



Research Article

## Hybridity and Cultural Duality in E.M Forster's Character Dr. Aziz: A Post-Colonial Analysis

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### ABSTRACT

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The study examines the impact of British influence on Indian culture and its people, leading to a dualism in their personalities, as conceptualized by Homi K. Bhabha's notion of hybridity. The analysis of Forster's novel and the character of Dr. Aziz using Bhabha's concepts of hybridity and ambivalence reveals that British culture poses a significant threat to the native culture, eroding the ancient histories of Indian cultures in the younger native generation. This qualitative research, based on the findings of this study, also opens up a new dimension for researchers in the same field or those interested in hybridity, or *A Passage to India*. This research is qualitative in nature, and the data was collected from the novel *A Passage to India*. The research also identifies that Dr. Aziz appears to be influenced by the English lifestyle and attempts to emulate English behavior on multiple occasions, seeking friendship with English people and even organizing and leading a trip for them to demonstrate his honor and responsibility. However, after facing accusations, he refrains from accepting the friendship of the English until they cease to rule India, displaying dual and hybrid behavior. The study also uncovers the influence of the English language and cultural values on Indians. Considering that Forster wrote the novel *A Passage to India* during his visits to India, it is evident that he witnessed the scenario during the British Raj, lending credibility and trustworthiness to the events described in the novel. This provides a satisfying validation of the research results.

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### 1. Introduction

Postcolonial studies have come to prominence since the 1970s. Some researchers claim that it comes from Said's book *Orientalism* (Said E. W., 1978). The term postcolonialism appeared as a theory in post-colonial literatures under the influence of such books as *The Empire Writes Back* (Ashcroft, Tiffin, & Griffiths, 1989); *In Other Worlds* (Spivak, 1987); *Culture and Imperialism* (Said E., 1993); and *Nation and Narration* (Bhabha, 1990). These books do not directly suggest the term postcolonialism but give hints about imperialism and colonialism. It also discusses the themes of colonization, Orient and Occident, East and West, identity crisis, political and economic crisis, religious crisis, cultural differences, superiority complex in British, etc. Postcolonialism is heavily focused on studying the colonized lands and identifying the reasons for discrimination between the West and the East; it helps colonized lands and people regain their identities and values, be aware of the hypocrisy of the West, and stop seeing themselves through the eyes of colonizers. After the introduction of postcolonialism, all the previous terms, such as commonwealth and third world, became uncommon. Postcolonial study is the study of interactions between colonizers (European nations) and the

third-world societies that they have colonized in the modern period. Along with Gayatri Spivak, R. Siva Kumar, Derek Gregory, Amar Acheraïou, and many other postcolonial critics, Homi K. Bhabha is also a well-known name in the field of postcolonialism and has many contributions to postcolonial literature. He is known for his book *The Location of Culture* (Homi K., 1994) and his cultural ideas. The Third Space, Mimicry, Hybridity, and Ambivalence. Hybridity is a broader idea as compared to his other ideas because it refers to the mixing or mingling of East and Western cultures on many bases, such as racial hybridity, linguistic hybridity, literary hybridity, cultural hybridity, and religious hybridity.

E. M. Forster was an English writer and novelist. He began writing *A Passage to India* during his first visit to India in 1911, but he could not complete it, put it aside, and went back to England just after the end of World War I on his second visit in 1921. He continued it and completed it in 1922. The book, finally published in 1924, *A Passage to India*, won many prizes, including the James Tait Black Memorial and Femina Vie Heureuse in 1925, and proved to be his last novel. *A Passage to India* is the best example of postcolonialism; the novel revolves around the tensions between colonizers and colonized. Throughout the novel, E. M Forster has tried to manage friendly

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relationships between Indians and British; he has used his two main characters to project the civilized and kind sides of both sides. Dr. Aziz is the representative of the Indian people for Forster, and Fielding has worked for him as the representative of the British. Yet, all the characters experience so many problems throughout the novel and go through ups and downs in terms of relationships with one another. At the end, we get to know the fact that an Indian and a British can be friends but cannot live together because of their different cultural norms and beliefs.

