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## THE CULTURAL CONFLICTS ON E.M. FORSTER A PASSAGE TO INDIA: FROM POST - COLONIAL PERSPECTIVE

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### ABSTRACT

A Passage to India is an outstanding English novel from the early 20th century. This is the most successful novel written by EM Forster. Unlike other writers of fiction on colonial or postcolonial matters, Forster attempts to enrich the anti-hostile communication between British colonialists and colonized Indians in this acclaimed novel. The purpose of this study was to find out the beliefs and attitudes of British people towards non-English people that reflect cultural conflicts. This research uses a quantitative research type. Personal relations between Britain and India at the level of equality are difficult to encourage due to the superiority complex of the British and the nationalist sentiments of the Indians. The novel A Passage to India by EM Forster shows how cultural conflicts between British and Indians occurred repeatedly in India during the colonial period. The English in this novel see themselves as superior and treat the Indians with complete injustice. Finally, a British colonial presence in India was considered a very real possibility and gave rise to an ongoing cultural conflict. The novel A Passage to India, EM Forster illustrates the cultural clash between the British colonizers and the Indian colonized. The belief of British superiority over Indian culture creates a barrier to establishing personal relationships based on equality. This superiority complex and nationalist sentiment lead to cultural conflicts in India, emphasizing the damaging effects of colonialism on both colonizers and the colonized.

**Keyword:** post colonialism, culture conflict, racism, relationship.

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### INTRODUCTION

The world is made up of people from different cultures. Culture refers to the beliefs, values, and norms that an individual identity (Ting-Toomey & Dorjee, 2018). Since different people identify with different cultures it is not uncommon to find people from different cultures experience a cultural conflict. Cultural conflict has been defined as a kind of antagonism that occurs whenever there is a conflict between different cultural belief and values (Thakore, 2013).

Jonathan Turner -Professor of sociology at the university of California defined the term cultural conflict as a follow: "It is a confrontation that occurs due to differences in cultural beliefs, elements of a world view that give an individual social group confidence in their outlook on the world." "Conflicts arises when expectation from people of a certain behavior due to their con-sign, are not met." (Turner & Jedlička, 2021). Cultural conflict is defined as conflict occurring between individuals on social groups that are separated by Cultural Boundaries (Stewart, 2016). Cultural conflict is a type of conflict occurs when different culture values and beliefs clash it has been used to explain violence and crime (Gill & Brah, 2014).

Some of the novels that have been centered on cultural conflicts as the main theme include the "The Colonization of Africa" by Ehiedu E.G. Iweriebon, Insecurity by Neil Bissondath, "Things Fall

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Apart by Chinua Achebe, "Heart of Darkness" by Joseph Conrad. This document will discuss cultural conflict as a theme as portrayed in these novels. E.M. Forster is one of them most famous novelist or writer who have written widely on the challenges that Indian faced at the hands of the European imperialist during the colonial era (Forster, 2018). Novel examines the racial misunderstanding and cultural hypothesis that characterized the complex interactions between Indians and The English towards the end of the British occupation of India. It is also about the necessity of Friendship and about the difficulty of establishing friendships across cultural boundaries. On a more symbolic level the novel also addresses questions of faith in social and religious conventions. Mrs. Turton tries to convince Mrs. Moore Do not forget that. You are superior to everyone in India except are or two of the rains and they are on as quality. Indians are not allowed into the Chandrapore club even as quest. On the contrary the Indians have a differing attitude towards the English.

But the novel ends with the conclusion that is not possible until the British leave India. Cultural misunderstanding is an important reason behind the racial conflict. Differing cultural ideas and expectations regarding hospitality social properties and the role of the religion in daily life are responsible for misunderstanding between the English and the Muslims Indians. The Britishers and Indians, between the Muslims and the Hindus. The racial conflict reaches its climax in A Passage to India when Adela Quested accuses Dr. Aziz in court of attempting to seduce or rape her Marabar caves. It seems that Chandrapore is preparing for a war (Hu, 2013). It is divided into two groups. However, Fielding joins the Indians for believe and know that the accusation is false. Their negative attitude to each other becomes evident in the trial room. McBryde while presenting Aziz crime makes abstract racial comment generalizing the common tendency of the Indians as an "Orient pathology". Post- colonial theory is majority built around the concept of otherness. Some of the problems connected with the idea of otherness include doubling of identity values and meaning of the colonizing culture and resistance.

