

THE CULTURAL RELATIONSHIP BETWEEN ENGLISH'S AND INDIANS AS REFLECTED IN "A PASSAGE TO INDIA" BY E.M FOSTER; A POST COLONIAL ANALYSIS

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Abstract

This research discusses the application of Post Colonial theory proposed by Edward Said which proposed that literary work in post colonial period has the reflection of the situation of colonization at the certain time. In this research the writer analyses the novel A Passage to India written by E.M. Foster published in 1816. Here, the writer analyses the cultural relationship between English and India in colonial period. This research is qualitative research by using descriptive method. Data is gained by library research method and other sources taken from web. In this research, the data is analysed based on its relationship with the purpose of the research both intrinsic and extrinsic element in literary work. After applying post colonial theory of Orientalism by Edward Said to "The Passage to India" the writer found in the beginning, there was a good relationship between english's and Indians, but in the end, the culture clash occurs which finally create the incident between two countries.

I. INTRODUCTION

The study of post-colonial has been widely used in literature, politics, and cultural study. Post-colonialism, or postcolonialism, deals with the effects of colonization on cultures and societies (Ashcroft, et al., 1998: 186). They also add that this term has been used by several literary critics to deliberate some a variety of cultural effects of the colonization in the late 1970s. The study becomes wider that the critics trying to see the negative and positive effects derived from the colonization time by writing books containing theories or in the form of novels and short stories.

Even though, there are some debates about the definition of post-colonialism because it is used in distinct area of study. For historians, the hyphenated word (post-colonialism) refers specifically to the period after a country, state or people cease to be governed by a colonial power such as Britain or France, and take administrative power into their own hands. For instance, India and Pakistan gained their political independence in 1947 and so became historically 'post-colonial' after 15th of August 1947, but within the area of 'Postcolonial Studies', which tends to embrace literary and cultural – and sometimes anthropological – studies, the term is more often used to refer to the consequences of colonialism from the time the area was first colonized (Innes, 2007: 2). Such studies are generally concerned with the subsequent interaction between the culture of the colonial power, including its language, and the culture and traditions of the colonized peoples.

In this paper, the study of post-colonialism is limited to focus on literary work written by E. M. Forster, "A Passage to India." Postcolonial literature is concerned above all with the issue of self-representation in two senses of the word, the artistic and the political (Innes, 2007: 2). Thus, postcolonial can be used to describe and analyze literary works written in the time of postcolonial time or literary works that refer or try to criticize the postcolonial time.

There are several postcolonial theorists who have built the study of post-colonialism in language and literature. Four names appear again and again as thinkers who have shaped postcolonial theory: Frantz Fanon, Edward Said, Homi Bhabha and Gayatri Chakravorty Spivak (Innes, 2007: 2). In this analysis, it applies the theory of Edward Said who tries to seek the relationship between occidentals (Britain, France, and USA) and the colonized region or known as Orientals. Innes also writes that the Oriental includes such diverse areas as China, India, Japan, Iran, Iraq, Palestine and Turkey.

II. THEORETICAL FRAMEWORK

Post colonialism that analyzes explains and responds to the cultural legacy of colonialism. It speaks about the human consequence external control and economic exploitation of native people and their lands. Postcolonial studies analysis the politics of knowledge (creation, control, and distribution) by examining the functional relations of social and political power that contains colonialism. . Ashroft et.al (2007:168) state that post-colonialism (or often post colonialism) deals with the effects of colonization on cultures and societies. 'post-colonial' had a clearly chronological meaning, designating the post-independence period.

This approach can be applied if literary works of the story contains colonial period. It represents about different countries and different social background. The focus analysis is the different which reach some problem between colonial country and the colony.

