A Passage to India: A Critique of Imperialism

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Abstract

This paper sheds light on E. M. Forster's attack against British imperialism in colonial India. It argues that acquiring an official position in the imperialistic administration makes Anglo-Indians so poignant that they start making racial prejudgments about the Indians. This attitude, of course, leads to damage the possibility of establishing friendship between the Indians and the British. The novelist also argues that the inability of comprehending the echo in the caves is yet another cultural barrier; it prevents crossing the bridge between the East and the West. Due to their frustration of establishing friendship with the British, the Indians start fighting for freedom. This paper concludes by highlighting the possibility of future friendship between the British and the Indians.

Keywords: Imperialism, hegemony, prejudice, colonizer, bias, indigenes, officialism, egocentricity, mysticism, Hinduism

Introduction

In *A Passage to India*, E. M. Forester chiefly criticizes how imperialism prohibits establishing personal relationships between the local indigenes and the Anglo-Indians. The narrator introduces this concept right at the outset when Mahmoud Ali and Hamidullah wonder, "whether or not it is possible to be friends with an Englishman" (Forster, 1924. 33). Forster responds to this speculation in the concluding page by saying, "No, not yet.... No, not there" (Ibid: 316). This suggests that all attempts of establishing friendships are rendered impossible under the British occupation for political, hegemonic and prejudicial reasons. Forster's argument against imperialism is made quite clear and convincing by presenting a number of drawbacks while individuals try to interact in colonial India.

The novel projects the British colonizers as a prejudicial and malicious community whose slogan is to abuse and harm the natives. This attitude is plainly factual with Mrs. Callendar as she argues, "The kindest thing one can do to a native is to let him die" (Ibid: 48). Being ignited by racial bias, the British prejudge other races depending on poignant presumptions rather than logical assessment of data. Consequently, they make unreasonable judgments which the writer introduces by the use of irony. For instance, when the British meet at the Club to discuss Aziz's arrest for his allegedly attempted rape of Adela Quested, a British subject defends him by referring to him as an unknown native with whom he plays polo the month before: "Any native who plays polo is all right. What you've got to stamp on is these educated classes" (Ibid: 192). However, the reader is aware that Aziz himself is the anonymous person in this quote. Forster goes on to illustrate more ironic examples about Aziz's collar stud. When Fielding is unable to find the one which he loses some time prior to the party, Aziz offers his own collar stud to the former in a hasty sign of friendship, pretending that it is an extra one. When Ronny Heaslop comes to take back Adela and Mrs. Moore, he spots Aziz's collar hanging up his neck. Later on, he further says that, "Aziz was exquisitely dressed, from tie-pin to spats, but he had forgotten his back collar stud, and there you have the Indian all over: inattention to detail; the fundamental slackness that reveals the race" (Ibid: 97). Ronny continues his criticism but this time to attack all Indians: "Incredible, aren't they, even the best of them? . . . They all forget their back collar studs sooner or later" (Ibid: 110-11). Forster uses this satirical instance to clearly suggest that Ronny's prejudgment of Aziz as well as the entire Indian race stems out of his narrow-minded and poignant presuppositions without using logic to assess the facts. He, therefore, ends up despising the Indians, and consequently friendship becomes impossible. In defence of the Indians, Forster argues in his article written in 1922 that it is unfair to loathe an Indian for forgetting a simple thing, like a collar stud: "He has never been introduced to the West in the social sense, as to a possible friend. We have thrown grammars and neckties at him, and smiled when he put them on wrongly that is all" (Forster, 1922: 614). Here, Forster criticizes the British colonizers' racial arrogance so that he can urge them to show broad-mindedness and understanding while dealing with Indian indigenes.

A number of critics state that Forster's criticism on the prejudicial actions does not necessarily mean that he criticizes imperialism itself. The novel supposes that the British colonizers are basically unable to rectify their prejudicial outlook, or judge the facts in a rational way. Forster authorizes this type of attitude. For instance, Fielding, as the author's spokesman makes this point

quite evident by arguing that, “Indians know whether they are liked or not-they cannot be fooled here .... That is why the British Empire rests on sand” (Forster, 1924: 258). Mrs. Moore, also shares her son’s view as he allows the British colonizers to behave unpleasantly with the local Indians because it maintains justice. She believes, “One touch of regret-not the canny substitute but the true regret from the heart-would have made him a different man, and the British Empire a different institution” (Ibid: 70). These viewpoints make Lionel Trilling to infer that: “*A Passage to India* is not a radical novel... it is not concerned to show that the English should not be in India at all ... The novel proceeds on an imperialistic premise” (Trilling, 1979: 150).