There are two views regarding the construction of the plot of A Passage to India. A Passage to India is well constructed story. The other View is that there is hardly any story worth the name. The story has been told from two angles, The two English women come to India, one is marrying the son of the others. They want to know India and the Indians one of them Miss Moore realized that the official policies would not let her succeed. Miss Adela Quested the second lady loses everything and in desperation returns to England. The other side of the story deals with friendship between an Indian Dr. Aziz and an Englishman principal Fielding, A minor misunderstanding between them was cleared but the friendship could not be lasting, both the angles are blended in the trial scene which provides the climax exposing the feelings of all the important character.

Cultural mistrust and false accusations doom a friendship in British colonial Indian between Indian. An Englishwoman engaged to marry a city magistrate an English education. A Passage to India, novels by E.M. Forster published in 1924 and considered one of the author's finest works (Naghshbandi & Zarrinjooee, 2015). The novel examines racism and colonialism as well as theme Forster developed in many earlier worlds, namely the need to maintain both ties to the earth and cerebral life of the imagination. On the other hand, cultural conflicts at the heart of A Passage to India and in the background are a conflict between two fundamentally different cultures, those of East and West. Dr. Aziz is emotionally, Fielding and Adela are intellect and professor Godbole is love (R. Daghamin, 2019). The Marabar caves show both Adela and Fielding that the intellectual responses to locks not enough reality can be apprehended by reason on intellect. In that highly

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symbolic scene in the water at Mau as all the boats collided all the three ways of life are fused. If the Mosque and Godbole song symbolized man desire for Union the caves symbolized despair rains and water symbolize life and fertility. Fielding and Aziz West and East intellect and emotion find a common ground in water as the devotional ritual comes to a climax.

Dr. Aziz is a fictional character a humble Muslim surgeon in A Passage to India by E.M. Forster (Afettouche, 2022). Aziz represents the native Indian community on conflict with the British ruling class. The central event of the novel is his trial for alleged rape of visiting English women, Adela Quested. He is high spirited, fun loving and hospitable to an exaggerated degree, quick mind changes people. Dr. Aziz bears a modernism in his character, which cares as a lonely.

Of all the characters in the novel, Fielding is clearly the most associated with Forster himself. Among the Englishman in Chandrapore Fielding is far and away most the successful at developing relationships with native Indians. Fielding is an individualist who has no great allegiance to any group (Khrisat, 2013). Despite being a British Fielding is unlike the other British characters in the novel that treat the locals general and are here to rule India. Fielding is the representative of post- modern perspective because he can fit him with anywhere any place.

Mrs. Moore is Ronny Heaslop mother and totally different from her son who is bred to British official. Moore is good hearted religious, elderly women with mystical learning Mrs. Moore visited Marabar caves because of her Christian love. It expresses her to the meaningless of life and the mean sidedness of human nature. Mrs. Moore is the representative of both Modern and post modernism perspective.

Adela is a rationalist broad minded English lady and had very sympathy for the Indians. She was very eager to see the real India. Adela Quested resent the snubbing and arrogance of the Anglo-Indian bureaucrats. Her hallucination resulting in her silly accusation of Dr. Aziz.

Professor Godbole is the fine example of a person with affectionate detachment, a life of a lotus leaf in the water way of worth drawl from the exciting upheavals of mundane existence. He is the representative of Hindu mysticism that transcends all barriers social communal and even national and as such he is worthy of owe Eastern. Ronny Heaslop represent the official class or what Forster described as the public school.

Main objectives of this article paper is to highlights cultural conflicts between Anglo Indian and British, It represents the relation between Oriental and Occidental, It analyze how post colonialism links up character and theme A Passage to India. The findings of this article provide educators and lecturers with ideas for providing teaching and learning resources for students. Educators and lecturer can use a combination of colonial and post-colonial as well as the cultural conflicts studies. This article will help students hold their focus more quickly and effectively. Future research in the effective use of this article. This article paper will help researcher is optimizing the importance of cultural conflicts Further research may be conducted by concentrating on students attempting to gain expertise in other teaching topic or courses. It is also suggested that future studies can draw connections between the categories of cultural conflicts.

