

## Pride and Prejudice in 'A Passage to India' by E.M. Forster: Postcolonial Viewpoints on Class Discriminations

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**Abstract:** This further study relates to the thoughts of Pride and Prejudice of contemporary perspectives of India when the tree of British East India Company was spreading its roots all around the world profoundly. Being a British writer, E.M. Forster exposed his thoughts over the colonial power and native Indians through which, the good, the bad and the ugly practices were upheld very well. He philosophized over the paradoxical ideologies of the British and the Indians who, in most of the times, were vindictive towards each others. They treated each others in different sensual issues and activities. They thought themselves inferiors always fought against one another. Gender, class, age, and religion are all dissimilarities which lead the characters in this novel to experience a certain disdain, trepidation or hostility towards one another, even whilst at the same time, suffering from prejudices. This novel is really a total exploration of the prejudices and outlandish notions that people of all colors and creeds grasp, and of how they are nothing but hindrances to relationships. In this modern age, this fiction has the same appeal towards the readers as it was in the past. However, it is our discussing point how these two rivalries were engaged in their prides and prejudices.

**Keywords:** Pride, Prejudices, Imperialism, Culture, Racism, Vindictiveness.

## INTRODUCTION

Forster represents the colonized India along with his criticizes in a conventional way. His starters are the sufferers in British colonial power. Besides, he disparages the Indians' passivity against the European invaders. Forster marks on the stereotypes the British inherent flaw. They allowed such an overthrow with no protestation. The Indians tries to find the way to escape from such inferiorities that were interacting closely with the white colonizers. The dichotomy here, invited the breakage of the bridge of cultural relationships in them. Broadly speaking, in the early 17<sup>th</sup> century, British traders of the East India Company set started business with the Mughal rulers. Later, the English ruled much of India. After the damnation of Mughal Empire they took political and military control of the Indian Territory, also defeating the French and various Indian rulers. They created massacres against the Mughal offenders who went against their commands and captured Delhi.

After the mutiny was finished up, India was come to the direct legislation of the British crown. But, after the shocking effects of the World War-II, Britain lost interest in maintaining colonies that yearned for freedom. Consequently, in 1947, they granted

independence to India after partitioning it into two nations, Hindu India and Muslim Pakistan. However, based on those perspectives, E.M. Forster wrote this significant story characterizing several English and Indian peoples [1].

In this story, Dr. Aziz, the young Muslim doctor in charge of the local hospital and it was done by the direction of the British Civil Surgeon Major Callendar reaches at the home of, Hamidullah, his good friend and disrupts a conversation which is going on in between Hamidullah and Mahmoud Ali. They two are Muslim legal representatives and are talking about whether it is possible to be friends with an Englishman. Mahmoud Ali has recently been affronted in court by the young City Magistrate, Ronny Heaslop. Both men observe the British arriving in India showing a proper courtly attitude toward their colonized topics, but after a few years with the newcomers, they adopt Anglo-Indian clique. Both of them, stereotypically, distinguish the Indians to be inferior and untrustworthy. Throughout the novel, the differences between the Asian and the European are vividly noticeable. The British find the blemish attitude on the Indian approaches viewing them as 'muddled.'- messed up. So, they showed the little attempt to appreciate the cultural, religious and

philosophical ideologies of them because they are made-up with the eastern minds.

During their talking, Hamidullah raised his tone suddenly and screamed for dinner. Servants shouted back saying that it was ready. They tried to say that that was ready, and were so understood, for nobody moved-

*"No, that is where Mrs. Turton is so skilful. When we poor blacks take bribes, we perform what we are bribed to perform, and the law discovers us in consequence. The English take and do nothing. I admire them." [p.6]*

*"We all admire them. Aziz, please pass me the hookah." "Oh, not yet— hookah is so jolly now." "You are a very selfish boy." He raised his voice suddenly, and shouted for dinner. Servants shouted back that it was ready. They meant that they wished it was ready, and were so understood, for nobody moved. Then Hamidullah continued, but with changed manner and evident emotion." [p.7]*

On the other hand, Dr. Aziz said a 'no' to be in a side of the argument and simply uttered, *"Why talk about the English. Brrrr...! Why be either friends with the fellows or not friends. Let us shut them out and be jolly."*[p.7]. Here, the pride and the prejudice worked well.

