

## Echoes of Empire: Tracing Colonial Legacies and Subaltern Struggles in Contemporary Marginalization through A Passage to India

Mahvish Rani <sup>1</sup>, Sonia Shaheen <sup>2</sup>, Muhammad Ismail <sup>3</sup>, Muhammad Rafiq <sup>4</sup>

<sup>1</sup> M. Phil scholar, Muslim youth University Islamabad Email: [mahvishrani91@gmail.com](mailto:mahvishrani91@gmail.com)

<sup>2</sup> M. Phil scholar, Muslim Youth University.

<sup>3</sup> M. Phil scholar, Muslim Youth University Email: [Ismailkh422@icloud.com](mailto:Ismailkh422@icloud.com)

<sup>4</sup> PhD scholar, Muslim Youth university Email: [rafiqsakon8@gmail.com](mailto:rafiqsakon8@gmail.com)

**DOI:** <https://doi.org/10.70670/sra.v3i3.975>

### Abstract

This research examines the lasting effects of colonialism and the struggles of marginalized groups as depicted in E.M. Forster's *A Passage to India* (1924). Through the lens of postcolonial theory, subaltern studies, and the modernity-coloniality framework, the research explores how colonial power structures and cultural dominance fostered social inequalities during British rule and continue to shape contemporary marginalization. By analyzing subaltern agency, particularly through the character of Dr. Aziz, the study investigates themes of resistance, cultural conflict, and power dynamics. Drawing on Gayatri Spivak's concept of subalternity and Edward Said's critique of Orientalism, the research sheds light on the historical and ongoing exclusion of oppressed groups. Critical Race Theory (CRT) adds depth to the analysis by linking the racial hierarchies of colonial India with modern systems of oppression. Aníbal Quijano's idea of coloniality further reveals the enduring presence of colonial structures in today's world. This research argues that *A Passage to India* not only critiques colonial domination but also provides insights into contemporary struggles for equality and representation. By connecting the novel's themes to current social issues, it emphasizes the importance of understanding the false beliefs of colonial powers to marginalized non-western people. Now a days new concept of colonialism is prevailing and it is subjugating the lower class and silence people by controlling their mind through language and education.

**Keywords:** Subaltern agency, postcolonial theory, colonial legacies, marginalization, Critical Race Theory, *A Passage to India*.

### Introduction

The legacy of colonialism referred to as the subaltern, who are denied access to power, representation, and agency due to factors such as race, class and gender. The legacy of colonialism continues to shape societies across the world, leaving deep-rooted inequalities and systemic marginalization in its wake. Despite the formal end of colonial rule in many countries, the power dynamics, hierarchies, and ideologies established during the colonial era persist in various forms. These enduring structures disproportionately impact marginalized groups, often gender, ethnicity, and religion. Understanding how colonial histories inform contemporary struggles for justice and equality requires an examination of literature that critiques and reflects these dynamics. E.M. Forster's *A Passage to India* (1924) stands as a seminal work of postcolonial literature that explores the intricate relationships between colonizers and the colonized. Subaltern agency in *A Passage to India* and , highlighting how marginalized groups resist oppression and assert their identities, demonstrating literature's role in empowering silenced

voices.(Khan, A. Y.2024).subaltern voices, like Godbole's, resist colonial norms through songs and chants, forming a counter-discourse that asserts cultural autonomy and challenges Western dominance.(McBratney, J. 2002)Through its nuanced portrayal of cultural tensions, racial prejudices, and power struggles, the novel reveals the systematic oppression faced by Indian characters under British colonial rule. Central to the narrative is Dr. Aziz, a character whose experiences highlight the challenges of asserting agency and dignity within a society structured to exclude and marginalize individuals based on race and social status. While the novel has been extensively studied for its historical depiction of colonial India, its relevance to contemporary forms of marginalization remains underexplored.This research seeks to address this gap by examining how the themes of subaltern agency, power dynamics, and resistance in *A Passage to India* connect to ongoing struggles faced by marginalized groups in today's world. The study aims to demonstrate that the colonial ideologies critiqued in Forster's novel have not disappeared but have instead evolved into modern forms of structural inequality and systemic discrimination. By linking historical narratives to current socio-political realities, this research highlights the ongoing relevance of postcolonial literature in addressing contemporary issues of justice and inclusion.The theoretical framework for this study draws from several influential perspectives. Gayatri Spivak's concept of subalternity provides a lens to understand how marginalized voices are silenced within dominant power structures. Edward Said's theory of Orientalism examines the ways colonial discourse constructed the East as inferior and how such representations continue to inform modern stereotypes and inequalities. Critical Race Theory (CRT) offers tools to analyze the racial hierarchies inherent in colonial systems and their persistence in contemporary societies. Additionally, This study argues that *A Passage to India* not only critiques the colonial systems of its time but also provides a framework for understanding how those systems have shaped present-day marginalization. By drawing parallels between the struggles of Forster's characters and the challenges faced by marginalized communities today, this research underscores the continuing relevance of postcolonial literature. It highlights the role of such literature in promoting critical reflection, fostering empathy, and inspiring resistance against enduring structures of oppression. Through this analysis, the study aims to contribute to ongoing conversations about justice, equality, and the necessity of dismantling the legacies of colonialism.

