

The Colonizer and the Colonized: The Creation of New Social Structure in *A Passage to India*

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Abstract—Colonialism can be defined as the exertion of dominion, whereby the colonizer assumes control and exercises dominance over the colonized. In the case of India, the British colonizers exerted a significant influence on the lives and cultural practices of the indigenous population. Within this framework, E. M. Forster's novel, "A Passage to India," serves as an endeavor by the author to delve into the intricate dynamics between the colonized and the colonizer. This paper aims to examine this relationship, shedding light on the cultural disparities that exist between the two groups and how these constitute the social structure that seem to be the outcome of the interaction between the European and the natives. In *A Passage to India*, the colonizer is depicted as one who benefits from privilege and seeks personal gain, often at the expense of appropriating that which does not rightfully belong to him. Due to the presence of mistrust and animosity, communication becomes a scarce commodity, which is of utmost significance in the social context.

Index Terms—colonialism, India, culture, social structure, *A Passage to India*

I. INTRODUCTION

Colonialism is frequently misinterpreted as a military-driven endeavor, where the colonizer asserts direct control over the colonized. However, in the case of India, colonialism is predominantly characterized by a subtler form of influence and domination, as highlighted by Gupta (2006) who argues that it can be more accurately understood as an endeavor to manipulate and shape the thoughts and beliefs of the populace. In this context, the colonizer's focus lies in gaining control over the minds of the people, thereby exerting a deep-seated influence on their perspectives and attitudes. In this connection, Tini (2023) also argued that "the British colonize Indians by controlling them politically, that is, by gaining positions of power and authority". Additionally, Altbach, (1995) argued that the educational programs are set to provide attitudes that look preferable for the colonizers.

The colonizers strategically employed their knowledge as a means to govern and create divisions within societies, consequently labeling the cultural expressions of these societies as "traditional". Over time, however, these cultural forms undergo processes of reconstruction and transformation, as noted by Orwell (1946). Through the creation of oppositions and categories, concepts such as modernity and tradition, as well as distinctions between Asian and European cultures, have emerged. Dirk (2001) highlights the significance of economic factors in establishing the supremacy of the colonizer. He further asserts that colonialism thrives and strengthens itself through cultural mechanisms of governance, which are imposed by the British rulers in foreign territories. Additionally, Ashis Nandy confirmed that "that colonialism never ends with political freedom and is not only suppressing the colonized countries economically, but also affects the psyche of the colonized people".

Said (1994) posits that colonialism should not be regarded solely as a historical event, but rather as an ongoing interaction between two distinct discourses: those of the colonizer and the colonized (35). Even though the era of formal colonialism has come to an end, the underlying foundations upon which colonialism was constructed persist. Within this context, this paper seeks to address several key issues, including prevalent ideas embodied by different characters shedding light on the exploration of cultural misunderstandings. In this connection, the importance of culture stems from the fact that "culture is a medium for political and economic power" as indicated by Sarah Amsler (2016, p. 4). The interpersonal relationship between the Indian doctor and the British schoolmaster serves as a pivotal element in fostering a deeper understanding of the complexities and implications associated with colonialism's presence in India. By examining this particular dynamic, one can potentially gain insight into the intricate dynamics and nuances inherent in the colonial context.

II. FORSTER AND COLONIALISM

While it is frequently asserted that Forster did not intend for his novel to address politics or the clash between East and West, it nevertheless serves as a critique of the British presence and hegemony in India. The social tensions depicted within *A Passage to India* can be attributed to the justifications put forth by the British for their existence and

dominion in the country. Yousafzai and Khan (2011) contend that the primary source of such tensions stems from the violation of fundamental human values. In essence, *A Passage to India* challenges the moral and ethical grounds on which the British sought to justify their control, thereby highlighting the inherent conflicts and injustices that arise from such a colonial relationship.

Abu Baker (2006) posits that colonization endeavors to establish a semblance of friendship between the colonizer and the colonized, utilizing the predefined roles and statuses traditionally assigned to each group. According to Abu Baker, the new colonizer must undergo a process of conditioning in order to embrace the practices and ideologies of the colonizing power. Certain British characters in *A Passage to India* exhibit a sense of superiority over the native population, but when they attempt to apply these attributes outside their own homeland, they come to realize their inherent falsity. These attributes not only fail to hold true in different contexts, but they also perpetuate a distorted reality that serves to sustain the existence of the British Empire.