## **METHOD**

Qualitative research method used in this study. It is based on qualitative data from E.M.Forster "A Passage To India. Primary and secondary data sources also used in this paper. Main texts are used as primary data sources and some journals, paper and websites are used as secondary data sources. In the following processes of acquiring data or information, the researcher employs the method of note taking. As a method of qualitative research compare and contrast, analysis and discussion are used in this paper. In Analyzing data the written uses descriptive qualitative analysis. It concerns with the structural element of the novel and the individual psychological theory how the Cultural Conflicts on E.M.Forster a Passage to India: From post -colonial perspective. To conduct this article paper different primary and secondary data used from different online sources which published from 2013 to 2022. As primary data main text is used in this paper. Cultural conflicts basis on the main text A Passage to India are taken data from research paper, research article, personal blog, google, research publication online site.

## **RESULTS AND DISCUSSION**

The conflict between the Hindus and the Muslims is the other problem which spoils the societies in Chandrapore (Wood, 2015). There is a certain lack of trust between these two communities. At the slightest pretext they are at arms against each other. Neither of the societies let go a chance to debase the other. Where the Bhattacharjee rays do not send their carriage topic up the two British ladies as promised, Dr. Aziz is quick to point out their home must be dirty like the any other Hindi and thus they did not want the two ladies to see them amidst the squalor.

We can easily understand the logic and rhythm underlying three sections. In the very first section Mosque there is a causal meeting of Mrs. Moore and Dr. Aziz which primarily makes doubtless in the mind of the latter but soon turns into a feeling of great respect. Although the Occident and the Orient meet a deep and permanent bond is born. In the second section Caves there is the hysterical trick of Miss Quested with a potentiality for mischief all due to her hallucination. Its logical consequence was a misunderstanding reaches a climax into a separation of the protagonists of the views of the East and The West. The caves had an unfavorable influence on Mrs. Moore too who experienced horror there and instantly expired into a flagging and despair losing all interest in Ronny's affairs or the hostilities between Indians and the British. In the third and final section Temple there is a sort of spiritual fulfillment when the characters concerned, whether Occidental or Oriental, Hindu, or Muslim, experience a transcendental vision with a relation arising from brotherhood. The different components thus brought together ultimately separate from one another causing a limitation in the spiritual fulfillment of short duration. The final attempt at a reiteration of happy relationship had to be postponed to a more propitious occasion when the subjugate lands was destined to breathe the fresh and fragrant air of freedom.

The Mosque can be symbolically understood to represent the sense of brotherhood, which is the key note of Islam. It gives us the hope that a personal relationship between two representatives of differing cultures is possible. The negate significance of the Mosque is that all lukewarm efforts and experiments like the "Bridge Party" are bound to fail. The Caves represent a spiritual wasteland implying a fall of human relationship is alluded through the events described. It unsatisfying portrayed a world disowned of the touch of divinity, spiritual joy and universal love. The Temple

symbolically significance harmonious rapprochement of all inclined to cause units with the trend for fission.

At that time the relations between the members of the different religious groups mainly between the Hindus and Muslims in India, were not so much cordial on because of the difference in beliefs and cultural inheritance. One section pooh- poohed or looked down on the rituals and conventions which the other eagerly cherished and enthusiastically followed. There are many sub castes among the Hindus in India and the author remark-

*“Hinduism so solid groom a distance is riven into sects and clans.” (A Passage to India).*

The scene in India at that time was nothing but nightmarish exhibition of social conflict and individuals without the reediness to understand each another. Of course, the later events have disproved many of these hypothesis and dreads and India has risen as a big secular, democratic and fears and India has emerged as a big secular democratic republic despite social, religious, and communal differences. But tinge of communalism has not totally vanished yet.