Dr. Aziz is a Muslim doctor in Chandrapore; he has three children, and his wife is dead. Aziz is very sincere about his job, and he also has a passion for poetry. He is a very emotional person and a close friend of Fielding; he is also friends with Mrs. Moore and Adela. Later in the novel, Adela blames him for assaulting her, but is ultimately cleared. After the incident, a change occurs in the personality of Aziz. He wants India to become a united nation because of the harshness of British people. Even though he is still friends with Fielding, he now believes that there cannot be friendship between Indian and British people until the British and Indian interact with each other on equal terms.

The Novel *A Passage to India* present themes such as race power, and inter cultural differences from the postcolonial angles. The novel deals with the relation between colonizers and colonized. The novel mostly based on the friendship between Dr. Aziz and Fielding. Dr Aziz first experience with colonizer is progressive yet it changed after the incident of Marabar cave. During the visit of Marabar Cave, Adela quested blame Dr. Aziz for assaulting her which later on revealed as a misunderstanding. After the incident he began to believe that friendship between colonized and colonized is only possible if they are on equal grounds.

Keeping the above background in mind, This research focuses on the elements of Hybridity in the nature and personality of Dr. Aziz, and observes the influences of British over Indian society and culture, through the lenses of Hybridity by Homi K. Bhabha.

### 1.1 Problem Statement

This research aims to fill this gap by offering a detailed analysis of hybridity and cultural duality as experienced by Dr. Aziz. The study examines how these concepts are manifested in his interactions, friendships, and personal identity crises throughout the novel. This analysis employ a post-colonial theoretical framework to dissect the nuances of Aziz's character, his relationships with both British and Indian characters, and his navigations through the social and political landscapes of colonial India.

### 1.2 Significance of the Study

The title itself is significant Hybridity and Cultural Duality in E.M Forster's Character Dr. Aziz: A Post-Colonial Analysis. The study is significant as it deals with the socio- political context from post-colonial perspective. The study shed lights on the identity formation as a result of post-colonial state.

### 1.3 Research Objectives

1. To analyze the influence of British over India in the novel *A Passage to India*
2. To critically analyze the elements of British and Indian culture in the personality of Dr. Aziz

### 1.4 Research Questions

1. How does the British influence Indian culture in E.M Foster's novel *A Passage to India*?
2. How does E.M. Forster portray Dr. Aziz as a Hybrid character in *A Passage to India*?

## 2. Literature Review

*A Passage to India* is a very well-known postcolonial novel, and so many studies have been conducted on it from different perspectives and angles. The different focuses of criticism on novels are the proof of their richness and complexity. Mohammad Ayub Jajja from the English Department, Islamia University of Bahawalpur, has also touched on the novel from a discursive angle; he has discussed the discourse and representation of Indians as stereotypes in *A Passage to India*. Jajja has analytically described the image of India and Indians in the eyes of the British and the writer of the novel, E. M. Forster. He also examines the connection between culture and imperialism, the end product hybridity and mimicry among the Indians, and the development of their identity. The research was carried out and analyzed in light of postcolonial theories. The study proves that Forster has not given any reference to the brutal character of the British and has not mentioned any struggle of Indians against oppressors. The Indians are depicted as guilty of their culture, language, and identity. Throughout the novel, Indians are portrayed as inferiors and irresponsible people. Basically, Jajja has highlighted the hegemonic assumptions of Europeans about Indians and their personal issues on social and religious grounds. (Jajja, June 2013).

