ideology that is just not well-accepted by the majority of colonizers who are there, for why would the leftists be there anyway? The leftist overall tries to do good for the colonized but when colonizers are known for wiping out history, traditions, and religions, Memmi sees them as a collapsible political ideology within the realms of colonization. (p. 38). These descriptions can be applied on the characters of *A Passage to India*, for example, Adela, Ronny's intended fiancée, recognizes the loss of humanity in him from his treatment to the native in India. She thinks about his manner and it upsets her that:

He did rub it in that he was not in India to behave pleasantly, and derived positive satisfaction therefrom!...The traces of young-man humanitarianism sloughed. (p. 52)

What she doesn't realize is that Ronny is merely accepting his role as a conventionalized figure of a sahib and as Memmi's typical colonizer, "colonizer who accepts" (p. 89); harsh and cold with no time or inclination toward sentiment.

Adela does not wish to be a part of the society that Ronny is so fond of. She even goes so far as to ask an Indian about how she can avoid becoming as the other women, something that no other British woman would do. As she rejects her role as actress in the British imperial play, Adela becomes Memmi's "colonizer who refuses" (p. 63) or the leftist becoming contemptible in the sight of the English society of India. Those who do not accept this role are viewed as the enemy in the imperial point of view.

Fielding, as well, takes on the role of "the colonizer who refuses" (p. 63), but he takes a different path than Adela. Instead of leaving he turns to the colonized for support. Fielding always connects himself with the Indians. He has no qualms about speaking to them or visiting them in their homes, even visiting Aziz when he falls ill. He doesn't frequent the club because he doesn't share all of the same opinions that the ruling English colonizers do. On the other hand, Ronny is Memmi's "colonizer who accepts" (p. 89) or the rightist because he accepts his role as being a colonizer; he is so much aware of the real reasons for the colonizer's existence in the colonized society, so he, as a sahib, used to treat the natives as inferior creatures and to separate himself from the others by giving himself more privileges.

The attitude of the colonist towards the natives of the colonies is that of master and slave. This issue is portrayed in Memmi's *The Colonizer and the Colonized* and also revealed in Kipling's views as represented in *Kim*. Foster's *A Passage to India* is a manifestation of the enormous social, political and cultural differences that the British had among themselves and with the natives of India. While Memmi shows sympathy with the colonized and the leftist colonizer, Kipling is criticized of being a racist. Most of his compositions, among them *Kim*, face enormous amount of literary criticism. His poems, especially "The white man's burden" and "The ballade of East and West", deal with racial and imperialistic topics which attract a lot of critics. Memmi criticizes the colonizers' claimed superiority and arrogance while Kipling believes in the colonized sovereignty and that it is by the British nature to be superior as it is the Indian's nature to be inferior. However, both of them Memmi and Kipling believe that the

colonizers are affected by the process of colonization as the colonized, and they believe in the very end of colonization which is the Indians are able to revolt by which the British can not control.

Kipling's Critical Views about imperialism

Kipling was born in Bombay and educated in England before returning to India in 1882. Kipling is thoroughly immersed in Indian culture. He makes a significant contribution to English literature in various genres including poetry, short story and novel. Kipling spent his early childhood in India. Then, he works as a newspaper reporter and writer and this helps him gain a rich experience of colonial life which he later presents in his stories and poems. A straightforward analysis of these poems and short stories may conclude that Kipling presents a Eurocentric view of the world, in which non-European cultures are seen as childlike. (Answers.com, 2006).

Kim (1901) is Kipling's most enduringly successful serious novel which can be interpreted as a project that articulates the hegemonic relations between the colonizer and the colonized during British imperial rule in India. Numerous studies, including Edward Said's analysis, in his article "Kim, the Pleasures of Imperialism" (1987) have shown Kipling's contribution to the invention of traditions and the Orientalized India of the imperialist imagination through significant moments in the novel. Said's deconstruction of Kipling's novel explores how *Kim* embodies the absolute divisions between white and non-white that existed in India and elsewhere at a time when the dominantly white Christian

countries of Europe controlled approximately 85 percent of the world's surface (p. 27).

Kipling talks about politics, race, and in particular, racial superiority which has a crucial role to play in so far as explaining the hegemonic relations between Britain and its colonial subject. Kipling attempts to represent this colonial relationship through his protagonist Kim and the struggles he encounters in finding or creating an identity for himself. Kim's "white blood" is referenced in a number of places throughout the novel, due to its significance in the context of India being a colony run by men who are essentially white: "Kim was English, though he was turned black as any native; though he spoke the vernacular by preference, and his mother-tongue in a clipped uncertain sing-song" (p. 49).

According to Mistry (2005), the remaining challenge for Kipling, however, is the way in which he is able to construct the identity of Kim with all of these constraints and constrictions in place. Essentially, the motif of Kim's white blood delivers the unifying theme for the portrayal of India's struggle between British imperialism and national pride.

Kipling presents two important characters in his novel, Kim and Creighton, the two Europeans, to show how both can enjoy India, its exotic sights, its languages and its customs, in terms that Europeans can make careers in the East, as colonial officers or profit there. On the other hand, Hurree Babu, clearly knowledgeable, is depicted as "the stereotypical...ontologically funny native, hopelessly trying to be like us" (p. 222) but "incapable of emulating the efficiency or achievements of Creighton who is capable of ruling India. Babu's ambition is "to become an FRS" (p. 222) but "his articles submitted to *Asiatic Quarterly*

Review have all been rejected" (p. 229). So, here, it is clear that the British education policy in India, aims to transform the elite Indian students body into Englishmen in taste, morals, and mindset if still Indian colour. Then when these English educated elite ask for a share in government, they are told that they are not yet ready to take on such high responsibility.