### **Research statement**

This research aims to examine how colonial ideologies depicted in E.M. Forster's *A Passage to India* continue to influence modern forms of marginalization.

### **Research questions**

- 1.In what ways can the colonial-era struggles portrayed in *A Passage to India* inform the understanding of modern day marginalization and resistance among subaltern groups?
- 2.How does *A Passage to India* depict subaltern agency and colonial power structures, and what insights does it offer about their persistence in contemporary marginalized societies?

### **Research Objectives**

- 1.To analyze the depiction of subaltern agency in E.M. Forster's *A Passage to India* and its critique of colonial power structures.
- 2.To explore the relevance of the colonial-era struggles portrayed in *A Passage to India* in understanding contemporary issues of marginalization and resistance.

### **Significance of study**

This research explores the lasting influence of colonial structures as depicted in *A Passage to India*, with a focus on the subaltern struggles portrayed through its central characters. By examining how colonial oppression impacts identity, interpersonal dynamics, and acts of resistance, the study adds to the discourse on

postcolonial literature. It highlights the role of literature in uncovering historical injustices and promoting awareness of ongoing marginalization in contemporary society.

### **Delimitations**

This study examines the lasting effects of colonial systems through E.M. Forster's *A Passage to India*, focusing on subaltern agency and its reflection of modern struggles faced by marginalized groups. By exploring characters like Dr. Aziz, it connects colonial oppression to contemporary inequalities, contributing to postcolonial scholarship and emphasizing literature's role in highlighting and empowering marginalized voices.

### **Literature Review**

Tavassoli,(2014)Postcolonial feminism explores the overlap between colonialism and patriarchy, emphasizing the "double colonization" experienced by women in formerly colonized societies. It critiques Western feminism for generalizing Third World women's experiences and reinforcing stereotypes, while also addressing postcolonial theory's neglect of gender-specific issues. Thinkers like Homi K. Bhabha and Chandra Talpade Mohanty stress the importance of context and diversity in analyzing women's struggles.

E. M. Forster's *A Passage to India* embodies these ideas by highlighting the oppression of Indian women under both colonial and patriarchal systems. The novel critiques Western feminism's complicity in imperialism and sheds light on the patriarchal norms within Indian society. Forster's narrative underscores the importance of adopting inclusive and intersectional approaches within feminist and postcolonial discourses to address the unique challenges faced by marginalized women.

Nayel,(2024), Colonialism and Cultural Interactions in *A Passage to India*Colonialism is often misunderstood as a purely military-driven process, but scholars emphasize its deeper cultural and psychological dimensions, particularly during British rule in India. Gupta (2006) and Tini (2023) highlight how the British employed political authority and education systems to shape Indian perspectives, embedding colonial ideologies. Altbach (1995) further notes that education was a tool for creating attitudes favorable to the colonizers, reinforcing their control over the colonized population.Cultural manipulation played a significant role in colonial dominance. Orwell (1946) and Dirk (2001) discuss how the British"constructed binaries like modernity versus tradition to marginalize indigenous practices, solidifying their economic and cultural superiority. Ashis Nandy adds that colonialism continues to affect the psyche of colonized peoples long after formal political rule ends, while Edward Said (1994) frames colonialism as an ongoing discourse, reflecting its enduring impact on cultural and political relationships.E. M. Forster's *A Passage to India* serves as a literary exploration of these dynamics, delving into themes of cultural misunderstandings and mistrust. The novel critiques the privileges and exploitation of the colonizer while examining the struggles for mutual understanding. The relationship between Dr. Aziz and Mr. Fielding highlights the tensions of colonial interactions, with Aziz's resistance to British rule and Fielding's ambivalence reflecting broader societal conflicts. Their inability to maintain a true friendship symbolizes the deeper divides created by colonialism.