Sarah Tavassoli and Narges Mirzapour are students at Semnan University, Iran. They have touched on the post-colonial-feminist idea of how to interpret the novel. They have used the statements of Helen Tiffin, Gareth Griffiths, Bill, and Ashcroft to find out the feminist elements in the light of post-colonial study. Postcolonial feminists want to demonstrate that Western feminism has failed to prove its points, and they examine all women on the same scale, which is biased. The main feature of postcolonial feminism is to indicate the problems of third-world women who suffered because of this double colonization. Forster brings up the two important points in *A Passage to India* regarding feminism. One is the issue of double colonization of Indian women, which he portrayed through the interaction between Indian and English women. On the other hand, he has shown the inferior view of Indian men towards their women. The second issue is a critique of postcolonialists' portrayal of women in the Third World as "monolithic objects" by Western feminists. However, Forster's behavior towards the Englishwomen is harsh, and he has presented the two major English ladies as racist and self-righteous. (Tavassoli and Mirzapour, 2014).

Shazia Rani and Anila Jamil of Sargodha University have studied the failure of relationships between colonizers and colonized in *A Passage to India*. Researchers have discussed the reasons for the failure of the relationship between Indians and British under Said's orientalist thought. Although E.M. Forster is trying to describe a friendly and positive relationship between British and Indians, throughout the novel, each character faces difficulties in developing a relationship with one another. Forster, being an Englishman, has highlighted the true reasons for the failed relationship between colonizers and colonized. At the conclusion of the research, researchers gave the idea that colonized and colonizers cannot manage to live together because they have their own priorities and colonizers are not with colonized or for colonized even on the same grounds. Because the British believe in ruling over the people and cannot accept being on the same scale as Indians, except some. (Rani and Jamil, May 2015).

Ambesange Praveen V has reviewed the theories of two important figures of postcolonial literature, Edward Said and Gayatri Spivak. In this paper, Ambesange focuses on Gayatri's concept of 'Subaltern' and Said's concept of 'Orientalism'. The

researcher has explained the ideas of Said and Gayatri and applied them to the literature of once colonized societies; talked about the stereotype thoughts of the West about the East; considered third-world countries as inferior, uncivilized, and given the name Orient. Ambesange has referred to five famous works that depict postcolonial notions and ideas of orientation and accident to get us to the appropriate conclusions: *A passage to India* by E.M. Foster, *The Tempest* by William Shakespeare, *The Outsider* by Albert Camus, *Robinson Crusoe* by Daniel Defoe, and *Heart of the Darkness* by Joseph Conrad. It studies how these texts construct colonizers as inferior and colonizers as superior. Edward Said has taken all the criticism positively and responded with a cool mind in his works *Orientalism Reconsidered* and *Culture and Imperialism*, but that does not mean everybody should act like Said. Gayatri Spivak criticized Foucault for being kind towards imperialistic thought and believing in the ideas of dominance and resistance. Basically, Ambesange did not like the response of Said to the criticism of his Orientalism, but she admires the works of Said and accepts that his works opened the way for recent post colonialists such as Gayatri Spivak, Homi. K. Bhabha, etc. The researcher fully supports the criticism of Spivak on Foucault and the imperialistic school of thought. (Praveen, August 2016).

Rashad Al Areqi, Associate Professor in English Literature at Al Baha University, has studied hybridization from postcolonial and Islamic perspectives. Originally, hybridity was a plant or animal that had parents of different species or was the product of mixing two or more different things. In postcolonialism, the concept of hybridity is presented as sort of an improvement in the lives of hybrids, while some critics associate the hybridity with the colonized, who adopt the Western culture and style of life. In the postcolonial perspective, hybridization indicates hesitation, instability, in-between, double consciousness, unhomeliness, third space, and ambivalence. Hybridization reveals a sort of instability in the lives of hybrids and shows unpleasant results. The researcher has taken some words from the Holy Quran and Sunnah that are associated with the meaning of duality and the product of two things and analyzed them to prove his point of hybridity under Islamic perspectives. Further, from an Islamic perspective, hybridization exists between hypocrisy, hesitation, deception, and lies, and the things that are not supported in Islam. Hybridization in the Holy Quran and Sunnah is presented in terms of a mixture of good and evil actions. (Areqi, 2017).

