

Globethics Repository

The logo for Globethics, featuring the word "Globethics" in white sans-serif font on a solid blue rectangular background.

Rudeness, Race, Racism and Racialism in E.M. Forster’ s “A Passage to India”

This page was generated automatically upon download from the Globethics Repository.
More information on Globethics see <https://www.globethics.net>. Data and content policy
of Globethics Repository see <https://repository.globethics.net/pages/policy>.

Item Type	Article
Authors	Jalal Yousafzai, Gulzar;Khan, Qabil
Publisher	Qurtuba University
Rights	With permission of the license/copyright holder
Download date	2026-07-16 15:03:53
Link to Item	http://hdl.handle.net/20.500.12424/188083

Rudeness, Race, Racism and Racialism in E.M. Forster's “A Passage to India”

Gulzar Jalal Yousafzai* & Qabil Khan**

Abstract

India and Indians, after 1857, came into the clutches of British rulers. The disgusting attitude of the rulers, and the hatred of the Indians, was the core cause of the tension in India. Hostile relations between various communities made the social life very miserable. The violation of human rights and values further deteriorated the situation. In A Passage to India, the average Englishman and woman in India seem to have been bent on seeing propaganda, or scheming behind every event and consider mistrust as their best guide. However, the rude attitude, race, racism and racialism are also the tools exploited by the various communities. E.M. Forster, in the novel, shows an extraordinary fairness and insight in portraying the British ruling class in India. His main focus is the human norms and their violation. He also criticized the intolerance of the communities. The sensitive and sensible behavior of characters makes them different from others. The etymological aspects of Racism and Racialism have also been explained with a different approach. The conclusion is the external or physical and genetically or internal phenomena. The tension in the society can be reduced by adopting a sensible attitude based on human values.

Keywords: Human values, Rudeness, Race, Racism, Racialism

Introduction

Rudeness, Race, Racism and Racialism are but negative human values. They inculcate hatred and differences in human beings. The terms “a Master Race, Racial Superiority, The Special Creation, The Survival of the Fittest, Natural Selection, Existence for survival” etc are coined due to these values. In positive attitude, they are for identification. However,

* Gulzar Jalal Yousafzai, Assistant Professor, English Department, Edwardes College, Peshawar

** Prof. Dr. Qabil Khan, Chairman, Department of English, Qurtuba Universality Peshawar

the nations and communities exploit them in negative attitude. According to New Oxford Dictionary of English, "Attitude means a way of thinking, acting, or feeling, a behavior which a community has towards others".¹ Attitude is a reflection of what people feel about the people of other communities. The role of the community is very important in changing the attitude of individuals. Certain other terms also exist with the attitude, for instance, ego, empathy, perceiving, feeling, extravert, introvert, pride, haughtiness, etc. It is a Herculean task to observe the attitudes of individuals because people are often unwilling to reveal their true, most deep seated attitudes, and indeed are often not consciously aware of what they are and their inclination towards a particular task, subject or community. In a civilized and advanced society, positive attitudes towards other countries and cultures matter and are vital for interaction, feeling and understanding

A positive attitude correlates with manners, progress, humanity, proficiency and even is transferred to children in the coming generation. Attitude is developed in the light of certain peculiar realities. The example is the Mexican minority, some communities living in South Asian countries like India and Pakistan. In Pakistan and India, due to the long rule and historical facts, Pakistanis have developed a negative attitude towards English culture and English language, so qua a community the people have a negative attitude towards English language and culture. It is based on a long history, philosophy, psychology, interaction, relation and the attitude meted out to the Indians by the then English rulers. The Attitude set history and long terms relations, impact and future perspectives. E.M. Forster, due to his subtle observation, realized this philosophy and discussed it in his novel, *A Passage to India*. It is a reflection of his insight. From the very beginning till the end, in *A Passage to India*, there are occasions, characters, and incidents where biased and prejudiced attitude of the communities, in India, is exposed. Forster highlighted the various human values. His thesis is that violation of the human values is the root cause of tension. His approach is quite realistic. He blames the English rulers and their adopted attitude. He says, "A community that bows the knee to a Viceroy and believes that the divinity that hedges a king can be transplanted, must feel some reverence for any viceregal substitute. At Chandrapore the Turtons were little gods"². He keenly observes the overall attitude of the major Communities towards each other and finds them very biased, partial, disgusting, and prejudiced. "The roads, named after victorious generals and intersecting at right angles, were symbolic of the net Great Britain had thrown over India"³. Similarly, "It was the anthem of Army of Occupation. It reminded every member of the Club that he or she was

British"⁴. His focus is the high ups. "The collector could not speak at first. His face was white, fanatical and rather beautiful – the expressions that all English faces were to wear at Chandrapore"⁵

The observation and conclusion developed by McBryde, the English Police Officer, is also very queer. "... no Indian ever surprised him, because he had a theory about climatic zones. The theory ran: All unfortunate natives are criminal at heart, for the simple reason that they live south of latitude 30. They are not to blame, they have not a dog's chance- we should be like them if we settled here"⁶. McBryde, while opening his arguments truth, the darker races are attracted to the fairer but not vice versa"⁷.