The role of officialism and power in damaging friendships

Forster, in his novel, does not only intend to condemn the racial bias of some British individuals in India, he also explains how this bias stems from the imbalanced power between the British and the Indians. Therefore, Englishmen complain that Forster unfairly portrays them in India. They proceed to argue that he fails to present the good side of them. H. H. Shipley, for instance, writes to Forster saying that, “You have treated the English officials very unfairly. Not one among them is even a decent fellow” (Furbank, 1977: 116). But Shipley fails to notice that Forster’s intention is to demonstrate how the strict colonial administrative system leads to the destruction of the relationship between the rulers and the ruled, no matter how decently the rulers behave. The novel makes this idea clear in the case of Ronny who acts with decency to the Indians when he first arrives to Chandrapore to take up his position as the city magistrate there. But he soon discovers that his new place impedes him from building any relationships with the Indians. Shortly after Ronny reaches Chandrapore, he extends his invitation to the Indian lawyer, Mahmoud Ali, to have a smoke with him, only to discover at a later stage that the Englishmen start gathering around Ali thinking that the latter has some private interests with the magistrate. For this reason, Ronny says that, “I dropped on him in Court as hard as I could. It’s taught me a lesson, and I hope him” (Forster, 1924: 50). In this example, it becomes evident that it is Ronny’s new position, as the city magistrate rather than bad manners, which prevents him from establishing friendly relationships with the Indian lawyer. This position in the imperial administration changes him into a strict man with the local Indians. Thereafter, he seems to repent any prior contact with the indigenes, and explains to his mother that now “I prefer my smoke at the club amongst my own sort, I’m afraid” (Ibid: 50).

Forster further comments that officialism has an inevitable destructive impact on the possibility of making friendships between individuals by saying that, "every human act in the East is tainted with officialism" (Ibid: 195), and that "where there is officialism every human relationship suffers" (Ibid: 215). The suggestion of these statements is that the Indians are unable to build a balanced friendship with the Englishman who is unequally superior in power. Finally, all relationships are governed by the political and official impact. Once again, Forster proves this fact when Mrs. Moore informs her son, Ronny, how Aziz attacks the Callendars at the mosque. She is astonished when Ronny tells her that he is determined to report this offence to Major Callendar justifying himself by saying that, "If the Major heard I was disliked by any native subordinate of mine, I should expect him to pass it on to me" (Ibid: 54). This obviously suggests that no matter how hard individuals of both races try to reach out to each other's side, the relationship is that of superior to inferior. The British never hesitate to give up any friendship with the local Indians for the sake of keeping their prestigious imperial position. This idea takes the reader back to the conversation when Mahmoud Ali discusses the possibility of establishing friendship with the colonizers. By raising this matter, Ali thinks immediately of Ronny who lately abuses him in court. In this sense, Ali argues that, "I do not blame him. He was told that he ought to insult me. Until lately he was quite a nice boy, but the others have got hold of him" (Ibid: 34).

Another Indian character, Hamidullah, argues that he gives an Englishman two years after his arrival to terminate his friendship with an Indian native due to the realization that the Englishman's official position and racial prejudice obliges him to take this particular decision. With time, Ronny transforms into a prejudicial racist who is concerned only about his official esteem. His judgment of the Indians is that, "They all hate us" (Ibid: 209), and he declares, for that reason, "I am out here to work, mind, to hold this wretched country by force" (Ibid: 69). And, when the Indians demonstrate against the British hegemonic rule, Ronny believes that the Indians are low enough to arrange it: "My personal opinion is, it's the Jews" (Ibid: 303).

