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By Mahmoda Khaton Siddika

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Keywords: *civilization, clash, harmony.*

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I. Introduction

E. M. Forster's *A Passage to India* is a recognized novel for the tension between Indians and Indo-British in India during British Raj. Though their relation at that time was a ruler and ruled, it focuses on the civilization crisis which is now prevalent issue in global relation build-up. The novel exposes the root causes of this crisis, and a crisis can occur not only between civilizations but within a community also. Moreover, true bonding is possible between civilizations along with within his people. By analyzing the novel, we have seen that this novel supports somewhat Huntington's theory of the clash of civilization and somewhat Edward Said's idea of the clash of Ignorance.

II. Theoretical Framework

Harvard Professor of Political Science Samuel P. Huntington in the Journal of Foreign Affairs published an article, "The Clash of Civilizations?" which received a good number of responses. Having influenced by this, he published a book titled The Clash of Civilizations and the remaking of the World Order in 1996. The tension between civilizations in the new turning of world politics after the cold war happens for the different cultures among people and the clash on the cultural division between civilization will dominate the global affairs. Though nation states are the powerful actor in world affairs, he (1993) states that the world will see the conflict between nations and different civilizations. To him, the civilizational identities are culture and cultural identities which are the source of disintegration and Conflict because people will identify themselves with cultural groups in the post-cold war world. He (1996) says that "the most important conflicts of the future will occur along the cultural fault lines separating these civilizations from one another." Havel (1994) unfolds that "cultural conflicts are increasing and more dangerous today than at any time in history." This cultural difference is possible in the distinctive entities of the West and the East because this difference is immutable and uncompromisable. "The Clash of Civilization"- the conflict will be based on different civilization between nations and groups in the world, is reminded through the character analysis and the progress of the interaction between Indians and Anglo-Indians belonging the two different civilization in *A Passage to India*. 'The civilization identity' is prevalent everywhere in this novel. The British rule in India creates conflict among British, Hindu and Muslim during this time. Fanon (1952) expresses that British colonial rule in India creates feelings of inferiority and self-hatred amongst the colonized masses. He also refers to "the internalization of colonial subjugation as the epidermalization of inferiority. This process is typified by the cultural obliteration of the colonized people, and the subsequent exposure of that population to the language and norms of the civilized nation". This kind of conflict is depicted fictionally in E.M. Forster's *'A Passage to India'* as Wani (2016) finds out that cross-cultural friendships as between Aziz and Adela Quested, and Aziz and Fielding, are the examples of the misinterpreted notions and cross- cultural conflicts. Brandabur (1993) remarks that *'A Passage to India'* "attempt[s] to deal with colonialism (or post-colonialism or neo-colonialism) with respect to the destructive impact on personal relationships caused by the racist assumptions and psycho-pathology inherent in colonial imperialism."

To criticize the clash of civilization, Edward Said formulates the concept of "the clash of Ignorance"- the conflict in the world happens for the failure of intellectual communication and understanding. Denying the assumption – the Self and Other are inescapable and also are opposing each other, Said has pointed out that the conflicts within human being arise from the ignorance of one's historical and cultural relation. Said (2001) expresses that "It is better to think in terms of powerful and powerless communities, the secular politics of reason and ignorance, and universal principles of justice and injustice." This theory

Author: *e-mail: nazu_eng@yahoo.com*

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underlines that the distortion of knowledge hinders effective intercultural communication. A fundamental problem is a set of prevailing beliefs about the relationship between the Self and a particular Other. That differences with the Other are insurmountable, and their interaction plays a game in which a clash occurs as an outcome. Karim and Eid (2012) unearth that "another is the supposition that one is engaged in a zero-sum game in which gains by the Other necessarily mean a loss for the Self. Ignorance is furthered through particular readings of the history of the relationship between Self and Other". Generally, Wani (2016) finds out that conflict is a socially inherited instinct of any groups or individuals for the fulfillment of any need. This conflict spreads within cultural boundaries, and it becomes apparent in cognitive and perceptual boundaries which "is especially susceptible to problems of intercultural miscommunication and misunderstanding". I try to analyze the book in the light of the concepts of Samuel P. Huntington's "The Clash of Civilization" and Edward Said's "The Clash of Ignorance".