Race, according to New Oxford Dictionary of English, is "Each of the major division of human kind, having distinct physical characteristic, a group of people sharing the same culture, history, language, etc"⁸. Cambridge International Dictionary of English says that "race is group especially of people with particular similar physical characteristics, who are considered as belonging to the same type are the fact of belonging to a particular such group"⁹.

The first attempt, to bridge the communities, fails due to rude attitude. "The Bridge Party was not a success – at least it was not what Mrs. Moore and Miss Quested were accustomed to consider a successful party. "They arrived early, since it was given in their honour, but most of the Indian guests had arrived even earlier, and even stood massed at the farther side of the tennis lawn, doing nothing"¹⁰. During the party, Mrs. Turton doesn't like to receive, mix up or be polite with the Indians. Mr. Turton reminds her, "To work, Mary, to work cried the collector touching his wife on the shoulder with a switch. Mrs. Turton got up awkwardly. What do you want me to do"¹¹?

The observation of Adela is more than anyone else. She tells Fielding:

This party to-day makes me so angry and miserable. I think my countrymen out here must be mad. Fancy inviting guests and not treating them properly! ... The Englishmen had intended to play up better, but had been prevented from doing so by their women folk, whom they had to attend, provide with tea, advise about dogs, etc. When tennis began, the barrier grew impenetrable. It had been hoped to have some sets between East and West, but this was forgotten, and the courts were monopolized by the usual club couples".¹²

The dialogue between Ronny and Mrs. Moore is also an example of a rude behavior:

*We're not out here for the purpose of behaving pleasantly!
 What do you mean?
 What I say. We're out here to do justice and keep the peace.
 Them's my sentiments. India isn't a drawingroom.
 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."*¹³

When Ronny Heaslop, the City Magistrate, arrives at the residence of Fielding, where Adela Quested is sitting with Professor Godbole and Dr Aziz, discussing the various features of Marabar Caves, India and Hinduism, he at once flares up. "With an annoyance he took no trouble to conceal, he called from the garden: What's happened to Fielding? Where is my mother? ... I want you and mother at once".¹⁴ Since his mother, Mrs. Moore, is at a round of the college with Fielding, Principal Government College, so Professor Godbole wants to inform him. "Your mother will return shortly, sir, said Professor Godbole, who had risen with deference. There is but little to see at our poor college. Ronny took no notice, but continued to address his remarks to Adela"¹⁵. Ronny is not only rude with the respectable Indians but also to his native English, just due to his official status. "Then he hurried to Fielding, drew him aside and said with pseudo-heartiness, I say, old man, do excuse me, but I think perhaps you oughtn't to have left Miss Quested alone. I'm sorry, what's up? Replied Fielding, also trying to be genial. Well...I'm the sun dried bureaucrat, no doubt, but still, I don't like to see an English girl left smoking with two Indians. She stopped, as she smokes, by her own wish, old man. Yes that's all right in England. I really can't see the harm. If you can't see, you can't see...Can't see that fellow's a bounder?...He isn't a bounder Fielding protested."¹⁶ Later on, on their way to the polo ground, Ronny tells Adela, "Aziz was exquisitely dressed, from tie-pin to spats, but he had forgotten his back collar stud, and there you have the Indians all over: inattention to detail the fundamental slackness that reveals the race"¹⁷. While sharing his opinion about India with his mother, Mrs. Moore, Ronny says, "There is nothing in India but the weather, my dear mother, it's the alpha and omega of the whole affair."¹⁸

Forster has focused from individuals to community, and paints the occasions and incidents where they behave in a very prejudiced haughty manner. Except a few, almost all the characters, of different communities, are fanatic and bias. Though according to Ghani Khan, "Prejudice and biased is mother's milk to man. The sooner you admit it the better".¹⁹ However, there is a positive and negative attitude. Positive

attitude is always acceptable and appreciated. "...Islam, an attitude towards life both exquisite and durable, where his body and his thoughts found their home"²⁰ But negative attitude always create problems and tension. The dominant communities, which are focused, are Hindus, Muslims and English. Hindus and Muslims are jointly considered as Indians. All the three strive to come close to each other, but they stand against each other due to their negative attitude, haughtiness, hatred and disgust. Rude attitude and racism are the main hurdles which created lack of trust "The educated Indians will be no good to us if there's a row, it's simply not worthwhile conciliating them, that's why they don't matter. Most of the people you see are seditious at heart, and the rest, d run squealing ... the Pathan – he is a man if you like"²¹.. However, not only with Indians, a group of the English people also developed a negative attitude about the English, people of their own community. "Mrs. Turton closed her eyes ... Mr. Fielding wasn't pukka, and had better marry Miss Quested, for she wasn't pukka"²²