III. COLONIALISM: POWER DYNAMICS AND NEW SOCIAL STRUCTURES

A Passage to India adeptly portrays the colonial dynamic in which the colonizer and the colonized coexist, highlighting the evident superiority of the former and the corresponding inferiority imposed upon the latter. The intricate nature of the relationship between the colonizer and the colonized is exemplified through the character of Adela, who expresses her reluctance to engage with Indian women. This reluctance signifies the lack of communication between the two sides, ultimately contributing to the complexity of their relationship. Furthermore, the misunderstandings between these groups can be attributed to stark cultural differences, as illustrated in the meeting between the two parties at the Marabar Caves, where Aziz extends an invitation to Moore and Adela. The clash and misinterpretation arising from their distinct cultural backgrounds becomes apparent in this encounter.

The excursion was expected to align with English cultural values, and in this regard, Aziz devoted significant attention to understanding the cultural disparities. Nevertheless, the aspect of social interaction proved to be challenging to accomplish. Despite their genuine desire to engage socially, the underlying tension became apparent in every endeavor to integrate into the social fabric. This tension was also distinctly noticeable in Aziz's efforts to forge friendships with certain English individuals, ultimately yielding disastrous consequences. The accusation leveled against Aziz, suggesting his intent to commit a sexual assault on an English woman, served as a profound chasm in their relationship. Even subsequent to Aziz's defense and exoneration, the divide between the two parties remained unbridged.

The concept of identity is typically examined within the context of the colonized individual and the challenges that accompany their experience. However, this perspective alone fails to provide a comprehensive understanding of identity, as a more holistic view should encompass both the colonizer and the colonized. Correspondingly, the colonizer also grapples with similar issues encountered by the colonized. *A Passage to India* primarily explores the potential for friendship to exist between these two parties, bridging the gap created by colonization.

Characters such as Aziz, Mahmoud Ali, and Hamidullah engage in conversations exploring the potential for friendship to develop between the colonizer and the colonized. Within this discourse, it becomes apparent that Indians and the British have the capacity to form close bonds. However, the realization of such a connection is hindered by the profound cultural, religious, and traditional disparities that render it seemingly impossible.

The presence of tension extends not only between Britain and the colonists, but also within the colonist community itself, offering a new perspective for comprehending both the colonized and the colonizers. Often, colonialism is predominantly viewed through the lens of its economic advantages. However, the social fabric, which relies on the dynamic between the colonizer and the colonized, undergoes a significant transformation, as the colonizer systematically erases the identity and culture of the colonized. As exemplified by Aziz's experience, the proximity to the colonizer can inflict profound anguish upon the colonized. The friendship between Aziz and Fielding is called into question following Aziz's alleged attempt to assault Miss Quested, thus further complicating the prospect of establishing a positive relationship between the colonizer and the colonized.

Within this complex dynamic, a particular cultural framework emerges, characterized by selective exaggerations and differences that seek to reinforce the notion of the colonizer's superiority over the colonized. Such claims of superiority by the European colonizer are commonly observed within any colonial system. It becomes evident that once the colonizer attains cultural and social power, they often assume the role of the exploiter.

Memmi's (1974) central thesis asserts the inevitability of the demise of colonialism, with revolution serving as the most effective means to achieve this goal. The colonizer is characterized as an individual who endeavors to enforce his own culture, education, and economic systems upon the colonized, without regard for the indigenous culture and economy. Within the context of colonization, the colonizer can be viewed as appropriating resources and possessions that do not genuinely belong to him, thus assuming an illegitimate and privileged position.

Through a European lens, and from an economic standpoint, a colony is perceived as a realm where one can accumulate greater earnings while incurring lesser expenditures. Consequently, Europeans view residing in colonies as a favorable opportunity to amass wealth and reduce expenses, making these territories lucrative grounds for profit acquisition. However, Ashis Nandy also added that the territories and economies of another nation are not always under the authority of colonization. Additionally, it is in control of colonized people's brains.

A Passage to India encompasses the obstacles that impede relationships between individuals from diverse cultures, as cultural differences often result in a lack of mutual comprehension. In this context, Aziz and other characters raise a pertinent issue concerning education in India. During their discussion, Aziz highlights the necessity for English teachers despite the presence of qualified Indians. This stance appears to contradict the economic well-being of Indians, as numerous individuals would be left unemployed, while Europeans would seize such opportunities. Consequently, this situation exerts an influence on the social fabric, inevitably widening the divide among Indians themselves.