Parvin Ghasemi, Samira Sasani, and Fatereh Nemati from the Faculty of Letters and Humanities, Department of Foreign Languages, Shiraz University, Iran, have highlighted the identity crisis and relationship between colonizers and colonized in Athol Fugard's "*My Children! My Africa!*" under the eye of Homi K Bha Bha's postcolonial ideas, The Third Space, Colonial Mimicry, and Hybridity. In this study, researchers have depicted that the relationship between blacks and whites is based on some beneficial and constructive mutual interests. Despite their differences, they are still living together and have accepted these differences because blacks and whites are both interdependent on one another. Thami plays the role of the other (black), while Isabel is the colonizer (white). The whites' superiority and the blacks' inferiority have been injected into them for a long period of time. Putting all these differences aside, they try to live peacefully in a naturally constructed third place. It has been proven for both colonizers and colonized that to avoid collisions and conflicts, they need to live under the rules and regulations of the third space. (Ghasemi, Sasani, & Nemati, 2017).

### 3. Research Methodology

#### 3.1 Theoretical Framework

Homi K. Bhabha is an Indian English writer who has contributed to post-colonial literature and wrote about the impacts of colonizers on native people. His idea of mimicry, ambivalence, and hybridity is the best representation of cultural dualism among the people of the subcontinent. Homi, K. Bhabha, has presented hybridity, one of the most discussed terms in cultural criticism in postcolonial literature. It refers to the formation of new transcultural forms produced within the colonization. Bhabha argues that all cultural systems are constructed in a hybrid space that he names 'Third Space of Enunciation' (1994: 37).

#### Key Concepts of Bhabha's Hybridity

**Third Space of Enunciation:** Bhabha introduces the concept of the "third space," Third space is a metaphorical area that emerges in the interaction between colonizers and colonized. This space allows for the creation of new cultural identities and meanings that are neither solely of the colonizer's culture nor the colonizer's but are instead a hybrid of the two. The study tends to discover how Dr. Aziz subjugates to this third space, navigating between his Indian heritage and the British colonial culture.

**Ambivalence:** Bhabha's theory suggests that colonial discourse is characterized by ambivalence. In this notion the colonizer both desires and reviles the colonized subject. This ambivalence extends to the colonized individual's perception of self and the colonizer. The study examines instants of ambivalence in Aziz's relations with British characters.

**Mimicry:** Mimicry is a strategy employed by the colonized, who adopt aspects of the colonizer's culture. This mimicry, however, is never faultless and can lead to a weakening of colonial authority. The analysis considers how Aziz's attempts to mimic British manners and speech act as a form of resistance.

**Hybridity as Counter-Narrative to Nationalism:** hybridity challenges the binary oppositions found in nationalist discourses. It proposes instead a more complex interaction of cultures that defies simple categorization. The study examines how Aziz's experiences and identity challenge nationalist narratives within the novel.

#### 3.2 Research Method

This design includes a qualitative methodology, focusing on textual analysis of "A Passage to India" through the theoretical lens of Homi K. Bhabha's concept of hybridity. The qualitative method helps to explain the data systematically.

#### 3.3 Data Generation Tools

The primary source for this study is E.M. Forster's novel "A Passage to India". The text was examined in detail. The study focused would be on passages that disclose aspects of Dr. Aziz's cultural identity, interactions with British characters, and instances of cultural conflict and negotiation. The secondary sources are reliable sources such as research articles, books, and authentic websites which provides a clear insight into the comprehension and argumentation of the study.

#### 3.4 Data Collection Procedure

The study conducted an extensive review of existing literature on postcolonial theory of Bhabha's Hybridity and Ambivalence. This helped in establishing a theoretical framework for the analysis. The study Involved in a detailed reading of "A Passage to India" to gain understanding of its themes, characters, and narrative structure. It involved to study the novel to note initial observations of cultural interactions and identity expressions. The study identified key concepts such as hybridity, ambivalence, mimicry, and the third space that guided the

analysis. The study systematically selected passages that shown cultural interactions between British and Indian characters. The study Used criteria such as relevance to research questions and the presence of theoretical concepts.