III. Clash

Dr. Aziz, Hamidullah and all others start their discussion at the beginning of the novel on whether it is possible of friendship between Indians and English man. Someone opines that this kind of friendship is possible in England, not in India. Hamidullah recollects a happy moment with the English family of Hugh Bannister in England. On the discussion on English women, they point that English women have "little kindness and courtesies" (35) though it is exceptional. Since the exception is not a rule, they agree on a point that "all English women are haughty and venal" (36). However, on seeing Dr. Aziz and Mahmoud Ali, the English women cried for "Otonga-wallah" (39). Indians have no permission to enter into Chandrapore Club even as guests. Indo- British relation in India is subordinate and master. That's why Indians have a permanent sense of subordination, and they always treat every action of British to the point of subordination. Major Callendar's calling, not being present the place and not showing any courtesy to give massage make Aziz think that "I can do nothing and he knows it. I am just a subordinate, my time is of no value" (45). Indo-British in India does not feel the heart of Indians.

Mr. Ronny Heaslop, the city magistrate of British in India, has summoned Adela Quested from England to India who is an inquisitive girl to come to England "to see the real India" (46). For this reason, she tries to see all Indians. She speaks to every Indian at the time of her landing except her servants, her subordinate. To English people, Indians natives do not regard anyone after several meeting with him. It is a very cynical remark of Mrs. Callendar on natives "to let him die"(48) and where they do not matter but only matters that they do not come near to her. She thinks of them as creepers to find out a stick to climb up. In an open discussion of all English women, it becomes apparent of their attitude towards India and Indian people though someone says, "India's not as bad as all that" (46).

Ronny is a person of colonizer's head along with the British who are well aware of Indian's thinking towards them as "the brutal conqueror, the sun-dried bureaucrat" (53). The British are in totalitarian mind that they even do not tolerate Indian's disliking any of them in the private conversation because they follow "nothing's private in India" (54). They do not consider India as their home. Ronny insists his mother not to tell about anything on Dr. Aziz. The Bridge Party organized by the English widens the gulf between them which is not successful, as Indians and British are doing nothing as they are. They both do not think of giving hurt anyone. Even Mrs. Moore sees her son's "tolerant and conventional his judgment" (60). British always thinks of their superiority "to everyone in India" (61). To Ronny, India is not a drawing room "to do justice and keep the peace" (69). "India likes gods" (69) but "Englishmen like posing as gods" (69). They come to India to rule, not "to be pleasant. We've something more important to do" (69).

To an Indian, "the English are a comic institution" (72) because they are misunderstood by them which makes an amusement to Indians. Mrs. Turton's post-impressionist attitude about English Language "Why they [Indians] speak English" (84) makes a gulf between them. The English do treat Indians as "official, and neither happened to be his subordinate" (93), but in private matters, they do not remember them. When Mr. Heaslop comes to take his mother and Adela, he does not get into the house though Aziz and Godbole call him friendly. To Heaslop, all educated Indians are a type, a "spoilt westernized" (93). As a member of the British Government, he must avoid incidents, so he ignores the provocation of Aziz to sit with him. He considers Aziz is a falling bird, "but he refused to fall without a struggle" (93). After everyone's leaving, Fielding makes a sense that there is no possibility to make a bridge. Aziz is detestable, the two women are a fool "he and Heaslop both decorous on the surface, but detesting each other" (95). Indians are so much scared to "entertain regular Anglo-Indians" (131). Aziz feels hesitation in maintaining the universal brotherhood though nationality, civilization crisis come forward in any relation build-up. Miss Quested feels hesitation in expressing everything to Aziz as she is Anglo-Indian and Aziz is Indian.

Godbole's singing a song of an unknown bird which is an "illusion of a Western melody"(95) refers to an analogy of the situation of Indian and the British in India. The song senses that only one appeals to come to him, but God refuses to come to make a bridge

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between two gulfs. Mr. Moore with optimism expects God to come, but Godbole repeats "He refuses to come" (96). Ronny 's unwillingness to allow Adela to go Marabar Caves with Indians is for his prediction of happening a muddle over caves for Aziz's way of being pleasant to others. The English deal with everything in India as an administrator as "English people are so calm at a crisis, it is not to be assumed that they are unimportant" (105). He always isolates himself as British.