There are three main of objective of post colonialism

1. To figure out the effect of colonialism
2. To figure out hybridity of dualism toward marriage and children
3. Orientalism or the good effect of colonialism

This analysis uses post-colonial theory by Edward Said. Edward Said, the Palestinian American, and the notable academic and lecturer, had been the professor of comparative literature at Colombia University for a long time until his death of leukemia in 2003. Said's name came to light when his book *Orientalism* was published in 1978 and laid the ground for the theory of post colonialism, sparking a storm of controversy, which didn't die with Said's decease. Said used this term "orient" referred mainly lands of the bible (Middle East and India). His theory of post colonialism is mainly based on what he considers the false image of the Orient or the East that has been fabricated by western explorers, poets, novelists, philosophers, political theorists, economists, and imperial administrators since Napoleon's occupation of Egypt in 1798

1. Orientalism

Academic discourse begun to use the term of orientalism to refer to a general patronizing Western attitude towards Middle Eastern, Asian and North African Societies. According to Said, orientalism is a way of coming to terms with the Orient that is based on the Orient's special place in European Western experience (1979: 1). The Orient is not only adjacent to Europe; it is also the place of Europe's greatest, richest and oldest colonies, the source of its civilizations and languages, its cultural contestant, and one of its deepest and most recurring images of the other. Most importantly, Orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient-dealing with it by making statements about it, authorizing views of it, describing it, by teaching it, settling it, ruling over it, in short, Orientalism as a Western style for dominating, restructuring, and having authority over the Orient (Said, 1979: 3). It also tries to show that European culture gain in strength and identity to show that they have power over the orientals.

2. Occidental

Mostly, the occidentals describe the Orientals as gullible, devoid of energy and initiative, fulsome flattery, intrigue, cunning, and unkindness to animals. Orientals are also claimed that they cannot walk on either a road or a pavement (their disordered minds fail to understand what the clever European grasps immediately, that roads and pavements are made for walking). Orientals are inveterate liars, they are lethargic and suspicious, and in everything oppose the clarity, directness, and nobility of the Anglo-Saxon race (Said, 1979: 3). Said also tries to describe the contrast characters of the occidentals and the Orientals.

III. THE ELEMENT OF FICTION IN "A PASSAGE TO INDIA"

A Passage to India is a classic novel written by an English author, Edward Morgan Forster or E.M. Forster in short, and firstly published in 1924. The famed author was born in Marylebone, Middlesex, England on 1st of January 1879.

A Passage to India is one of E.M. Forster's five novels that had been published during the author's lifetime. It has been adapted to a film in 1984. The novel also was awarded as one of the 100 greatest works of the 20th century English literature by the Modern Library and won the James Tait Black Memorial Prize in 1924 for fiction category.

a. Plot

1. Exposition

Adela Quested, a young Englishwoman who travels to India in the late 1920s with her soon-to-be-mother-in-law, Mrs. Moore, to visit her fiancé, a British magistrate, Ronny Heaslop, whom is posted in a small town. During the visit, they also want to see something of the country and to meet the real Indians. In the meantime, Mr. Turton, the collector who governs Chandrapore, hosts a party so that Ms. Quested and Mrs. Moore may have the opportunity to meet some of the more prominent and wealthy Indians in the city. At the party, Ms. Quested and Mrs. Moore meet Mr. Fielding who eventually introduces Dr. Aziz. Mr. Fielding invites Mrs. Moore & Ms. Quested and also Dr. Aziz for a tea time at his place with his companion's Hindu Professor named Godbole. Ms. Quested tells her willingness to have a journey in India, and Dr. Aziz offers them to be their guide for the journey as Ms. Quested wants to. She accepts the offer and right after that Dr. Aziz organizes an expedition to the nearby Marabar Caves for those who attended Fielding's tea. Fielding and Professor Godbole miss the train to Marabar, so Aziz continues on alone with the two ladies, Ms. Quested and Mrs. Moore.

2. Rising Action

Ronny and the other Englishmen's disapproval of the women's interaction with Indians. In the meantime, back in Chandrapore, however, Aziz is unexpectedly arrested. He is charged with attempting to rape Ms. Quested while she was in the caves, a charge based on a claim Ms. Quested herself has made.

Mr. Fielding, believing Aziz to be innocent and he join the Indians in Aziz's defense. It makes the racial tensions between the Indians and the English more flare up. Mrs. Moore is distracted and miserable because of her memory of the echo in the cave and because of her impatience with the upcoming trial. Ms. Quested is emotional and ill; she too seems to suffer from an echo in her mind.