### 3.5 Data Analysis Procedure

Each passage was coded for themes related to hybridity, cultural influence, identity conflict, and ambivalence. Coded data were ordered into broader themes that capture the complex dynamics of cultural hybridity and dualism. This further include comparing and contrasting different passages to understand how they overall contribute to the narrative of cultural interaction. The identified themes and patterns were then interpreted from Hybridity and Ambivalence perspective. The further step contextualized the findings within broader post-colonial discourse. The final step involved the analysis's results to address the research questions. This included discussing how the novel portrays the impact of British culture on Indian identity and how Dr Aziz is a Hybrid character. Efforts were made to validate interpretations by cross-referencing different passages of the novel.

## 4. Data Analysis

The involvement of English people or British in India started with the establishment of the East India Company in 1757. East India Company influenced the economy, politics, identity, religion, culture, and language of the locals to make them unstable. East India Company plays a vital role for the British to come into the subcontinent with a solid reason for trade. Finally, in 1858, the British started ruling over India, and they ruled India till 1947. The British went back to their lands, but they have left their viruses here, which still exist and influence Indians, and Indians can helplessly see them affecting their economy, politics, social atmosphere, culture, religion, and language but cannot do anything against them. One of the prominent problems is the self-hatred among the native population, which is injected by the British. English people degraded the language, religion, and culture of natives with logic by creating discrimination between East and West on the basis of education, economy, and politics to make Indians believe that they are inferior. They did this by taking advantage of their economic and political power and discriminating against the westerners by categorizing each other as occidental and orientative. They associate the people of the Middle East and East with the thought of being inhumane, uncivilized, undeveloped, and socially unstable—people having no language, culture, or religion—and label them orients.

E.M. Forster has depicted this whole scenario of British Raj and the struggle of Indians for regaining their real identities in his novel, *A Passage to India*. Forster, with the help of his characters, has given an idea to his readers about the differences between both people and their societies. He has also shown the influences of both cultures on each other's cultures. This research tends to study those differences and get hints about the influences of the British over the culture of India and Indian men (Dr. Aziz) from the novel with the help of the above-given theoretical framework.

### 4.1 British Influence on India

When the British came to India, they did not learn local languages and did not adopt the culture of the locals to communicate with or get to know them. Instead, they start introducing their own values and traditions in India to promote their own language, culture, and religion. We can get its evidence from Forster's novel *A Passage to India*.

*'Perhaps we speak yours a little,' one of the ladies said.*

*'Why, fancy, she understands!' said Mrs. Turton.*

*'Eastbourne, Piccadilly, Hyde Park Corner,' said another of the ladies.*

*'Oh, yes, they're English-speaking.'* (P1, C5, P42)

These dialogues are between some Indian ladies and some British ladies. We get the idea that the English language has emerged in India, and Indian ladies can speak English, and they are quite aware of many famous places in British countries. There is one famous saying: 'If you want to destroy any society, kill their language and culture' So the British did exactly the same and got hold of India by degrading its language and culture and promoting their own. We can evidence the West's influence on our languages, cultures, and traditions in the era of the British Raj and in present times. The British have succeeded in promoting their culture, language, and religious beliefs. The educated class of the subcontinent unwantedly accepted and adopted the language and culture of the British to survive in society and to interact with the rulers. Some adopted their language and made it a medium for conveying the voice of Indians to the world, and the British wanted to get the rights of natives; those are the people counted in the postcolonial notion.

