

Colonialism as Reflected in Forster's *A Passage to India*

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Abstract. *This research is intended to reveal colonialism in Forster's A Passage to India. This is a qualitative research project since the data are in the form of words rather than numbers. The data were taken from the work itself and other relevant books supporting the analysis. In analyzing the data, the writer used a mimetic approach. The results show that the British colonize Indians by controlling them politically, that is, by gaining positions of power and authority. It is clearly seen that every important governmental position in India is occupied by British people. It is also undeniable that every public policy made is only for the benefit of the British government in India. It causes many effects to the colony and even the colonists. For the colony people, colonialism forms for them an antipathy toward the entire membership of the colonists and becomes a factor for them to stand together and legitimize themselves as a nation that is separated from and appreciated by other nations. On the other side, the colonists always think that they have a higher position than the colony people. Since the colonists have better technological development, they consider that they are superior to them and deserve to colonize them. Their superiority mindset has led them to harbor racial prejudice toward the colony people. The colonists think that the colony people have a negative attitude just because they are the colony.*

Keywords: *Colonialism, colonize, colonist*

Abstrak. Penelitian ini dimaksudkan untuk mengungkap kolonialisme dalam *A Passage to India* karya Forster. Ini adalah proyek penelitian kualitatif karena datanya berupa kata-kata dan bukan angka. Data diambil dari karya itu sendiri dan buku-buku relevan lainnya yang mendukung analisis. Dalam menganalisis data, penulis menggunakan pendekatan mimetik. Hasilnya menunjukkan bahwa Inggris menjajah orang India dengan mengendalikan mereka secara politik, yaitu dengan mendapatkan posisi kekuasaan dan otoritas. Terlihat jelas bahwa setiap posisi penting pemerintahan di India diduduki oleh orang Inggris. Tidak dapat dipungkiri pula bahwa setiap kebijakan publik yang dibuat hanya untuk kepentingan pemerintah Inggris di India. Ini menyebabkan banyak efek pada koloni dan bahkan penjajah. Bagi rakyat jajahan, kolonialisme bagi mereka merupakan antipati terhadap seluruh anggota penjajah dan menjadi faktor bagi mereka untuk berdiri bersama dan melegitimasi diri sebagai bangsa yang terpisah dan dihargai oleh bangsa lain. Di sisi lain, kaum penjajah selalu menganggap dirinya lebih tinggi kedudukannya daripada rakyat jajahan. Karena penjajah memiliki perkembangan teknologi yang lebih baik, mereka menganggap bahwa mereka lebih unggul dan pantas untuk menjajah mereka. Pola pikir superioritas mereka telah membuat mereka menyimpan prasangka

rasial terhadap orang-orang jajahan. Penjajah berpikir bahwa orang-orang jajahan memiliki sikap negatif hanya karena mereka adalah koloni.

Kata kunci: Kolonialisme, menjajah, penjajah

INTRODUCTION

A Passage to India tells about how the British government gained political control over Indian territory. It tells about how British colonial power built up a system based on the European system of government. It makes British people hold important positions in India even when qualified Indian people are available. *A Passage to India* also tells a story about how the British control the way of life of people in India. British custom must be replicated by the Indian people if they want to be accepted by the society. It raises conflict between the colonial people and the country settlers because of their attitudes towards each other. This condition makes people in India develop a sense of loyalty to their country. The sense of nationhood has led to the growth of nationalism.

Colonialism itself began in the 15th century with the "age of exploration," led by Portugal and Spain's exploration of the Americas and the coasts of Africa, the Middle East, India, and East Asia. It was not until the 17th century that Britain, France, and Holland colonized South Africa, India, and Southeast Asia.

REVIEW OF LITERATURE

Novel

Hudson (1965:163) writes that "the novel is concerned directly with men and women and their relationship with the thoughts and feelings, their passions and motives by which they are governed and impelled, with joys and struggles, successes and failures".

The Element of Novel

A novel consists of plot, character, theme, and setting. They are elaborated as follows:

Plot

The plot *A Passage to India* consists of several events. It starts when two Englishwomen, the young Adela Quested and the otherwise Mrs. Moore, travel to India. Adele expects to become engaged to Mrs. Moore's son, Ronny Heaslop, a British magistrate in the Indian city of Chandrapore. Adele and Mrs. Moore each hope to see the real India during their visit, rather than the cultural institutions imported by the British.