E.M Foresters a Passage to India is a study of the racial problem in India also cultural conflicts between two representatives as well as Indian and British (R. A. Daghamin, 2019). It is a twofold conflict that is exposed well as they are foreigner in this novel. On the on hand is the conflict between the Britishers and the Indians and on the other hand there is a religious antagonism between the Hindus and the Muslims. The Indians as a class dislike the Britishers because they are rulers and they discriminate against the Indians. The difference between the Hindus and the Muslims, however is socio religious a certain nostalgia among the Muslims of their ancient past when they too ruled successfully over India. They cannot easily forget the outstanding of the Mogul rule and their lost status as the citizens during that rule. They cannot easily forget their past. The Indian Muslims think that their past was very glorious and memorable. The Muslims were very active in every sphere of their life. The Indians Muslims want to hold their tradition. They do not want forget their past (Devi, 2017).

The negative, bad behavior rude behavior of Britishers impacts on Muslims and Hindus as well as Indian people. The snobbery, arrogance and superiority complex of the bureaucrats had created clearly the hostility of all the natives but the author explains the hostility of the Muslims as the more aggressive of the two. Hamidullah a Cambridge graduate who has cordially treated by the Englishmen in their native setting did not get even ordinary courteous treatment from the Anglo-Indian officialdom. The city magistrate the collector, the Superintendent of Police and lesser fry too did not hesitate to ill-treat their subordinates and harass them frequently. E.M Forster explains the internal conflicts among the Indians in *A Passage to India*. (Van Leemput, 2021) The religious, ritualistic, and cultural this parity among the various group of people in India was also an obstacle to the free social intercourse in their midst. Dr. Aziz was as much an anti- Hindu, he did not Hindi people also as he was anti British and do not like Britishers. On the other hand, maximum Hindus people did not freely mix with the Muslims.

*A Passage to India* provides an impartial account of the British rule on India as it was in the early part of this century. The administrator at Chandrapore was typical of the British administration in India (Saeed, 2013). The British officials in this city were Similar to the British officials in the rest of India. The British officials were good administrators and between Indians and India's they always administered justice. They were hard working and punctual. They did not waste any time. Their main weakness was that they regarded themselves as gods and did not establish any relation with the

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Indians. They always think that they are superior and Indian is inferior. They had a feeling of the superiority of their race and culture. Their public-school education had taught them to distrust the emotions and to care only for reason in all their dealing. They had no sympathy with the Indians. They had no care about the Indians and socially they kept apart from subject people. Their club was their sacred shrine they did not want Indians to mix with them there. The club only can enter and use by British people even them wealthy Nawab Bahadur was not welcome in their club. Their racial prejudice was summed up one of them, who said-

*"I have never known anything but disaster result when English people and Indians attempt to be intimate socially. Intercourse yes, Courtesy intimacy never." (A Passage to India)*

The English officials disgraced their Indian subordinates in every possible way. When an Indian went to the house of his British officer he had to get down from the Tonga at the gate and then walk up to the Banglow. Here is the sign of conflicts between two nationalities. They had to bribe the servants if they wanted to meet the officer concerned. The British officials take bribes and so do their wives. Mahmood Ali says:

*"When we poor blacks take bribes, we perform what we are bribed to perform, and the law discovers us in consequence. The English take and do nothing. I admire them". (A Passage to India -P.7)*

When Adela goes to the Marabar caves she gets a sort of hallucination and she imagines randomly that someone tried to molest her in the darkness of one of the caves. She wildly accuses Aziz of having attempted to rape her. This is believed by the British officers and Aziz is arrested. Dr. Panna Lal the Hindu assistant of Dr. Aziz was not present in the Marabar cave and knows nothing about the incident but he offers to give evidence for the prosecution because he hates Aziz. But these Hindu Muslim conflicts were at an ascent stage when this novel was written. Later they developed into violent antagonisms and resulted in the partition of India.

In this novel the main conflict is between the native and foreign races. These conflicts appear in a virulent form when Adela accuses Aziz of having attempted to rape her. The racial prejudice and hatred that lay below the surface came out in the open and led to a mass hysteria. Mr. Fielding who thinks that Aziz is innocent is frowned upon by his compatriots Mr. Turton Major Callender, Ronny Heaslop and other British officials are solidly against Aziz because of their unthinking prejudice against the natives. Mrs. Moore who feels instinctively that Aziz is innocent is sent out of India by her son before the trial begins. When Adela withdraws her accusation against Aziz, his action annoys the entire British community in Chandrapore. Her engagement to Ronny is broken off and she leaves for England. Great injustice has been done to Aziz but nobody from the ruling race, has any sympathy for him. Racial prejudice has demolished the English sense of justice. Forster thinks that the main weakness of British rule in India was the lack of passage between Britain and Indian. There was a lack of communication between the British and the Indians. The English did not appreciate the efficiency honesty and hard work of the British administrators. The cause of the racial hatred may be summed up in the words of narrow-minded English official says in the novel:

*"I have never known anything but disaster results when English people and Indians attempt to be intimate socially. Intercourses, yes, Courtesy intimacy-never, never "(A Passage to India)*

Aziz has tried to be friendly with the British but he is only insulted, humiliated, and condemned. At last, the bomb of racial prejudice explodes. Aziz shouts:

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*“Clear out, all you Turton and Burtons. we wanted to know you ten years back – now it is too late. If you see you and sit on your committees it for political reasons, do not make you mistake... until England is in difficulties, we keep silent, but in the next European war- and sincere friends of many Indians.” (A Passage to India –P.348)*

When Adela Quested wanted to know something about Akbar eagerly, Aziz called Akbar a half Hindu. He had invented a new religion in place of Islam. It was fine but foolish. Miss Adela Quested, however, did not agree with Aziz. She maintains that some universal religion as invented by Akbar was essential for breaking down the barriers of race and religion. Dr. Aziz received a letter from Fielding, he did not open it at all and ignore it, maybe it destroyed. He had become staunchly anti-British and did not want friendship with any English man. Dr. Aziz saw through the dirty game of divide and rule followed by the Englishman. He criticized the mischievous propaganda championed by the British press that their rule was better than the Muslims rule. He regarded it as a blatant lie that every Muslim conquer got every Hindu robbed and every Hindu woman raped. The Hindus and Muslims would settle their differences after the Britishers had left. Gradually he tried to become more tolerant towards the Hindu.

*“We may hate each other, but we hate you the most.” (A Passage to India)*

This is what he told Fielding when he talked of the relation between the Hindus and the Muslims and the between the Indians and the Englishman.

Ronny Heaslop represents the official class or what Forster described as the public-school type. He criticized his mother Mrs. Moore for making friendly approaches to Dr. Aziz. He was convinced that Indians were unreliable and selfish. Once he had invited the pleader Mahmood Ali to smoke with him, but the latter made it known that he was very thick with the magistrate and managed to attract more clients in this way. After that Ronny never invited any Indian to his house. He did not like Aziz impudence in shouting at her mother at the mosque to take off the shoes. He was angry with him and wanted to report to Callender. Mrs. Moore his mother however persuaded him to desist from such an action. Like all other Englishman, he, to believe in the Whitman's mission. The Englishman had come to India not to rule only. They had come with a good mission. It was their job to civilize the natives who were wild, crude, and rude. He was insensitive to his mother appeal that Indians were also the children of God who created all humanity. He did not relish the intrusion of God in all and sundry matters.

Mr. and Mrs. Turton were the chief personalities of Chandrapore. Turton, the Collector, was a sun-baked bureaucrat. He had profited from his twenty-year experience in the province and knew his job. He arranged the Bridge Party so that Miss Adela Quested and Mrs. Moore might have a chance of meeting the Indians. At the time of the Marabar incident he played a prominent part. He advised the women to keep calm and refrain from going to the city. He was a wise, prudent thoughtful resource full and clever man. When Mr. Das the magistrate asked them to leave the platform, he advised his Mary to obey the law quality. His wife was haughty and peevish. Mr. and Mrs. McBryde were also typical members of the Anglo-Indian group of characters. Mr. McBryde was the Superintendent of Police in Chandrapore and Mrs. McBryde, his wife was a nurse in a hospital in a princely state of India. The attitude towards the Indians was openly contemptuous. She never cared for her Indian patients and like Mr. Turton, believed that the kindest thing one could do to ablative was to let him die in peace.

Mr. McBryde believed that all Indians were untrustworthy and criminals at heart. He told Fielding that Miss Adela Quested was assaulted by Aziz in one of the caves but she resisted and struck him her field glasses. McBryde also advised Fielding that not to mix any Indians and to stand with his own community. When Fielding wanted to meet with Dr. Aziz, McBryde did not allow him. McBryde is a typical British official who thinks that all Indians are unreliable and bad at heart. After many days Adela said her morning prayers and asked God for a favorable verdict in the Aziz. Mr. McBryde was making her rehearsal to the answer to the question likely to be put to her in the court.