From chapter number II, the existence of tension is realized. Dr Aziz, a medical doctor, Mahmoud Ali, an advocate, and other friends are discussing the behaviour of the members of the English ruling community and their changed attitude after coming to India. Dr Aziz says that "they all become exactly the same – not worse nor 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. All are exactly alike."²³ Mrs. Turton is a viable example of negative attitude." The average woman is like Mrs. Turton."²⁴ They also observe, "The Englishmen had intended to play up better, but had been prevented from doing so by their womenfolk"²⁵. They also challenge the moral character of the rulers. Mrs. Turton takes bribes; Mrs. Red nose does not and cannot, because so far there is no Mrs. Red nose."²⁶ While sharing his own experience, Hamidullah says, "I remember when Turton came out first ... you fellows will not believe me, but I have driven with Turton in his carriage – Turton! Oh yes, we were once quite intimate. He has shown me his stamp collection"²⁷. The Indians fear that the situation is deteriorating, "He would expect you to steal it now. Turton! But the red-nosed boy will be far worse than Turton!"²⁸ About the behavior of Ronny Heaslop, The City Magistrate, he says, "The Red-nose boy has again insulted me. 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."²⁹

Throughout the novel, the English demonstrate their belief that they are superior to the Indians. Forster draws a picture of the tense situation between colonial rulers and the Indians. The comments and

treatment, the Indians receive from the English, show their aggrandizement. The disgusting attitude towards the Indians is due to historical, psychological, philosophical, cultural and traditional behavior.

The English ruling class always humiliates the Indians. Dr Aziz is called upon by Major Callendar, his senior, urgently to his bungalow. It irritates Aziz. He is a highly qualified educated Indian, The fact remains that he is asked to come at bungalow, not hospital, not for an official matter, an operation, emergency duty etc, and his duty is in hospital, not at bungalow. He feels it. He discusses it with his friends. "Old Calendar wants to see me in his bungalow, he said. Some case, I dare say. I dare say not. I dare say nothing. He has found out our dinner-hour that's all and chooses to interrupt us every time in order to show his power."³⁰ Unintentionally, he rushes, leaves his friends, party, feast, invitation, rest, everything, "... because his soul was servile but because his feelings – the sensitive edges of him – feared a gross snub."³¹ He hires a tonga and reaches the Callendar's bungalow. The Tongawallah is asked to wait for him outside the bungalow. However, he is told that the civil surgeon is out and left no message for him. It is very shocking for Dr Aziz. No courtesy and no politeness! He faces a shocking response, a rude attitude. The servant says to him that no message is left for him, he only understood from the master, "He had as a matter of fact said, 'Damn Aziz – words that the servant understood."³² "While they argued, the people came out. Both were ladies. Aziz lifted his hat. To him the other day. This is the first example of racial superiority or racially biased attitude in the novel. Both the ladies are English and take the Tonga without any thanks, without any obliged behaviour.

Major Callender, due to negative attitude towards the Indians, does not like to take pains and leave a clear message. This shows his insulting behavior. On the other hand, Dr Aziz writes a short message for his boss. Every word of the message is a reflection of his humbleness and inferiority, the aggrandizement of the English ruling community. "Dear sir...At your express command I have hastened as a subordinate should."³³ The language, the style, the vocabulary, the selected words are humble, indicating the relationship of ruler and ruled. The fact is identified by Bernard Bergonzi, "*A Passage to India* ... is an enduring fictional analysis of the effect of colonialism on rulers and ruled."³⁴ Even Fielding, a member of the English Community criticizes the attitude of Major Callendar, "Callendar doesn't trust anyone English or Indian; that's his character, and I wish you weren't under him; but you are, and that's that"³⁵

When Dr Aziz is accused and Fielding declared him innocent and supported him sentimentally in front of Turton, but Turton warns

him, "Pray, Mr. Fielding, what induced you to speak to me in such a tone."³⁶

Mr. Turton, the collector (chief administrator) of Chandrapore, while referring to the role and character of Fielding, says, "I would like to say one can't run with the hare and hunt with the hounds, at least not in this country."³⁷ Either you should be with us or against us. With the arrival of Mrs. Moore and Adela Quested to India, the tension and worry increased. They are interested to have a clear understanding about India and Indians. Since they are from the first, who was in evening dress, glanced at the Indian and turned instinctively away. Mrs. Lesley, it is a tonga, she cried. Ours, inquired the second, also seeing Aziz, and doing likewise. Take the gifts the gods provide, she screeched, and both jumped in."³⁸ Since the Tonga wallah is waiting for Aziz, so he is a bit reluctant to move. But the ladies command him, "O Tongawallah, Club, Club. Why doesn't the fool go?"³⁹ The Tongawallah, a native Indian, is asked by Dr Aziz to go away, he would pay him the other day. This is the first example of racial superiority or racial biased attitude in the novel. Both the ladies are English and take the Tonga without any thanks, without any obliged behaviour.

