

DESCRIBING THE BRITISH COLONIAL STRATEGIES OF DOMINATION IN INDIA AS SEEN FORSTER'S *PASSAGE TO INDIA*(1924) AND KIPLING'S *KIM* (1901)

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Abstract

This article accounts for the distinct imperial strategies adopted by the British colonizers in order to well dominate the indigenous population in Indian landscape through A passage to India (1924) and Kim (1901). The issue of this research is formulated as follows: what are the colonial strategies adopted by British to dominate the Indian natives? The object of this study seeks to detail to reader the distingue strategies adopted by Britain to colonize India. The results of this paper are: the reason of the indigenous people's isolationism in to public life, the creation of the different English clubs in the Indian cities. It also accounts for why the Indian's culture and educative system is perceived as primitive in other hand unripe. Furthermore, the present subsection is ended by the British culture and education remains and known as the dominated one in India. This research study has used the qualitative study as research methodology. Consequently, its data has been collected and analyzed through the reading of novels, articles, and short stories. It runs on the Marxist criticism as a research theory.

Key words: *strategy, isolationism, primitive, colonialism, psychoanalyst*

Résumé

Cet article traite les différentes stratégies impériales adoptées par les colonisateurs Britanniques pour qu'ils pussent mieux dominer la population indigène en Inde dans le roman A Passage to India (1924) et Kim (1901). La problématique de cette étude est formulée ainsi: quelles sont les stratégies adoptées par les colonisateurs Britanniques en fin de mieux dominer les Indiens ? L'objectif de cette investigation cherche à détailler au lecteur les différentes stratégies mise en place par les Britanniques de coloniser l'Inde.

Les résultats de cette recherche sont entre autre : la cause de l'isolation du peuple indigènes aux lieux publics, la création des différents clubs d'anglais dans les villes indiennes; elle détaille également pourquoi la culture et l'éducation indienne sont aperçues comme primitifs. Cette étude est sanctionnée en révélant la culture et éducation britanniques sont connues comme dominatrice en Inde. Cette étude a utilisé la méthode qualitative comme style recherche. Par conséquent, toutes ses données ont été collectées et analysées à travers l'exploitation des documents. Elle mène sur le l'approche marxisme comme théorie de recherche.

Mots-clés : stratégie, isolationnisme, primitif, psychanalytique

Introduction

The British merchants and imperialists began their apparition in Indian territory with the trading posts that were scattered in England's colonies around the world in the late 16th and early 17th centuries. As a result of its great span and its large dominion around the globe, it was often described as the Empire on which the sun never sets because when many land areas of this Empire were in dark in other terms at night, at least one part of it enjoyed on the sunlight. The size of the British Empire extended over most of the continents of the world. It dominated some large countries like Egypt, India, Australia, South Africa, Nigeria, China and the United States of America and so on (Ferguson, 2010, p. 2), its power and influence stretched all over the globe shaping it in all manner of ways. It is in this context that this study runs on Forster's *A passage to India* (1924); known as one the famous fictions that describe the British colonialism in India.

The issue of this research study seeks to discover: what do the British colonialists adopt as strategies to dominate the Indian natives? The object of this study seeks to detail to reader the distingue strategies adopted by Britain to colonize India.

This paper comprises four main sections. The first section

details the reason of the indigenous people's isolationism in to public life. The second one tackles the creation of the different English clubs in the Indian cities whereas the third section accounts for the Indian's culture and educative system is perceived as primitive in other hand unripe. Furthermore, the past subsection is ended by the British culture and education remains and known as the dominated one in India.

1. Methodology

This research study has used the qualitative method as the research way. Consequently, the data of the current article have been collected and analyzed through reading of George Orwell's *Burmese days* (1934), Edward Morgan Forster's *A passage to India* (1924) and Rudyard Kipling's as primary sources of the study. It also analyses any article and thesis that related to this topic. It uses the American Psychologist Association (APA) to cite its references.