Major Callendar, is vehemently and outspokenly anti-Indian. He appropriated Aziz's carriage on the way to the club. Besides, Mrs. Moore is the mother of the City Magistrate, Ronny Heaslop who has come to India as a companion to Miss Adela Quested-his potential fiancé. She has entered the mosque out of curiosity. Aziz is surprised that she has monitored the Muslim convention of removing her shoes before entering the mosque and they have brief and pleasant conversation. It is a matter of pride for Aziz here. Aziz is a widower having three children. Consequently, Mrs. Moore let Aziz know that she has two other children in England named Ralph and Stella and they are half- brother and sister to her son Ronny. However, for the time being, Aziz could understand that Mrs. Moore is well mannered and unpretentious and magnanimous personality who has not developed any arrogant or prejudicial temperament like the most other Anglo-Indians. They departed amicably and, to say rightly, the pride is common here between them.

*"Meanwhile the performance ended, and the amateur orchestra played the National Anthem. Conversation and billiards stopped., faces stiffened. It was the Anthem of the Army of Occupation. It reminded every member of the Club that he or she was British and in exile." [p.9]*

Here, he felt a Feeling of his own kind and cultures-British, not Indians. Next, the matter of

prejudice comes up because Ronny told Mrs. Moore that she should not have talked to Aziz and he was going to report it to Callendar. But, his mother asked him not to do it since the conversation was private. Her suggestion was carried out by Ronny but after being agreed reluctantly. Ronny, conversationally mentions a meeting with Dr. Aziz. He feels angrily and says,

*"Why hadn't she indicated by her tone of voice that she was talking about a native?" [p.27]*

Ronny is scandalized as well as a fearful man. In fact, this fear is a serious hint of the casual prejudice voiced at the Club. Since the arrival of Adela Quested who came to marry Ronny Heaslop, she had been very disturbed by the British Anglo-Indian's-the native Indians. To het, being pleasant to Indians was only to take a side-issue of the British 'Raj' in India.

*"A side-issue, a side-issue?" she repeated. "How can it be that?" "We're not out here for the purpose of behaving pleasantly!" "What do you mean?" [p.41]*

The irony of Ronny's speech concerning India is fetched out through Forster's representation of the bigger picture- the discriminatory performance of colonial authorities, the dissatisfaction of western educated natives against such practices, the multitude of subalterns (post-colonials) who perish in the rubbish heaps of Chandrapore, denied the right of entry to either community, and the censuring, stupid (Anglo and Hindu) or soundless (Muslim) women, denied Justice or liberty to reserve their exhibitiv value under the imperial rule-

*"What I say. We're out here to do justice and keep the peace. Them's my sentiments. India isn't a drawing room." That means they thought themselves totally civilized but Indians are uncivilized. [p.41]*

The Civil Magistrate Ronny signifies the British idea of colonial justice. Justice isn't an abstract ideal, but a way of "keeping the peace" – of controlling the "natives." This inevitably entails the feeling that the British are far superior to the Indians. Ronny's comment that "India likes gods" is a reference to the many religions of India: he's suggesting that in this mess of religious diversity, the British can bring order.

*"Your sentiments are those of a god," she said quietly, but it was his manner rather than his sentiments that annoyed her. Trying to recover his temper, he said, "India likes gods." "And Englishmen like posing as gods. [p.41]*

Here we find a tremendous vanity or pride and prejudice of the English and this manifests the political and religious conflict.