Fielding endeavored to provide a response to this predicament, yet it remains unattainable due to the underlying reality that India exists primarily for the advantage of the English. The impetus behind colonization primarily stems from India's status as a fount of riches derived from the exploitation of its indigenous population. Throughout the colonization endeavor, the British strived to legitimize their actions by attempting to alter both the culture of the colonized and the very essence of the native inhabitants.

According to Memmi (1974), the colonial system possesses limited adaptability, ultimately paving the way for its own demise. In the face of this system, the colonized navigate through two distinct paths. The first is acclimatization, wherein the colonized individual alters their appearance, an endeavor that remains unacceptable to the colonizer. The second approach entails the native's endeavor to revolt against the colonizer—an outcome that appears as inevitable as the native's failure to assimilate with their oppressor. As the colonized individual is unable to assimilate into the dominant culture, their sole recourse becomes attaining freedom, which they strive to achieve through force.

The dynamic between the colonizer and the colonized is inherently precarious, serving as a valid justification for the imperative of revolt in order to bring an end to colonialism. The central quandary grappled within *A Passage to India* revolves around the feasibility of friendship between the British and the Indians, with the narrative implying that such a bond is currently unattainable. In the final scene following Aziz's arrest, the native populace comprehends the necessity of expelling the colonizers from their land, providing Mrs. Moore with an opportunity to return to Britain.

IV. COLONIAL CONFRONTATIONS: THE CLASH OF COLONIZED AND COLONIZER

A Passage to India delves into the arrival of the British in the city of Chandrapore, where Mrs. Moore and Adela arrive while Moore's son serves as the city Magistrate. The author broaches the notion that friendship between the Indians and the British is unattainable, emphasizing the profound divide that exists between the two groups.

The endeavor to bridge the divide between the two groups is palpable in Fielding's invitation to Moore and Adela to meet Aziz and his friend Godbole. However, the meeting proves to be a failure when Ronny intervenes, exacerbating the sense of disappointment. According to Adela, India has transformed Ronny, highlighting how the presence of the colonizer can impact the colonized land. In this particular instance, a new social fabric has been woven as a consequence of the colonizer's arrival on Indian soil, giving rise to conflicts of three distinct types: Indian-British, Indian-Indian, and British-British. These conflicts represent the fundamental components of the social structure at play.

The excursion to the caverns was marred by a series of unfortunate events, as Godbole and Fielding, regrettably, arrived late and consequently missed the train. During the exploration of the caves, Aziz and Adela became unintentionally separated from one another, and to compound matters, Aziz found himself unjustly accused of attempting to assault Adela.

Both Fielding and Moore share the viewpoint that Aziz is innocent, and it is precisely due to this unjust accusation that Moore has made the decision to return home. As a clear indication of the mounting tension between the two factions, even those who sought to foster amicable relations between them find themselves caught in the crossfire and experiencing the repercussions.

The culmination of this narrative segment is signaled by the homecoming of both Adela and Fielding, marking a significant turning point in *A Passage to India*. Fielding's return to India signifies a heightened capacity to scrutinize a newly established school. The trio of characters depicted in the novel serves as symbolic representations of the diverse archetypes of colonizers that Memmi encountered throughout his own life. In this particular instance, each character embodies distinct circumstances and mentalities, thereby embodying various choices within the colonial existence. The far-reaching impact of imperialism finds its most profound manifestation through the intricate portrayal of these characters.

The four characters serve as a lens through which we can gain insights into the prevailing mindsets of the people involved. Ronny personifies the archetype of the colonizer who firmly believes that his purpose in India is not to exhibit kindness towards the locals, but rather to assert dominance and govern the nation. Ronny's demeanor appears calculated, evident in his insistence that his mother return home once he perceives that her presence could potentially undermine Adela's case. In this particular scenario, Ronny embodies the type of colonizer who accepts and embraces their role, acting in accordance with the expectations and responsibilities of a colonizer.

From this perspective, the colonizer who fully embraces his role is compelled to perceive the colonized as inherently inferior and subordinate in status. Refusing to participate in the process of colonization, in turn, burdens the colonizer with a sense of guilt. Even if the individual who rejects this role is willing to fully integrate and assimilate into the colonized community, they cannot be accorded a place within that community.

Fielding stands as the sole representative among the British officials who harbors a profound sense of respect and dignity when engaging with the Indians. Unlike his counterparts, Fielding does not possess a strong inclination to align

himself with any specific faction; instead, he cherishes his individualistic values of freedom and justice. It is this distinctive quality that affords him the opportunity to ally himself with Adela.