2. Theoretical Frame work

As all scientist work claims a specific research theory. The current study has run on the psychoanalytic criticism as research theory which permits the reader to analyze the conscious and unconscious of the author on one hand and his characters on the other hand. It has allowed this research study to examine George Orwell and Edward Morgan Forster's novels to describe the British colonial strategies of domination in Indian territory.

3. Discussion of the Results

3.1.Indigenous people's isolationism in Public Life

The local people are isolated in all public life. They are discriminated in other words considered as others by the British

colonialists. These later think that the native Indians are savages and uncivilized people. For instance, Mrs. Bhattacharya who is the wife of a native mad servant through *A passage to India* by Forster presents some native women as one's animals. This stereotypical status of native women is quoted by Forster (1984) as follows: "Advancing, she shook hands with the group and said a few words of welcome in Urdu. She had learnt the indigo, but only to speak to her servants. So, she knew none of the politer forms and of the verbs only the imperative mood"(Forster, 1984, p. 42).The local people are in most of the cases very isolated in the public life events due to the English colonialists' racial discriminations. For instance, the British colonialists hate the believers and mostly the indigenous Muslims or buddies. That is why they are always outside during any meeting in the public life. This discriminated attitude of English colonizers is proved by Edward Morgan Forster (1984) through his quotation below:

But then the club moved slowly; it still declared that few Mohammedans and no Hindus would eat at an Englishman's table, and that all Indian ladies were in impenetrable purdah. Individually it knew better; as a club it declined to change (Forster, 1984, p. 65).

This illustration above proves that the British officers have invited the natives to discriminate and isolate them to all their ritual ceremonies. In most of case, they even refuse the indigenous guests to eat, talk and sit with them on the same table. The indigenous people are isolated which concerns the participation to enormous things through the three corpuses chosen by this study. Some of these isolationisms are done justify the English colonizers' hegemonic attitude. For instance, through the novel (*Kim*) of Rudyard Kipling, the British representatives create a school in an Indian city (Lacknow) for

the future administrators of the country. So, the rules and regulations of this school refuse the native students' schooling. In other terms, it refuses the sons of indigenous population studying in the Foresaid School.

The native Indians are isolated along the three novels in many situations. Taking *A passage to India*, the indigenous people are discriminated in the public life as well as in the offices in Chandrapore city. For example, Dr. Aziz; the protagonist of the novel *A passage to India* is isolated in other words discriminated by his English mates (major Callender and her wife, Mrs. Callender) in the Minto hospital of Chandrapore city. According to Mr. Callender and his wife who is nurse at hospital, Dr. Aziz is not so intelligent or skill to take care of patients. He is even accused by Major Callender after the surgical operation of an English woman. So, his English chief Major Callender accuses Aziz that because of his participation of this latter's operation that their surgical operation fails and the patient die (p. 48). The local population is isolated and considered as unskilled persons through the two novels. So, all those accusation remains strategies to domination Indians.

3.2.Creations of English Clubs in Indian Cities

The English clubs are spots where the British representatives gathered themselves in most of the times. In any town in India, the British club is the spiritual citadel, the real seat of the British power. It is a significant place for the British colonialists. For example, throughout the two corpuses chosen by this study, the native officials and notables attempt in all manners being one of its members. It is in this regard that the English clubs have been described by a lot of critics and scholars as the symbol of a gulf between the British representatives and the indigenous people at the peak of the British Raj in India. For instance, in the *Burmese days* by George Orwell (1984) , U Po Kyin; a native magistrate

fight himself against Dr. Veraswami; an Indian doctor for a place to represent the native in the English club (Orwell, 1984, p. 75).

The concept of the English club conjures up ideas of isolation, loneliness, and the rhythm of the sea lapping on the land, in both Forster's and Orwell's novels about the English clubs. Reader can notice that they function as a dwelling where the Anglo-Indian communities gather in isolation, apart from the rhythm of India and Burma which ebbs and flows around it. It is in this regard that the English club has been portrayed Gillis and Lowenthal (2007) as follows: "the club is no longer associated only with water bound places" (Lowenthal and Gillis, 2007, p. iii). Through the novel *A passage to India* and *Burmese days*, the different portrayals of the English club can mind all reader that it is a significant spot for the English imperialists.