It is as what Forster presents in Ronny's character in *A Passage to India*, who is condescending and cruel toward the Indians, believing that he is not in India to be kind, but rather to rule over the nation, unable to accept Aziz as one of them although he is educated and attempts to get in contact with the colonizer. So Forster, as Kipling, uses this character to represent the imperial authority and power.

Kim, as a novel, is about the orphaned son of an Irish soldier (Sahib) called Kim who earns his living by begging and running small errands. He is Irish by birth but can easily pass as Indian as he is bazaar-fostered and years in the sun has given him the same skin tone as the natives. Kim can also speak numerous varieties of Hindi fluently and he blends in among people of different castes and is described as a "sahib" who wears native clothes.

Kim represents the colonizer who live in one society side by side with the colonized since a long time till they get many of the colonized habits and maybe language, fluently or unfluently. This issue is revealed in Forster's novel using the character of Fielding who tries many times to be alike with the colonized people, but yet fails because of the social differences which force him to rethink of his friendship with Aziz. The same scenario has occurred with Kim who, through the novel, is searching for his own identity, "he is told never to forget that he is a

Sahib" (p. 191) but reflects, "In the *madrissah* I will be a Sahib. But when the *madrissah* is shut, then must I be free and go among my people. Otherwise I die ..." (p. 184). Later, Kim says to his Lama, "I am *not* a Sahib. I am thy *chela* ..." (p. 319).

In his journey with the Lama, Kim accidentally learns about parts of the Great Game of spying and he is selected by Colonel Creighton of the Ethnological Survey who notices his promise as a secret agent for the British. Later on, Kim is captured by the soldiers and his instinct is to escape back to the Lama. This is the first close encounter with a group of white men Kim has had in his life. Mackean (1999) believes that Kipling uses this encounter to show a clash of native and British mentality, with Kim and the Lama revealing the native side, and the members of the regiment expressing aspects of British mentality.

For Kipling, who believes that it is India's destiny to be ruled by England, it is necessary to stress the superiority of the white man whose mission is to rule the dark and inferior races. Kipling creates unequal dichotomies between the ruler and the ruled in which the former becomes the privileged signifier, i.e., the "self" and the latter its "Other" in opposition to whom the self asserts its own privileged position. Kim belongs to the class of the rulers, i.e. the "self", and the Babu occupies the position of the "Other." Both are products of a colonial upbringing; in a colonized society. So, *Kim* is a highly successful study of life in India and of a boy who combines both Oriental and Irish and therefore East and West in his nature. *Kim*, whilst being a tale of colonial power and native struggle, serves more as an extraordinary recognition of British imperialism at a specific moment in its history.

Thus, through *Kim*, Kipling attempts to deconstruct the transfer of power between the colonizer and the colonized and, in fact, he posits the premise that the only way to bridge the divide between nations and races is through the intermingling of social and cultural values. Yet, as a matter of fact, this premise doesn't work in *Kim*, not even in *A Passage to India* because in both novels, the characters of both, the colonizer and the colonized intermingle with each other and try to live and deal with each other properly, still they fail to bridge the gap between them which is getting wider due to the differences between their cultures and traditions.

What makes *Kim* a text of great literary merit in terms of a text of the imperialistic period, however, is Kipling's skillful framing of two leading characters. Mistry (2005) believes that the characters of *Kim* enable Kipling to explore the way colonialism defines its own social boundaries and Kipling uses this to show how native mentality and British supremacy often come into confrontation. The way he assigns Kim, the protagonist, and Babu Chander oppositional positions, for example, is crucial to the power relations within which the narrative operates. Also, the way he assigns Kim and the Lama in which each of them has one different quest, the Lama is for the "Great Soul" and Kim is to play the "Great Game" of spying, seem as different as can be. Kipling reveals the nature of the relations between the colonizer and the colonized and how both of them try to achieve their purposes, each on his own way.

In terms of explaining colonization and imperialism, *Kim* works as *A Passage to India*; it is the ideal embodiment of the conflicting Indian and English worlds. Interestingly, it appears that all of the signs of the British domination are inbred in

Kim's own character. As the British Empire seeks to discover its imperial authority in India, Kim too seeks to find a place in the country in which he was born. Thus, Kim faces an ongoing struggle to create a new identity for himself. "Who is Kim?" "What is Kim?" are two questions that Kim asks himself as the novel progresses. Kim poses exactly these questions from his soul: "I am Kim. I am Kim. And what is Kim? His soul repeated it again and again" (p. 331). Indeed, Mistry (2005) believes that if Kipling believes, as he well argues, that East and West can never really meet in the Indian colony, then in *Kim* he makes sure they do not.

Kerr (2002) believes that the novel draws on Kipling's vivid memories of his own Indian childhood, his observations as a young reporter and his earlier attempts to cast his Indian experience into ambitious literary form as well as representing a sort mnemonic will, a conjuring up of the country he would never see again and as he wants to remember it (Para. 3).

Actually, Kipling writes *Kim* as if talking about himself; the story of Kim resembles him a lot, Kipling, as Kim, can be considered as a colonizer, and is born in a colonized society (India). Kipling faces the same problems that Kim faces such as having a difficulty in dealing with the natives and the long journey of looking for identity. Kim is leaving his mate, the Lama (colonized), after a long journey with him to work in spying for the benefit of the colonizer, then returning again to accompany the Lama. Kipling as well is swaying in the same way; being a British born in India, then he moves to England to study then back again to India. Kim displays Kipling's fascination with and nostalgia for the exotic India of

his childhood. Therefore, *Kim* for Kipling refreshes his memories about his childhood and adulthood.