*"We're not out here for the purpose of behaving pleasantly!"*

*'What do you mean?'*

*'What I say. We're here to do justice and keep the peace.'*

*'Your sentiments are those of god,'*

*'India Likes gods.'*

*'And Englishmen like posing as gods'"* (P1, C5, P49)

This conversation between an Englishwoman and an Englishman portrays the clear intentions of the British for India. Englishmen believe that Indians do not deserve to be treated pleasantly because they are barbaric and criminals. So, the British are here to make India peaceful and its people civilized. Though Englishwomen feel pity for Indians, Englishmen pretend to be gods who do justice and peace to their creation, which is under their control. Basically, the British believe on Eurocentric concepts, which suggest the inferiority and superiority complex. The British used the inferiority complex of Indians and introduced their own culture and language in India to drive them towards English society and lifestyle.

*"I hae ma doots.'*

*'What's that last sentence, please? Will you teach me some new words and so improve my English?'*

*Fielding doubted whether 'everything ranged coldly on shelves' could be improved.*

*He was often struck with the liveliness with which the younger generation handled a foreign tongue."* (P1, C7, P65)

The above discussion is between Mr. Fielding and Dr. Aziz. Mr. Fielding uttered some words in a typical British accent, which Dr. Aziz could not understand, so he asked Mr. Fielding to teach him some new words in English. Aziz could not utter those words because his tongue had never uttered such words, but the younger generation can speak. It gives the hint that Indians have adopted the English language, and it is influenced among the young generation so that they are mimicking Englishmen and are speaking in a way Englishmen speak. It clearly shows the influence of the English language and lifestyle on Indian youth.

*"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 fez, they cry, "Your lamp's out!"'* (P1, C7, P65)

In this discussion Mr. Aziz is telling Mr. Fielding about the reason of wearing the English dress in India. Policemen and the authorities give the priority and respect to the people who wear the English dress. It clearly shows the intentions of British to make Indians accept their culture by choice or forcefully, Indians do not have any third option.

*“Excuse the question, but if this is the case how is England justified in holding India?”*

*There is only one answer to a conversation of this type: ‘England holds India for her good.’” (P1, C9, P108)*

In this discussion, some Indians and Mr. Fielding are having some dialogue with each other about the injustice of England. Hamidullah believes that England is in India just for her interests and goods. It also asks about the right of England to lead India. But Mr. Fielding does not reply accordingly because somehow, he himself believes that England is here for her own benefit. Basically, it shows the intentions of England to rule the world and promote their own culture and language. That is why they are taking hold of all the upper jobs and teaching jobs to promote their own language and culture in India.

#### 4.2. Dr. Aziz as a Hybrid Character

Dr. Aziz is a humble Muslim surgeon, who represents the Indian community in conflict with the British ruling class, who is falsely accuses for attempted rape of Englishwoman, Adela Quedsted.

*‘Madam, this is a mosque, you have no right here at all; you should have taken off your shoes; this is a holy place for Moslems.’” (P1, C2, P21)*

Above cited dialogue is said by Dr. Aziz to Mrs. Moore, a lady who is about to enter Mosque. Dr. Aziz thought she is an English lady so she must not be aware of the values of Moslems that is why he suddenly shouted without even figuring out anything and ordered her to not to go inside the Mosque with shoes because it is a holy place. When he got to know that she has already removed her shoes at gate then he apologized for the misunderstanding. Dr. Aziz sounds religious and a person of values at the same time a bit rude too, he tries to use his right of being native and Moslem but by apologizing for his mistake he proved himself or Indians as humble and peaceful people.

*“Then you are an Orient.’*

*She accepted his escort back to the club, and said at the gate that she wished she was a member, so that she could have asked him in.*

*‘Indians are not allowed into the Chandrapore Club even as guests,’” (P1, C2, P24)*

The above-cited dialogues are between Mrs. Moore and Dr. Aziz. When they met for the first time at the mosque, Dr. Aziz behaved like a gentleman with the lady, and she was impressed by his personality. It shows that the concept associated with orientation is based on false logic. While he also accepts the idea of discrimination (Orient and Occident), that is why he is calling Mrs. Moore Orient because she just believes in her internal feelings about people, and on the basis of that, she likes or dislikes them without understanding them. These lines are a sweet criticism of rulers who used Indians, but still, Indians are very kind to them, even when natives are like others on their own land. They are prohibited in the places where Englishmen live. On one side, Dr. Aziz is very kind and true towards the English people and wants to have a friendly relationship with them; on the other hand, he also has an inferiority complex, which is why he felt uncomfortable when Mr. Fielding came to his home to ask

about his health. It shows the hybrid mentality of Dr. Aziz, which confuses him between two thoughts or things.