Besides, Cyril Fielding believed himself an atheist. He was tolerant on the religious views of others. Because of his profession as an educator of liberal connotation, he was never completely accepted as a brother Anglo-Indian by the British at the cantonment even though; he was improving the minds of native Indians.

*"Oh, that is true, how true!" said the policeman, thinking religion had been praised.  
"Does Mr. Fielding think it's true?"  
"Think which true? The world isn't dying. I'm certain of that!"  
"No, no—the existence of Providence." [p.95]  
"Well, I don't believe in Providence."  
"But how then can you believe in God?" asked Syed Mohammed.  
"I don't believe in God." [p.96]*

So, Aziz is discomfited of his corporation and his dirty room, but he also tries to be confident that Rafi is still relaxed after being reprimanded. The persons soon begin discussing intimately with Fielding and they discuss religion. They are surprised to listen that Fielding doesn't have belief in God. Hamidullah inquires if there are many atheists in England. Consequently, Fielding confessed that there are, and then said that morality has possibly declined as a result.

Later, when Dr. Aziz entered at Fielding's garden house, Fielding shouted to him saying, *"Please make yourself at home."* [p.53] Aziz was expecting protocol like this. From that moment on Aziz and Fielding became close friends. So, Aziz was also pleased when he came to know that Mrs. Moore would be at the tea. The matter of pride has been come out here.

Furthermore, Mrs. Moore desires to receive Aziz inside to the club but she is unable to help because of a clear indication of the differentiation of rulers and the helplessness of the civilized English people, Rudeness, Race, and Racism that made her so.

*"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. Says Dr. Aziz." [p.17]*

A few weeks later, a trip was made to the 'Marabar Caves' which was set forth ominously under the guidance of Aziz but the trip was a disaster and it was all his fault that bears the feeling of failure. He didn't know what to do because he had never been to the Caves himself. So, he was depending on the experiences of Professor Godbole who had been there and informed of their history. All was lost. The ladies came to his rescue by ascertaining him that they were

not offensively upset by the loss of Fielding and Godbole and wished to keep going with the trip. They were both uninterested by their incarceration in Chandrapore and wished to make out some of the real and historical India. Indeed, they wanted to have an unforgettable familiarity as all other tourists while visiting a foreign country.

Next, they were guided by an elephant, a guide, the local villagers, and several more servants and everything happened in a small platform of a train. So, Aziz was filled with pride when he found them because he could not be sure actually that they would be there in time in the hour of complexities. However, the agreement of a further journey to new place was made by Aziz, later. We find the following lines that contain the matter of pride in the mind of Aziz:

*"That an elephant should depend from so long and so slender a string filled Aziz with content, and with humorous appreciation of the East, where friends of friends are a reality, where everything gets done sometime, and sooner or later everyone gets his share of happiness." [p.123]*

The Caves were an hours ride away, by elephant, and after leaving behind some servants, they set out for an area just below the Caves where Aziz had arranged for a picnic breakfast. But, the ladies are uneasy about their bleak surroundings. Adela questioned Aziz about the Akbar, one of the Mughal emperors. He informed her that Akbar was forbearing to all religions and attempted to unite India by establishing a new religion that would hold both Muslims and Hindus. So, this history bears the feeling of pride Indian history:

*"But wasn't Akbar's new religion very fine. It was to embrace the whole of India." "Miss Quested, fine but foolish. You keep your religion and I mine. That is best. Nothing embraces the whole of India, nothing, nothing, and that was Akbar's mistake." "Oh, do you feel that, Dr. Aziz?" she said thoughtfully. "I hope you're not right. There will have to be something universal in this country – I don't say religion, for I'm not religious, but something, or how else are barriers to be broken down." [p.128]*

In the meantime, entering into the next cave, Mrs. Adela was lost. Aziz berated the guide for not performing his job of watching over the guests and hit him on the face for punishment. The man escaped and Aziz was left alone. He thought, *"This is the end of my career. My guest is lost. [p.137]"* Then he thought that maybe Miss Quested might have left her cave before he did.