Fielding is portrayed within *A Passage to India* as an individual who epitomizes the essence of a cultured humanist. He is an erudite educator, an agnostic, and possesses a compassionate nature. In his forties, he exudes intelligence and holds steadfast convictions regarding the transformative power of education and the importance of cultural pursuits (Forster, 2002). Fielding's affinity for culture and education is evident throughout the narrative.

The trial of Aziz served as a catalyst for Fielding, evoking deep anguish and prompting him to reassess his perception of India. This profound experience compelled him to depart from the country, only to return later in a different capacity. This significant decision underscores the pivotal role played by culture and education in shaping his character. Moreover, it unequivocally places Fielding within the framework of the colonizers, individuals seeking to solidify their ties with the colonized. Fielding's belief in the necessity of reinforcing this relationship emerges from his humanistic perspective, emphasizing the importance of mutual understanding and collaboration between the two groups.

Fielding frequently maintains an air of detachment from his fellow officials, who perceive him as a disruptive presence. This perception stems from his desire to establish constructive connections with the Indian community. There exists a concern among his colleagues that developing proximity to the natives could potentially jeopardize the dynamics within the group of colonizers. Consequently, Fielding finds himself distanced from his British compatriots. In his analysis, Ziaul Haque (2012) asserts that the novelist does not appear to endorse interpersonal relationships as a means to address societal issues.

The Anglo-Indian women appear to harbor a disfavor towards Fielding, as he fails to embody their preferred archetype of a man. Consequently, Fielding develops an affinity for the Indians, possibly using this character as a portrayal of himself, aligning strongly with his Indian acquaintances. However, his association with them perplexes him and leaves him unsettled. "No Englishman understands us except Mr. Fielding" (Forster, 2002, p. 87), Aziz asserts, highlighting Fielding's unique ability to comprehend the Indian perspective. In this context, Fielding represents a colonizer who defies embracing his assigned role.

A character akin to Fielding swiftly faces rejection on account of his affinity for humanitarian endeavors. Nevertheless, he cannot effortlessly assimilate into the colonized community, for he retains his inherent interests and notions rooted in the realm of the colonizer. Furthermore, being British by nature, he bears the prejudices and ideas ingrained within his compatriots.

Newman (2005) contends that Fielding's return to England in search of his beloved holds crucial significance, as it allows him to establish a connection outside of India. In this regard, Fielding embodies the figure of the colonizer who rejects conventional norms and seeks camaraderie with the Indians, thereby symbolizing the colonizer who encourages the colonized to defy oppression and resist assimilation.

Through the portrayal of this character, the novelist endeavors to illustrate a path of resistance against the colonizer while simultaneously exploring the potential for preserving British culture. Fielding bears certain resemblances to Adela, showcasing conflicting characteristics between the two. For instance, Adela initially arrives in India with intentions to marry Ronny but quickly rejects that path. In a misjudgment, she falsely accuses Fielding of attempted rape, yet exhibits the courage to retract her accusation. Ultimately, the novelist portrays her as a woman who ultimately embraces her predetermined fate.

V. COLONIALISM AND CULTURAL MISUNDERSTANDING

Cultural misunderstanding constitutes a prominent theme within *A Passage to India*, manifesting itself through various facets such as hospitality, social roles, and religion. Towards the novel's denouement, we witness Aziz's profound perplexity as he grapples with the impossibility of comprehending the Hindu people due to their divergent religious beliefs. Even the British, despite their colonial presence in India, remained incapable of grasping the intricacies of the indigenous religion, perceiving it as peculiar and unfamiliar. These instances of misunderstanding gradually permeated into the fabric of cultural stereotypes, rendering any endeavor to bridge the divide between the two sides exceedingly arduous. According to Said, the primary objective of the current study on Orientalism is to demonstrate, examine, and contemplate the phenomenon as a manifestation of cultural dominance.

For example, the act of Aziz presenting his collar stud to Fielding as a gesture of friendship, which was subsequently deemed a misstep by Ronny, highlights the intricate dynamics at play. Consequently, Fielding finds himself compelled to embrace his position as a colonizer, while Aziz is compelled to acknowledge his position as a colonized, aligning with the perspectives put forth by Albert Memmi (1974). Ronny's interpretation of the significance of the collar stud exemplifies the British's limited comprehension of the intricacies of Indian customs, indicating that certain aspects of Indian culture remain distant and elusive to their understanding.