The English clubs are separated to other dwelling, especially to native ones. For instance, at the beginning of *A passage to India* by Forster, Mrs. Moore comes and finds Dr. Aziz in a mosque and after their discussion. She says that will join her fellowships at the English club. So, Dr. Aziz tells her that there are sometimes wild animals in the ways (Forster, 1924, p. 37). This assertion of Dr. Aziz proves the isolated position of the English club to natives' dwellings in other hand it highlights that the English clubs were very far to the native dwellings. Some critics and scholars like Mr. Beer have considered the English clubs as the 'colonial island' in which the white colonialists play the theatre and all other things. This point of Beer (1989) in his journal article is argued as follows:

The island- the pocket-the circle- the individual-the individual- the literary canon-the theatre-the book with varying degrees of extension all these concepts overlap with that of the island, exaggerating one or another characteristic to form a new topography (Beer, 1989, p. 15).

In *Burmese days* by Orwell and *A passage to India* by Forster, the white men gather themselves in most of time and discuss more about the matter between them (colonizers) and the indigenous people in the English clubs. The English club was also a place for all British representatives such as civil servants, militaries and merchants... That's why Margaret McMillan explains the significance of the English club in her journal article as a place where the English representatives gather themselves every evening for games, theatres and gossips. McMillan (1988) asserts this function of the English club as follows: "every evening its members would gather games and gossip" (McMillan1988, p. 52). Another purpose of the English clubs in the Indian cities is the cultural aspect. For instance, in all the English clubs you could find libraries, billiards rooms and places for sport like tennis courts etc... The English club also aims to facilitate the social integration of the new comers from Europe. Even in *A passage to India* by Forster it is the case. When Mrs. Moore and Miss Adela Quested arrived in India, they firstly participate the English club activities so that they could know the really India. The significance of the English club is portrayed by E. M. Callingham (2001) in his journal article as follows:

The club provided a venue where specific groups of Anglo-Indians could relax together, stretch out in a planter chair, cement social ties, play sports together, swap gossip or talk "shop". It was also place where newcomers were initiated into the social code, or those who had been observed to stray from to narrow Anglo-Indian social path were chastised in a friendly manner for letting standards slip (Callingham 2001, p. 162).

This illustration of Callingham proves reader that the English

clubs symbolize many things for the British representatives in the colonies. The passage above reveals that the English clubs permit especially the new comers to know the realities of the indigenous people's behavior and introduce themselves to other followers who came before them. One can say that the really aim of the creation of the English clubs in Indian cities is to preserve their hegemonic status the British imperialists. For instance, in *A passage to India*, Dr. Aziz; an Indian Muslim has accompanied Mrs. Moore; a British woman to the club gate. Once arrived there, she asks the Indian doctor to come with her in the club, directly he himself said that it is forbidden for the natives to have access to that club (Forster, 1984, p.38). Indeed, in the same work by Forster, that attitude remains repetitive in most of the most chapters. When Mr. Turton; the collector of Chandrapore city has invited both the British and Indian communities in the garden of the English club. Thus, one could find the native people in the garden very far from the white guests who occupied more comfortable places inside the English club. This assertion is proved in *A passage to India* by Forster (1984) as follows:

A little group of Indian ladies had been gathering in a third quarter of the grounds, near a rustic summer-house, in which the more timid of them had already taken refuge. The rest stood with their backs to the company and their faces pressed into a bank of shrubs. At a little distance stood their male relatives, watching the venture. The sight was significant: an island bared by the turning tide, and bound to grow (Forster, 1984, p. 61).