Daghamin,(2019),Postcolonial theory examines issues of bias, marginalization, and divisive practices, particularly racism, which hinders relationships between colonizers and the colonized. Racism, a key focus of postcolonial literature, reveals the systemic oppression and dehumanization inflicted on marginalized communities. This oppression manifests in various forms, including social insecurity, poverty, discrimination, and physical abuse. However, colonized societies have resisted such injustices throughintellectual, radical, peaceful, or violent means.Racism, as defined in literary studies, is the belief in the inherent superiority of one race over another, used to justify discriminatory practices. Stokely Carmichael and Charles V. Hamilton categorize racism as either overt, involving direct acts of violence, or covert, embedded within societal structures as institutional racism. Oppression, on the other hand, is the exercise of unjust power, perpetuating inequality and dehumanization while maintaining the dominance of the oppressors.E. M. Forster's *A Passage to India* explores these themes by delving into the tensions between British colonizers and Indian natives. The novel critiques the racism, fear, and bigotry that underpin colonial rule, emphasizing how these attitudes hinder meaningful relationships. The fraught friendship between Dr. Aziz and Fielding symbolizes the broader challenges of colonialism, with the British rulers' discriminatory practices fueling resentment

among the Indian population. Forster illustrates how these prejudices and injustices make reconciliation and mutual understanding nearly impossible.

Nilsen,(2011), The scholars highlights how physical separation mirrors the cultural and social divide between the British and Indians. Social stratification based on race, class, and gender, along with emotional detachment rooted in mistrust, exacerbates these divides. This mutual alienation fosters stereotypes that simplify and distort identities on both sides. Postcolonial theory contextualizes these dynamics, revealing how colonial powers used cultural tools like stereotypes to justify their rule, while the colonized resisted through counter-narratives. Narrative theory sheds light on how Forster constructs these divides within the text, while feminist theory explores the additional marginalization of women under colonialism.

McBratney,(2002),The debate over whether the subaltern can speak in *A Passage to India* revolves around differing views of how subaltern voices are represented in literature. While Gayatri Spivak argues that the subaltern's voice is always appropriated by Western discourses, Parry challenges this view, suggesting that subaltern voices can resist and subvert Western control. In the case of Godbole, a character in the novel, despite being a brahmin teacher, his songs and chants serve as a form of resistance to colonial power. These oral traditions, rooted in Indian culture, act as a counter-discourse, asserting the subaltern's voice on their own terms. Thus, the novel suggests that subaltern voices are not entirely silenced, but rather exist in resistance to colonial domination.

Satria,(2018),This literature review explores postcolonial theory, with a particular focus on Edward Said's Orientalism, and its relevance to E. M. Forster's *A Passage to India*. Postcolonialism studies the ongoing impact of colonization on societies, especially in literature, where colonial powers shape the representation of colonized peoples. Said's theory critiques the Western construction of the Orient as inferior, passive, and exotic, reinforcing colonial authority. In *A Passage to India*, Forster exposes how these racial and cultural stereotypes hinder true understanding between British colonizers and Indians. The review emphasizes how colonial discourse sustains power imbalances and perpetuates stereotypes between the West and the East.

Lehmann,(2007),This paper review examines how E. M. Forster's *A Passage to India* explores the concept of "otherness" within the colonial context and its impact on human relationships. The novel delves into the lives of both the British colonizers and the colonized Indians, showing how imperialism shapes identities and interactions. Forster examines the struggle for genuine human contact, hindered by the enduring presence of colonial power dynamics. Drawing on Aimé Césaire's idea that colonization creates relationships based on domination and submission, the review emphasizes how the characters in the novel are unable to bridge the gap between them due to their roles within the colonial system. The concept of "otherness" reinforces social hierarchies, reducing individuals to their colonial roles instead of seeing them as people with their own identities. The review also references Homi Bhabha's notion of "difference through resemblance," highlighting how the British in India grapple with their identity as both "English" and "Anglicized," while the Indians are caught between being "Indian" and "colonized."