*“She had died soon after he had fallen in love with her; he had not loved her at first. Touched by the Western feeling, he disliked union with woman he had never seen; more over when he did see her, she disappointed him, and he begat his first child in mere animality. The change began after its birth.” (P1, C6, P54-55)*

These lines clearly show the hybrid and confused nature of Dr. Aziz. In the Moslem community of India, men and women were not allowed to see one another before marriage. The marriage of doctor Aziz was arranged with a lady whom he never saw, and he did not like the idea of getting married to an unknown lady. Because he always believes that Westerners do the right thing; they get married after knowing each other. When he saw the lady, she was not quite impressive, so he did not love her, but after the birth of a child and seeing the loyalty of his wife, he changed his mind and started loving her. She *died* soon while giving birth to their second son. Dr. Aziz is a person who changes his mind and choices with time and interest, but he is still a decent and humble person towards everyone, and because of his interactions with every kind of person, he has adopted many different things from their personalities.

*“Aziz was terribly worried. It was not a long expedition – a train left them-but he was only a little official still, and feared to acquit himself dishonorably.” (P2, C13, P126-127)*

Aziz takes responsibility for all the arrangements for the visit to the caves; he wants to prove himself and the Indians as honest and responsible people. He faces many problems regarding that because many things, which he has to provide to English people, are prohibited in Islam, such as alcohol and whisky. He got stuck in between his religious values and the honor of Indian people; he chose to prove himself and provide everything to the visitors by putting his values aside, but he did not drink or eat any haram. Somewhat he kept his religious values to himself and at some instincts; he does not follow them, which makes him a hybrid personality.

#### 5. Conclusion

This chapter represents the conclusion, significant findings, accomplishments of this study and recommendations for future research works. Moreover, this chapter demonstrates the extent to which the research accomplished its objectives. The study also briefly but comprehensively addresses the study questions in this chapter. The research also provides specific suggestions for future studies.

##### 5.1 Finding

This study addresses two fundamental research questions how does the British influence Indian culture in E.M Foster’s novel a Passage to India? How does E.M. Forster portray Dr. Aziz as a Hybrid character in A Passage to India? This study provided detailed responses to these questions in the preceding chapter.

This analyzes shows the influence of British over Indian culture and its people which caused the dualism in their personalities, under the idea of Hybridity by Homi. K. Bhabha. The analysis of Forster’s novel and his character Dr. Aziz with the help of Bhabha’s Hybridity and Ambivalence gives the idea that British culture poses threat for culture of colonized This research finds that Dr. Aziz seems inspired from the English life style and tries to act like Englishman at several times, also he likes to be friended with English people; organized and lead a trip for them

to prove himself an honorable and responsible person, though after the accusation, he did not accept the friendship with Englishmen until they leave ruling India, before that his behavior is dual and hybrid. Researcher also found the influence of English language and cultural value over Indians.

### 5.2 Limitations of the Study

One limitation lies in the inherent challenge of generalizing the nuanced and complex realities of historical colonial and postcolonial identities from a single literary work. A passage to India as a product of 20<sup>th</sup> century and its socio-political context with the involvement of author's personal viewpoint may further limit the generalization of the study.

### 5.3 Recommendations

Scholars and educators integrate this narrative and its analysis into broader discussions within both academic curricula and community dialogues. This integration should accentuate the significance of interdisciplinary approaches, joining literary studies with historical, sociological, and psychological viewpoints to develop understanding of post-colonial identities.

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