Women like Mrs. Turton and Mrs. Callendar are "ungenerous and snobby about Indians" (157). They do not a decent and sensible sense about them. The same thing happens to Miss Quested as she is haunted by Anglo-Indian difficulty, for they are rude to Indians which is a barrier to attach them tightly. To Aziz, English civilization scatters "like the petals of a desert flower and left them in the middle of the hills" (158). During the expedition to Marabar Cave, Mrs. Moore loses Aziz and Adela in the dark and hears a horrifying echo, Boum which is dull and "devoid of distinction"(159) making several echoes in the cave. She foretells of Aziz's failure in this expedition. She is the fatigue situation recalls the echo which makes her sick and "everything exists, nothing has value" (160). A kind of disorganization prevails when Aziz, Adela, and a guide start their second expedition. Adela is not his soul mate who never likes her a much as Mrs. Moore. They think separate views in the climbing. At the moment, Adela not seeing Aziz with unconscious mind enters into a cave.

After enquiring the guide, he becomes sure of her missing within twelve caves of Marabar. He shouts which "is useless because Marabar cave can hear no sound, but it's own" (165). When he tries to punish the guide, he flees. It is Aziz's drawback to tell several lies regarding Miss Quested to Mr. Fielding ignoring to say others that the guide flees or so on. Marabar Cave has millions of paths; Fielding sees "nothing but the crease. Everywhere else the glaring granite plunged into the earth" (169). To Aziz, the expedition is with friends, no with Indians and English. It becomes successful to all, but the Inspector of Police arrests Aziz in the next morning for "Miss Quested has been insulted in one of the Marabar Caves" (172). After this happening an English girl fresh from England being insulted by an Indian, all Europeans in India stop their normal work who are absorbed with their own community. All over the area "pity, wrath, heroism" (175) prevails which annihilates the power of the union of two races.

This happening produces "unspeakable limit of cynicism, untouched since 1857" (194). Fielding understands "the evil was propagating every direction" (194) and why Aziz and Hamidullah incline to lie down and die. Fielding gives Adela a letter saying "Dr. Aziz is innocent" (202) which arouses her conscience. The day of the trail is a very crucial moment for her to "assume the title of civilization" (221). It becomes a battle of the racial issue, a mental conflict of Indians and British. With atonement and confession, she withdraws everything regarding accusation towards Aziz. Everyone is in the mood of the battlefield; the one side gets the victory and other defeats. It is a field of competition which turns to antithesis. Life comes back to its course of complexities. It is the play of God by which any unusual things can happen in our life. At last, she withdraws her claim declaring Aziz as innocent.

The banquet of Indians is riotous which is not familiar to the west. It exposes a kind of "a civilization which the West can disturb but will never acquire" (251). Aziz wants not to do anything in British India and to live a Muslim state where no English man can insult him. The rift between Fielding and Aziz is clear after trail. Without understanding the whole news of his marriage, Aziz lifts to a decision of hatred for the English. But afterward, the marriage of Fielding and Stella, Mrs. Moore, not Adela makes his comfort. At last, he shouts to clarify his desire "India shall be a nation! No foreigners of any sort! Hindu and Moslem and Sikh and all shall be one! Hurrah! Hurrah for India!" (315). When India is free from British Raj, they will be friends. They are not friends now, because the earth does not want. They are born from a gap. Every places echoes "no, not yet" and the sky echoes "no, not there" (316). Waghela (2015) expresses the colonialist ideology of superiority by the apparent theme of sympathy towards India; and the novel's narrative reveals the stereotypes and the East–West division. "Indians are portrayed as ashamed themselves, of their culture and of their identity".

The clash is in also between Moslem and Hindu in India. At the time of Mohurram, Chandrapore Mohammedans' cutting down branches of a peepul tree create a riot between Muslims and Hindus. The English do not allow any native to their club. Only they allow the natives as a servant, like Krishna because he does not become angry with Ronny's shouting to him. Indians are of two sects-Hindu and Moslems. They counter-attack each other for any matter occurred in the area as during diarrhea. Moslems blame Hindu. "The city is full of misstatements" (122); and anyone runs towards the rumor. Committee of Notables of all Indians frames a national movement which main work is to abuse the English, "nothing constructive had been achieved" (119). Its main target is to leave the English from India. After leaving the English, this committee would vanish. The minority of Indians control and shape the majority's desire and view "most of the inhabitants of India do not mind how India is governed" (126).