Memmi states that “colonialism is built on the psychological perception of the situation by the two groups of a society, colonized and colonizer” (p. 55). Memmi describes the influences of the colonial atmosphere on the ultimate psychological make-up of the colonizers and the colonized and their reactions to colonialism. All his aspects and descriptions lead to the conclusion that colonialism is doomed for destruction due to cultural differences between the two races.

Memmi also believes that the bond between colonizer and colonized is thus destructive and creative. It destroys and re-creates the two partners of colonization into colonizer and colonized. By arriving at the colony, the colonizer tend to destroy the culture and the history of the colonized through imposing a foreign culture and inserting a new history, but yet, their existence can recreate new developments and progresses by which the colonized can benefit, even though very few. One is disfigured into an oppressor, a partial, unpatriotic and treacherous being, worrying only about his privileges and their defence; the other, into an oppressed creature, whose development is broken and who compromises by his defeat. Just as the colonizer is tempted to accept his part, “the colonized is forced to accept being colonized” (p. 133). Memmi concludes by saying that total decolonization is the only way for any of these problems to be resolved. At the very end, he briefly argues that individual freedom is of paramount importance and so the mere fact of national independence won't be enough.

On the other hand, Kipling's *Kim* presents two sides of colonialism in the British rule of India; the colonizer and the colonized, but the British side is presumed right as much as Kipling does not want to be labelled racist. In *Kim*, the white man has the burden of ruling the dark and therefore inferior races. Kipling writes this novel at a time when British rule is, in fact, being questioned, because there are always a conflict between the two forces; the arrogant British and the naïve Indians. (Moore, 2007).

These two forces are in conflict as Kipling writes his novel. Kim, the main character, is a little of both, British and Indian. Kim is a white boy who has grown up with Indian ways. At the beginning of the novel, he sees himself as almost exclusively Indian and yet the reader sees him with a white blood. Kim has already taken on the superior attitude of the British in many ways. He also sees himself as the rightful owner of the lama. "The Lama was his trove, and he proposed to take possession" (p. 60). The idea of one country taking possession over another is shown in this simple children's game which has been called Kim's game.

A Passage to India, Application

A Passage to India, in general, talks about the British colonization to India in the city of Chandrapore at the time of the Raj. In the first part of the novel, Mrs Moore and her Adela are newly arrived in Chandrapore where Mrs Moore's son, Ronny has the post of City Magistrate. The purpose of the visit is to make the engagement official between Adela and Ronny. Adela is an independent and

serious-minded girl who wants to see the real India. The English community obliges her by arranging a formal Bridge Party where she can meet some of the local Indians. This is not a success but Mrs Moore has already struck up a warm friendship with Aziz, who she has met, by chance, in a mosque. Ultimately, Forster decides that the Indians and English are incompatible. They can pretend and desire to be friends, but they cannot be friends. Even Fielding, who tries to befriend the Indians, is aware of the profundity of the gulf that divided him from them.

Matters develop further when Fielding invites the two ladies to meet Aziz and Professor Godbole, one of his Brahman colleagues, at a tea party. Unfortunately this, too, is a failure when Ronny's arrival sours the atmosphere and the party breaks up in some disorder. Adela has decided that India has changed Ronny and she no longer wishes to marry him. Meanwhile, Aziz and Fielding have taken to each other and have become close friends.

The second part of the novel revolves around the mysterious Marabar Caves. Aziz has impulsively invited the English ladies to visit these local curiosities at Fielding's tea party and feels compelled to go through with his scheme although no one is very enthusiastic. From the start, the expedition is dogged with misfortune; Fielding and Godbole are late and miss the train; Aziz and Adela continue to a high rock with a single guide, but become separated and enter different caves. Aziz emerges to find that Adela has gone down the hill and returned to Chandrapore in a passing car. Fielding arrives late and the party returns home to discover that Aziz has been charged with attempted rape. Attitudes in the community polarize and harden. Fielding who is confident of

Aziz's innocence, resigns from the English club and throws in his lot with the Indians. Mrs. Moore is similarly certain that Aziz is not guilty but, ill and disillusioned; she decides to go home to England early and dies at sea.

Finally, the matter is brought to a trial where Adela is shunned by the Anglo-Indian community. The two characters who have tried to establish a good relationship between each other, Fielding and Aziz both suffer. This part of the novel ends with Adela and Fielding returning separately to England. The narrator concludes, two years later, in the native state of Mau. Fielding, back again to India and being promoted, has arrived in an official capacity to inspect the new school.

Aziz, the colonized, has no wish to meet Fielding, the colonizer, as he feels betrayed. Because of misunderstanding and resentment, he is convinced that Fielding has married Adela after persuading him to forgo the financial compensation from her that is his due. He discovers that this is untrue; Fielding has married Stella, Mrs. Moore's daughter, but Aziz is not rested until he falls under the spell of Ralph, Mrs. Moore's other son. Ralph reminds Aziz with Mrs. Moore and the special relationship that they have enjoyed. Reconciliation follows when the boats carrying Aziz and Fielding over the great Mau Tank collide at the height of the festivities pitching them both into the water. The novel ends with the pair enjoying one last ride together through the Mau jungle, knowing that their friendship can not be sustained in the complexities of modern India.