Mr. Turton, the collector (chief administrator) of Chandrapore, while referring to the role and character of Fielding, says, "I would like to say one can't run with the hare and hunt with the hounds, at least not in this country."⁴⁰ Either you should be with us or against us. With the arrival of Mrs. Moore and Adela Quested to India, the tension and worry increased. They are interested to have a clear understanding about India and Indians. Since they are from a civilized and advanced society, they are expecting a similar situation. But the events, the situation and treatment to the Indians by the rulers, are very shocking for them. They are not aware of the ground realities. The gulf between the rulers and ruled. Their interest is not for enjoyment. One has her son and the other her fiancé. Adela wants to settle after her marriage. She doesn't know the distance, the superiority and inferiority complex. The first shock is felt when she asks Mr. Turton, the collector, "I want to meet those Indians whom you come across socially....as your friends. The collector Mr. Turton replies, "Well, we don't come across them socially; he said laughing"⁴¹. Similarly when Adela asks Ronny about the real India and Indians, his response is very strange. He doesn't know, instead he asks Fielding, "Ronny ... Called out to another passer – by: Fielding! How's one to see the real India? Try seeing Indians the man answered, and vanished".⁴² The situation is absolutely strange for Adela, "... it's much more the Anglo Indians themselves who are likely to get on Adela's nerves. She doesn't think they behave pleasantly to Indians."⁴³

However, keeping in view the curiosity of Mrs. Moore and Adela Quested, Turton gives his consent for a Bridge Party, unintentionally. His logic is to bring English and Indians socially closer. He issued invitation cards to numerous Indian gentlemen in the neighborhood. The strange condition, against the tradition of the Indians, is by Mrs. Turton, "Mrs. Turton would be glad to receive any ladies of their families who were out of purdah."⁴⁴ So not only the ruling men but women as well have a snobbish attitude. "Mrs. Turton got up awkwardly, "What do you want me to do? Oh those Purdah women! I never thought any would come".⁴⁵

Mrs. Turton before the party says, "... I have no idea what we have to do."⁴⁶ During the party Mrs. Turton doesn't like to go towards the invited guests. She says, "I consider they ought to come over to me. Come along, Mary, get it over. I refuse to shake hands with any of the men. Unless it has to be the Nawab Bahadur."⁴⁷

During the Bridge Party, Indians and English do not interact or mix up. "A little group of Indian ladies had been gathering in a third quarter of the grounds, near a rustic summer-house, in which the more timid of them had already taken refuge. The rest stood with their backs to the company and their faces pressed into a bank of shrubs"⁴⁸. The Indian ladies were guests in the Party but they were not treated accordingly. "The shorter and the taller ladies both adjusted their saris, and smiled. There was a curious uncertainty about their gestures, as if they sought for a new formula which neither East nor West could provide."⁴⁹ The behavior of Mrs. Turton is always very haughty. When she is asked by Mrs. Moore, "Do kindly tell us who these ladies are," asked Mr. Moore?⁵⁰ The response of Mrs. Turton is very degrading towards the guests: "You're superior to them, anyway. Don't forget that. You're superior to everyone in India except one or two of the Ranis."⁵¹

The changed attitude of Ronny is a question mark for his mother:

"What do you and Adela want me to do? Go against my class, against all the people I respect and admire out here? Lose such power as I have for doing good in this country because my behaviour isn't pleasant? You neither of you understand what work is, or you 'Id never talk such eyewash. I hate talking like this, but one must occasionally. It's morbidly sensitive to go on as Adela and you do. I noticed you both at the club to-day — after the Burra Sahib had been at all that trouble to amuse you. I am out here to work, mind, to hold this wretched country by force. I'm not a missionary or a Labour Member or a vague sentimental sympathetic literary

man. I'm just a servant of the Government; it's the profession you wanted me to choose myself, and that's that. We're not pleasant in India, and we don't intend to be pleasant. We've something more important to do."⁵²

Due to this behavior of the ruling class the Bridge Party could not achieve the desired expectations. The thirst of Mrs. Moore and Adela Quested couldn't quench. "The Bridge Party was not a success- at least it was not what Mrs. Moore and Miss Quested were accustomed to consider a successful party."⁵³