In any case, Fielding seems to be the only Englishman who remains resistant to the whims of imperialistic power because he works in education rather than in political administration. This type of occupation makes him very invulnerable to the influence of corruption, and therefore, he is not preoccupied with collecting wealth or fortune. Fielding builds a friendship with Aziz and defends it in defiance of all the Anglo-Indians. For this reason, it sounds very impossible for him to

continue his membership as part of the imperial circle in the English Club. Hence, his new situation as a proponent of Aziz forces him to leave the English Club. Moreover, he declares that he is obliged to leave India incase Aziz is imprisoned. But Fielding experiences a change in mind-set towards the British rule after he gets married to Stella, and occupies a British government position as a school inspector. For this reason, it does not seem a good idea to continue considering him as a proponent of the Indian indigenes thereafter. From this moment on, Fielding starts taking the Anglo-Indians' side in the way they think that their relationship with the natives should look like. Forster comments on this gradual change by saying that, "He had thrown in his lot with Anglo-India by marrying a countrywoman, and he was acquiring some of its limitations (Ibid: 313). In this sense, Fielding is similar to Ronny and most of the British administrators in that he becomes responsive to the whims of official position. For instance, he sarcastically comments on Godbole's school for becoming a granary by saying, "Indians go to seed at once" (Ibid: 314) away from the British. This indicates that Fielding imitates Ronny's justification of the British administration to his mother when he defends the maltreatment and the urgent imperial existence in the colonial India by saying that he has "'no further use for politeness,' he said, meaning that the British Empire really can't be abolished because it's rude" (Ibid: 314). Admittedly, Fielding is first described as a good- hearted person who cares about establishing friendly relationships with the Indians, but he is soon corrupted due to the acquisition of his new position as an inspector in the British educational administration.

Right from the outset of the novel, Forster shows that the English experience a corrupt change in their attitudes towards the Indians after they gain official positions in the imperial system. However, the Indians also undergo this problem in that they initially show a strong desire to make friends with the Englishmen, but they finally realize the impossibility of achieving this goal due to the political and official boundaries between the two dissimilar races. Some Indians prefer to keep themselves from craving friendship. But, Mahmoud Ali turns out to be the first person who destroys his developing friendship with Ronny by reporting their smoking to the latter's opponents. For the most part, the Indians are unable to approach the English for fear of being disrespected or betrayed. The instance that best illustrates this issue is Aziz who mistakenly supposes that Fielding gets married to his opponent Adela after his arrival in England. He thinks that Fielding advises him not to cause any personal damage to her so that he can have Adela's wealth. Out of the series of experiences he undergoes with other Englishmen, Aziz anticipates betrayal, and this anticipation

provides him with this feeling right from the very outset. Later on, when Fielding comes back to India and Aziz finds out that he actually marries Stella Moore, their relationship is somewhat refreshed, but the harm is already done. After acquiring the position of a school inspector, Fielding shows a gradual tendency towards adopting the British imperial policy. Aziz now mistrusts all British imperialists. He becomes a devoted nationalist who enthusiastically fights to liberate his country from British occupation. He states that he is determined to never stop fighting for India's independence, "Not until she is a nation will her sons be treated with respect" (Ibid: 266).

The Indians yearn for freedom

When *A Passage to India* was published in 1924, the Indian nationalist leader Mahatma Gandhi had not even thought of leading the Indian movement for Independence yet. At the time the current public opinion was that the majority of the Indian nationalists, including Gandhi, showed no inclination to acquire sovereignty; rather they desired to remain as part of the British Empire. On the contrary, Forster adopts a more fundamental stance by stating that India unavoidably has to gain independence. He expresses his opinion with reference to the issue of independence in an article in The Nation and the Athenaeum in 1922 by saying that, "ten years ago [Indians want the Englishmen's social support, but now it was too late, and he predicts] the dissolution of an Empire" (Forster, *The Hill of Devi*, 1953: 237). Aziz repeats these standpoints again at the end of *A Passage to India* when he calls for the departure of the British imperialists from India by crying, "Clear out, all you Turtons and Burtons. We wanted to know you ten years back- now it's too late" (Forster, 1924: 314).

A Passage to India does not plainly recount what major events occur during its narration except Aziz's trial and his damaged friendship with Fielding. However, the book is full of muted references to recent events. The most significant among these is the 1919 rebellion in Punjab which the British administration represses with extreme cruelty. At that time, General Dwyer is responsible for a massacre when he issues his orders to the British soldiers to shoot the unarmed natives who gather in the town of Amritsar, murdering about four hundred innocent Indians. Shortly after that, he gives his orders to the Indians to crawl in the street where an English girl, Miss Marcella Sherwood, is attacked. In the novel, Mrs. Turton, believes that the Indians have to be punished in the same way after the alleged assault on Adela, "They ought to crawl from here to the caves on their hands and knees whenever an Englishwoman's in sight" (Ibid: 220). After the