One can notice that Forster's portrayal of the characters Ronny, Adela, and Fielding show the three different types of colonizers that Memmi observes in his own life as a suppressed native, in addition to his portrayal to Aziz who typifies the colonized. Each character portrays a different situation and mind set,

demonstrating the different alternatives in the colonial and imperial life. Through these characters, one truly sees the effects that imperialism has on not only the colonized, but also the colonizer. This mind set is seen clearly through analyzing these four characters.

Aziz is a Moslem doctor who lives in Chandrapore; he is a widower with three children who meets Mrs. Moore, an elderly English widow who has three children and befriends her. Although he is generous and loving toward his English friends, including Mrs. Moore and Fielding, after Adela accuses him of assault, he becomes bitter, vindictive and notoriously anti-British. A primary concern of *A Passage to India* is the shift in Aziz's views of the British from accommodating and even a bit submissive to an aggressively anti-colonial stance. Aziz represents the colonized who always seeks to befriend the colonizer and gets frustrated after many situations of misunderstanding and doubts between the two groups.

On the other hand, Ronny, the son of Mrs. Moore, represents the colonizer, his pride, prejudice, arrogance and harsh treatment. He typifies the sun-dried bureaucrat and Anglo-Indian. He is condescending and cruel toward the Indians, believing that he is in India not to be kind, but rather to rule over the nation. He becomes a martyr during the trial because of the ill treatment of Adela, but he shows himself to be manipulative and hard when he pushes to have his mother leave India when he fears she may hurt the prosecution case.

So Ronny is, as Memmi claims in *The Colonizer and the Colonized*, "The colonizer who accepts" (p. 89); he actually enjoys being a colonizer and benefits from being a member of the ruling class. Memmi argues that the colonizer who is content with this role has to continually maintain the pretense that the colonized

are inferior and subhuman in every respect; otherwise, the guilt becomes overwhelming as for "the colonizer who refuses" (p. 63) to participate directly in colonial subjugation. Even if this person joins in the freedom movement, he will still have to give up much of his own identity and cannot be guaranteed a place in the independent nation.

Fielding, who is the schoolmaster of Government College, stands alone among the British officials in India, for he is one of the few to treat the Indians with a sense of decency and respect. Fielding is an individualist who has no great allegiance to any particular group, but rather to his core set of liberal values and sense of justice. This quality allows Fielding to break with the English who support Adela's charges against Aziz and side with the Indians in support of him.

Fielding is described in the novel as, "essentially a cultured humanist, an educator, agnostic and a warm-hearted man....He is an intelligent man in his forties, with a strong belief in the efficacy of education and culture" (p. 14). However, the events surrounding Aziz's trial cause Fielding to become disenchanted with India despite his affection for the nation and motivate him to leave India and return to resume a different post. In India, he finds himself divided from local British officialdom primarily because of his liberal creed. The local Anglo-India dislike and distrust him because he is a disruptive force in their official ranks. He disbelieves in their herd-instinct, because his mind has been nourished on values of personal relations and individual integrity.

Therefore, Fielding is not much appreciated by Anglo-India, especially by its women, because he is not an Anglo-Indian sahib, and he is not interested in them at all. He begins to like the company of Indians. In this aspect, Fielding

seems to represent Forster; he is excessively kind in his behaviour towards his Indian friends, but is sometimes puzzled whether it requires "an occasional intoxication of the blood" (p. 111). He is friendly, but not quite intimate with Aziz, or with any one. Fielding, as being Memmi's "the colonizer who refuses" does as Memmi has suggested that such person refuses his rule as a colonizer, he then must leave the colony. Fielding is immediately denounced as he rejects this role of imperial aristocrat for benevolent humanitarian. Memmi states that such type of character cannot completely join the colonized because above all he is still British and therefore, holds the same ideas and prejudices that he has grown up with. He, in the end, turns back to his own people, marrying an English girl.

According to Newman (2005), it is significant that Fielding returns to England to find his girl and that he becomes more of a part of the imperial society with his marriage ties, but he remains free of the change that occurs in the colonies by making his match away from India. "He stays free of the role of imperial actor and continues on with his notions of friendship and peace with the Indian people" (p. 4). So, Forster presents Fielding as an example of how to resist the imperial Indian machine and yet still maintain his British culture.

Some of the characteristics of Fielding maybe too shown in Adela who arrives in India with the intention of marrying Ronny, but changes her mind several times and eventually realizes that she does not love him and can not marry him. She is a woman of conflicting character traits; although an intellectual, she is short-sighted. Although she foolishly accuses Aziz of assaulting her in the Marabar Caves, she finds the courage to withdraw the charge. However, Forster

finally reveals her to be a woman of character and who accepts the difficulties she suffers.

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

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

The British could not understand properly Indian's own traditions of religion and culture, for instance, Godbole's conversation with Fielding about the Hindu view of God sounds strange to him by which he tells them that he does not believe in God, in other words, he does not have the concept of belief or disbelief.

Forster demonstrates how these repeated misunderstandings become hardened into cultural stereotypes and are often used to justify the uselessness of attempts to bridge cultural gulfs. When Aziz offers his collar stud to Fielding in a demonstrative act of friendship, Ronny later misinterprets Aziz's missing stud as an oversight and extends it as a general example. Fielding, the colonizer, is tempted to accept his part, whereas Aziz, the colonized, is forced to accept being colonized according to Memmi's aspects.

Another example of misinterpretation on the part of the English is when Ronny comments on the missing collar stud and how it indicates the Indians'

inattention to detail. In fact, it isn't Aziz's thoughtless dressing habits but his thoughtfulness in loaning Fielding his own stud; this is another breakdown in communication, since Aziz has lied and said he has had a spare. This irony shows the English's lack of the ability to communicate properly with the Indians.