Dr Aziz says that the attitude of English ladies is worse. He is quite justified. As a response to Fielding remarks, "Try seeing Indians" The reaction of Mrs. Lesley is very harsh. "As if one could avoid seeing them, sighed Mrs. Lesley. I've avoided, said Miss Quested. Excepting my own servants, I've scarcely spoken to Indians since landing. Oh! Lucky you."⁵⁴ The other ladies present also share their experiences. "One said: Wanting to see Indians! How new that sounds! Another: Natives! Why, fancy! A third, more serious, said: Let me explain. Natives don't respect one any the more after meeting one, you see."⁵⁵ Since Forster visited himself India and observed it with a private eye so sometimes he lashes out at the irresponsible approach of the English, particularly the ladies. "But the lady, entirely stupid and friendly, continued: What I mean is, I was a nurse before my marriage, and came across them a great deal, so I know. I really do know the truth about Indians. A most suitable position for any Englishwoman – I was a nurse in a Native State. One's hope was to hold sternly aloof. Even from one's patients? Why, the kindest thing one can do to a native is to let him die, said Mrs. Callender ... He can go where he likes as long as he doesn't come near me. They give me the creeps."⁵⁶ However the fact remains that Forster also criticized the Indians for their foolish behavior. While referring to the behavior of Mahmoud Ali, during the trial in the court, Forster says, "Mahamoud Ali (who was quite silly and useless with hatred) objected even to those (special chairs), by whose authority had special chairs been introduced, why had Nawab Bahadar not been given one?"⁵⁷

The tone of the English rulers to address the Indian is different from the rest of the polite and civilized English. The meeting between Mrs. Moore and Dr Aziz indicates it. "Dr Aziz says, "I think you are newly arrived in India? Yes – how did you know? By the way you address me"⁵⁸. After a meeting in the mosque Dr Aziz wants to provide a company to Mrs. Moore to the club. Mrs. Moore wishes to take Aziz inside to the club but she is helpless. A clear indication of the difference of rulers and ruled and the helplessness of the civilized English people,

"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."⁵⁹

Even the English don't care the religious sanctity of the Indians. Dr. Aziz says to Mrs. Moore, about the entering of the English people and taking off their shoes in the mosque "...but so few ladies take the trouble if thinking no one is there to see."⁶⁰

Later on, Mrs. Moore told her son about the mosque incident and conversation with Dr Aziz. Ronny response is very strange and full of rage. Forster depicted it in a very interesting manner.

*He didn't come into the Club. He said he wasn't allowed to. There upon the truth struck him, and he cried: Oh, good gracious! Not a Muhammedan? Why ever didn't you tell me? You'd been talking to a native? I was going all wrong ...What a mix up! Why hadn't she indicated by the tone of her voice that she was talking about an Indian? Scratchy and dictatorial, he began to question her, "he called to you in the mosque. Did he? How? Impudently what was he doing him there himself at that time of night? ... Now, it's not their prayer time." ... So he called to you over your shoes then it was impudence. It's an old trick. I wish you had had them on."*⁶¹

Ronny Heaslop is quite inquisitive about the incident and conversation. He asks several questions from his mother and put arguments. He also shows his disaffection:

"It's the educated native's latest dodge. They used to cringe, but the younger generation believes in a show of manly independence. They think it will pay better with the itinerant M.P. 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."

"You never used to judge people like this at home."

"India isn't home," he retorted, rather rudely, but in order to silence her he had been using phrases and arguments that he had picked up from older officials, and he did not feel quite sure of himself. When he said "of course there are exceptions" he was quoting

*Mr. Turton, while "increasing the izzat" was Major Callendar's own."*⁶²

Intellectual, educational, access to the modern and updated information etc, all these points of inferiority and superiority have also been touched by Forster. These complaints go with the communities and individuals unconsciously. Dr. Aziz and Fielding are so close and informal friends. However, Aziz is hurt at certain occasions:

'Is she a post- impressionist?'
'post –impressionism, indeed! Come along to tea. This world is getting too much for me altogether.'
*Aziz was offended. The remark suggested that he, an obscure Indian, had no right to have heard of post- impressionism – a privilege reserved for the ruling race."*⁶³

The racial problem haunts the communities. When the Marabar Visit is scheduled, Dr. Aziz is in fix about the food and other arrangements:

*Then there was a question of alcohol. Mr. Fielding and perhaps the ladies, were drinkers, so must he provide whiskey, sodas and ports. There was the problem of professor Godbole and his food and of Professor Godbole's and other's people food- two problems, not one problem. The professor was not strict Hindu- he would take tea soda-water, sweets however cooked them, vegetables and rice if cooked by a Brahman but not meat not cakes, lest they contained eggs, and he would not allow anyone else to eat beef: other people might eat mutton, they might eat ham. But over ham Aziz own religion raised its voice: he did not fancy other people eating ham. Trouble after trouble encountered him, because he had challenged the spirit of the Indians earth which tries to keep men in the compartments"*⁶⁴.

Due to the attitude and behavior of his own community, after the Marabar incident, the realistic approach of Fielding is, "She is among people who disbelieve Indians"⁶⁵ In the wake of Marabar crisis, the barriers and fences become dominant between the rulers and ruled. The wide gulf is surfaced. The clash is inevitable. The communities want to settle their scores, taking refuge behind the race and racism. The racial problem takes subtle forms. In their case it has induced a sort of jealousy, a mutual suspicion.