Karmi,(2024),This research examines the themes of hybridity and cultural duality in E.M. Forster's *A Passage to India*, through the lens of postcolonial theory, especially Homi K. Bhabha's concepts. Postcolonial studies, which gained prominence in the 1970s, focus on the effects of colonization on both colonizers and the colonized. Influential works in this field include Edward Said's *Orientalism* and Bhabha's *The Location of Culture*, which address issues such as cultural identity, power dynamics, and the blending of Eastern and Western cultures. In *A Passage to India*, the novel explores the strained relationships between the British and Indians during colonial rule. Dr. Aziz, an Indian Muslim, embodies the colonized subject, while Fielding represents the British. Their friendship is tested by the broader context of colonial tensions, particularly after Aziz is falsely accused of assaulting Adela, a British woman. The study applies Bhabha's theory of hybridity to Dr. Aziz's character, highlighting the influence of British culture on him and the resulting duality in his identity. Dr. Aziz both admires British customs and struggles with his subjugation, reflecting a complex relationship with colonial power. After the false accusation, Aziz's views shift, leading him to reject the possibility of true friendship between the British and Indians as long as colonial rule persists.

Sundnes,(2006),This analysis of *A Passage to India* approaches the novel as a process aimed at understanding the colonial experience. It compares Forster's work with *The Impressionist* by Kunzru, which reverses typical colonial narratives by depicting England as the mysterious "other" rather than India. In Kunzru's novel, the protagonist Pran's attempt to imitate British culture reveals its trivial and absurd aspects, encouraging readers to reflect on the unnoticed norms shaping everyday life. The comparison between these two novels highlights

their thematic similarities, especially regarding colonialism, identity, and space. Forster's novel explores the complexities of colonial relationships, while Kunzru's work offers a sense of alienation. Both novels focus on contrasts like home versus abroad and the domestic versus the exotic, illustrating the tension between colonizer and colonized. This study suggests that *A Passage to India* focuses on spatiality rather than chronology, which is a precursor to how postcolonial literature later portrays the world as a complex grid shaped by colonialism. This shift from time to space invites a broader way of analyzing narrative, beyond just plot and chronology.

Habib, (2022), In *A Passage to India*, E. M. Forster explores the complex relationship between the British colonizers and the Indian colonized, focusing on personal interactions rather than directly addressing political themes of colonialism. While the novel suggests that intimacy and understanding might bridge the divide between these two groups, it ultimately highlights the ongoing desire for Indian independence and the limitations of cross-cultural relationships under colonial rule. Colonialism is portrayed as a form of mental control that divides people along cultural, racial, and political lines. Forster's characters, particularly Dr. Aziz and Fielding, experience the challenges of inter-racial friendship within a colonial context, where even the most sincere friendships are shaped by the colonial power structure. Despite their efforts, true equality and mutual understanding remain elusive, as the British are positioned as inherently superior. Forster presents Englishness as a symbol of Victorian middle-class values, reinforcing the cultural and racial divisions between the British and Indians. These distinctions are depicted as permanent and unbridgeable, illustrating the oppressive nature of the colonial system. The novel ultimately critiques the colonial project, highlighting its unsustainable structure and the inevitable conflicts it generates between the colonizers and the colonized.

Khan, (2024), Subaltern agency plays a central role in postcolonial literature, reflecting the struggle of marginalized groups to challenge power structures and assert their identities. In *A Passage to India* (1924), E.M. Forster explores the complex dynamics between British colonizers and Indian subalterns, particularly through Dr. Aziz, who resists colonial oppression while navigating cultural misunderstandings. Ghose's *The Murder of Aziz Khan* (1967) examines the marginalization of Muslim communities in post-independence India, highlighting the continued exploitation by the elite class. Both novels address power struggles, resistance, and the silencing of subaltern voices. Theories of subaltern agency, notably by Spivak and Gramsci, provide a framework to understand how marginalized groups are excluded from dominant discourse, and how their resistance challenges hegemonic power. Forster and Ghose's works critique these power structures, illustrating the persistence of colonial legacies in both colonial and postcolonial settings. This analysis emphasizes the importance of recognizing subaltern voices to dismantle systemic oppression and foster social justice.

Previous research is insufficient in exploring subaltern study literary gap is found colonial legacies and subaltern struggle in contemporary Marginalized through *A passage to india*

## **Research Methodology**

### **3.1. Theoretical Framework**

This study uses postcolonial theory to examine subalternity, colonial legacies, and resistance. It draws on Gayatri Spivak's concept of the subaltern to explore marginalized voices excluded from dominant discourse.

### **3.2. Research Design**

This study uses the descriptive method, applying textual analysis to examine themes, characters, and cultural contexts in E.M. Forster's *A Passage to India* (1924).