Unfortunately, on his coming back to Chandrapore, Aziz is arrested at the train station. He was charged with making abusive advances toward

Miss Quested in one of the Marabar Caves and this accusation have been made by Miss Quested herself. Aziz burst out in tears and proclaimed that he was innocent arguing over some terrible mistakes that had been made with Fielding who has returned with Aziz, attempt to accompany his friend but is conducted away by Harry Turton-the head of the British District at Chandrapore. Ultimately, Dr. Aziz is reluctant bail and taken away to prison.

The time in prison changes Dr. Aziz. He now dislikes anything about British, particularly, the British rule. Not knowing of the interventions by Mr. Turton at the railway station, Aziz blames Fielding of abandoning him in his time of greatest need. Aziz remains a bit suspicious about Fielding, even after learning the truth-that he Fielding supported him though.

Mrs. Moore had been physically ill ever since her return from the Cave. She believed Aziz to be innocent but refused to attend the trial that is nothing but a perfect example of prejudice of the colonizers because they would like to be inhuman, brutal and tyrannical over the common Indians there. This is completely a narrow minded act against the Muslim Indians there. Later, her vanity is lost into the eternal nature while she booked passage on a ship to England, swearing to return for her son's wedding. She breathes her last at the ship, shortly after it left Bombay and was buried at sea. So, here, no pride or prejudice worked out before the eternal nature-the great teacher of humanity.

So far, we see the pictures of follies and vices done by the merciless English colonizers who snatched away all the precious times of Dr Aziz's life. He is set free on the final day of the trial when Miss Quested repudiates her accusations by claiming that she is not sure who really attacked her. Mysteriously throughout the trial, she had been disturbed by the echoes of the Cave buzzing in her head. When suddenly the echoes came to an end, her thoughts are just cleared and she knew that she was incorrect in accusing Dr. Aziz.

The consequence of the Marabar Caves on Mrs. Moore is not inadequate to her physical less activity but she suffers a collapse of will as well. The hallow noise of the cave fetches into her mind the idea that "everything exists, nothing has value" and that "Good and evil are identical". [p.128]. She gives up all concentration in this world; even she discontinues writing letters to her children. She familiarizes what Forster calls 'the twilight of the double vision':

*"She had come to that state when the horror of the universe and its smallness are both visible at the same time- the twilight of the double vision in which so many orderly people involved. If this world is not to our taste, well, at all events there is Heaven, Hell, Annihilation - one or other of these large things, the huge scenic background of stars, fires, blue or black air. All heroic*

*endeavors and all that is known as art assumes that there is such a background, just as all practical endeavour, when the world is to our taste, assumes that the world is all. But in the twilight of the double vision, a spiritual muddle-dom is set up for which no high sounding words can found; we can neither act nor refrain from action, we can neither ignore nor respect infinity [5].*

In a flashback, there are some other racial conflicts too. Hamidullah states the Indian's experience with the English colonial administrators and their better halves. Being a Muslim lawyer educated in England, he observes a marked divergence in his treatment. In England, he was considered with courtesy, as a guest. On the other hand, the colonial state of affairs persuades a more racist attitude where Indians are treated as an inferior race. Englishwomen fare worse than Englishmen since their interactions with Indians are never professional rather than private. It is notable when they interact with their servants:-

*"They all become exactly the same, not worse, not better. I give any Englishman two years, be he Turton or Burton. It is only the difference of a letter. And I give any Englishwoman six months." [p.6]*

Ronny utilizes some elucidating- the "native" – or the Indian – to his mother. "Educated natives" such as Aziz and Hamidullah are only seeking personal gain., according to the idea that as educated men, Indians such as Aziz and Hamidullah may have suitable goals such as civil rights or an independent nation is unthinkable.

