

**FAILURE OF RELATIONSHIP BETWEEN COLONIZED AND COLONIZER: A  
POSTCOLONIAL ANALYSIS OF FORSTER'S *A PASSAGE TO INDIA***

**Shazia Rani**

M.Phil Candidate

University of Sargodha, Women Campus, Faisalabad, Pakistan.

**Anila Jamil**

Lecturer in English Literature

University of Sargodha, Women Campus, Faisalabad, Pakistan.

---

**ABSTRACT:** *This study aims at describing the difficulties that colonized have to face in developing the relationship through Forster's A Passage to India under the shadow of postcolonial theory. The colonial occupation of India is very vital in the background of the novel. The novel is focusing on the relationship established between the people of the two lands the British colonies and the Indians in Chandra pore highlighting the differences of thinking in making relationship with other which is the case of the failure in making relationship with each other. The writer is trying to make friendly relationship between Indians and British but we see throughout the novel that how every character in the novel is facing difficulties in developing relationship with one another.*

**KEYWORDS:** colonized, colonizer, colonial issues, difficulties, post-colonialism, relationship,

---

## **INTRODUCTION**

Postcolonial theory investigates and develops propositions about the cultural and political impact of European conquest upon colonized societies and the nature of those societies' responses. Post-colonialism as a disciplinary improvement tries to look at the manufactured characters of colonized societies and tests their fundamental issues. *Passage to India* gives various representations of the behavior of the British who ruled India for quite a while and spotlights on the British thought of preference and abuse of colonizers. There are various examples through which we can see social divisions, energetic partitions and these delineations are the obstructions in making relationship between colonized and colonizers. They promise that they are in India for the sake of Indians and they made their roots to grow their own wealth by setting a plan of trade to get advantage of it.

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

The present study is based upon the thorough examination of the novel in the light of postcolonial hypothesis. It has demonstrated that the British authorities in India constantly considered and treated Indians as generalizations. The study has uncovered their inborn predispositions and preferences to Indians. At the end the study proves that behavior of the

British colonizers realizes us that it is not a true concept that the colonized and colonizers could develop a positive relationship between each other.

Forster's *A Passage to India* was composed during an era when the end of the British power of vicinity in India was going to an end. The novel now remains in the ordinance of English writing as one of the genuinely extraordinary discussions of that colonial vicinity. Anyway, the novel additionally exhibits how kinships endeavor (however frequently falling flat) to compass the hole between the English colonizer and the Indian colonized. The book demonstrates the prejudice and disdain among the two parties, and depicts the reasons of the disappointment and the failure of relationship of a Muslim Indian (Dr. Aziz) in the city of Chandrapore with an English man Fielding.

## LITERATURE REVIEW

Said characterizes dominion (colonialism) as a consideration and disposition in which a metropolitan focus governs over far off region. He considers colonialism as "quite often a result of colonialism is the embedding of settlements on far off domain (Said, 1993, p.8). In the expressions of Fanon; colonialism is not fulfilled simply with holding an individuals in its grasp...by a sort of debased rationale, it turns to the past of the persecuted individuals, mutilates, distorts and obliterates it (as referred to in Ashroft 2001). Post -colonial study is a complex phenomenon that is exemplified with inordinate Jargon (Achebe, 30). It is identified with article, philosophy, substance, extension and phrasing of post-colonialism.

Spivak when met by Young characterizes imperialism by saying that neo-colonialism is "the thing that happened after the start of disassembling of colonial fitting, that is to say, old regional government which started with the ascent of imposing a colonial mechanism.(1990,Spivak,). Fanon says that the colonizers and the colonized, depicting colonialism as a source of brutality rather responding viciously against resistors which had been the regular perspective (Fanon, 1963). He further brings up that how the viciousness of colonization both breeds and compels brutality with the colonized, all the while empowering their colonization and giving the force through which they may free themselves.

Post colonialism has affected the world in wider context, in South Asia, especially in Pakistan. The colonial forces were occupied with expanding their own particular political power and misusing the settlements power. It is indeed "killing of two birds with one stone by creating a state of abuse and settlement"(Sartre, 2001, p.1390). The present study explores that how colonized face challenges in building up an association with colonizers and highlights the reasons of the failure of relationship between colonized and colonizers.

## METHODOLOGICAL AND THEORETICAL FRAMEWORK

In his fundamental work *Orientalism*, Said contends that the Orientalist methodology adds a set of essentialist attributes connected to the "Orient" from a viewpoint which universalize Western, or European values. While Forster challenges the route in which these qualities are connected inside the imperial build, he doesn't challenge these qualities. Rather, the English (colonizers) qualities get to be adulterated through their spokesmen. According to Said, the colonized people are "somebody judges as in a court of law. Something one studies and portrays as in educational module, something one orders as in school or jail, something one delineate as in a zoological manual" (Said, 1978).

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

## ANALYSIS

Forster's *A Passage to India* was published in 1924 after the two individual visits of Forster's to India in 1912 after a few years of World War I in 1921. In the period of his visits to India, Forster met various Indians, among them Syed Masood who became a fast friend of Forster. The connection between them is portrayed by Forster through the friendship between Aziz and Mr. Fielding, the English schoolmaster. Subsequently, Forster had the limited experience of both sides, keeping up a multifaceted relationship and getting from this completely a new information and feelings. In view of this story the reader is rapidly capable to sympathize with the ruled race, extremely and impolitely treated by the English powers. In this novel, the reader tries to find the answer of the question. Is it possible for an Englishman and an Indian to be partners? This question appears in the book on one of the first pages however the answer is left open for the reader.