### **3.3. Research Method**

The research method for this study is qualitative and relies on secondary sources for textual analysis. It involves close reading and critical examination of E.M. Forster's *A Passage to India* (1924) to explore its themes, characters, and cultural contexts.

### **3.4. Data generation tool**

Through Textual Analysis Close reading of *A Passage to India* (1924) related to subaltern agency, colonialism, and resistance.

## **Discussion and Analysis**

### **1.Colonial Legacies and Subaltern Struggles**

E.M. Forster's *A Passage to India* is a powerful exploration of the complexities of British colonialism in India, focusing on the socio-political dynamics between the colonizers and the colonized. The novel presents not only the direct confrontations and interactions between the British and Indians but also the subtle and often overlooked forms of cultural and racial oppression that shape these relationships. At the heart of the narrative lies the exploration of the subaltern—those who have been marginalized, oppressed, and silenced by the imperial structures of power. This textual analysis examines how Forster's work exposes the persistent colonial legacies and traces the struggles of the subaltern in both the historical and contemporary context.

### **2.Postcolonial Theory and Subaltern Studies**

To deepen the understanding of colonial legacies and subaltern struggles, this analysis utilizes postcolonial theory, specifically drawing from Gayatri Chakravorty Spivak's concept of the subaltern and Edward Said's notion of Orientalism. Spivak's theory, particularly her famous assertion that "the subaltern cannot speak," is central to this discussion. The subaltern, according to Spivak, is excluded from mainstream discourse and is unable to assert their agency within the oppressive structures of colonialism. Edward Said's Orientalism further informs this analysis by highlighting the ways in which the West constructs the "Orient" as an exotic, backward, and inferior "Other." This Orientalist framework helps reinforce the dominance of the West while simultaneously marginalizing Eastern cultures. These theoretical perspectives allow for a deeper reading of Forster's depiction of the subaltern and the colonial encounter in *A Passage to India*, revealing the systemic nature of oppression and the silencing of colonized voices.

### **3.The Subaltern in A Passage to India: Dr. Aziz and Colonial Oppression**

Dr. Aziz, the central Indian character in *A Passage to India*, embodies the subaltern experience. As an educated, middle-class Muslim man, he initially presents a figure of dignity and self-assurance. However, his interactions with the British—especially during the trial after he is falsely accused of assaulting Adela Quested—reveal the harsh reality of colonial oppression. Dr. Aziz's experience reflects the marginalization of Indians under British rule and their lack of power in the colonial legal system. The trial becomes a key moment of conflict in the novel, where Dr. Aziz's attempt to assert his innocence is thwarted by the entrenched colonial power dynamics that favor the British. His voice is drowned out by the British colonial apparatus, illustrating Spivak's claim that the subaltern cannot speak within the structures of power. Despite his intelligence and social standing, Dr. Aziz is still reduced to the position of an inferior subject, unable to escape the racial and cultural prejudice that defines his identity in the colonial context.

### **4.Colonial Power Dynamics and the Trial Scene**

The trial scene in *A Passage to India* is a striking example of the colonial legal system's bias and the unequal power relations between the British and Indians. The trial, set in the heart of British colonial power, is not just a legal proceeding but also a symbolic battleground for colonial authority. The British characters—represented by the magistrates and the lawyer, Mr. McBryde—treat the entire process with a sense of superiority, disregarding the possibility that an Indian could be innocent. The trial exposes the deep-seated racism within the colonial legal system, where Indians are seen as inherently untrustworthy and inferior. Dr. Aziz's fate is sealed not by evidence but by the prejudices embedded in the colonial system. This scene emphasizes how the colonial system, through its institutions such as the judiciary, perpetuates racial discrimination and reinforces the power imbalance between the colonizers and the colonized.

### **5.Mrs. Moore's Role: Sympathetic, but Limited in Agency**

Mrs. Moore, a British character in the novel, plays a significant role in challenging the colonial order, but her actions are ultimately constrained by her position within the British Empire. Initially, Mrs. Moore's sympathy for the Indian people and her desire to understand their culture position her as a voice of reason in contrast to the more overtly racist characters, like Mrs. Turton and Mr. Turton. However, her ability to act against the colonial system is limited by her identity as a British subject. While she questions the injustices of British rule, her role as a member of the imperial elite prevents her from taking any substantial action to dismantle the colonial system. Mrs. Moore's recognition of the humanity of the Indian characters is important, but her

position of privilege means she cannot fully challenge the system that benefits her. Her death toward the end of the novel symbolizes the limits of even well-meaning individuals within the colonial framework.