3. Climax

At Dr. Aziz's trial, Ms. Quested, under oath, is questioned about what happened in the caves. Shockingly, she declares that she has made a mistake: Aziz is not the person or thing that attacked her in the cave. Mr. Fielding appreciates Ms. Quested bravery of her final admission about her mistaken accused Aziz attempting rape. Because of this announcement, the English community's rejection of Adela, Ronny breaks off his engagement to Ms. Quested and she returns to England.

Aziz, however, is angry that Fielding would befriend Ms. Quested after she nearly ruined Aziz's life, and the friendship between the two men suffers as a consequence. Aziz declares that he is done with the English and that he intends to move to a place where he will not have to encounter them.

4. Falling Action

Two years later, Aziz has become the chief doctor to the Rajah of Mau, a Hindu region several hundred miles from Chandrapore. He encounters Fielding and his brother-in-law. Aziz is surprised to learn that the brother-in-law's name is Ralph Moore; it turns out that Fielding doesn't marry to Adela Quested, but Stella Moore, Mrs. Moore's daughter from her second marriage. Aziz befriends Ralph. After he accidentally runs his rowboat into Fielding's, Aziz renews his friendship with Fielding as well.

b. Characters

The characters found in the novel written by E.M. Forster are examined below:

Major Characters

1. Dr. Aziz

Dr. Aziz a friendly, pleasant, sensitive, emotional and intelligent young Moslem doctor in Chandrapore, India. Aziz, he is increasingly frustrated by the poor treatment he receives at the hands of the English. He is a widow with three children, his wife passed away when she was giving a birth their youngest child. He, however, becomes friendly with three English newcomers to India—Mr. Fielding, Mrs. Moore, and Miss Quested. But he then ignored and brushed off by the English colony because he is accused of attempting to rape Ms. Quested when they are in the journey to the Marabar Caves. He likes writing and reciting poetry.

2. Cyril Fielding

Cyril Fielding, the principal of the Government College in Chandrapore, an unmarried independent middle-aged, maverick intellectual who resists the herd instinct of his fellow Englishmen. He befriends Dr. Aziz, but the difference of culture and race, also personal misunderstandings separate them.

3. Adela Quested

Adela Quested, a priggish young Englishwoman who goes to India in order to decide whether or not to marry Ronald Heaslop; she announces that she is eager to see the real India. She falsely accuses Aziz of attempting rape in the Marabar Caves.

4. Mrs. Moore

Mrs. Moore, Ronald Heaslop's mother, a lovely, sensitive old Englishwoman who accompanies Miss Quested to India. She wishes to see Ms. Quested marry her son, Ronny. She dies at sea during the trip back to England.

B. Minor Characters

1. Ronald "Ronny" Heaslop

Ronald Heaslop, or known as Ronny Heaslop, the self-righteous city magistrate, a man coarsened by life in India. Wishing his mother, Mrs. Moore, and fiancée to have nothing to do with the natives, he finds himself in a position where he must reject both to preserve his own standards and vanity. He is engaged to Adela Quested but seems like he doesn't passionate about her.

2. Professor Godbole

Professor Godbole, a gentle Brahman/Hindu old teacher at the college of Fielding, a friend of Dr. Aziz and Fielding. He represents the Hindu mystical aspects of India as opposed to the narrower nationalisms of the Moslems and British.

3. The Nawab Bahadur

The Nawab Bahadur, a wealthy Moslem in Chandrapore who, acting as an unofficial diplomat between the Moslems and English, does favors for the whites. After Dr. Aziz's trial, he gives up his title in a protest.

4. Hamidullah

Hamidullah, Dr. Aziz's well-to-do friend, Anglophobic uncle, a Cambridge barrister who conducts his nephew's defense. He was a close friend of Fielding before Aziz and Fielding met.

5. Mahmoud Ali

Mahmoud Ali, a family friend of Hamidullah and Dr. Aziz. Cynical and embittered toward the English, he makes an emotional, histrionic defense of Dr. Aziz at the trial.