The arrangement of special chairs in the court, for the English community is also exploited "Mahmoud Ali (who was quite silly and

useless with hatred) objected even to those (special chairs), by whose authority had special chairs been introduced, why had the Nawab Bahadar not been given one? etc. People began to talk over the room, about chairs ordinary and special, strips of carpet, platforms one foot high."⁶⁶ Besides Mahmoud Ali, a serious and sober, Amrit Rao also raised objection against the special chairs. "Excuse me – It was the turn of the eminent barrister from Calcutta. He was a fine-looking man, large and bony, with gray closely cropped hair. We object to the presence of so many European Ladies and gentlemen up on the platform, he said in an Oxford voice ... their place is with the rest of the public in the hall"⁶⁷. When Magistrate asks the English people to climb down from the platform, Mrs. Turton reacted to it. "Climb down, indeed, what incredible impertinence! Mrs. Turton cried."⁶⁸

Both the rulers and ruled are severally against each other. They observe everything and exploit it." The news of their humiliation spread quickly.⁶⁹

During the proceedings, when Adela realized that he had made a mistake and withdrew the case, the English community left her alone. The Indians were very furious and the English quite depressed. The English community left Adela alone and she is surrounded by the crowd. Fielding is the only Englishman who unwillingly comes forward to save her.

Rudeness, Race, Racism and Racialism, the attitudes are viewed from various angles. They are discussed in the light of human psychology. Rebecca Gronstedts has discussed and analyzed a new dimension of *A Passage to India*. In the research paper, "Racialism in *A Passage to India* three words, race, racism and racialism have been analyzed."⁷⁰ Accordingly, race is the classification of human beings into physically, biologically and genetically distinct groups. Race is further divided into racism and racialism. They stand for external and internal features. Racism is physical and a behavior, Racialism is theoretical and ideological, a doctrine, a principle. Rebecca says: "The ideology of racialism originated in Western Europe in the mid eighteenth century and extended to about mid-twentieth, which suggest that Forster was influenced by its doctrines in the writing of his novel" The three dominant races, communities, in India, have different, physical, external behaviors. Forster's main focus is their physical attitude, which becomes negative towards each others, due to peculiar development. In the novel, race and racism not racialism is the main focus. The stress is on the external feature. The various characters, under different circumstances, behave and react differently. The incidents, the senses, the characters are compared externally.

In the novel the stress is on external features. The characters and incidents are covered physically. Rebecka says: "Foster uses the physical appearance of Mrs. Moore, "she was older than Hamidullah's begum, with a red face and white hair. Several other examples can be sought: the various characters change their behavior, attitude and manners accordingly. They remain at a distance. Mrs. Moore, on her insistence goes close but cannot speak to them. The words of the invitation show the physical gap. Mrs. Turton would be glad to receive away ladies of their families who were out of purdah.

A little group of Indian ladies had been gathering in a third quarter of the grounds, near a rustic summer-house in which the more timid of them had already taken refuge. The rest stood with their face pressed into a bank of shrubs. Mrs. Turton got up awkwardly what do you want me to do? Oh these purdah women! I refuse to shake hands with any of the men, unless it has to be the Nawab Bahadur.

During an interview, E. M. Forster informs us "Place is more important than time in this matter. "...The Marabar Caves are empty, featureless and without any significance...the Marabar Caves represented an area in which concentration can take place. They were something to focus everything up; they were to engender an event like an egg.⁷¹

The above examples are about the external or physical features. Similarly, the different cultures of the communities also reflect the physical phenomena. Culture is also physical entity. Its various elements are attitude, customs, behavior, set of beliefs, habits, institutions, language, dress, life style, religion, law. They reflect the outer life. Such factors are liable to be altered. By accommodating with a better relation and way of life. The race and culture are linked. Separation of the races in India is based on appearance and behavior.

The focal point of the communities is their physical and mental capabilities. Logically, psychologically, philosophically and physically, these two capacities are compared. The arguments prove that they have their own flaws and strength. Mental capacity is genetically. On the basis of genetic classification, all communities have sharp and dull characters and individuals. The state machinery is run by them. From English community, Major Callander is a doctor so is Aziz. McBryde is well versed in law but Amrit Rao, Mahmoud Ali and Hamidullah are his strong rivals. Ronny Heaslop, the city magistrate is well assisted by his deputy Das. Even he conducts the proceedings of the trial and delivers the verdict. The Indians, have an edge over Fielding in a political discussion at the residence of Dr. Aziz. One of the Indian ladies who knows English language discusses the matters with Mrs. Moore with

great confidence. Professor Godbole is very deep in the philosophy of reincarnation, dancing and singing. Fielding, Mrs. Moore, Adela Quested, Dr. Aziz listen him very eagerly about this philosophy. The Indians are quite skilled in management. Dr. Aziz by his sheer managerial talent and skills makes arrangement for the people of three different communities, for a picnic. The untouchable Hindus, the ham eaters and drinkers English, and the Muslims.