massacre in Amritsar, General Campbell obliges the Indians to move towards the houses of the British on foot. Similarly, when Aziz goes to visit Major Callendar, he has to get out of his tonga before he reaches the verandah. Gandhi responds to the Amritsar massacre and commences the Non-cooperation Movement. Simultaneously, the Indians support this movement by discarding their British official positions, leaving the schools controlled by the government, and fasting. Readers of the novels, of course, can find implicit references, especially when Nawab Bahadur throws out his title to become just a normal man in support of Aziz's case in court. Among other actions, the students at the Government College go on strike, and the Muslim women make an oath "to take no food until the prisoner was acquitted" (Ibid: 218). As a result, Aziz becomes a nationalist hero who shouts for Indian independence from the British occupation: "India shall be a nation! No foreigners of any sort! [And Forster seemingly approves Aziz's determinations when tells Fielding] We shall drive every blasted Englishman into the sea, and then ... and then ... you and I shall be friends" (Ibid: 315-16). Considering these actions and all the accompanying circumstances, it becomes clear that Forster calls for Indian independence five years before the Indian National Congress, and twenty three years before it is actually implemented.

In any case, there are two significant flaws in Forster's debate for Indian freedom as far as friendship is concerned. The first one is that his novel pays much attention to personal rather than economic topics. In the novel there is only one simple reference to the wealth of India which is allowed "to escape overseas" (Ibid: 277), other than this Forster does not reveal anything about the imperialists' exploitation of India's wealth. The novel does not mention anything about commercial activities or businesses in colonized India. For instance, Collector Turton is assumed to take taxes, but is spotted while performing to do so. Readers never see any locals except the punkah wallah. For this reason, it seems rather unclear why the British are in India. Historians argue that economic and political reasons may possibly instigate imperialism to colonize Africa in the late nineteenth century. However, they do not argue so much over why the English arrive in India. From the year 1600 to 1858, no governmental administration represents the English in India except the East India Company which is in fact only a commercial organization. The bottom line of this argument is that the wealth of India helped to provide England's industrial revolution with the means of prosperity. Also, it helped England at a later stage to expand into Africa. This plainly suggests that imperialism puts the issue of establishing friendships with indigenes aside when it comes to economically exploit the wealth of that country. Personal relationships become less

important in comparison with utilizing the riches of the colonized countries to fuel the wheel of imperial expansion during the industrial revolution.

Forster seem to purposefully ignore talk of England's commercial companies because he either has no knowledge about them, or he wants to show case the prominence of his characters in the novel. As such, he treats the business issues as subsidiary to anything else. At any rate, it is evident that Forster does not intend to project the commercial part of the British administration in India. The exclusion of this significant part from the entire events of the narrative leads the critic Derek S. Savage to criticize him savagely. He says: "The ugly realities underlying the presence of the British in India are not even glanced at, and the issues raised are handled as though they could be solved on the surface level of personal intercourse and individual behavior" (Savage, 1950: 47). Nevertheless, Forster can be justified for disregarding the economic side from the novel because his principal argument focuses on bringing out the difficulty of establishing friendships with the Anglo-Indians. The Indian leaders of that era are in favor of this justification. Gandhi in 1921, for instance, clarifies the goal of establishing the Non-cooperation Movement by saying that, "We desire to live on terms of friendship with Englishmen, but that friendship must be friendship of equals both in theory and practice, and we must continue to non-cooperate till... the goal is achieved" (Das, M. Gandhi, *Amrit Bazar Patrika*, 1921: 23).

Echo is a cultural barrier

The present study draws yet a second flaw on Forster's critique which is possibly more serious. Here, the supposition is that even if the indigenes and the Anglo-Indians, for instance, conquer the political impediments, Forster is still cynical about the accomplishment of this friendship. The fact is that the novel provides a number of impediments to this friendship such as the egocentricity intrinsic in human character and cultural dissimilarities which cannot be absorbed. The chief impediment is the echo. Many critics attempt to explain the echo which Adela and Mrs. Moore experience in the Marabar caves but to no avail because of its mystical meaninglessness. It simply designates the meaninglessness of the cosmos which cannot be interpreted by language. From Mrs. Moore's perspective, the echo decreases all human words to emptiness that gives no meaning other than saying that, "Everything exists, nothing has value" (Forster, 1924: 160). In his comment on this topic, Forster writes to Santha Rama Rau that in *A Passage to India*, he attempts to "indicate the human predicament in a universe which is not, so far, comprehensible to our minds" (Natwar-