At the same time, Dr. Aziz visits a local Islamic temple after being summoned to the civil surgeon's home. In that place, he meets Mrs. Moore, and the two become friendly.

Mr. Turton, the collector who governs Handrapire, hosts a party so that Adela and Mrs. Moore may have the opportunity to meet some of the more prominent and wealthy Indians in the city. At the event, which proves to be rather awkward, Adela meets Cyril Fielding, the principal of the government college in Chandigarh. Fielding, impressed with Adela's open friendliness toward the Indians, invites her and Mr. Moore to tea with the Hindu professor Godbole. At Adela's request, Fielding invites Aziz to tea as well.

The conflict intensifies when Aziz organizes an expedition to the nearby Marabar Caves for those who attended Fielding's tea. Fielding and professor Godbole miss the train to Marabar, so Aziz continues on alone with the two ladies, Adela and Mrs. Moore. They and a guide go on the higher vaults while Mrs. Moore waits below. Adela, suddenly realizing that she does not love Ronny, asks Aziz whether he has more than one wife—a question he considers offensive. The climax happens when Dr. Aziz storms off into a cave, and when he returns, Adela is gone. Aziz scolds the guide for losing Adela, and the guide runs away. Aziz finds Adela's broken field glasses and heads down the hill. Aziz is concerned to learn that Adela has hastily taken a car back to Chandrapore, as he is overjoyed to see Fielding. Back in Chandrapore, however, Aziz is unexpectedly arrested. He is charged with attempting to rape Adela Quested while she was in the caves, a charge based on a claim Adela herself has made.

Fielding, believing Aziz to be innocent, angers all of British India by joining the Indian in Aziz's defense. In the weeks before trial, the racial tensions between the Indians and the English flared up considerably. Mrs. Moore's statement that Aziz is innocent is a turning point in the novel. Ronny Heaslop is fed up with Mrs. Moore's lack of support

for Adela, and it is agreed that Mrs. Moore will return to England earlier than planned. Mrs. Moore does not make the voyage back to England.

At Aziz's trial, Adela, under oath, is questioned about what happened in the caves. Shockingly, she declares that she has made mistakes and that Aziz is not the person or thing that attacked her in the cave. Aziz is set free. Ronny breaks off his engagement to Adela, and she returns to England.

Aziz, however, is angry that Fielding would be married to Adela after she nearly ruined Aziz's life, and the friendship between the two men suffers as a consequence. Then Fielding sails for a visit to England. Aziz declares that he is done with the English and that he intends to move to a place where he will not have to encounter them.

Two years later, Aziz has become the chief doctor to the Rajah of Mau, a Hindu region several hundred miles from Chandrapore. He has heard that Fielding married Adela shortly after returning to England. Aziz now virulently hates all English people. One day, while walking through an old temple with his three children, he encounters Fielding and his brother-in-law. Aziz is surprised to learn that the brother-in-law's name is Ralph Moore; it turns out Fielding married not Adela Quested but Stella Moore. Mrs. Moore's daughter from her second marriage

Aziz befriends Ralph. After he accidentally runs his rowboat into Fielding's, Aziz renews his friendship with Fielding as well. The two men go for a final ride together before Fielding leaves, during which Aziz tells Fielding that once the English are out of India, they will be able to be friends. Fielding asks why they cannot be friends now, when they both want to be, but the sky and the earth seem to say "No, not yet...No, not there".

The characters of *A Passage to India*

Dr. Aziz is a Moslem doctor in Chandrapore and a widower. He is generous and loving toward his English friends but becomes bitter, vindictive, and notoriously anti-British. After he is summoned to the civil surgeon's home only to be promptly ignored, Aziz visits a local Islamic temple, where he meets Mrs. Moore, an elderly British woman.

Professor Narayan Godbole He works at the college in Chandrapore. He is calm and in utter repose.

Lady Mellanby, the wife of Lieutenant Governor, secures Mrs. Moore's quick passage out of India.

Mr. McBryde, the most reflective and educated of the District Superintendent of Police in Chandrapore, asks Adela whether Aziz followed her, and she admits that she made a mistake.

Mr. Das, The Judge, release Aziz.

Theme

In the work *A Passage to India*, the theme is colonialism.

Setting

The setting of *A Passage to India* is Chandrapore. It is a city along the Ganges with gardens and a few fine houses from the imperial period of upper India. It is primarily a "forest sparsely scattered with huts".