Couldry (2020) posits that One fundamental tenet of social theory posits that individuals possess the capacity to shape their own reality, since they actively engage in social interactions that contribute to the construction of their social reality; however, the pursuit of a meaningful connection between the two factions in *A Passage to India* often leads to frustration, exemplified by Adela's arrival with matrimonial intentions and her subsequent quest to gain deeper insights into India, which ultimately culminate in disappointment. Adela and Ronny's failure mirrors the dynamics observed in the relationship between Aziz and Fielding, both of which are shaped by the backdrop of an Indian social milieu rife

with racialism and animosity. These two relationships serve as poignant illustrations of the prevailing sentiments within Indian society, where racial biases and animosities prevail, perpetuating a sense of disillusionment and thwarting genuine understanding.

One of the intriguing relationships portrayed in *A Passage to India* is the unconventional bond between Aziz and Mrs. Moore. This relationship defies our preconceived notions, as we initially deemed any closeness between the two as improbable; however, they managed to maintain a harmonious connection. The bridge party can be interpreted as the novelist's attempt to bridge the divide between the Indians and the British, symbolizing an endeavor to foster understanding and harmony.

In a conversation with his mother, Ronny discusses the conventional justifications for colonization, stating, "We're not out here for the purpose of behaving pleasantly. We're not pleasant in India, and we don't intend to be pleasant. We've something more important to do" (Forster, 2002, p. 51). Ronny's words highlight the immense challenges and suffering endured by the colonizers in the colonized land. Moreover, they emphasize that the colonizers' mission transcends mere conviviality and niceties. Ronny's elucidation of the significance of their role in India echoes sentiments expressed by Kipling in "The White Man's Burden," where the writer believed it was the duty of the colonizer to educate, teach, and improve the lives of the colonized. In this context, Ronny represents the colonizer driven to perfect his role and fulfill his perceived mission. In this aspect, Ronny's thoughts align closely with those articulated by Anne Scrimgeour (2007), who emphasized the prevailing uniformity of colonial perspectives on the concept of human diversity and the methods employed to "civilize" indigenous populations.

The dynamic relation between Ronny and Adela is further influenced by the profound transformation Ronny undergoes in India, consequently leading to the perception that their marriage is unattainable. Similarly, the relationship between Ronny and Aziz is also affected due to Ronny's deep-seated disdain towards Aziz, viewing him as inherently inferior. Within India, the English held strong convictions of their superiority over the Indians, firmly believing that the indigenous population was incapable of self-governance. Hence, the dominance of the Europeans is unmistakably evident in this context. Consequently, the interactions within the colonial community are shaped by their perception of the colonized land, while the interactions within the Anglo-Indian group are molded by the notion of the native's inherent inferiority. This phenomenon may be ascribed to the notion that colonizers establish a hierarchical distinction between the concepts of "superior" and "inferior," as articulated by Said quoted by Suvedi (2008) states, Europe is the entity that constructs the orient; this construction is not controlled by a mere manipulator, but rather by an authentic creator.

The English frequently perceive the actions towards the Indians as driven by unclear or inconsequential motives. On occasion, the Indians may express themselves in a manner aimed at impressing others, guided by their desire for a sense of masculine freedom. When Ronny's mother inquires about certain ladies, he responds, "Do kindly tell us who these ladies are ... You're superior to them, anyway. Don't forget that..." (Forster, 2002, p. 43). Within this conversation between Ronny and his mother, the concept of superiority, often linked to Europeans, becomes apparent. According to Memmi (1974), the colonized society is burdened by its own ailments, which hinder the emergence of new structures. Consequently, the influence of the British on the Indians tends to yield predominantly negative outcomes. This inclination towards social matters can be, as indicated by Abdul-Jabbar (2007), ascribed to Forster's deliberate avoidance of political conflicts between the colonizer and the colonized, instead prioritizing the exploration of the human condition. The present discourse focuses on the subjective aspects and explores the potential for cultivating affection and companionship between the individuals involved.

The bond shared between Aziz and Adela initially appears harmonious; nevertheless, Adela mistakenly implicates Aziz in a sexual assault attempt. This incident significantly influences the Indians, who aspire to foster favorable connections with the British. Consequently, the author's intended message becomes clear: attaining and sustaining such a relationship proves unattainable. Even if a connection is established, its longevity remains ephemeral. The association between Aziz and Fielding endured for a certain duration, yet it ultimately meets its demise when Fielding escorts Adela to the college, thus serving as the defining moment that seals their bond's fate.