Singh, 1964: 50). This quote indicates the impossibility of using logic to comprehend the meaning of the universe since it mystifies and confuses. Forster defines it as a "frustration of reason and form" (Forster, 1924: 282), rather than an ambiguity which obscures a comprehensible idea. Form the political perspective, Forster criticizes the racial bias of the British imperialists by using logic in an attempt to discover the truths; but he does not use logic to interpret the abstract phenomena.

The impact of the echo is so deep on Mrs. Moore that she becomes uninterested in trying to establish any relationships with the Indian natives. The moment she hears it in the caves, she recognizes that she, "didn't want to communicate with anyone ... She lost all interest, even in Aziz" (Ibid: 161). Naturally, the failure of grasping the mystic meaning of the echo unavoidably leads Mrs. Moore to become an inverted person who consequently loses her interest to stay any longer. Hence, she departs India without any delay, and finally dies while she is on her voyage back to England. Her last experience with the echo in the Marabar caves nullifies her hope of gaining any hope of either comprehending the Indian mysticism or building friendships with the natives. At a later stage in the novel, the Indians idolize Mrs. Moore imagining her to be the Indian goddess of charity who deserves to be worshipped. She is now the Hindu demi- goddess, Esmiss Esmoor; which occupies an important part in professor Godbole's ritual activities. Mrs. Moore's religious representation leads Aziz to tell Ralph, "Your mother was my best friend in all the world" (Ibid: 306). In any case, critics argue that the Indians overestimate Mrs. Moore when they idolize her. Reuben Brower, for instance, disagrees upon overvaluing her by saying, "We can hardly accept this about-face in Mrs. Moore's role and its symbolic value. We cannot at the end of the novel regard Mrs. Moore as in tune with the infinite and conveniently forget the mocking denial of her echo" (Brower, 1951: 197). No matter how much she influences the Indians, the echo permanently separates her from interacting in Anglo-Indian society. Despite the fact that she is conscious that Aziz is not guilty of assaulting Adel, she shows no concern to help him at all. She refuses to testify in favor of his case in court and responds angrily by saying, "When shall I be free from your fuss? Was he in the cave and were you in the cave and on and on ... and ending everything the echo [She even seems to be totally convinced that Indians, including Aziz]. They do not exist, they were a dream" (Forster, 1924: 210). This suggests that she is no more Aziz's friend.

In fact, the novel does not seem to present any interpretation of the echo in the cave. Any interpretation needs to transcend all physical debates and focus on the metaphysical interpretation

instead. In this case, only Hinduism provides such interpretation since it deviates from using logic in explaining the metaphysical phenomena. As for the echo, therefore, Hinduism aptly interprets it by rearranging the meaningless negative echo 'boum' into a positive Hindu religious hymn 'OM' which stands for the three principal gods of Hinduism: Brahma, Vishnu, and Siva. Being a metaphysical doctrine, Hinduism does not seem to be concerned with entangling the prevailing politics during the rule of the British Raj; rather it tends to accept everything, including British imperial rule. As a Hindu believer, Godbole states that the elements of good and evil "are both of them aspects of my Lord" (Ibid: 186). In his perspective, the evil does not exist only in the hearts of the Indian people, it also exists in Adela's mind as she fails to comprehend mystic India. This suggests that there is not such a thing as bad or good people, everybody seems to assault Adela in the Marabar caves. The novel demonstrates the actuality of this statement that while celebrating Shri Krishna's birth, he saves the natives as well as the British imperialists. The mystic Hinduism adopts an unbiased doctrine which shows no interest in political divisions or even national issues. This outlook is quite clear in Godbole's dislike of Aziz's poems as he considers India as the motherland. Rather, Godbole perceives this issue as an "inter- nationality" (Ibid: 290). He, for instance, lives in one of the Indian localities which strongly aid the British rule. He even goes so far in naming his high school, King-Emperor George the Fifth.