6. Mohammed Latif

Mohammed Latif, a poor, sneaky relative of Hamidullah and Aziz.

7. Major Callendar

Major Callendar, the civil surgeon in Chandrapore, Dr. Aziz's brutal superior, who believes that "white is right." He is known as a ridiculous, cruel, and intolerant man.

8. Mr. Turton

Mr. Turton, a white official who is willing to extend courtesy to the natives and nothing more; a man who has succumbed to power and race snobbery.

9. Mrs. Turton

Mrs. Turton, Mr. Turton's naughty wife who comforts Adela Quested after the incident at the Marabar Caves.

10. Mr. McBryde

Mr. McBryde, the chief of police in Chandrapore, an intelligent man who treats Dr. Aziz decently but at the same time supervises the prosecution. He is provincial in his attitudes.

11. Miss Derek

Miss Derek, a selfish young woman who takes advantage of her Indian employers.

12. Amritrao

Amritrao, Dr. Aziz's defense lawyer, imported from Calcutta, who gets Miss Quested to withdraw her charges. He is an anti-British man.

13. Mr. Das

Mr. Das, Heaslop's subordinate, the judge at the trial, a Hindu who later becomes friendly with Dr. Aziz.

14. Dr. Panna Lal

Dr. Panna Lal, Dr. Aziz's Hindu colleague at the hospital who was to testify for the prosecution at his trial, he makes a public apology to Dr. Aziz and secures the release of Nureddin after rumors circulate that he was being tortured by the English officials.

15. Ralph Moore

Ralph Moore, Mrs. Moore's odd and very sensitive son from the second marriage, a boy who finally gets Cecil Fielding and Dr. Aziz together again.

16. Stella Moore

Stella Moore, Mrs. Moore's daughter from the second marriage, a sensitive girl who marries Cecil Fielding.

Setting

Setting is more like describing place and time. Setting is the element of fiction which reveal when and where the story happens. In other words, it refers to the point of the place and time where the plot occurs. Setting is also related with the history linked and other important events.

The time and place of its settings is in 1920 in India, specifically the cities of Chandrapore

c. Point of View

Point of view is the person who tells the story and how it is told. The point of view used in this novel is third-person point of view. The third-person narrator is omniscient, attuned both to the physical world and the inner states of the characters

d. Theme

Theme is fundamental and universal idea explored in the story. Theme is also described as the whole meaning of the story. There are some themes identified in this novel, such as:

1. Social concerns within British dominated India
2. Friendship among persons of different races
3. The "muddle" of India
4. The negligence (carelessness/failure) of British colonial government

IV. RELATIONSHIP BETWEEN OCCIDENTALS AND ORIENTALS IN “A PASSAGE TO INDIA”

Based on distinction between East and West (Orient and Occident) there is essence the ineradicable distinction between Western superiority and Oriental inferiority. That belief in a radical difference between two creates an on-going state of tension in the relationship between them.

1. Friendship between races in the beginning of the story

“Your emotions never seem in proportion to their objects, Aziz.”

“Is emotion a sack of potatoes, so much the pound, to be measured out? Am I a machine?” (pg. 253)

It is Fielding’s utterance to Aziz. He says so because he thinks that Aziz objects his-self as having allied with Ms. Quested. Fielding, who values logic and reason, sees Aziz as fickle and irrational because he bases his feelings on intuitions and connections that Fielding cannot see or understand. Aziz, conversely, sees Fielding as succumbing to the materialism and literalism of the rest of the English

2. Different races after the incident in Marabar Caves

“It is impossible here. Aziz! The red-nosed boy has again insulted me in court. 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.” (pg. 34)

Hamidullah argues at his point, he called an Englishman as red-nose. He presumes that the other Englishmen have got hold of him to insult himself at the trial, when he exactly doesn’t really know the fact behind it.

They were discussing as to whether or no it is possible to be friends with an Englishman. Mahmoud Ali argued that it was not, Hamidullah disagreed... ‘I only contend that it is possible in England,’ replied Hamidullah. (pg 34)

Hamidullah again mentions that not all the Englishmen in India can be friends with, except the setting of the situation is in England.