The clash prevails in the English community in India. For the English, "the common burden" (126) is the bad weather in India. Someone thinks of their inability to do work, or someone thinks of their lower paid for the work which creates a space between them. But they are "clogged with a medium that pressed against their flesh" (126). Adela is in Mc Bryde's bungalow for several

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days. She gets importance to all English women. But after trial, All English women turn from Adela. Her marriage with Ronny has been unfulfilled. She becomes unimportant to her community; she only takes shelter in Fielding's goodness. Nature also shows the "retreat on the part of humanity"(127) all over India, because in the eve of April the sun comes with his power "but without beauty-that was the sinister feature"(127). His light does not conquer the matter for removing his brightness. The sun is "debarred from glory" (127).

IV. Harmony

Chandrapore is a place of the mixture- a mosque for Moslem's prayer in one side, an amateur orchestra for the English community in another one and Hindus drumming in elsewhere. In the mosque, Dr. Aziz's first introduction with Mrs. Moore, mother of City Magistrate of Chandrapore, Mr. Heaslop is the first step of making friendship with them, especially similarity of widow and widower and having three children- Aziz's Ahmed, Karim and Jamila and Mrs. Moore's Ralph, Stella and Mr. Heaslop. This kind of similarity makes them quire about each other. Adela is disappointed at first for the dullness in but Mrs. Moore a woman of forty years knows "life never gives us what we want at the moment that we consider appropriate" (46). She feels interesting in India. It is an attempt of Indo-British "to bridge the gulf between East and West" (49). Some English people glorify the Indians to have "full of all the virtues, but we don't" (49). But they do not mix with them only as a part of social work. Mrs. Moore sees the moon's radiance glows the surrounding of the sky in India but "in England, the moon had seemed dead and alien" (50). Like Whitman's poem "A Passage to India," Mrs. Moore recognizes a sense of unity with heavenly bodies when she is in India "like water through a tank, leaving a strange freshness behind" (51).

When Mrs. Moore sees that "the tip of the peg was occupied by a small wasp"(55)., she thinks of it, not as an English or Indian wasp which lives naturally as other natural things like rats, birds not knowing the English house build a nest in their house where they live, asleep and take rest as a natural growth. Language is the integration instrument of Indians and British through they can express themselves. In Bridge Party when Adela finds English speaking people which makes her delightful. Adela and Mrs. Moore try to take this opportunity to talk with "friendly Indians" (62), but they fail for Indian women's doing nothing. To Indians, "Bridge Party did well rather than harm" (64) with different impressions. Fielding is very much pleased with the two English women's easy attitude towards Indians and their politeness. He is the only person who is in gay to be with everyone whoever they are-Indians and English.

English officials want to do the work with everyone, but as for job's sake in India, they have to remove all humanitarian traces of their early lives as Ronny does. British Empire changes him as a different man because it is "a different institution" (70). Another thing is that he always tries to do justice, and "to protect the weak against the less weak" (69). But everything is "surrounded by lies and flattery" (69). He gives an example of "a railway clerk of overcharging pilgrims for their tickets, and a Pathan of attempted rape" (69), but the strong ones "bribe their witnesses more effectually in the interval, and get their sentences reserved" (69).

Educated Indians communicate one another who create new "social fabric" (72), but their "caste or something of the sort" (72) prevents them from attaining intimacy of their relationship. The collector arranges a party with Indians. Nawab Bahadur has urged all to attend. They attend but have thought on their mind that "disaster may come" (73). Indians always try to create a good impression on the English people doing positive works-proper time management. At first, Dr. Aziz decides not to go to the English Party for it is his wife's death anniversary. He does not rely on English people that they do not understand him, even mock him. Aziz forgets about Fielding's first invitation, but he again sends the second invitation to have a tea party without rebuking him anymore. The second invitation gives Aziz great joy to have a chance to know about this noted person as a whole and understands his heart.