*"It's the educated native's latest dodge ... But whether the native swaggers or cringes, there's always something behind every remark he makes, always something, and if nothing else he's trying to increase his izzat—in plain Anglo-Saxon, to score. Of course there are exceptions." [p.26]*

In addition, Mrs. Turton's remarked here by exemplifying the extreme racism typical of Englishwomen in the novel. Here she endeavors to convince the progressive-minded Adela that they are superior to Indians in every way, including the heads of state.

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This passage highlights a major distinction between the English and the Indians occurring at Fielding's tea party later in Chapter VII. Forster explains that Indians assess the emotion and principle behind an avowal more than the literal remarks being stated. Certainly, we perceive that Aziz habitually tells

lies against English standards—that are nevertheless truthful to Aziz himself since they replicate his desire to be friendly. They provide to keep a chatting progressing smoothly. Likewise, the other Indians like the Nawab Bahadur, give detailed verbal communications that appear to have no coherent point, other than serve to save the other party from dishonor or rudeness. While the Indians appear to favor meandering speech, the English value the reports primarily on the basis of factual truth. The English are incompetent of intuiting the larger rationale or underlying tone at the back of a speech. Fielding's aptitude to respect any speech for their mood as well as their truth, demonstrates that he has become skilled at cross-cultural lessons and is able to interact with Indians on their own standards, more willingly than his own. So, here we find the prejudiced tasks among the above activities.

*"Fielding did not even want to [correct Aziz]; he had dulled his craving for verbal truth and cared chiefly for truth of mood. As for Miss Quested, she accepted everything Aziz said as true verbally. In her ignorance, she regarded him as "India," and never surmised that his outlook was limited and his method inaccurate, and that no one is India." [p.60]*

This story, furthermore, highlights a difficulty with Adela's approach to India. Adela is still wedged up with English pedantry, albeit she is well sensed and her intellectual eccentricity sets her apart from the remaining English. Except a capacity for empathy or friendly indulgence, Adela cannot comprehend that she is appraising Indians on her own terms, more willingly than their terms. Adela's relationship with Aziz is irrational. It is, rather, materialistic. In her thought, Adela desires to be acquainted with the "real India," and she expects Aziz to make it for her. This aim in itself is Adela's next mistake: whereas she looks for a single India.

This swap happens in Chapter XXVII since, Aziz and Fielding's affiliation begins to collapse in the mood of Fielding's original esteem and advocacy for Adela. Although Aziz and Fielding have several quarrels throughout this time, their main inconsistency centers on the issue of reparation money from Adela. He, Mr. Aziz looks for a violent collision from Adela in the consequences of the ensuring but Fielding thinks that Adela should be bestowed with some credits for her bravery, except than messed up financially. Fielding denotes that Aziz loves Mrs. Moore that has done zero for Aziz yet, begrudges Adela even after she has endangered her own status and matrimony to eventually pronounce Aziz innocent. Aziz and Fielding's incongruity over this issue reveals the larger disproportion between their worldviews. Fielding values sense and reasons and observes Aziz as indecisive and irrational since he stands his feelings on feelings and connections that Fielding cannot perceive or understand. Aziz, oppositely, sees Fielding as

succumbing to the covetousness and literalism of the rest of the English. The two men often have vigorous chats, but this citation shows one new inclination in their conversations: they directly oppose with each other and say so. Remarkably, Fielding is habitually the one who primarily articulates displeasure with Aziz's actions or opinions. Fielding turns out to be more hypercritical and less enduring in the aftermath of the trial.

*"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?" [p.60]*

McBryde, in this story, admits his racist view of Indian psychology as a scientific truth—"It's the geographical position that formulates the Indians criminal. Certainly, this doesn't give details why someone like himself, who was born in Karachi, turns out to be a policeman. Paradoxically, McBryde is seen to be having an affair later in the novel.

*"All unfortunate natives are criminals at heart, for the simple reason that they live south of latitude 30." [p.148]*

Mr Turton, the Collector, signifies another typical stance of British administrators in his stress on upholding a studied detachment from 'India' and 'Indians'. In difference to Ronny's submissive opinion of the play, the distinctiveness of both Adela and Mrs. Moore is condemned because it presents a threat to the steadiness of the social system of the colony.