Galloway (1995) believes that cultural misunderstanding culminates in the experience at the Marabar Caves; this episode seems to reveal how much cultural misunderstanding, especially of the Indian by the British, is deliberate, even necessary. If the British really try to understand the Indian, the cultural barriers might weaken and the British might begin to see their equal humanity and this of course would make the British role as conquering ruler more difficult (Para. 3). Perhaps Fielding has his good relationship with Aziz and other Indian characters because he really tries to understand them and to get involved with them; Aziz admits that saying to the Principal when he visits him, "No Englishman understands us except Mr. Fielding" (p. 87).

Kipling talks about one possible danger of colonialism: it is the lack of identity which is resulted from miscommunication between the colonizer and the colonized. In his *Kim*, the main character questions his own identity in "Oh, Mahbub Ali, but am I a Hindu?" (p. 67) and in another situation or "I am Kim. I am Kim. And what is Kim? His soul repeated it again and again" (p. 331). He feels that he should identify with one group or the other. Is he British or is he Indian? *Kim* is Kipling's attempt at trying to warn the world of the power of the Indian people, and the fact that they want to reclaim their country. It is Memmi's "total decolonization" which is the only means to gain identity and to solve all the problems raised between the colonizer and the colonized.

Forster, according to Bienvenu (2004), wastes no time in making the theme of miscommunication clear; Aziz receives a note from Major Callender to come right away on medical needs but when Aziz goes to see the Major, he finds that he has left. Then, immediately following this (as if this isn't rude enough), he has his Tonga pinched by Mrs. Callender and her friend who are completely oblivious that Aziz has been even there. This demonstrates the aspect of the oblivious attitudes of the British towards the Indians. The two women fail to even see Aziz or to even wonder why or who the Tonga could have brought; they just assume it is for them and they take it (Para. 2).

The idea of people reaching out for meaningful connection, but being frustrated, is much in evidence through the story and seems to be an essential part of its pattern. Adela is considering marriage and wants to see the real India, but her attempts to complete both projects end in disaster; the failure of the Bridge Party and Fielding's tea party lead to catastrophe in the ominous Marabar caves, which in turn leads to her eventual social ostracism and the break-up of her engagement. Her failure to find love with Ronny is duplicated by Aziz and Fielding in their unsuccessful attempt to cross the racial division and make a lasting friendship.

Both of these relationships are seen in social context that is hopelessly divisive, for colonial India is full of mistrust and racial hatred. Only the relationship between Aziz and Mr. Moore gives any grounds for optimism, and this seems strange, rather unlikely bond between two people divided by age and race, and because the British did not use to understand the Indian and they try to separate themselves from the Indians. So Mrs. Moore comes to be different from

all of the British and even different from Adela who comes to see the real India, it is because Mrs. Moore comes to see the Indians, not only India, but also its people. Probably, this could be the reason why her relationship with Aziz maintains properly.

Another example about miscommunication which is clear in the novel is the Bridge Party which is organized by Mr. Turton; it is an attempt at bridging the communication gap between India and England, (representative of Indian-English relations). First, for the most part, there is a lack of communication altogether between the Indian guests and the English guests. The attempts made are forced and stiff. The British behave generally poorly towards the Indians. There is obviously a tension and a failure of communication between the colonial power and the subject races here that produce both comedy and pathos. Mrs. Turton has no intention of communicating with her perceived inferior while the two English visitors find their own attempts frustrated by the constraints of the occasion.

The Bridge Party is an ironic comment on the attempt to make East meet West and explore the areas of friendship. It is comic reversal of the spirit of the meeting of Aziz and Mrs Moore in the mosque. Forster exposes the haughtiness and arrogance of the English ladies, especially Mrs Turton. The Bridge Party does not go beyond formal civilities and surface graces in spite of sincere efforts made by Mr. Turton, Mrs Moore, Adela and Fielding. The Indians are no less responsible than the Anglo-Indians for this dismal failure because they are too self-conscious to share freely in the pleasure of the conversation.

Hoffstrom (2007) believes that the colonizer claims privilege at the expense of the suppressed colonized and feels the need to justify this privilege by creating

a myth of himself and the colonized. The colonizer becomes a virtuous, civilized man, whose higher capabilities and industriousness make him worthy of his easily achieved position. He justifies his own easy work and high pay by designating the indigenous as inferior to himself. His presence on colonized soil as oppressor is ignored, but not forgotten; making the colonizer increasingly zealous in defending his position. Forster clearly demonstrates that colonialism is not only a tragedy for the colonized, but affects a change on the colonizer as well. Césaire (1972) proposes that it is simply the savage nature of colonization that changes man into his most primal state.

Memmi talks about the arrogance and rigidity of the colonizer saying that the colonizer claims that: "They [the colonized] are not capable of governing themselves"; he continues explaining: "That is why I don't let them and will never let them, enter the government" (p. 139). Because of such arrogance, Memmi adds,

"The colonized enjoys none of the attributes of citizenship. Not having just place in his community, not enjoying the rights of the modern citizen, not being subject to his normal duties, not voting, he can not feel like a true citizen". (p. 140)

While Memmi argues that the sole motivation for imperialism is exploitation, Kipling, the bard of the colonizers, doesn't believe that the colonial powers would reap tremendous benefits. Rather, he sees imperialism as a burden that the white man is morally obligated to undertake for the good of the colonized; in his poem "White man's burden" (1899) he says: "To seek another's profit / And work another's gain" (ll. 15-16). Kipling does not argue that the indigenous people are

hopeless or undeserving of the West's help, nor does he seem particularly troubled by the fact that the help would be unappreciated. Instead, he describes them as children, needing their help whether they would recognize it or not.