The English club represents some functions such as the searching of solution to issues that any British representative is confronted in the colonies. This is proved through the same

novel by Forster. Through this fiction, Dr. Aziz invites his British and Indian friends to a picnic in the Marabar Caves that is out of Chandrapore city. At their return at home, Miss Adela Quested who is one of Englishwomen accuses Dr. Aziz to have raped her in the caves. Consequently, the British communities have organized a meeting in the English club exchanging about that issue. Through this study, we have noticed that all British representatives do not perceive the same view point which concerns the English clubs as an island between their fellowships (English representatives) and the colonized people. For instance, the British representatives like John Flory in *Burmese days* and Professor Fielding in *A passage to India* understand the English club as a tool to bridge both the British and the Indian communities. This is illustrated by Ralph Crane (2011) in his journal article as like this:

Finally, it is important to remember that liminal spaces abound in both *A Passage to India* and *Burmese Days*, and in both novels there are people like Fielding and Flory who refuse to observe the island boundaries. The Club may be depicted as insular by both Forster and Orwell, but in practice, like a geographical island, it is not and can never be. A truly insulated island, real or metaphoric, remains to be discovered (Crane 2011, p. 26).

The excerpt above vividly portrays the irony of the English club as the symbolic center of the British Empire. Supposedly signifying “imperial civilization,” the English club ironically reveals the empire in a state of decline. The “flying beetles” make it impossible to enjoy the billiards, while the mildew that creeps up on the unused books highlights the British officers’ indifference to knowledge and arts. As the two novels gradually reveal, the English club is a microcosm of the British Empire

itself, showing off its superiority and disclosing its own problems at the same time. Despite the decline of the English club, its ideological and political significance cannot be overlooked. As the only refuge for white officials stationed in the remote outpost of Kyauktada in *Burmese Days* by George Orwell and Chandrapore city in *A passage to India* by Forster. The English club is exclusively reserved for colonial masters and is thus an embodiment of colonial solidarity. Even though the billiards room fails to act as a site of entertainment, it is still the site where colonial togetherness is displayed and reaffirmed, for it is where the colonizers hang together and feel the air of their Britishness.

Accordingly, the English club retains its significance as a symbolic space for the colonial privilege and power, creating an invisible barrier between insiders and outsiders, masters and servants, the self and the other. To fill this gap, it is generally located in the center of the native towns. The English club is also in the center of the natives' attention, and thus, granted the latter's indoctrinated sense of inferiority, stereotype and reinforces the club's position as the undisputed manifestation of colonial superiority. This viewpoint is shared by George Orwell (1989) like this:

When one looked at the Club—a dumpy one-storey wooden building—one looked at the real centre of the town. In any town in India the European Club is the spiritual citadel, the real seat of the British power, the Nirvana for which native officials and missionaries pine in vain. It was doubly so in this case, for it was the proud boast of Kyauktada Club that, almost alone of Clubs in Burma, it had never admitted an Oriental to membership (Orwell 1989, p. 14).

The analogy of the English Club with Nirvana suggests its power to transform the natives. Just as Nirvana is believed to transform a human being into a state of spiritual non-existence, freed from any burden in the secular world, the English club is perceived to endow upon the native Indians a new status that rids them of racial inferiority. Of course, the words “in vain” imply impossibility; no native Indians can ever be granted this privilege, no matter how they try. This condition underlines the exclusiveness and power of the English club and makes it all the more tantalizing for the natives. That is the reason why Dr. Aziz; the protagonist through *A passage to India* by Forster has been prevented from getting in the English club of Chandrapore city (Forster, 1984, p. 46). The English Club functions as a symbolic site of colonial power and the allure of its prestige in the eyes of native Indians then make the recruitment of the native people doubly significant. For the British officials, recruitment is a necessary strategy to maintain their power within the colony. For the natives in their turn, the policy offers an opportunity to partake Colonialism and Patriarchy of the power and privilege of the Empire. The importance of the strategy is all the more urgent, given the challenge to the Empire as a consequence of the Indian Mutiny and the spread of nationalism. Gilmour (2006) states through his journal article as follows:

The Mutiny was not only occasioned in the British colonial authority as a fear of the natives and a realization of the latter’s substantial power to challenge colonial rule; it also compelled them to reconceptualize the relationship between the colonizer and the colonized: “rewarding loyalty and conciliating the aggrieved” It was necessary in order to maintain colonial rule and, by seemingly placating the grievances and the demands of the colonized, to contain them (Gilmour 2006, p. 17).