The evaluation combines two sorts of Indians the local Indians from the lower society and a westernized Indians. In *A Passage to India*, from the lower society there is couple of unknown Indians. The presentation of these Indians is from the perspective of the writer and from the perspective of the English colonizers in the novel. They have been kept from securing a voice and preference to think. In this way, Forster presumes that no social character can be found in them. Aziz is a standard westernized Indian man. He is portrayed by the blend of Occidental and Oriental society. In the voyager structure, he is not fit in with both of the lifestyle.

The twofold social character spots him in a bulky condition and mixes his inclination of occurrence, uneasiness and trouble. Moreover, he is forced to be a subservient of the British. The setting in the opening part takes a key part in the novel, for it concentrates on the subject and tone of the whole record. Through the setting, Forster gives his absurd relationship and evaluation between English society and Indian culture: exceptional and unremarkable, control and being controlled. Also, the Mara bar is a spot to which Forster joins exceptional hugeness. The awful appearance and the purposeless openings show Forster's general impression of India, primitiveness and commotion.

To the English colonizers in the novel, everything in India is unidentifiable and peculiar. They are completely unaware of the old Eastern country. What is the dimmest is the Hindu religion which addresses "astonishing is nefarious, dubiousness is remarkable; region is terrible lack, nonappearance is zone". The English colonizers can't continue through the riddle of Indian culture. Since Indian culture and the behavior of the colonizers in the novel is had a tendency to from the Western colonizer viewpoint, it is not an objective and is told with an inclination of separation. As an Englishman, Forster is affected by English social and social circumstances.

Along these lines, his novel unknowingly reveals the genuine reasons of the failure of the relationship. He is a Western colonialist in a general sense and can't assault the representation of locale. All the above given discussion demonstrates that colonized and colonizer can't develop any kind of relationship between them because they are changed in conventions and practices. Despite the way that the British live in India yet they don't live with the Indians and not for the Indians.

Dr. Aziz tries to make an association by uncovering to Fielding a picture of his died wife which is against Muslim custom. Their relationship has its repeating examples over the long term in light of trust issues originating from poor treatment of Dr. Aziz by other English men and women. While attempting to make friendship with some English ladies, Dr. Aziz goes up against them an outing to the Mara bar Caves. Aside from Fielding, none of the English place stock in Aziz's guiltlessness. The pioneer of the police acknowledges that the Indian character is typically flawed by an instilled offense. There gives off an impression of being little instability that Aziz will be found reprehensible, in light of the way that the outflow of an English woman is acknowledged over the declaration of an Indian. Beyond his sensitivity toward British colonization, Forster is significantly more concerned with the great and awful of human associations.

*A Passage to India* is about association. Forster keeps his eyes into the minds of the characters with his constant stream style. We begin to fathom the missed ramifications, the failure to partner. In the end we start to comprehend the missed implications, the inability to associate. At last, we start to perceive how these characters are kept separated.

## CONCLUSION

*A Passage to India* is a grandly composed, and a pitiful novel. The novel emotively and regularly reproduces the Raj in India, and offers understanding into how the Empire was run. At last, however, it's a story of frailty and estrangement. Indeed companion ship and the endeavor to join fizzles. As an Englishman, Forster is impacted by English social and social circumstances. Thus, his novel unknowingly reveals the genuine reasons of the disappointment of the relationship. He is a Western colonialist in a general sense and can't attack the embodiment of domain. All above given examination shows that colonized and colonizer can't build up any sort of relationship between them on the grounds that they are varying in traditions and practices. The British live in India yet they don't live with the Indians and not for the Indians.

## REFERENCES

- Crane, R. J. (1992) *Inventing India: A History of India in English Language Fiction*. Dogs Mill: Basingstoke Macmillan.
- Cronin, R. (1998) *Imagining India*. London: The Macmillan Press.
- Fanon, F. (2001) *The Wretched of the Earth*. Trans. Constance Farrington. London: Penguin Books.
- Fanon, F.(2008) *Black Skin, White Masks*. Trans. Charles Lam Markman. London: Pluto Press.
- Forster, E.M. (1981) *A Passage to India*. London: Penguin.
- Ghose, Z. (1998) *The Murder of Aziz Khan*. Karachi: Oxford University Press.
- Green, M. (1980) *Dreams of Adventure, Deeds of Empire*. London: Rutledge & Kegan Paul.

- Homi K. B. (1990) .Sexual Subjects. New York: Routledge.
- Khan, F.A. (1993) Cultural Imperialism and the Indo-English Novel. Pennsylvania: The Pennsylvania State University Press.
- Kincaid, J. (1988) A Small Place, London. London : Virago .
- Narayan, R. K. (2000) Waiting for the Mahatma, London: Vintage.
- Parry,B(1985) ed. A Passage to India:Essays in Interpretation. London
- Said, E. W. (1993) Culture and Imperialism. London: Vintage Book.
- Said, E. W. (2001) Orientalism. New Delhi: Penguin Books.
- Sidhwa, B. (1989) Ice Candy Man. New Delhi: Penguin Books.
- Singh, B. (1975) A Survey of Anglo-Indian Fiction. London: Curzon Press Ltd.
- Spivak , Gayatri C hakra v orty (1990). "Can the Subal terns speak?"
- Suleri, S. (2005) The Rhetoric of English India. New Delhi: Penguin Books