Mr. Fielding's first journey in India makes a significant impression in his mind because of his two carriage companions' gulf- the East and Anglo-Indian. He does not mind to attach with Indians and is successful in winning his pupils which refers to the gulf between his countryman and himself. He is patriotic, "he always got on with Englishmen in England, all his best friends were English" (79). To his people, Fielding is a "disruptive force" (80) for his ideas are dangerous for his caste which uses his ideas through "interchange" (80) method. In his concept, the world is a globe of all men. Everyone has an attempt to contact with another through the process of good will, culture and intelligence which is ill-suited in Chandrapore. With the practice of non-racial feeling, he stops "the herd-instinct" (80) to develop in himself. A silly aside "the so-called white races are really pinko-gray" (80) at the club makes a harmful effect on him. He does not know what the color white connotes, because it is as like as "God save the king by a god"(80). Whom he addresses feels it scandalized and spreads "to the rest of the herd" (80). Afterward, the Englishmen tolerate him, but their wives dislike him. He also avoids them because if it spreads to feminist England, it will harm him "in a community where the male is expected to be lively and helpful" (80). He only comes to the club to play billiards or tennis. He discovers that the Indians and the Englishmen can combine, but not the Indians and the English women,

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"the two wouldn't combine" (80). He feels comfortable to match with Indians for which he has to give a price. His first meeting with Dr. Aziz is with a language, "please make yourself at home" (81). His "unconventional behavior" (81) makes a smooth path to be close with Dr. Aziz. They become intimate because they know "only good of each other" (82) and they can "afford to dispense with preliminaries" (82).

Every person has some cultural instinct to make him distinct from others as Aziz expresses his wish to Fielding to wear native Indian costumes what is tolerable in Lord Curson's time. Dr. Aziz knowing his actual goodness in character expresses himself about his remark of Mrs. Moore as a friend "a single meeting is too short to make a friend "(84), but his sense of positivity makes him assure that "the shore-dweller who can only understand stability" (84). In the meeting between Aziz and Fielding, Fielding makes a sense that every comment of Aziz has a meaning, though not the true meaning. Fielding understands something wrong in the conversation at Fielding house but for their relation build-up, he does not irritate as an optimist.

Every event of the Indian and the English creates an impression on each other. Dr. Aziz's meeting with Mrs. Moore in mosque makes thinking of his helpfulness to Mrs. Moore and Miss Quested. But a moment, they express a disappointment of some "Indian etiquette" (85) which forces them to give "some blunder' (85) and offense. Fielding at that time makes a bridge over a gulf between Dr. Aziz and them by pointing out a fact "some misunderstanding (85). Fielding tries to minimize the situation to avoid the wrong idea about India. The terrifying comment "India's a muddle" (86) is pacified by Aziz's saying that "there'll be no muddle when you come to see me" (86). Aziz's invitation pleases Miss Quested to have the opportunity to see the country through knowing people. He is tender to the English people and reminds of the skillful arrangement of English emperor in India. Miss Quested believes in what Aziz says because she considers him as India. It is her ignorance not to assume that "his whole appearance suggested harmony-as if he had reconciled the products of East and West, mental as well as physical, and could never be discomposed" (89).

Aziz's attempts to make "India in England apparently, just as you can make England in India" (90) has to bear the heavy expense and makes it nasty. "God has created all races to be different" (108) Nawab Bahadur easily accepts a terrible defect of Indian people which is superstition. He praises British's rule of "reason and orderliness" (108) in British India which is successful than the Hindu States. Mrs. Moore comment "Aziz is my real friend" (111) makes a pathway to the reconciliation of British and Indian. The educated and thoughtful persons are atheists because "the West doesn't bother much over belief and disbelief in these days"(124), though Indians think of the decline of their morality. Fielding avoids telling about the thought of England's holding India because it is politics which he does not care. Within their conversation, it is clear "England holds Indian for her good" (124). There is a framework of reconciliation of all cultural races and civilization. They "filed out –four Mohammedans, two Hindus, and the Englishman" (125). Mr. Fielding likes Dr. Aziz at their first meeting who wants to develop his likings and relationship, but he feels pressure by the club's comment that he is "making himself cheap as usual"(126).