History of India

The Mogul Empire

Babar (1483–1553), a Muslim ruler who had lost his small kingdom of Samarqand in central Asia, invaded India in 1526. Babar then established the Mogul empire and made himself emperor. Trouble in the empire developed during the rule of Aurangzeb (1618–1707). As a result of Aurangzeb's rule and costly wars, the Mogul empire began breaking up soon after he died.

The Coming of the Europeans

The Portuguese explorer Vasco de Gama reached Calcutta in 1498. Dating to the early 1500s, Portuguese traders seized ports on India's western coast. They hoped to control the sea routes of the rich East Indian trade with Europe. Dutch, English, and French traders fought the Portuguese and then each other for control of the Asean trade. The British East India Company was formed in 1600 with a royal charter from Queen Elizabeth I. During the 1600s, the company established important trading posts and forts in India.

The Rise of the East India Company

The European powers gained little in India as long as strong rulers held the mogul Emperor. But soon after Emperor Aurangzeb died in 1707, there was much separation in India. By the mid-1700s, there was no longer a strong central power in India. The British East India Company took advantage of this situation and gained control of much of India before the Indians realized it. They developed great political power by various means; for example, the agents obtained the rights to collect taxes. They also turned Indian princes against each other. The company brought poverty and bitterness.

British Rule 1858–1947

In 1858, the British government took over the rule of India from the East India Company. The British Parliament received direct control over land government from the company. This area came to be known as British India.

Queen Victoria of Great Britain was appointed to head the Indian government. The viceroy served directly under the secretary of state for India. Through this cabinet member, the viceroy was responsible to the British parliament.

British India consisted of two provinces. Great Britain placed most of the provinces under the local rule of governors. The governors were responsible for the viceroy. An independence movement began in India after the Sepoy rebellion. It grew rapidly during the 1870s, and Indian newspapers began criticizing the government angrily. The Indian people accused the British of holding them back unfairly.

India after World War 1

Mohandas K. Gandhi is the leader of the Indian independence movement. In 1920, he became the leader of the Indian National Congress. He persuaded the Congress to adopt his program of non-violent disobedience against the British. This program included not paying taxes and refusing to go to British schools and courts. This independence movement had begun as a small program led by a few educated Indians. Gandhi changed it into a mass movement of millions of Indians.

Continuing civil disobedience during the 1920s and early 1930s led the British to give the Indian people more political power.

World War 2

India declared war on Nazi Germany on September 3, 1939, the same day that Great Britain did. The Indian people supported Britain's fight against the Nazis. But they do not give Britain their all-out help because the British had not granted independence to India.

Independence

Early in 1946, Great Britain offered independence to India whenever Indian leaders could agree on a form of government. India became an independent dominion in the British Commonwealth of Nations on August 15, 1947.

Political Aspects of Colonialism

Colonialism is the establishment and maintenance, for an extended period of time, of rule over an alien people that is separate from and subordinate to the ruling power. It is no longer closely associated with the term "colonialization, which involves the settlement abroad of people from a mother country, as in the case of the ancient Greek colonies of the Americas. Colonialism has now come to be identified with rules over people of different races in lands separated by salt water from the Imperial Center; more particularly, it signifies direct political control by European states or states settled by Europeans, such as the United States or Australia, over people of other races, notably Asians and Africans.

General Description of Modernism Period

Modernism is a period from 1860 to the present. Modernist literature was at its height from 1900 up until 1940. Modernism is a cultural movement that generally includes the progressive arts and architecture, music, literature, and design that emerged from designers who rebelled against late-19th century academic and historic traditions and embraced the new economic, social, and political aspects of the emerging modern world. It is a trend of thought that affirms the power of human beings to create, improve, and reshape their environment with the aid of scientific knowledge, technological innovation, and scientific experimentation, and is thus in its essence both progressive and optimistic. The terms cover many political, cultural, and artistic movements rooted in the changes in western society at the end of the nineteenth century and the beginning of the twentieth century. In essence, the modernist movement argued that the new realities of

the industrial and mechanized ages were permanent and imminent and that people should adapt their worldview to accept that the new equaled the good, the true, and the beautiful. Embracing change and the present, modernism encompasses the works of thinkers who rebelled against traditional forms of art, architecture, literature, religious faith, social organization, and daily life that were becoming outdated.

METHODOLOGY

Research Design

This research is classified as qualitative research because the data gathered are in the form of words rather than numbers.