In this context, it becomes evident that the British are not inclined to exalt the Indian culture; their primary objective lies in establishing a novel British culture within India. Consequently, this has led to considerable tension between the British and the Indians, who vehemently reject the imposition of British cultural norms. The profound divergence in cultural practices has inflicted significant upheaval upon the relationship shared between the Indian populace and the British authorities.

Prakash (2002) explained that the governance of India was intended to adhere to Indian principles, but under the authority of the Company. However, the task of defining the parameters of Indian principles was entrusted to British officials and intellectuals, rather than being determined by the Indian populace themselves.

A Passage to India extensively explores the theme of race and its consequential cultural implications. This is prominently depicted through the portrayal of diverse social groups, namely the English, Indians, and Anglo-Indian. Frequently, the segregation between the Indian and English communities gives rise to exclusive spaces for the English, where they can freely express their thoughts and opinions. For instance, Adela's remark, "I want to see the real India" (Forster, 2002, p. 28), exemplifies this desire for a distinct and separate understanding of India.

The dissimilarity between the Indian and English groups becomes evident through various aspects, such as their contrasting physical attributes, including dark skin and black hair, as well as their distinct cultural backgrounds. This stark contrast sets the stage for the encounter between Mrs. Moore and Aziz, becoming a focal point of distinction. The relationship between Mrs. Moore and Aziz highlights the disparities between them, as observed in the description: "she was older than Hamidullah Begum, with a red face and white hair" (Forster, 2002, p. 25).

Aziz holds the belief that "The English are a comic institution" (Forster, 2002, p. 65). He perceives the English people as somewhat comical and actually prefers to be misinterpreted by them. He believes that any form of genuine understanding would assimilate him into their group, a prospect he adamantly resists. Aziz also recognizes that his own mindset fundamentally misaligns with that of the colonizers. Consequently, he anticipates that establishing a mutual understanding with the British is highly improbable. Therefore, Aziz deems it crucial to maintain a distance from any potential comprehension with the colonizers, who exhibit little to no inclination in comprehending the perspective of the colonized.

The conclusion of *A Passage to India* signifies both the sentimental bond between Aziz and Fielding and the inherent impossibility of any true mutual understanding within their given circumstances. Aziz, in this respect, undergoes a circular journey that begins with kindness, turns bitter and cynical, and ultimately returns to its initial starting point. Fielding recognizes that he represents his own race, but also stands against it, acknowledging that while a relationship with Aziz may be morally just, it is ultimately unfeasible. Hence, racial identity imposes its own limitations and responsibilities. *A Passage to India* delves into the intricate dynamics of an intimate friendship torn apart by the stark disparities in political atmosphere and culture.

The two friends, Aziz and Fielding, engage in heated discussions regarding the political landscapes of their respective countries. It becomes evident that Fielding does not harbor deep remorse for the British colonial actions in India, while Aziz firmly asserts that the British presence in India holds no inherent value. This fundamental divergence of perspectives highlights a significant rift between them.

In a politically charged setting, Aziz and Fielding each express their political perspectives. Aziz fervently advocates for the expulsion of the British from India, while Fielding suggests that the Indians may eventually embrace the presence of other nations on their soil. This remark only serves to exacerbate Aziz's anger, compelling him to passionately advocate for the unity of various Indian religions. This unity can be viewed as a potential avenue for nationalists to secure the achievement of their aspirations for independence and freedom.

The interaction between Aziz and Fielding serves as a poignant depiction of the stark contrast between a native individual who passionately emphasizes the strength of his nation and a colonizer who derides and underestimates this strength. In response to their clash, Aziz leaves the resolution to future generations, expressing his belief that his sons will ultimately expel the colonizer from their land. It is through this expulsion that the possibility of friendship between the two sides may arise. This political stance signifies that the cessation of British rule marks the potential beginning of a genuine friendship. However, such a friendship is not attainable in the current circumstances; both sides require time to heal from the grave consequences of the colonizer-colonized relationship. Only once this healing process is complete, a new reality will emerge—one in which a newly independent India takes shape. This newfound reality appears to be a crucial prerequisite for establishing mutual understanding and fostering a genuine bond between the two parties.

VI. CONCLUSION

The primary conclusion drawn from the study revolves around the underlying factors contributing to the tightness between the colonizer and the colonized. These factors encompass elements such as culture, language, tradition, and religion. However, the most significant point of contention arises from the mutual lack of effort to understand one another. The relationship between these two parties is defined by deep-seated animosity from the colonized and acts of brutality perpetrated by the colonizer.

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