The meetings between the European characters in the novel are generally revealed in the English club. For instance, through the *Burmese days*, Mrs. Lakersteen, an English lady explains to McGregor, a British Magistrate in the English club the impact of the changing circumstances that the small white community is under threat. According to her, the native servants start refusing certain order from their white masters. She underscores that this refusal is due to the new law that democracy brings. She claims this point as follows:

We seem to have no authority over the natives nowadays, with all these dreadful Reforms, and the insolence they learn from the newspapers...I am afraid there is no doubt that the democratic spirit is creeping in, even here (Forster, 1984, p. 27).

The above fragment interprets that white masters are losing their authorities upon the natives. Even in Kyauktada an Indian city and the outpost of the British Empire, is not exception. For the British government, the fact that the English club in Kyauktada is the last non-native club in Burma is nothing to boast about; it is simply evidence of the colonial pride and prejudice that will eventually destroy their justification to rule. That is why the new policy to receive a native member is launched, even though it is against the will of the British members. It is an effective method to simultaneously reaffirm colonial rule and placate the natives. Not unexpectedly, the policy is not gladly received by the European members whose sense of exclusiveness and superiority is threatened. Mr. Ellis, an outspoken English racist, proclaims that the white members must “hang together” to defend the English club against the

membership of the “pot-bellied niggers”: in other words, the native elites. George Orwell (1989) argues like that:

That would be a treat, wouldn't it? Little pot-bellied niggers breathing garlic in your face over the bridge-table. Christ, to think of it! We've got to hang together and put our foot down on this at once... I'll die in the ditch before I'll see a nigger in here” (Orwell, 1984, p. 20).

Their security becomes so important that even their personal rivalry and dislikes are put aside, prompting vituperative reaffirmations of their legitimacy and ability to rule. Nonetheless, the constructed images of the colonized as dangerous savages betray the colonizers' insecurity and fear. Any intrusion into the exclusive area of the club is felt to be intolerable, just as the apparent acceptance of social equality between the races destabilizes the colonial and racial hierarchy. This ambivalence of anxiety and superiority underlines their compulsion to strictly maintain hierarchical differences of race by being exclusively “white” and united, so that the distance between the colonizers and the colonized is kept.

By contrast, for the Indian natives, the recruitment policy enhances the allure of colonial power. Admission to the English Club, for them, means less a step towards power-sharing reform and equality, but more an opportunity to boost their own personal prestige and power. U Po Kyin, the ambitious officer who has already more than enough power and money, sees that every success in his life is nothing when compared to admission to the English club, the place where he can share the superiority of the colonizer. Even Ma Kin, his religious wife who at first disagrees with his maneuvering, is unable to resist the temptation when he reveals that his final objective is to be accepted into the English club: And not without reason, for all

the achievements of U Po Kyin's life were as nothing beside this. This view of the Indian Magistrate is quoted through the novel by Orwell (1989) asserts as follows:

It is a real triumph—it would be doubly so in Kyauktada—for an official of the lower ranks to worm his way into the European Club. The European Club, that remote, mysterious temple, that holy of holies far harder of entry than Nirvana!" (Orwell, 1984, pp: 147–148).

In this respect, the creation of the English clubs is also to make great difference between the colonized and the colonizers in the Indian cities. That is why its membership remains the great priority to some of the native civil servants like Doctor Veraswami and Magistrates because of his insecurity as an Indian among the Burmese and an easy target of racial jealousy. They believe that being a membership to the English Club as a visible sign of equality with the Europeans and that can protect him. Dr. He thinks that once he becomes a membership of the English club that he would be protected from other Indians' racist provocations. George Orwell (1989) argues in this way:

If I were elected to the Club! Ah, indeed, yes! The Club! It is a fortress impregnable. Once there, and no one would listen to these tales about me any more than if it were about you [Flory], or Mr. Macgregor, or any other European gentleman" (Orwell 1984, P. 154).