Data Collection

The writer divides the sources into two categories: primary and secondary sources. The primary source is the novel *A Passage to India*," and the secondary sources are books or other relevant materials to support the analysis.

Data Analysis

In analyzing the data, the writer applies memetic theory.

ANALYSIS

British effort to Apply Political Aspect of Colonialism in India

A Passage to India is Forster's work written in the year 1922 up to 1924 that very much talk about British colonialism practices in India. England as country which has dominant power controls India as underdeveloped country because England is superior in its technology. According to Wilkinson and Hughes "The most obvious answer lay in Europe's technological superiority. Modern European had not only discovered the "scientific method of rational inquiry and precise observation but also prized that welcome and improvements fed by science. The result was a society that welcome and rewarded innovation, that prided itself on growth and that had outstripped all others in accumulating both military might and economic power" (21).

British superiority in *A Passage to India* is seen when Mrs. Turton told Mrs. Moore that : "You're superior to them anyway. Don't forget that. You're superior to everyone in India" (Forster, 33).

Mrs. Turton's information about their status in India that she passes to Mrs. Moore indicates that the reason why British colonize India is because they have higher position than Indian people. They are deserved to colonize India because they are superior to them.

The previous chapters of *A Passage to India* is taking about two English women, Mrs. Moore and Miss Adela Quested, who come to India to see 'real India'. Mrs. Moore is Mr. Ronny Heaslop's mother and Miss Quested is going to be married with him. Instead of seeing the 'real India' the women only see the replica of England in India. Mr. Fielding, the schoolmaster of little college i Chandrapore, suggests that if they want to see the 'real; India', they should see the Indians. Mr. Turton asks them to have a bridge party (party to bridge the gulf between East and West). Neither Mr. Moore nor Miss. Adela Quensted consider the party to be success. During the party, Mr. Turton and Mr. Fielding are the only officials who behave well toward the Indian guests. Then, Mrs. Moore and Mr. Ronny Heaslop discuss his bad behavior towaaard the Indians. Mr. Ronny Heaslop tells her mother that he is not to bbbe going to behave such a nice man in India, for he has more important things to do there, that is, to hold India by fooorce. As stated by Mr. Ronny Heaslops' speech to his mother, Mrs. Moore: "I am out here to work, mind, to hold his wreched country by force. I am not a missionary or a labor member or vague sentimental sypathetic lietrary man. I am just a servant of the government: it's profession you want me to choose myself, and that's that. We're not pleasant in India. We don't intend to be pleasant. We've something imprtant to do" (Forster, 41).

Mr. Heaslop's statement above acts as the general mindset of British officials in India. As the servant of the British government, he has to work in India. With the power given by British government, he has duty to hold India by force with no intention to know the Indian people likes it or not. His statement indicates British superioroty to know the Indian people likes it or not.

The Effects of Colonialism to the British settled in Chandrapore

British colonialism in India when they thought they were superior to Indian people. Their superiority thought has led them to racial prejudice toward Indian people. In Zanden's Social Psychology "Racial prejudice is an antipathy based on a faulty generalization. It may be felt or expressed. It may be directed at a group as a whole, or toward an individual because he or she is a member of that group" (15).

Based on the quotation above it can be concluded that prejudice is associated with negative attitude about members of selected racial groups. British people have treated Indians with racial prejudice attitude. The novel opens the story with Dr. Aziz that arrives by bicycle at the house of Hamidullah. In Hamidullah's house, Hamidullah and Mahmoud all are smoking hookah. They argue about whether it is possible to be friends with an Englishman. A servant arrives, bearing a note from the civil surgeon. The civil surgeon is Mr. Callendar. He wishes to see Dr. Aziz at his bungalow about a medical case. Aziz leaves, he is traveling down with a tonga to the various streets named after victorious English generals, to reach Mr. Callendar's compound. The servant at the compound snubs Dr. Aziz, telling him that Mr. Callendar has no message for him. Dr. Aziz, telling him that Mr. Callendar has no message for him. Dr. Aziz convinced that there was a message. While they argued, two people come out. They are Mrs. Callendar and Mrs. Lesley. Dr. Aziz lifted his hat to show his respect to them. They take Aziz's tonga (carriage) thinking that his ride is their own. "The first, who was in evening dress, glanced at the Indian and turned instinctively away. 'Mrs. Lesley, it is tonga'. She cried. 'Ours?' Inquired second, also seeing Aziz and doing likewise. 'Take the gifts the gods provide, any how', she screamed, and both jumped in.' O Tonga wallah, club, club. Why doesn't the fool go?" (Forster, 10).