The message which Kipling in effect attempts to convey is that it is justifiable for a people of an advanced civilization to govern a people of an interrupting progress in civilization; it is to the benefit of the Indians if they are governed by the British. In Kipling's view, a wide-spread settlement of Englishmen in India would speed up the enlightenment process of the Indians. Ronny, in *A Passage to India*, supports Kipling's view regarding this and speaks of the traditional justifications for colonization saying to his mother:

We're not out here for the purpose of behaving pleasantly. We're out here to do justice and keep the peace. Them's my sentiments. India isn't a drawing room. . .I am out here to work, mind, to hold this wretched country by force. I'm not a missionary or a Labour. Member or a vague sentimental sympathetic literary man. I'm just a servant of the Government....We're not pleasant in India, and we don't intend to be pleasant. We've something more important to do. (p. 51)

Ronny here shows a real evidence for the suffering that the colonizers face in the colonized land. Such evidence is also shown in the character, Adela, who comes for the purpose of marrying Ronny, but returns to England depressed and alone after discovering that India has changed Ronny. Mrs. Moore, too, being shocked after few days of her arrival to India, returns home full of despair and so dies at the road to England. And finally, Fielding loses his strong friendship

because of the misunderstanding between him and Aziz. All these problems shown in the novel are created because of colonization.

In fact, Ronny dehumanizes himself with his constant ravings about having more important things to do in India than being pleasant to the natives. He puts himself up as a God who is only there for justice and to hold the country together by force. He sheds any idea of sentiment and in doing so shows how such ideas are looked upon with irony by the ruling class of the colony. Kipling, as being originally a British, believes, as all other British do, in the supremacy of the white blood over the natives; this is obvious through the dry treatment of Ronny to the Indians even to the educated of them. He hates Aziz and always depresses him all the time because he believes that Aziz, though educated, still very inferior to him, and that he, as a colonizer, should rule the dark and the inferior races.

The insensitivity of Ronny's attitude to the Indians, especially towards Aziz, is brought home to Adela in several ways. Ronny ridicules Aziz's shabbiness, saying "there you have Indian all over: inattention to detail; the fundamental slackness that reveals the race" (p. 79). Ironically, Ronny's criticism of Aziz's dress, the collar climbing up his neck, has been a result of his lending the stud to Fielding, a sign of his generosity. Memmi describes the tyrant colonizer saying that the psychic state of the colonizers is connected to economic advantages:

If his living standards are high, it is because those of the colonized are low; if he can benefit from plentiful and undemanding labor and servants, it is because the colonized can be exploited at will and are not protected by the laws of the colony; if he can easily obtain

administrative positions, it is because they are reserved for him and the colonized are excluded from them; the more freely he breathes, the more the colonized are choked. (p. 52)

This is significant in Memmi's argument which indicates that the colonized is prevented from enjoying his own land, and that the colonize gain a very high level way of life because the colonized allow them to benefit their own land. The colonizers are privileged at every step of the way, as against the native and in contradistinction to the way they would be treated in the home country:

If he [the colonizer] is in trouble with the law, the police and even justice will be more lenient toward him. If he needs assistance from the government, it will not be difficult; red tape will be cut; a window will be reserved for him where there is a shorter line so he will have a shorter wait. Does he need a job? Must he take an examination for it? Jobs and positions will be reserved for him in advance; the tests will be given in his language, causing disqualifying difficulties for the colonized....From the time of his birth, he possesses a qualification independent of his personal merits or his actual class. He is part of the group of colonizers whose values are sovereign. (p. 56)

It is easy to notice the arrogance of the English in Chandrapore. They have convinced themselves that their presence is necessary for India because they believe that Indians are unable to lead themselves. In the English club, a kind of group-think prevails. The English always think the Indians are devious and act from some ulterior, usually unworthy, motive. For example, when Mrs. Moore

tells Ronny that Aziz, whom she meets in the mosque, has spoken ill of Major Callendar, Ronny says that Aziz must have done this to impress her: "It's the educated native's latest dodge. They used to cringe, but the younger generation believe in a show of manly independence" (p. 36). Ronny tells his mother when she asks him: "Do kindly tell us who these ladies are...You're superior to them, anyway. Don't forget that..." (p. 43). Again, this dealing of superiority characterizes the colonizer.

Memmi argues that the colonized society is a diseased society in which internal dynamics no longer succeed in creating new structure. Such society can not dissolve the conflicts of generations, for it is unable to be transformed (p. 143). These conflicts are resulted from the cultural and social differences which cause tension between the Indian and the British characters in Forster's novel, for example, after dinner, Aziz begins to recite scraps of poetry, Arabic, Persian and Urdu, dealing with his favorite themes, the brevity of love and the decay of Islam. The Indians, especially the Muslims, take a public view of poetry (unlike the English who take a private view of it). They never care to analyze or interpret poetry but are rather carried away by mere words and high-sounding names. They show a pseudo-romantic taste in the appreciation of poetry. In the journey to the Marabar Caves, it has been so difficult for Aziz to please the English women although he tries his best to render the whole journey on the British customs and traditions, but yet he fails as the whole journey has failed due to many social and cultural differences between both sides, the British and the Indian.