The calculation of distance to the Marabar Caves and time management is amazing. Dr. Aziz knows the very psyche of his people, so he allocates an extra hour for misfortunes.

*It takes an hour to get back, and two hours to the caves, which we call three, said Aziz smiling charmingly. There was suddenly something regal about him. The train back is eleven-thirty, and you will be sitting down to your Tiffin in Chandra pore with Mr. Heaslop at exactly your usual hour, namely one-fifteen. I know everything about you. Four hours- quite a small expedition--and an hour extra for misfortunes, which occur somewhat frequently among my peoples."*⁷²

The picnic was not a failure due to mismanagement but rather misunderstanding. Everything is in an apple pie order. The hosts appreciate all the arrangements. "How quick your servants are! Miss Quested exclaimed. For a cloth had already been laid, with a vase of artificial flowers in its centre, and Mahmoud Ali's butler offered them poached eggs and tea for the second time".⁷³ The only logic of difference is having the power or control. The British superiority is not due to racialism but racism. Rebecka says racialism is a doctrine of collective psychology, but it is inherently hostile to the dualist psychology.

This communal attitude seems to be what affirms English society among the Indians, since the English see themselves in minority; they continually have to reaffirm their superiority within their group. Due to peculiar situation, a psychological factor has been mixed with physical. This is the root cause of not mixing or interacting with other communities (Indians). All attempts of mixing are physical, due to impulsion or compulsion, the motive is not to bring together the communities but for merely physical interaction. Rebecka says through a unique hierarchy of values the racist sees some races as superior and often places his own race at the top of the scales. This is in comparisons to other races and communities. However, a single community is further divided into subgroups. Even then various

groups exist. The concept of superiority always exists. The view is given by Ghani Khan in this manner. "The Pathans are rain – sown wheat – they all came up on the same day – they are all the same". He further says, "Every Pathan imagines he is Alexander the Great and wants the world to admit it. The result is a constant struggle between cousin and cousin, brother and brother and quite often between father and son"⁷⁴.

The careful analysis reveals that the human values cause destruction or construction in intra or inter-Communities. The split and division is resulted in the partition of India. Later on, it penetrates further and emerged in the shape of Bangladesh. If the concept of a little society of Forster is accepted then this will remain continue.

According to the theory of hierarchy of values, community has to be put at the top. Consciously or unconsciously, due to several factors, English community is put at the top. In the light of racism and racialism, all communities have their own merits and demerits. When adopted positively, racism brings together the community, not dividing them. Individuals exploited the human values negatively. This approach is analyzed in another research paper, "India through British eyes in E. M. Forster's A Passage to India by Rama KUNDU"⁷⁵. Sometimes, due to bitter past history, the communities have to adopt negative attitude. Rama KUNDU makes this point the main focus of the research paper. He says, "E.M. Forster preciously addressed this issue in his classic novel, *A Passage to India* set on colonial India in the early decades of twentieth century. The observation of Edward Said is very apt. What are the cultural grounds on which both natives and liberal Europeans lived and understood each other? How much could they grant each other? How within the circle of imperil domination could they deal with each other before radical change.

Conclusion

From the research paper Rebeceka, another aspect is surfaced. The tension among the communities is due to intolerance, the human value which is a mirror for the behavior of a society or community. About tolerance, Forster says, on the basis of tolerance a civilized future is built. This is the only force which will enable different races and classes and interests to settle down together to the work of reconstruction"⁷⁶. The British community intentionally put the Indians at a distance and doesn't like to tolerate them. This intolerance creates the problem of reaction, harshness, retaliation, revenge, misunderstanding and hatred. Due to rudeness, race, racism and racialism intolerance increased. As a result, in spite of their great mutual affection, understanding, relationship and friendship, Dr. Aziz is eventually alienated from Fielding. The same is

true for other communities as well. K .W. Grandsen has the same analysis. "Forster's literary career can more fruitfully be regarded as an attempt to explore and where this seemed to him desirable, to criticize and modify, the values and attitudes he had learnt as a young man⁷⁷ . The words young man should be replaced as keen observer, during his visits and interaction with various communities.

