

PalArch's Journal of Archaeology
of Egypt / Egyptology

**CONFLICT AND RECONCILIATION OF CIVILIZATION IN A PASSAGE
TO INDIA AND A PASSAGE TO ENGLAND**

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**Mahmoda Khaton Siddika , Conflict And Reconciliation Of Civilization In A
Passage To India And A Passage To England , Palarch's Journal Of Archaeology
Of Egypt/Egyptology 18(4). ISSN 1567-214x.**

Abstract:

When Samuel P. Huntington's 'the Clash of Civilization' receives recognition to analyze civilizational conflict in the world, to defend this concept Edward Said formulates 'the Clash of Ignorance' to find out a root cause of the clash in the integration between civilizations. According to their ideas, since the cultural difference prevails in the distinctive entities of the West and the East and this difference is immutable and uncompromising, conflict is inevitable. In this connection, it is exposed that E. M. Forster's A Passage to India is a recognized novel for the tension between Indo-British in India during British Raj for their civilizational differences-Anglo-Indianness and Indianness. Though their relation at that time was a ruler and a ruled, the novel focuses on the civilization crisis, which is now prevalent issue in global relations build-up and feels the necessity to find out the reconciliation process in the civilizational conflict. In the same way, the civilizational differences holding Englishness and Indianness in two independent countries create a separation sometimes tension in Chaudhuri's travelogue, which he presents in a metaphorical sense to find out the proper explanation of the conflict. Their encounter in the colonial rule gives a scar of difference which also becomes a prominent issue after the colonial era. These books expose a passage or a transit of place to another to search a bridge in the gulf of English and Indian. So, the article attempts to show this conflict and probes into reconciliation of this conflict through the process of Hegel's triadic movement by displaying a comparative sense of these two books.

Introduction:

‘The Clash of Civilization’- the conflict will be based on different civilizations 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 to the two different civilizations in *A Passage to India*. ‘The civilization identity’ is prevalent everywhere in this novel by creating separate Indianness and Englishness in the novel. The British rule in India creates conflict among British, Hindu, and Muslim during this time. This kind of conflict is depicted fictionally in E. M. Forster’s *A Passage to India*. Wani (2016) finds out that cross-cultural friendships between Aziz and Adela Quested, and Aziz and Fielding, are the examples of the misinterpreted notions and intercultural conflicts. So, the article tries to present this type of conflict by showing the civilization identity of Englishness as thesis and the civilization identity of Indianness as antithesis. Besides, the Indianness and the Englishness for holding two different civilizations create a conflict in their integration, which is true. In *A Passage to India*, the civilizational identity, as a ruler and ruled, dominates every relation and creates a barrier to make harmony showing their civilizational differences. But the civilizational character of Englishness and Indianness holding two separate independent countries in the globe is focused in *A Passage to England* through the comparative analysis of Indian Civilization and English Civilization. So, Chaudhuri searches the reality of civilizational conflicts by comparative sense in every chapter of the travelogue through the process of thesis-antithesis-synthesis. By synthesizing the thesis and antithesis, the article tries to explore the reconciliation in the conflict.

The Clash of Civilization and The Clash of Ignorance:

Harvard Professor of Political Science Samuel P. Huntington (1993) unearths that the world will face 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, for people will run their lives with cultural groups in the post-cold war world. He also says that “the most important conflicts of the future will occur along the cultural fault lines separating these civilizations from one another.” This cultural difference prevails in the distinctive entities of the West and the East because this difference is immutable and uncompromising. ‘The Clash of Civilization’- the conflict will be based on different civilizations 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 to the two different civilizations in *A Passage to India*. ‘The civilization identity’ is prevalent everywhere in this novel. They show the double attitude both in identity and difference. The native Indian thinks the Anglo-Indian as Other with capital letter ‘O’ as Jacques Marie Emile Lacan points Other as first in symbolic order, since Anglo-Indian thinks of having a separate identity and of dominant one and the ‘other’ with small letter comes later which Anglo-Indian considers Indian as subordinate to them. This civilizational identity creates conflict among British, Hindu, and Muslim during this time. This kind of conflict is depicted fictionally in E. M. Forster’s ‘*A Passage to India*’. The thesis tries to analyze the conflict of civilization in light of the concepts of Samuel P. Huntington’s ‘the Clash of Civilization’. On the other hand, to criticize ‘the Clash of Civilization’, Edward Said articulates the concept of ‘the Clash of Ignorance’- the conflict in the world occurs 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 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 difference with the Other is insurmountable, and their interaction plays a game in which a clash occurs as an outcome. In *A Passage to England*, Chaudhuri shows the otherness concept of Indians and British by showing their goodness and badness. The thesis tries to explore reconciliation of the conflict of civilization in light of Edward Said’s ‘the Clash of Ignorance’. The conflict of civilization is analyzed and the article explores reconciliation according to the theory of the Clash of Civilization and the Clash of Ignorance.