In *A Passage to India*, it is necessary to show the relationships and bonds that are created or affected during the British presence and occupation of India and

indicate that the effect of the British in India is mainly negative and it isn't a good thing at all for Indians. Despite the fact that Adela and Aziz actually are good to each other, yet, Adela falsely accuses him of trying to rape her. Moreover, the effect of this bond is rather great on the Indian side. Though that Forester is conveying the message that it is really hard to create this relation and even if it is done, it is impossible to keep forever. In addition there is the bond between Aziz and Mrs. Moore. An example would be how Aziz and Fielding made a really good friendship at the beginning and how they have a certain bond between each other, but when Fielding takes Adela into the college, this bond broke.

The British do not accept the Indian culture nor even they think of glorifying it; they just want to create a new British culture in India; therefore, it has created a tension between them and the Indians who do not accept the idea of the imposed British culture. The difference in cultures of the colonizer and the colonized has put them in many clashes and conflicts as is appeared in the novel.

In *A Passage to India*, there is a fundamental importance of the existence of races with their social and cultural differences. This notion is in the separation between the English, or Anglo-English, and the Indians. This is the most explicit in the narrative of the club where the exclusion of Indians seems to create a private oasis for the English and so enables Adela to exclaim: "I want to see the real India" (p. 28). She continues by stating "I've scarcely spoken to an Indian landing" (p. 30), and so affirms the separation of the race. This separation is built on physical and social differences where the race of the Indians is separated from the British due to their darker skin and black hair and due to their different traditions. This frames the encounter between Mrs. Moore and Aziz, as the point of

difference: "she was older than Hamidullah Begum, with a red face and white hair" (p. 25).

Fielding's tea party which has followed the Bridge Party is a subtler kind of failure. It is a small civilized group by mutual respect and similar cultural values. Aziz is at his best and his imagination soars on great wings while talking about Moguls and their times. He has already established a quick, easy and genuine rapport with Fielding while Mrs. Moore and Adela both find him charming. He speaks about the Moguls skills of water supply and his statement is unscientific, but he does not care for verbal truth at all. He is merely concerned with the truth of a particular mood. Ronny arrives and his unintended rudeness wrecks the entire evening. He ignores Aziz who provokes him, and the odd scene of leave-taking begins. Everyone says goodbye in a moment of irritation and frustration.

Aziz feels that "The English are a comic institution" (p. 65) and he likes being misunderstood by them because he does not want to be part of this comic institution, and because he utterly believes that his mentality can not meet with any one's of the colonizer and that the natural thing is not to have understanding between these two unbalanced groups. So he sees that it is fair to be misunderstanding by them, since they never try to understand the colonized. But still, Aziz's relation with Fielding, especially in the initial phase, is based on mutual understanding, deep fellow-feeling and affection. He gives his collar stud to Fielding at their very first meeting, which shows his helpful and large hearted attitude. Aziz also loves Fielding's untidiness, his informality and his instinctive responses. He particularly appreciates Fielding's visit to his house to enquire about

his health. He shows Fielding his dead wife's photograph which is a deeply appreciated gesture.

Forster ends *A Passage to India* with a bittersweet reconciliation between Aziz and Fielding but also with the two can not be friends under contemporary conditions. Aziz, thus, completes a movement from kindness and generosity of spirit to bitter and cynicism and back. Fielding, in contrast, realizes that he is in fact a true Englishman and belongs among his own race; to defy his race and maintain an active friendship with Aziz would be just but not pragmatic. This brings back the theme of responsibilities and limitations of racial identity. In this manner, Forster ends *A Passage to India* as a tragic but platonic love story between the two friends who are separated by different cultures and political climates.

Aziz and Fielding, on their last ride, begin to wrangle over Indo-English politics; Fielding is no longer apologetic about the British Empire in India, whereas Aziz declares that the British in India are of no use. Aziz tells Fielding that the British should clear out of India as quickly as possible. Fielding jeeringly asks whether Indians would then welcome the Japanese, and Aziz mockingly answers, "No. Afghans, my own ancestors". Later Aziz cries, "India shall be a nation! No foreigners of any sort! Hindu and Muslim and Sikh and all shall be one!..." (p. 297). Fielding mocks these nationalists claims but Aziz continues to say "Down with the English!..." (p. 297). He says that at least his sons will drive the British out of India! And once this is accomplished, "You and I shall be friends" (p. 298). Fielding who is still dominated with the charm of personal relations, wishes their relationship to develop; "It's what I want. It's what you want" (p. 298).

But neither the horses, nor the earth, nor the sprawling countryside of Mau want it. They declare in their manifold voices, "No, not yet" and the sky says, "No, not there" (p. 298).

So, one can clearly realize the reasons for the tension of the social relations between the colonizer and the colonized; different religions, languages, cultures, traditions, different way of life and above all, none of both sides try to understand each other; the colonizer deal so cruelly with the colonized, and the colonized hate the colonizer as a reaction. Forster's *A Passage to India* is a very keen and demonstrative work that shows these different and repeated misunderstandings between these two opposite parties. It is full of situations that really describe this tension between the colonizer and the colonized and the difficulty in dealing properly with each other.

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Chapter Five

Conclusions and Recommendations

This chapter presents the results of the study and answers of the questions that were proposed in the introduction of this study. It also presents some recommendations to the new researches that may reveal the same theme of colonization. It gives reasons why this study is important and what issues about colonization are revealed. This work presents the results and the answers of the questions of the study as follows:

1- Can the colonizer live with the colonized in the same closed community?

The study concluded that the colonizer was not able to live with the colonized in the same community. The colonizers believed that it was the destiny of the colonizer to rule and the colonized to be ruled and the colonizers were to convince the colonized of this fact. Forster, in his novel, used the character Ronny who presented the real features of the colonized and the colonizer and even the types of the colonizers such groups were those who accepted their role as rulers, and those who refused this role were Fielding, Adela and Mrs. Moore.