“I have never known anything but disaster result when English people and Indians attempt to be intimate socially.” (pg. 155)

This is Mrs. Turton’s utterance. She is described as the woman who doesn’t really like Indian people, and she always has the negative way of thinking of Indian.

"All unfortunate natives are criminals at heart, for the simple reason that they live south of latitude. They are not to blame, they have not a dog's chance--we should be like them if we settled here." (pg. 176)

It is the Superintendent of the Policeman’s utterance. He pronounces a harsh sentence describing that Indian is totally criminal right in every mind of them.

“Quite possible, I’m afraid; when an Indian goes bad, he goes not only very bad, but very queer.” (pg. 233)

It is the Policeman’s utterance about the attitude of an Indian. In brief, all the people are born equal and have the same desire, not only an Indian can be very queer, but the others also can.

3. Friendship between races at the end of the story

“Clear out, clear out, I say. Why are we put to so much suffering? We used to blame you, now we blame ourselves, we grow wiser. Until England is in difficulties we keep silent, but in the next European war – aha, aha! Then it is our time. . . . Down with the English anyhow. That’s certain. Clear out, you fellows, double quick I say. We may hate one another, but we hate you most. If I don’t make you go, Ahmed will, Karim will, if it’s fifty or five hundred years we shall get rid of you, yes, we shall drive every blasted Englishman into the sea, and then - he rode against him furiously – “and then,” he concluded, half kissing him, “you and I shall be friends” (pg. 311)

The above quotation shows that Indian people want to live peacefully and happily with English people whether it is in India or other areas. They just want to make friends sincerely.

In fact, from the beginning of the story, Aziz has shown friendship to Mrs. Moore when he encountered her in the mosque. Here's their conversation:

"Madam! Madam! Madam!" "Oh! Oh!" the woman gasped. "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." "I have taken them off." "You have?" "I left them at the entrance." "Then I ask your pardon." Still startled, the woman moved out, keeping the ablution-tank between them. He called after her, "I am truly sorry for speaking." "Yes, I was right, was I not? If I remove my shoes, I am allowed?" "Of course, but so few ladies take the trouble, especially if thinking no one is there to see." (pg. 39)

By this conversation, we can see that Aziz tries to tell Mrs. Moore that it is not allowed for someone to enter the mosque with shoes even though the woman has taken the shoes off. He also warns the woman that it is not polite for a woman and a man to be in particular place without being noticed by other person. If someone tells you about their culture, especially, something that is not allowed, that means they to be kind with you even though they know that you're a stranger.

4. Cultural Relationship between occidental and oriental

The first cultural relationship described in the novel is that Aziz is invited to the tea as described below:

After tea his spirits improved, and he went around to see Hamidullah. Hamidullah had gone to the party, but his pony had not, so Aziz borrowed it, also his friend's riding breeches and polo mallet. (pg. 41)

This describes that the British also tries to bring their culture into India to strengthen their culture relationship. Other than that, Aziz and his fellows also provide the things will be needed by Adela Quested and Mrs. Moore in their journey to the cave.

He had to borrow cutlery from Mahmoud Ali without inviting him. Then there was the question of alcohol; Mr. Fielding, and perhaps the ladies, were drinkers, so must he provide whisky-sodas and ports? (pg. 44)

V. CONCLUSION

For historians, the post-colonialism refers specifically to the period after a country, state or people cease to be governed by a colonial power such as Britain or France, and take administrative power into their own hands. Thus India and Pakistan gained their political independence in 1947 and so became historically 'post-colonial' after 15th of August 1947.

In this paper, it applies the theory of Edward Said who tries to seek the relationship between occidentals (Britain, France, and USA) and the colonized region or known as Orientals. Orientalism is a way of coming to terms with the Orient that is based on the Orient's special place in European Western experience. Most importantly, Orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient-dealing with it by making statements about it, authorizing views of it, describing it, by teaching it, settling it, ruling over it, in short, Orientalism as a Western style for dominating, restructuring, and having authority over the Orient.

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