Dr. Aziz offers Fielding to look over "an oriental interior"(127) to make his place home by showing "hospitality of the East"(127). He shows that anybody who gets entered into the inside of him, he will feel at home. Fielding is the first English man who sees Aziz's wife photograph is a way to melt the candle bridge between two civilizations. He is an open heart to accept all positive sides of Aziz and tries to understand him; and appreciates his compliment to his wife. He thinks not to fall in trouble from other Anglo-Indians and does not make grief to mix with other civilization like Indians. Aziz also praises what is positive in Fielding. Aziz accepts universal brotherhood by saying "men are my brothers"(128). Indians live with hope to make a bridge between them through British Raj "sneer at our skin" (129).

The expedition to Maradar Cave combines a group, not regarding any cultural difference-English, Hindu, Moslem. Mrs. Moore out of her aged experience assumes the horrifying place of Marabar Caves. Indians receive the country's people guest with remarkable giving hospitality. They think that their "honor was involved in their happiness" (154). It is Fielding assessment of Miss Quested's "some hideous delusion" (177). He claims of Aziz's innocent which declares his true friendship. He rejects their claim of glass in his pocket to attempt to assault her. He has the ingenuity and courage to go against the whole race declaring his innocence. "I believe Dr. Aziz to be innocent" (196) which leads to the profundity of the gulf between them. He knows the result being called "anti-British, seditious" (183), but he loves the freedom of sense. Mrs. Moore also acknowledges his innocence. She agrees with her failure to fulfill her dream to make Aziz happy. She blames herself to be a bad woman. During her journey, she thinks that the world is full of evils than love. When she arrives in India as dignified and simple. But this love "in a cave, in a church-boum" (213) becomes futile, and sees India which the West builds. It is Adela's confession that seeing Fielding at the court she thinks he blames her to drag his friend Aziz in the unrecognized place. Now she is under Fielding who is always inside of truth and helpless. The British Raj is an attitude of a controller and an administrator regarding personal relation with Indians as nasty matter. Mrs

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Moore who is about to travel by boat to meet her children in England. Mrs. Moore does not show any interest in the arrest of Aziz and all other happenings. She feels ashamed to attend court. So, she wants to leave the place immediately.

Indians also do not believe in English afterward. Aziz disclaims Adela's compensation of twenty thousand rupees for dishonoring him to prove that "here is a native who has actually behaved like a gentleman" (250). He announces to Fielding to be anti-British which can save him from many misfortunes. Aziz does not believe in Mrs. Moore's death news who dies in the ocean because a true dead friend makes an illusion to be alive. He weeps and lets his children weep. Miss Quested leaves India following the same route of Mrs. Moore to England accusing herself as a punishment for her stupidity. After many happenings of belief and proof of true friendship, they do not expect more only because they belong to another race. Fielding optimizes about their recovery of friendship. Aziz discovers Mau a place of a free prisoner where he meets Fielding who comes to an official visit to look after the British education in a local school. When he sees Ralph Moore at Mau, he overwhelms with the physical structure of him as oriental. He is Mrs. Moore's son and Heaslop's brother. He remarks "the two nations cannot be friends" (306) When he mentions of his mother, he outbursts with true feeling "your mother was my best friend in all the world" (306). He feels hesitation to involve with him taken lesson from Adela, but his heart returns to him. Though Dr. Aziz and Fielding know the impossibility of their reattachment, they ride in the Mau jungle. They come back to their old friendship thinking of nothing is happened. The free intercourse clears up all the misunderstanding between them which admits Said's theory of Ignorance- the lack of communication and understanding leads to crisis. Mukherjee (1971) also points out that relationship communication and understanding between men in two races which is part of Forster's theme. In the context of *'A Passage to India'* by E.M. Forster, Pirnuta (2007) points out that historical circumstances prevent Aziz and Fielding's friendship though they want a friend.

V. Conclusion

We, human being are oscillating between pleasure and pain, but only "a perfectly adjusted organism would be silent"(145), We only pretend to be alert. So many days passes when nothing happens, but we continue to exclaim "I do enjoy myself or I am horrified" (145). Universal brotherhood, not religion can bind all people in the world perfectly which Aziz dreams. Everyone beyond religion and civilization recognizes its importance. It is evident that the clash is not for the civilization difference, but the hatred of anybody towards anybody. The relationship of Dr. Aziz and Mrs. Moore, Dr. Aziz and Mrs. Moore leads Aziz's wholehearted interaction with Ralph and Stella Moore. So, the soul bonding and proper understanding of each other go beyond the civilization which does not make hindrance in any relation.

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