Professor Godbole is the typical Indian, who is engrossed in Himself. Puja is everything to him as spiritualism must precede materialisms and he took an exceptionally long time to finish his Puja. As an Indian he considered himself more near to a Muslim than to an English man. There might have been something in his consciousness that Englishmen were foreigners and were bound to quit one day. He did not go to his former boss, Fielding, when the latter came to Mau for inspection and stayed at the government guest house. Most of his time was spent in the company of Dr. Aziz. Professor Godbole is not a true delineation of the Hindu character. He had no Hindu friends to stay with and as a result Godbole was introduced not as true representatives of Hindu culture but as a caricature.

Different mental characteristics, various viewpoints are attained together to find out a favorable solution. Principle Fielding who represents the best in English culture sought Passage to India to project the real picture of the English character to the Indians. His journey was forming one heart to another understand the Indians he talked of friendship, tolerance, mutual respect and understanding. He made a sincere attempt to display these qualities in his dealings with the Indians. The officials tried to understand the Indians from a venerable distance. They had their own points of view. They looked upon the Indians from the English of superiority. Their understanding of the Indians was based on prejudiced opinions. Arrogance and disdain. Mr. Turton also realized the necessity of equal treatment of rivals and justice, fair play and command but as an official he said:

*“Intercourse, yes, courtesy means: intimacy never.” (A Passage to India)*

McBryde and Ronny did not need these things to perceive India. An Indians to them were criminal by nature, unbelievable and untrustworthy. Mrs. Moore and Adela's visit build fresh attempt to analyze the internal recesses of the Indians mind. Mrs. Moore was totally earnest in her endeavor to feel not only India but India's also. Here was a journey of a soul. Her access was based on love Justice and fair play. She was quite willing in her outlooks was not disturbed by minor irritants. She went to the mosque to understand Islam and its followers. She formed friendship with Aziz and went on defending home at different times. She did not care his shouting at her to take-off her shoes because a Christian people would have done the similar thing if a non-Christian had entered the Church with a hat on. Indians were to be treated equally because they were created by the same God who created Britishers. After Aziz arrest, she talked Adela that Aziz was innocent people. Similar was the approach of Fielding. Though Mrs. Moore does not do anything for Aziz actively by appearing as the witness in the court. Fielding on the other hand formed earnest attempt to save him even to the molestation of his community settled of hard hearted and parochial minded officials. The glazed Major remarked that Indians knew single language and that was the language of force. He wanted the city to be handed over to the army to make the natives behave rightly. Professor Godbole travelled on the path of universalism.

*"Let us all live and let live." (A Passage to India)*

The world is expensive enough for both of us. Dr. Aziz talked of brotherhood on many items which included pride of Islam, in history. Honestly speaking this was journey of reactions to the central problem. E.M. Forster tried to find a conclusion in the territory of Mau. But the problem was so critical that it evaded solution. Forster had to admit that the maintenance of personal relationship based on mutual confidence was not always sure and it failed in moments of crisis. Secondly the racial question was insoluble. Fielding and Aziz could not go on as friends because their hires moved in different directions. The journey of one Nation, especially the ruling one into the heart of the ruled failed. Two races could meet only on an equal path.

However, friendship between Fielding and himself would be possible only when the English man quit India. This concluding chapter makes it clear that the friendship is possible only aiming equals if the Britishers were masters in India, there could be no lasting bond of Friendship between Englishman the Indians.

All the Indians excellent education that means who have good education and had an official status suffered thanks to the arrogance of these representatives. The novel provides several instances where the Indians are unduly harassed. The British people coming to India for the first time may behaved noble intentions and excellent ideas but the community's instinct is such that within a year they too fall, in line with the others and become arrogance and actively hostile towards Indians. The wives of Britishers, the officials were highly corrupt and accepted bribes although they never gratified those people by according to them what they required. The Anglo Indians both men and women disbelief every Indian. The ladies kept them self all from the native people and they always behaved like as a poor, uneducated. Their power and superiority complex were highly irritated to the sensitive part of Indians. They behaved like Gods granting boons to the devoted factotum. These evil characteristics were disapproved of by Mrs. Moore, Miss Quested and Fielding but such people were very few. One of the outstanding disastrous results of colonialism was that it made the officials hard hearted. These people had finely developed minds but undeveloped hearts causing all sorts of mischief and avoidable rupture with the native people.