In this passage, both the Europeans and the native people play important roles in strengthening the colonial power. Together, the Europeans' bitter resistance to the policy and the natives' endeavor to get into the English club emphasize the

function of the English club as the key to colonial prestige. Even U Po Kyin, who is unbeknown to the British, undermines colonial authority through his schemes and corruption, is covetous enough of the colonial prestige and power to submit to it. Through the process of election, the Club becomes institutionalized. Ironically, even though recruitment enables the colonial authority to regain stability, it does not of course ensure the power of the colonial rule. U Po Kyin cunningly manipulates the colonial discourses by laboriously displaying his loyalty and Dr. Veraswami's disloyalty through a fake rebellion. What he truly desires is the personal power he gains by being seen to support the British Empire, not the empire itself. The white officers are not aware of this surreptitious design. Their underestimation of the native's cunning partly leads to the demise of the British Empire. Although the recruitment of a native member holds considerable significance, it plays only a partial role in supporting the colonial power.

The English club's power, albeit significant and visible, operates only in the public sphere. If, as Stoler has argued, colonial power operates through the interstices of gender and race, it means that colonial power extends also to the private sphere. In this light, the colonial home becomes just as important, if not Colonialism and Patriarchy more, in the operation of colonial authority. The significance of the space of "home" in the novel will now be examined. The patriarchal plot: the construction of the colonial family in this patriarchal plot, Flory and Elizabeth, the major characters who are obsessed by the desire to marry, exemplify how both the men and women are dominated by patriarchal discourse and take part in supporting the power over them. While John Flory needs a wife to construct a home where he can be a master, Elizabeth needs a husband who can protect her from such a hostile world for a single woman and, in particular, who can fulfill her dream of a secure

and comfortable home. Their motivation cannot be seen as purely personal.

3.3. British Culture and Education as Soft Power of Domination

In the books under this investigation, the British culture and education are put upon the indigenous people's one. For instance, through the novel *Kim* by Rudyard Kipling, its protagonist Kimball comes in an English chaplain in which a Reverend starts beating him because he thinks that Kimball is a native Indian. So, through their discussion the boy utters some English words. The reverend was surprised of that speech and changes his attitude towards the boy Kimball. This hegemonic attitude of the British Reverend is drifted by Rudyard Kipling (1901) as follows:

“Give it me. O give it me. Is it lost? Give me the papers.” The words were in English- the tinny, saw-cut English of the native bred, and the chaplain jumped. “A scapular,” said he, opening his hand. “No, some sort of heathen charm. Why- why, do you speak English? (Kipling, 1901, p. 68)

When the boy speaks English, the reverend takes thinks in serious because a proverb says “language is culture, brotherhood and friendship” and one who understands or speaks your language would be a brother of you. It is in this context that the reverend goes to ask the Father Victor; another British representative that he has found a boy in the dark outside the mess-tent that Ordinarily, he should have chastised him and let him go because that he thinks that the boy was a thief. But that it seems the boy talks something like English language, and he attaches some sortin the English clubs. He asks for help of the Father about this situation. This attitude of the British

colonialists about the consideration of their culture as soft power one is proved by Rudyard Kipling (1901) as follows:

The chaplain took no heed, but, going to the tent door, called aloud. A fattish, clean-shaven man appeared. “I want your advice, Father Victor,” said Bennett. “I found this boy in the dark outside the mess-tent. Ordinarily, I should have chastised him and let him go, because I believe him to be a thief. But it seems he talks English, and he attaches some sort of value to a charm round his neck. I thought perhaps you might help me” (ibid).