In addition to projecting the idea that Hinduism is an anti- political mystic doctrine, Forster himself seems unconcerned to find an answer to the meaningless message of the echo in the caves. G. K. Das clarifies this topic when he interviews Forster in 1968. In this interview, Forster states that though he enjoys "things about Krishna worship [obviously because it is full of cheerful and colorful activities; yet he does not believe in the god. He confidently states that he is a] non-believer" (Forster, *Reflections in India*, 1953: p. 615).

The future possibility of friendship

Some critics argue that Forster does not project his Indian characters as fully opposed to British imperialism in the beginning of the novel. Andrew Shonfield, for instance, states that, "Forster had little understanding and no sympathy for the complicated and courageous politics of the Indian independence movement" (Shonfield, 1968: 68). Also, the Indian analyst Nirad C. Chaudhuri has said, "If we can at all speak of having driven the 'blasted Englishman into the sea,' as Aziz puts it, it was not men of his type who accomplished the feat.... Aziz and his friends belong to the servile

section and are all inverted toadies" (Chaudhuri, 1954: 20-22). But these complaints seem to ignore Forster's argument that imperialism really obstructs the establishment of personal relationships with the people of the colonies. To make his view even clearer, Forster shows the Indians as sociable rather than aggressive people. Throughout the novel, Forster provides his readers with a variety of examples wherein he proves that it is highly impossible to befriend the Anglo-Indians and, therefore, imperialism must come to an end.

The novel concludes with the argument about the future possibility of friendship when Aziz says to Fielding, "We shall drive every blasted Englishman into the sea, and then ... and then... you and I shall be friends [the Englishman inquires him in astonishment] Why can't we be friends now? It's what I want. It's what you want" (Forster, 1924: 316). Forster leaves the question unanswered as none of the men give a satisfying answer to the query. In this final paragraph, the speakers' horses swerve apart suggesting that the future of their friendship is ambiguous. Forster comments on this critical moment by saying that:

> The earth didn't want it, sending up rocks through which riders must pass in single file; the temples, the tank, the jail, the palace, the birds, the carrion, the Guest House, that came into view as they issued from the gap and saw Mau beneath: they didn't want it, they said in their hundred voices, "No, not yet," and the sky said, "No, not there."
>
> (Ibid: 316)

This concluding paragraph seems to suggest that Aziz and Fielding can only be friends when India becomes a free country again, but it may also suggest that they can never be friends. Not only politics makes them unable to reconcile as friends; the entire universe prevents human relationships between the Indians and the British.

This end may sound very disappointing as all endeavors render futile: friendship is impossible in colonized India. But Forster does not give up his fight for bridging the West and the East in friendship despite all the impediments, whether political or philosophical. The British political arrogance is one of the impediments against which Forster considers *A Passage to India*: "the political side of it was an aspect I wanted to express" (Forster, 1959: 61). Nevertheless, Forster does not have much faith in literature to change the political mindset of the British imperialists

towards the locals. In the novel, the imperialists are portrayed as interested in literature in the sense that: “The men had no time for it, the women did nothing that they could not share with the men” (Forster, 1924: 60). And, Ronny states publically that he is not “a vague sentimental sympathetic literary man” (Ibid: 69). Still, Forster thinks that the novel can make some changes. He argues, “It had some political influence-it caused people to think of the link between India and Britain and to doubt if that link was altogether of a healthy nature” (Natwar- Singh, 1964: xiii). He even gives some copies of his novel to the British officials, including the judge in charge of the Amritsar massacre. And when Forster is briefed in an interview that many British imperialists threw these copies into the sea while they are on their way to India, he is very delighted. He laughs and says, “Did they indeed! How good for the sea! (Das, 1977: 118).

Conclusion

Forster commenced his novel with the projection of some local Indians while conversing about the friendship between the British and the Indians. He, throughout listing a series of drawbacks between the two opposing races, is able to state the fact that when Anglo-Indians gain official positions in the British administration, they become prejudicial racists. And they develop an arrogant political approach as they start issuing wrong prejudgments about the local Indians, which, at a later stage, damages the efforts of establishing friendship between both divergent people. The result is that the Indians lose the hope of making any progress in this concern. This feeling renders them desperate, and they quit attempting to approach the imperialists. The paper concludes that friendship between the Indians and the British is highly unattainable while India is under British occupation, and it is only possible after the departure of the colonizers. Gaining independence becomes a must for the Indian people because they strongly believe now that friendship can only be made between the individuals who are equals in theory and practice.

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