It is clear that the British elite treat the Indians with disrespect, as demonstrated by Mr. Callendar's summons to Aziz and his wife's negative attitude toward Aziz when she takes his tonga. However, Dr. Aziz is too polite to confront the women on their slight. He values behaving politely to these English elites over asserting his own sense of self-respect. English people in India are more likely to treat Indians with disrespect. The Indians, in turn, are preoccupied with the English treatment of them, as shown when Hamidullah explains that the English in India are less kind than the English in England.

It indicates that the position of the English as rulers changes the social relationship between them and the Indians realize it.

Two Englishwomen, the young Miss. Adela Quested and the elderly Mrs. Moore, travel to India and wish to see 'the real India'. They complain that they have seen nothing of India but rather a replica of England. At the Chandrapore Club, Mr. Fielding, the schoolmaster of Government College, suggested that if they wanted to see India, they should actually meet Indians. Mr. Turton suggests that they have a bridge party. But Mrs. Callendar says that the kindest thing one can do to a native is to let him die. Calendar's conversation with Mrs. Moore "Why, the kindest thing one can do to a native is to let him die", said Mrs. Callendar. 'How if he went to heaven? Asked Mrs. Moore, with a gentle but crooked smile. 'He can go where he likes as long as he doesn't come near me. They give me the creeps" (19).

Mrs. Callendar's statement about the kindness of letting the natives die is perhaps the most egregious example of how colonialist superiority has marked most of the English characters in the novel. With the exception of Miss Adela Quested, Mrs. Moore, and Mr. Fielding, the other English characters' purpose is only to show the racial prejudice and superiority felt by the British in India.

When Mrs. Moore tells her son, Mr. Ronny Heaslop, about her trip to the mosque, he scolds her for speaking to a Mohammedan. Mr. Ronny Heaslop worries that Dr. Aziz does not tolerate the British. When she tells him that Dr. Aziz dislikes the Callendars, Mr. Heaslop decides that he must tell him to pass that information to them. He tells her that Dr. Aziz abused the callendars in order to impress her. When she tells Mr. Ronny that he never judges people in this way at home, he rudely replies that India is not home. As in Mr. Ronny Heaslop's statement to his mother, "India isn't home" (25).

In the next story, it is said that Dr. Aziz did not go to the bridge party. Dr. Pana Lal returns from the bridge party to see Dr. Aziz and offers a party excuse for why he did not attend. Dr. Aziz worries that he offended Mr. Turton by absenting himself from the party. When Dr. Aziz returns home, he finds an invitation from Mr. Fielding to tea, which revives his spirits.

After the tea party, Miss Adela Quested tells Mr. Ronny Heaslop that Mr. Fielding, Dr. Aziz, and Professor Godbole are planning a picnic at the Marabar Caves for her and Mrs. Moore. It disturbs Mr. Ronny Heaslop. Finally, he mocks Dr. Aziz for missing his collar stud, claiming that it is typical of the Indians' attention to detail. For Miss Adela Quested, Mr. Ronny Heaslop's self-complacency and lack of subtlety were more vivid in India than in England. Adela decides that she will not marry Ronny, who is hurt by the news but tells her that they were never bound to marry in the first place.

Mr. Ronny Heaslop becomes the representative of the effects of English colonialism in India. His criticism of Aziz is an important point; he mocks him for missing his collar stud, when in fact it was Mr. Fielding who was missing the stud and Aziz who kindly lent him his own. Mr. Ronny Heaslop criticizes Aziz for his inattention to detail while he himself is inattentive to the fact that Aziz is missing his collar stud because Mr. Fielding, an Englishman, was missing his own. Miss Adela Quested's rejection of Mr. Ronny Heaslop can be seen as a rejection of his racial point of view. She even notes that Mr. Ronny Heaslop's character is more apparent now than when they met in England. It is indicating British colonialism in India has contributed to Mr. Ronny Heaslop's arrogance and sense of superiority.

Indian nationalism movement

Identity is the answer we supply to the question. "Who am I?" Our identity consists of our sense of placement within the world and the meaning we attach to ourselves. In our everyday activities, we interact with others. We act toward one another on the basis of who we think we are. Our identity leaves its signature on everything. It is little wonder, then, that so many people are preoccupied with and concerned about our identity.