E.M Forster describes the characters of the different persons and he describes in an admirable manner by pointing out the individual traits. The Collector, Mr. Turton with twenty-five-year experience in India was of the view that nothing but disaster would result if the English people and the Indians, tried to become intimate socially. He becomes furious more and more when Fielding defends Aziz and said that he is not guilty, He is very innocent people. Even we see in the novel that Mr. Turton sends the college principal out of the room and out of the club membership.

*"I do not think so. They all become exactly the same-not worse, not better I give any Englishman two years, be Turton or Burton. It is only the difference of a letter and i give any Englishman six month, All are exactly alike. Do you not agree with me?"(A Passage to India – p.7)*

Hamidullah, Mahmoud Ali, and Aziz are discussing a phenomenon they have observed in the English colonial administrators who come to India: the administrators behave decently when they arrive and then become rude and callous to Indians after they have settled into their official roles. Colonialism frames their relationship with Indians as one of superiors and inferiors.

*"I do not think I understand people very well. I only know whether I like or dislike them. Then you are an Oriental. " (A Passage to India-p.20)*

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After Aziz tells Mrs. Moore she understands him and knows what others feel, Mrs. Moore says she does not understand people; she only knows whether she likes or dislikes people. In other words, she relies on instinct and intuition rather than analysis. To Aziz's mind this makes Mrs. Moore an "Oriental," unlike, say, Adela, who is—to Aziz's mind—a typical English person, relying heavily on rational thought.

*"I want to see the real India." (A Passage to India-p.21)*

Adela tells Mrs. Moore she is uninterested in the typical superficial sightseeing tour, which will probably involve an elephant ride. True to her last name, Quested, Adela instead sets off on a quest to interact with Indians, which sets the novel's plot in motion.

*"He spoke sincerely, but she could have wish with less gusto. How Ronny reveled in the drawbacks of his situation! How he did rub it in that he was not in India to behave pleasantly we are not out here for the purpose of behaving pleasantly!" (A Passage to India-p.51)*

Aziz is discussing the Mogul emperor Akbar, who created a religion, intended to encompass the whole country. This feat proved impossible because there is no one India. This idea recurs throughout the book; one cannot simply "see India" because there is a hundred India. When Turton tells Fielding about Adela's assault accusation against Aziz, he expects Fielding to rally around the banner of race; after all, as Turton says, "an English girl, fresh from England" has been assaulted. Turton's attitude reflects the racism of many English colonists but stands in contrast to the English tendency to take a fact-driven, objective view of events. Fielding is determined to look for facts, however, especially as his friend Aziz's reputation is at stake.

*"The human race would have become a single person centuries ago if marriage was any use and all this rubbish about love, Love in a church, love in a cave, as if there is the least difference. And i held up from my business over such trifles." (A Passage to India-p.216)*

Mrs. Moore has been deeply affected by her trip to the Marabar Caves, where every sound is reduced to a single echo; it revealed to her the meaninglessness behind all human action. Now she sees no difference between marriage and the alleged sexual assault in the cave. So many aspects of life that used to seem significant now seem indistinguishable to her.

*"Where there is official, every human relationship suffers." (A Passage to India)*

Just before Adela's trial, the narrator notes the English support her—after all, she is one of them, and Aziz is an Indian—but they have no idea what is going on in her mind. Because he is a British official, even Ronny has only the vaguest notion of how she feels. The English all speak of her, and of the trial, as if from a distance; Adela is "the accused," not an individual with individual feelings.

*"While relieving the Oriental mind, she had chilled it. With the result that he could scarcely believe she was sincere, and indeed from his standpoint she was not."(A Passage to India-p.263)*

After Adela's trial, Fielding and Hamidullah discuss where she should go. Fielding expresses sympathy and concern for her, but Hamidullah does not. As the narrator notes, the Indians were relieved when she withdrew her charge against Aziz; however, they did not warm toward her because she showed no emotions and thus evoked no emotions.