This passage explains that the English colonizers do not consider other race that is distinct from the white one. That is why they take Kimball as a really individual when they discover his Britishness. This racial attitude of the colonialist writers is even denounced by Martin Green (1980) in his journal article as follows: “E M Forster’ novel *A passage to India* is loaded with colonialist ideology of superiority and presents India, Indians and their culture as stereotypes or inferior”(Green 1980, p. 1). This passage of Martin shows that the colonial authors always put their culture and race upon on the natives’ one.

3.4.Consideration of Indian Cultures, Education As Primitive

The Indian landscape is described as poor, awful land and its trees are also said to have a poor quality. The English people are presented as calm at the time of crisis, while the indigenous Indians are shown raving about impotently. The British India is portrayed as an example of reason and orderliness, while the native India is irrational and superstitious. The behavior of an

Indian Nawab¹ is the case. When his car has a minor accident is meant to reveal the childish nature of the Nawab. He loses his head, abuses his chauffeur and behaves badly towards Miss Derek; a British woman, while the white men are presented as men of grace and poise. The narrator paints the Indians as indifferent to morals and individual responsibility. The bedroom of Dr. Aziz is squalid, the people there are busy in intrigues and gossip and their discontentment as shallow. The minds and perspectives of the native Indians are said to be inferior and rough through the three corpses chosen by the research paper. For example, Dr. Aziz, an educated Indian, instead of cleaning his house, like Gandhi does in R.K. Narayan's novel (2000), is shown only grumbling. His house is a place of squalor and ugly talk. The floors are strewn with fragments of cane and nuts, spotted with ink, the pictures crooked upon the dirty walls without a punkah. His friends (Mahmud Ali, Dr. Latif and Hamidullah) are described and portrayed as third-rate people. Forster shows that educated Indians like Dr. Aziz would avoid politics at all costs. This is what the empire wanted. Forster also wanted to cultivate the politics of the empire. The principal of the government of Chandrapore city; Professor Cyril Fielding represents his point of view, "England holds India for her good", an echo of the construction of Rudyard Kipling, "White man's burden". Inspector Haq, Dr. Aziz and others admit their inadequacy and inferiority at all in the office. This is meant and aimed to justify the presence of the British imperialists in India forever. Everything is associated with India is bad and ugly and April is a month of horrors. Indian sun, instead of having any beauty and glory, is sinister. As a result through *A passage to India* by Forster Dr. Aziz is under the influence of colonial ideology, has assimilated the western notions of beauty well and does not regard his late wife as beautiful. Compared to him, Sri

¹ A Nawab can be defined as an Indian elite in other hand great notable in the Indian society (in their language Urdu).

Ram Narayan (2000) finds an Indian girl from the South more beautiful than the British Queen. The Indian children are shown like monkeys. The Indians are represented as dirty, ugly people who are associated with smell, tobacco and the sound of spitting through the novel *Kim* by Rudyard Kipling.

Their lack of etiquette is frightful. They put their melons in their fez, guavas in their towels. The description is ironically summed up as, “the celebrated Oriental confusion”. The Raj officials invariably describe Indians as incapable of responsibility. The picnic arrangements are described as “odd”, the purdah carriage is made fun of as “comic”, the Indians are shown not familiar with the idea of traveling light, a pet word with professor Fielding. On top of this confusion, the Indian cook is conducted as making tea in the lavatory. Mrs. Moore makes her comment through *A passage to India* by Forster (1984) as follows:

a strange place to make tea. The Indian hot weather is never forgotten. By May, a barrier of fire falls across India and the sea. Whereas the British novelists and poets celebrate the beauty of their countryside, here, the narrator laments that India is the country of “fields, fields, then hills, jungle, hills and more fields (Forster 1984, p. 54).