2- Is it possible to establish a friendship or any good relation between the colonizer and the colonized?

The study suggested that there was no possible way to maintain a good relationship between the colonizer and the colonized because the cruel dealing of

the British toward the indigenous Indians created a wide gap that separated them to the extent that it made even the idea of having friendship between them impossible. The last scene of the novel proved the fact that the notion of the friendship between Aziz and Fielding can not be achieved due to the diversity in the race and knowledge.

The researcher also concluded that even Fielding who at one time sympathized with Aziz can't have a very close relationship with the Indian side; Another example that showed the weak relation between the two characters is when Adela accused Aziz of assaulting her although she was his guest. Even Fielding went to the extent that he was ready to go back to Britain and to marry an English woman; in other words, this kind of relation was flattered. This revealed the very fact that it was impossible for the colonizer and the colonized to get in harmony with each other. The researcher reached to the fact that the colonizer could not squash the mountain of prejudice which primarily comes from the English society and has been developed over the years.

3- To what extent does the British colonialism create tension in the social relations between the colonizer and the colonized?

This work proved that the British colonization has created a negative impact in the heart of the Indian society. This was visible in the tension created in the social relationships between the colonizer and the colonized. The researcher presented two kinds of solutions to the social problems resulted from colonization in the Indian society. The first was assimilation, that is, Indians' attempt to be indulged in the British style of life. For instance, Aziz tried to speak English most of the time and wore the British style of dressing. Thought the mentioned

character tried his best to be like a British, yet, he finally failed due to many reasons; first, the British themselves rejected him by the end of the novel, and second, the Indian religion background is entirely different to the extent that the British looked to the Indian as a second class.

The second option is to revolt. Revolution was the last step to be selected. By revolt, The colonized rejected the arrogance of the colonizers as well as their language and culture. For instance, Aziz rejected his friendship with Fielding after being accused of assaulting the rulers, such repercussion forced Aziz to ask Fielding and the British to leave India.

4- What are the assumptions and the justifications for the British existence in the colony?

The study asserted that *A Passage to India* showed clearly the reasons behind India's, for example, the British came to India to develop and civilize the dark races and to keep peace, or to bring new technology and education., however, the reality was the opposite; it was absolutely obvious that the main aim for the British existence in India was to exploit its land, they raised up the race problems when they were in contact with the colonized, they also started the policy of rule and divide. They divided India into small territories controlled by British princes. Such policy made it easy to exploit and steal India to the extent that the queen of British called India as "The gem of the British crown".

5- What are the problems that are raised between the British and the Indians and how they are solved according to Memmi's and Kipling's views regarding colonization?

Through discussing *A Passage to India* and analyzing its characters and events, the study concluded that there was no single chance to establish a friendship or any close relationship between the two parts. Memmi argued that even when they both try to have friendship, it will not last for a long time; it will soon collapse because of many problems like: (i) misunderstanding and (ii) miscommunication. The relations between the English and Indians did not improve because of the misunderstanding and misinterpretation in each other's thoughts and cultures. They came from two different cultural backgrounds. Forster made his effort to create a sincere relationship between Aziz and Fielding but finally failed.

Memmi and Kipling presented two different solutions to those problems; Kipling argued that in order to over control such problems, the Indians must stay under the power and control of the British who always seek to achieve development for the benefit of the Indians. In contrast, Memmi drew the attention to different solutions. For instance, the colonized must be assimilated with the colonizer and must cope with the life that combines them the colonizer. If this assumption failed then there was a transition to the other option. This was represented by revolution or the colonizers' withdrawal.

In short, assimilation and colonization are contradictory terms. The former was not possible to be achieved due to the colonizers' biasness and the colonized backwardness. The only solution, however, Thus, the revolution against the British is the only answer. It took the shape of active resistance against the conqueror or the Indians' attempt to recapture the cultural legacy that the colonial

situation has tried to eradicate. This kind of resistance was called the non-violent movement.

This study is considered to be new and different from other relevant studies since Memmi's and Kipling's views were of two different directions. Memmi represented the colonized ideas and thoughts and tried all the time to defend their rights which was represented by Aziz while Kipling clearly represented the colonizers' thoughts, this was obvious in Kim's character. The importance of this study was that it made sure that a forced and unnatural blend of cultures can not exist together. The British culture, which is superimposed over the existing Indian society, basically turned India into a muddle; it just doesn't work.

The study came to agree that the main aim for the colonizers' existence in the colony was to benefit more privileges and to expand their territories not for any legitimate reason. The study is also considered to be new because it revealed the actual depiction of the Indian life, its religion, language, traditions and customs.

To sum up, using two different approaches to analyze the characters of the novel made the analysis rich in actions. One approach tried to unite two cultures one from the west and the other from the east. Though the characters, namely Aziz, Adela, and Fielding spent very long time with each other, but finally this attempt failed. The failure was due to the following: (i) religion (ii) language (iii) culture (iv) customs. However, the other approach was totally different; it gave the foreign ruler the right to rule the indigenous people. It was with the idea that Westerners are developed and have different mentality.

These two aspects are needed to push up the backward society. In other words, the Eastern society can never be developed without the Westerners' brain; the

Westerners have brain to think and the power to master others. Though the colonized may face cultural problems, still it will be in their benefit. Thus the British have right to rule India. This study recommended that any researcher may follow these two different approaches to be applied to different views of literature of any time.

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