*"We exist not in ourselves, but in terms of each- others' minds." (A Passage to India –p.262)*

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Fielding comes to this realization—one for which "logic had no support"—after learning Mrs. Moore has died and hearing Hamidullah speak callously about her death. Hamidullah cares nothing about Mrs. Moore's death—she barely existed in his mind—and Fielding hardly knew her either, though he is far more sensitive to her fate. His thought about existing "in terms of each other's minds" reflects Forster's belief in the power of subjective reality.

*"Your emotions never seem in proportion to their objects, Aziz." (A Passage to India-p.273)*

Fielding says this to Aziz when he expresses great affection for Mrs. Moore, but has no generosity or pity for Adela, who bravely alienated herself from her people for the sake of telling the truth and setting him free. Fielding does not quite understand what is behind Aziz's emotions at times.

*"Were there worlds beyond which they could never touch, or did all that is possible enter their consciousness? They could not tell. They only realized that their outlook was more or less similar, and found in this a satisfaction. Perhaps life is a mystery. Not a muddle, they could not tell."(A Passage to India- p. 283)*

Here the narrator reflects on an important theme in the novel: the limits of English rationality. Adela and Fielding cannot understand how Mrs. Moore could have known what happened in the cave. Despite her English background Mrs. Moore seemed to have a natural openness to and connection with India's mystical side; Adela and Fielding remain staunchly rational and therefore foreign to India.

*"We may hate one another, but we hate you most. If I do not make you go, Ahmed will, Karim will, if it is fifty or five hundred years shall get rid of you, yes, we shall drive every blasted Englishman into the sea, and then ... you and I shall be friends." (A Passage to India-p.350)*

Aziz makes this comment to Fielding while they ride through the Mau Forest at the end of the novel. His remark summarizes colonialism's effect on human relationships an Indian and British.

His argument is totally correct for Forster leaves us a very uncertain ending in colonial India, cultural difference indicates a kind of superiority or inferiority, the center and the periphery cannot be reconciled. But in post -colonial world, this colonial mentality has been rooted out, and the central position of the West destructed by writers like Kiran Deshi who with her novel "The Inheritance of Loss".

A passage to India recreates an oral culture and consciousness imbued with an Indian life .to define itself post-colonial writing seizes the languages of the main, the colonizer West. While writing counter narrative to Euro-centric misrepresentation of India, he successfully harnesses the colonizers language to make it bear the burden of his native experience. The colonial masters bring with them different ideologies and philosophies about human relations such as individualism. In the Indian philosophy of relationship, a person is a fundamentally defined as being with or belonging to. But western philosophy puts emphasis on the condition of a human person as a being for itself. Forster novel shatters the stereotypical European poets about the native Indians. By unfolding devastating effects of post-colonialism on the life of the Indian people in a *Passage to India* Forster has successfully made a demarcation between the colonial and post-colonial and the Indian land (Makhijani, 2019). The famous post-colonial novel *Things from Apart* by Chinua Achebe's said that-

“African people did not hear of culture for the first time from the European, their societies were not mindless but frequently had a philosophy of a great depth and value and beauty. They had poetry and above all they had dignity”.

This paper indicates the what kind of relation was between and British in that time. Though different previous research paper, journal, blog, article explored conflicts between two nations on the basis of this novel but this paper explored cultural conflicts as well as the racism, superior versus inferior, power etc. This paper also explored how the cultural conflicts relate to post-colonial study in A Passage to India.

## CONCLUSION

Personal relationship on a level of equality could not be encouraged due to the superiority complex of the Englishman and the nationalistic sentiments of the Indians. This extract is from the last part of A Passage to India where meet of the representatives of the British and the Indians who were friends early in the novel. The British one wants to reconcile but the whole situation opposed it. Thus, it clear how cultural conflicts was. E.M. Forster a Passage to India at time when the end of the British colonial presence in India was becoming a very real possibility and as a result cultural conflicts between the British and the Indians was a recurrent happening of in India. As part the idea of Colonialism throughout the novel the British explains their belief that they are always are superior to the Indian All kind of treatment which received from the British characters in the novel show the common attitudes towards the Indians during this time. The colonizes viewed themselves and their culture as powerless as subordinate to the colonizers.

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