A Passage to India tells a story about Indian people losing their identity because of British colonialism in India. Native India cannot supply the answer to the question, "Who are they?" because they do not know who they are. They have no identity anymore. They are Indian people, but they are governed by the British government through its officials in India.

In the tea party, Mr. Fielding asks why people wear collars at all. Dr. Aziz responds that he wears them to pass the police, who take little notice of Indians in English dress. As in the conversation between Mr. Fielding and Dr. Aziz:

Why in hell does one wear a collar at all? Grumbled Fielding as he bent his neck. 'We wear them to pass the police.' 'What's that?' 'If I'm biking in English dress—starch collar, hat with ditch—they take no notice. When I wear a fez, they cry, "Your lamp's out!". Lord Curzon did not consider this when he urged the natives of India to retain their picturesque customs, "Hooray! Stud's gone in. Sometimes I shut my eyes and dream I have bought clothes again and am riding into battle behind Alamgir. Mr. Fielding, must not India have been beautiful then, with the Mogul empire at its height (Forster, 33)?

British treatment toward Indian people raises nationalism movements among Indian people. It leads them to the conclusion that they should build themselves a nation. According to Hans Kohn, "Nationalism is a political creed that underlies the cohesion of modern societies and legitimizes the claim to authority" (63).

Native India's fundamental claim for their people is to be separated, independent from other nations, and equal to them. As stated in the conversation between Dr. Aziz and Mr. Fielding:

He cried, "Clear out, clear out, all you Turtons and Burtons!" We wanted to know you ten years ago. "What do you want instead of the English? The Japanese? Jeered Fielding, drawing rein. 'No, the Afghans. My own ancestors' said, "Oh, your Hindu friends will like that, won't they?" 'It will be arranged—a conference of oriental statesmen'. 'It will need to be arranged"... Then they shouted, "India shall be a nation! No foreigners of any sort! Hindu and Muslim, and all shall be one! Hurrah! Hurrah for India! Hurrah! Hurrtah! India, a nation!"... Aziz cried, 'Down with the English, anyhow. That's certain. Clear out, you fellows, double quick! Say we may hate one another, but we hate you most. If I don't make you go, Ahmed will, Karim will, if it's fifty-five hundred years, we shall get rid of you; yes, we shall drive every blasted Englishman into the sea, and then' he rode against him furiously -- and then he concluded, half kissing him, 'you and I shall be friends' (Forster, 292-293).

Indian Racial Prejudice Toward Britons in Chandrapore

At the beginning of the story, Mr. Callendar wishes to see Dr. Aziz at his bungalow about a medical case. When he reaches Major Callendar's house, the servant at the house snubs Dr. Aziz. He tells him the major has no message. Then, the English ladies, Mrs. Callendar and Mrs. Lesley, took his tonga. However, Dr. Aziz is too polite to confront

the woman about her slight. He values behaving politely toward these British elites over asserting his own sense of self-respect. Dr. Aziz then departs for the nearby mosque, which is paved with broken slabs. Suddenly, an elderly Englishwoman arrives at the mosque.

Another pillar moved, a third followed, and then an Englishwoman stepped out into the moonlight. Suddenly he was furiously angry and shouted, "Madam! Madam! Madam!" 'Oh! Oh!' the woman gasped. 'Madam, this is a mosque; you have no right at all; you should have taken off your shoes; this is the holy place for Moslems.' 'I have taken them off.' 'You have.' 'I left them at the entrance.' 'Then I ask you pardon.'

Dr. Aziz becomes the representative of the effects of British colonialism in India. It proves that Dr. Aziz is infected with racial prejudice toward others. It emerges in that event as an easily excitable man who is conscious of any slight against him by the British elite. Having been trained by experience to these snubs, he automatically assumes the worst when dealing with the British.

CONCLUSION

Colonialism has had a deep impact on the colony and even on the colonists. The colonized people overcome their antipathy toward the colonists and come to realize their own history, which leads them to realize their identity as people of a nation. Colonialism has derived from the colony people's ideas how to build their own future as a nation.

It is undeniable that the colonist has also come to attach itself to the effects of colonialism. The colonists act as though they have a higher position than the colonized. For that reason, they treat the colony people with humiliation.

SUGGESTION

The writer would like to suggest that the reader understand what we are on earth for. We have to love and respect each other by any means that we have.

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