This assertion above proves the view point of Homi K. Bhabha. The towns of “blasted” India are the malaise of men, who cannot find their way home. India in the eyes by Forster is not a promise but only an appeal, indirectly justifying the Raj. There is only a half sentence reference to the world celebrated Taj. The Mogul heritage in the form of gardens, mosques, forts, palaces is mere “Mogul stuff”. The dawn of India brings in its wake no miracles, but failure and disappointment. It is more than that. It is described as the failure of the virtue in the celestial

fount. The sun rises devoid of any splendor. India is only a horrid and stuffy place. The sun of India is treacherous; the month of April spreads lust like canker. The beauty of the sunrise is only associated with, and reserved for, the English Grasmere.

The Marabar caves are bland and bald, even the sky which connects the precipices is bland and glutinous. Mrs. Moore, who is portrayed as a compassionate figure, and is regarded by some critics as sympathetic towards India and Indians, is actually a neo-assimilative imperial mode to perpetuate the empire, finds the caves as “horrid”. The presence of so many Indians in the caves only fills them smell. She experiences the crush and the stench. Something vile and naked strikes her face, which actually turns out to be only the soft hand of an infant.

Through the metaphor of echo, India is portrayed as a body which lacks discrimination and discernment. Whatever you shower India with, hope, politeness, anything, the outcome (echo) is the same monotonous noise. The images of the Indian caves are produced like snakes and worms. Mrs. Moore is sunk in apathy and cynicism. Her romance with India is over. On their return from picnic in the caves, Dr. Aziz behaves like a child in the face of the Raj officials, who intend to arrest him on charge of an attempted crime. Only professor Mr. Fielding, a British teacher, can keep him calm and sane. Cyril Fielding is portrayed as a superior human being who is in control of everything. The indigenous Indians, including Dr. Aziz, wail and weep at this misfortune. The Superintendent of the police of Chandrapore City; Mr. McBride has an orientalist doctrine about the Indians. All natives who live south of latitude 30 are criminals at heart. The psychology of the people, Mr. McBride tells to professor Fielding, is different in India. The collector declares India to be a “poisonous country” and its people as jackals. The Indians are bad starters, occasionally jibe and are possibly cowards.

Orientalists are shown preferring hysteria and the public display of emotions. Adela’s gesture at the trial scene is based

upon cold justice and honesty. Orientals exist on this side of Suez. The narrator repeats the phrase of that great defender of Empire, Kipling as said by George Orwell and quoted by Edward Said (1993). They can fabricate stories which are totally removed from reality or truth. The legends or what is called subsequently, as rubbish, spring up about Mrs. Moore. Every Indian is a spy and every Indian is blessed with the licentious imagination, another European construction of the East. The frustration of reason and form, a muddle, is presented as the “approaching triumph of India”. Forster is particularly hostile towards the Hindus.

Conclusion

To sum up, the research study has revealed that the British imperialists use several strategies to dominate the Indian natives. Among them, It has shown that the local people are isolated in all public life. They are discriminated in other words considered as others by the British colonialists. These later think that the Indians are savages and uncivilized people. In addition to that, this research demonstrates the English clubs are spots where the British representatives gathered themselves in most of the times. In any town in India, the British club is the spiritual citadel, the real seat of the British power. It is a significant place for the British colonialists. For example, throughout the two corpuses chosen by this study, the native officials and notables attempt in all manners being one of its members. It is in this regard that the English clubs have been described by a lot of critics and scholars as the symbol of a gulf between the British representatives and the indigenous people at the peak of the British Raj in India.

In the two novels under this investigation, the British culture and education are put upon the indigenous people’s one. For instance, through the novel *Kim* by Rudyard Kipling, its protagonist Kimball comes in an English chaplain in which a

Reverend starts beating him because he thinks that Kimball is a native Indian. So, through their discussion the boy utters some English words. The reverend was surprised of that speech and changes his attitude towards the boy Kimball. The Indian landscape is described as poor, awful spot and its trees are also said to have a poor quality. The English people are presented as calm at the time of crisis, while the indigenous Indians are shown raving about impotently. The British India is portrayed as an example of reason and orderliness, while the native India is irrational and superstitious. Reader can notice that all those accusation against are plans to dominate Indian subjects.

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