Notes & References

- ¹ New Oxford Dictionary of English Second Edition 2003
- ² Forster, E.M. *A Passage to India*. London: Penguin Books.2005. P 25
- ³ Ibid. p. 14
- ⁴ Ibid. p. 23
- ⁵ Ibid. P. 152
- ⁶ Forster, E.M. *A Passage to India*. London: Penguin Books.2005 P. 156
- ⁷ Ibid. p. 206
- ⁸ New Oxford Dictionary of English Second Edition 2003
- ⁹ Cambridge International Dictionary of English 2000
- ¹⁰ Forster, E.M. *A Passage to India*. London: Penguin Books.2005. P. 35
- ¹¹ Forster, E.M. *A Passage to India*. London: Penguin Books.2005 P. 37
- ¹² Ibid. P. 42
- ¹³ Ibid. P. 45
- ¹⁴ Ibid P. 69
- ¹⁵ Forster, E.M. *A Passage to India*. London: Penguin Books.2005 P. 69
- ¹⁶ Ibid. P. 71
- ¹⁷ Ibid. P. 75
- ¹⁸ Ibid. P. 45
- ¹⁹ Ghani Khan. *The Pathans* .Peshawar: University Book Agency. 1990. P. 50
- ²⁰ Forster, E.M. *A Passage to India*. London: Penguin Books.2005. P. 16
- ²¹ Ibid. P. 36
- ²² Ibid. P. 25
- ²³ Ibid. P. 9
- ²⁴ Ibid P.11
- ²⁵ Ibid. P. 42
- ²⁶ . Forster, E.M. *A Passage to India*. London: Penguin Books.2005 P. 9
- ²⁷ Ibid. P. 9
- ²⁸ Ibid. P.9
- ²⁹ Ibid. P. 9
- ³⁰ Forster, E.M. *A Passage to India*. London: Penguin Books.2005. P.13.
- ³¹ Ibid. P. 14
- ³² Ibid. P. 15
- ³³ Ibid. P. 15
- ³⁴ . P. 427
- ³⁵ Forster, E.M. *A Passage to India*. London: Penguin Books.200 P. 106.
- ³⁶ Ibid. P.153
- ³⁷ Ibid. P. 176
- ³⁸ Ibid. P. 14
- ³⁹ Ibid. P. 14
- ⁴⁰ Forster, E.M. *A Passage to India*. London: Penguin Books.2005. P.
- ⁴¹ Ibid. P. 24
- ⁴² Ibid. P. 23
- ⁴³ Ibid. p. 45

-
- ⁴⁴ Forster, E.M. *A Passage to India*. London: Penguin Books.2005. p. 31
- ⁴⁵ Ibid. P. 37
- ⁴⁶ Ibid. P. 35
- ⁴⁷ Ibid. P. 37
- ⁴⁸ Ibid. P. 37
- ⁴⁹ Ibid. P. 38
- ⁵⁰ Ibid. P.38
- ⁵¹ Ibid. P. 38
- ⁵² Forster, E.M. *A Passage to India*. London: Penguin Books.2005 P. 45
- ⁵³ Ibid. P. 35
- ⁵⁴ Ibid. P. 23
- ⁵⁵ Ibid. P.23.
- ⁵⁶ Forster, E.M. *A Passage to India*. London: Penguin Books.2005 P. 24
- ⁵⁷ Ibid. P. 209
- ⁵⁸ Ibid. P. 18
- ⁵⁹ Ibid. P. 20
- ⁶⁰ Forster, E.M. *A Passage to India*. London: Penguin Books.2005 P. 17
- ⁶¹ Ibid. P. 27
- ⁶² Ibid. P. 29
- ⁶³ Forster, E.M. *A Passage to India*. London: Penguin Books.2005. P.61.
- ⁶⁴ Ibid. p. 119
- ⁶⁵ Ibid. P150
- ⁶⁶ Ibid. P. 209
- ⁶⁷ Forster, E.M. *A Passage to India*. London: Penguin Books.2005 P. 208
- ⁶⁸ Ibid. P. 208
- ⁶⁹ Ibid. P. 208
- ⁷⁰ Gronsted, Rebecka. "Racialism in A Passage to India." 17 June 2007. n.pag. [http://www.qub.ac.uk/school of English/imperial/indiaRacialism-Forster.html](http://www.qub.ac.uk/school%20of%20English/imperial/indiaRacialism-Forster.html). Web. March 2010.
- ⁷¹ E. M. Forster, *The Art of Fiction* .Interviewed by P.N. Furbank and F.J.H. Haskell
- ⁷² Forster, E.M. *A Passage to India*. London: Penguin Books.2005. P. 209
- ⁷³ Ibid. P. 262
- ⁷⁴ Ghani, K. *The Pathans* .Peshawar: University Book Agency. 1990. P. 50
- ⁷⁵ KUNDU. Rama, "India Through British Eyes in E. M. Forster" *A Passage to India* "<http://www.biblioteeka.vpu.lt/zmogusirzodis/PDF/literaturologija/2008/kundu32-37.pdf>. N.p., 2008. Web. March 25, 2010.
- ⁷⁶ Granesden.K.W. *E.M. Forster*. Edinburgh and London: Oliver and Boyd 1962. P.5