## **6.Cultural Resistance and the Postcolonial Legacy**

The communication between the British and the Indian characters in *A Passage to India* reflect ongoing cultural resistance and the refusal of subaltern groups to accept their marginalized position. The novel's depiction of the tensions between the two groups reveals the long-lasting effects of colonial rule on both personal identities and societal structures. Dr. Aziz's final conversation with Fielding, his British friend, highlights the cultural divide that remains despite their personal bond. Fielding, although sympathetic, cannot escape his position as a British subject, and his understanding of India is limited by his own imperial perspective. The novel illustrates that postcolonial societies are marked by a complex legacy of colonialism, where resistance to imperialism is intertwined with the need for cultural understanding and reconciliation. The legacy of colonialism is not easily overcome, and the social and racial divides created during the colonial period continue to shape postcolonial identities and relationships.

## **7.Subaltern Struggles and the Enduring Impact of Colonialism**

Through the lens of postcolonial theory and subaltern studies, *A Passage to India* critiques the enduring legacy of colonialism and its impact on the lives of marginalized groups. The novel highlights the ongoing struggle of subaltern communities to assert their voices and gain agency in a world still dominated by the lingering effects of imperial power. Dr. Aziz's experiences illustrate the ways in which colonial structures of power continue to suppress the identities and agency of colonized people, while the trial scene shows how these power dynamics are institutionalized. By examining the novel through the theoretical frameworks of postcolonialism and subaltern studies, it becomes clear that the echoes of empire continue to resonate in the postcolonial world, shaping the lives of those who were once colonized and continuing to influence contemporary struggles for justice and equality.

## **Conclusion**

In conclusion, *A Passage to India* reveals the lasting impacts of colonialism, illustrating the continued struggles of marginalized communities even after formal independence. Through characters like Dr. Aziz, Forster exposes how colonial power structures suppress subaltern voices and maintain systemic inequality. The novel highlights the complexities of postcolonial identity and resistance, showing that colonial legacies persist in shaping social, cultural, and political dynamics. By using postcolonial theory, this study emphasizes the ongoing importance of empowering marginalized groups and recognizing their agency. Ultimately, the novel challenges readers to reflect on the lingering influence of empire and the need for more inclusive, just societies.

## **References**

- Daghamin, R. A. (2019). A Postcolonial Reading of Racial and Cultural Traumas in EM Forster's *A Passage to India*. *Epiphany. Journal of Transdisciplinary Studies*, 12(1), 61-71.
- Habib, M. J. (2022). Cultural Conflicts in EM Forster's *A Passage to India*: A Postcolonial Perspective. *Scholars Journal of Arts, Humanities and Social Sciences*, 10(6), 295-298.
- Karmi, G. N., & Salar, O. U. (2024). Hybridity and Cultural Duality in EM Forster's Character Dr. Aziz: A Post-Colonial Analysis. *Sprin Journal of Arts, Humanities and Social Sciences*, 3(3), 59-64.
- Khan, A. Y. (2024). SUBALTERN AGENCY IN A PASSAGE TO INDIA AND MURDER OF AZIZKHAN: A DECONSTRUCTIONIST STUDY. *Contemporary Journal of Social Science Review*, 2(04), 316-332.
- Lehmann, Z. (2007). The colonial other in EM Forster's *a passage to India*. *Quest*, 5(1), 85-96.
- McBratney, J. (2002). India's "Hundred Voices": Subaltern oral performance in Forster's *A passage to India*.
- Nilsen, S. R. (2011). Power, distance, and stereotyping between colonizer and colonized and Men and Women in *A Passage to India* (Master's thesis).

- Nayel, D. K., & Mohammed, Z. D. (2024). The Colonizer and the Colonized: The Creation of New Social Structure in A Passage to India. *Theory and Practice in Language Studies*, 14(1), 241-247.
- Satria, R. (2018). THE CULTURAL RELATIONSHIP BETWEEN ENGLISH'S AND INDIANS AS REFLECTED IN "A PASSAGE TO INDIA" BY EM FOSTER; A POST COLONIAL ANALYSIS. *Menara Ilmu: Jurnal Penelitian dan Kajian Ilmiah*, 12(2).
- Sundnes, J. R. (2006). Passages to and from India: Narrative Discourse and Cultural Identity in "A Passage to India" and "The Impressionist" (Master's thesis).
- Tavassoli, S., & Mirzapour, N. (2014). Postcolonial-Feminist elements in EM Forster's A Passage to India.