*"I have had twenty-five years' experience of this country"—he paused, and "twenty-five years" seemed to fill the waiting-room with their staleness and ungenerosity—" and during those twenty-five years I have never known anything but disaster result when English people and Indians attempt to be intimate socially. Intercourse, yes. Courtesy, by all means. Intimacy— never, never. The whole weight of my authority is against it." [p.145]*

But, Mr. Turton does not give details why the English-Indian communal harmony results in disaster. He merely emphasizes that the boundary between the English and the Indians requires to be followed without signifying that the rigidity of the border is to combine the power of the English colonial regime. His embargo on closeness reveals the English's general outlook towards the Indians; it figures up the standard guarding the social getting in touch with between the two parties [3].

Next, Mrs. Turton's remarks here that represents the extreme racism-prejudice- usually of Englishwomen in the novel. Here she attempts to induce the progressive-minded Adela that they are superior to Indians in every way, including the heads of state.

*"You're superior to them, anyway. Don't forget that. You're superior to everyone in India except one or two of the Ranis, and they're on an equality." [p.33]*

Afterwards, the idea of Egypt welcoming the West is also tinted when the ghost of Mrs. Moore is "shaken off" the ship while it penetrates the Suez. Venice is also dissimilar to 'hostile' India: In a section memorable to any person who has gone through E.M. Forster's *A Passage to India* [2], Cecil Fielding—a British schoolmaster—on his way home to England after many years, takes a break in Venice. There, he faced up with the visible coherence of Europe and compared it with the visible formlessness of the country he has left. This is the pride in him.

*The buildings of Venice, like the mountains of Crete and the fields of Egypt, stood in the right place, whereas in poor India everything was placed wrong. [p.249]*

Again at the earlier stage, we observe that India says no to a friendship between a native and a colonizer. The entrance of Ronny during Fielding's tea-party messed up the friendly mood. *"It was as if irritation exuded from the very soil" (p.94)*. The sky also turns *"angry orange"* to express its objection to the presence of the colonisers (p.149) [4].

In the last scene of this novel, Aziz informs Fielding that their friendship is not possible. It might only be possible once the British leave India. This attempt clearly exposes the total rejection of such a friendship under the colonized power. The novel also reveals that the friendship between colonized and colonizers is extremely unattainable as India has nothing agreeable to offer to 248 its colonizers. Plus, India also rejects a friendship between a native and a colonizer. So, here, the Pride and Prejudice are going in between these two. Fielding asks:

*'Why can't we be friends now?' .... 'It's what I want. It's what you want.' But the horses didn't want it – they swerved apart; the earth didn't want it, sending up rocks through which riders must pass 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' (pp.315-16).*

## CONCLUSION

In fine, it is noteworthy that Muslims and Hindus have always been—and continue to be—rivals in India. The universal topic of the novel is that despite having a rapid advancement in the Indian society, the world has a long way to go since people of different cultures, religions, and social systems can live side by side peacefully as coequals. Only genuine goodwill, relating the Prides and Prejudices, can bring them as one as brother, as Forster pointed out through his

characters in *A Passage to India*. Indeed, it is complicated in India to attain the unity and harmony in the middle of cultural and religious diversity—by equal opportunity, companionship, and brotherhood also. Muslim Aziz accepts help from Hindu person though, Muslims and Hindus are rivals. Notwithstanding that, Aziz and others like Godbole express that conventional antagonists can get along when they treat each other with honor and stay together as equals. So, Aziz tries to restore a friendly relationship with Cyril Fielding and befriends Mrs. Moore's son—we know. However, Aziz concerns Fielding that they will never have a longer-lasting friendship until the English quit India. So, the people of both of the two states—England and India—were against their own ideologies and beliefs and Forster is very much perfect here depicting all that facts in the shadow of Prides and Prejudices.

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