The Identity Issue of the Colonizer and Colonized: The Perspectives of Forster

Mr. Ronny Heaslop, city magistrate of British in India, has invited Adela Quested from England to India “to see the real India” (46) in *A Passage to India*. For this reason, she tries to connect with all Indians. She converses with every Indian smoothly at the time of her landing but avoids her servants, her subordinate. This sentiment continues in dealing with Indians in India holding some views. To English people, Indians natives do not respect anyone even after several meetings with him. The cynical remark of Mrs. Callendar on natives “to let him die” (48) and she does not care anything regarding natives, but only cares that they cannot come near to her. On seeing Dr. Aziz in the club, Mrs. Lesley expresses her negativity “O tonga-wallah, Club, Club. Why doesn’t the fool go?” (39). The English do not allow any native to their club, “Indians are not allowed into the Chandrapore Club even as guests” (45). Only they allow the natives as a servant, like Krishna because he does not become angry with Ronny’s shouting at him. But it is his custom to make a row and runs through the circle until English man pleases. In an open discussion of all English women, their attitudes towards India and Indian people are negative in their practical life. However, someone says, “India’s not as bad as all that” (46). Mrs. Turton’s post-impressionist attitude about English Language is “Why they [Indians] speak English?” (84). It increases a gulf between Indians and English. English women like Mrs. Turton and Mrs. Callendar are “ungenerous and snobby about Indians” (157). They do not exercise a decent and sensible sense about Indians. The same thing happens to Miss Quested, who is guided by Anglo-Indian difficulty. English women are careless regarding Indians made a fence to attach with them. The Anglo-Indian women hold Englishness straggly that Fielding predicts that “it is possible to keep in with Indians and English” (80), but English women and Indians “wouldn’t combine” (80). The English want to treat Indians as “official, and neither happened to be his subordinate” (93), but in private matters, they deny their presence.

When Mr. Heaslop receives his mother and Adela, he tries to avoid incidents, as he ignores the irritation of Aziz to sit with him because “English people are so calm at a crisis, it is not to be assumed that they are unimportant.” (105). After everyone’s leaving, Fielding understands that there lacks a possibility of making a bridge. Since Aziz is detestable, the two women are a fool and “he and Heaslop both decorous on the surface, but detesting each other” (95). For the “Anglo-Indian difficulty” (157), even Fielding is in a dilemma to integrate with Aziz for the intricate surroundings, “I shall not be intimate with this fellow” (129). Moreover, Miss Quested also cannot deny his hesitation to express everything to Aziz as she belongs to Anglo-Indian and Aziz to Indian. During the expedition to Marabar Cave, Mrs. Moore, after losing Aziz and Adela in the dark, hears a horrifying echo, Boum, which is dull and “devoid of distinction” (159). This sound makes several echoes in the cave. Then she predicts Aziz’s failure in this expedition.

Recalling the echo makes her sick and “everything exists, nothing has value” (160) in India. The Englishness is so severe that when the news spreads that an English girl fresh from England is insulted by an Indian, all Europeans in India do not run their regular work but only absorb with their community matter. They hold their view that “Anglo-India had caught her with a vengeance” (203). All over the area, “pity, wrath, heroism” (175) are shown, which nullify the power of the union of two races. This happening creates an “unspeakable limit of cynicism, untouched since 1857” (194). Fielding realizes that “the evil was propagating every direction” (194) in India, and “India does wonder for the judgement” (49), which is the reason for Aziz and Hamidullah’s intention to lie down and die.

The day of the trial is a very crucial part for Adela to “assume the title of civilization” (221). The trial becomes a battle of two races, a mental conflict of Indians and British. With atonement and confession, she withdraws the accusation against Aziz by declaring Aziz as innocent. At the day of trial, everyone is in the mood of the battlefield to enjoy the victory and avoid the disgrace of defeats. It is like a competition that becomes an antithesis in the life of Indians.

Dr. Aziz, Hamidullah, and all other Indians begin their analysis at the beginning of the novel on “whether or not it is possible to be friends with an Englishman” (33). Someone opines that the possibility of friendship between Indians and English is fruitful in England, not in India. However, Hamidullah remembers a happy moment with the English family of Hugh Bannister in England, “they entrusted all their children to me” (35), which remains absent between Indians and Anglo-Indians in India as a human being in the globe. Aziz feels pressure to maintain the universal brotherhood since nationality and civilization crisis make a hindrance to any relation build-up. About English women, they opine that English women possess “little kindness and courtesies” (35) though it is rare. Since the exception is not a rule, they decide that “all English women are haughty and venal” (36). For this difficulty, Indians are in hesitation to “entertain regular Anglo-Indians” (131). Indians become suffocated for the rude attitude towards them, so Aziz expects from Adela not to “rude to his people” (157). To Aziz, English civilization is divided “like the petals of a desert flower and left them in the middle of the hills” (158).

The banquet of Indians shows a riotous face that is unfamiliar to the west. It reveals a kind of “a civilization which the West can disturb but will never acquire” (251). It bears that “civilization strays about like a ghost here, revisiting the ruins of empire and is to be found not in great works of art or mighty deeds, but the gestures well-bred Indians” (250). The arrest of Dr. Aziz changes Godbole’s motive to eulogize the Anglo-Indians by thinking to establish a high school “on sound English line” (184). Indians’ rapid changing mind makes Fielding realize “Indians sometimes unbearable” (184). Dr. Panna Dal gives evidence in the trial against Aziz “in the hope of pleasing the English, also because he hated Aziz” (237). But after trial, she asks forgiveness for her ‘the wicked lies’ (237). They show their dilemma in the line of humanity. Aziz, after the trial, desires not to live in British India but in a Muslim state where no English man can disturb him, which leads to hatred for the English, “I wish no Englishman or Englishwomen to be my friend” (298). The gulf between Fielding and Aziz is also evident after that. They cannot be friends now, because they come from a gap. So, the earth denies it. Every place sounds “no, not yet,” and the sky echoes “no, not there” (316). Waghela (2015) exposes that the colonialist ideology of superiority by showing apparent sympathy towards India reveals the stereotypes and the East-West division, which is expressed in the novel. He also says that “Indians are portrayed as ashamed themselves, of their culture and their identity”.

The conflict also prevails between the Muslim and Hindu communities in India, not only between the two different civilizations- Indians and the English. At the time of Mohurram, Chandrapore Mohammedans' cutting down branches of a peepul tree promotes to start a riot between Muslims and Hindus, "there was a religious riot" (110), which prompts to form conciliation committee under Mr. Turton. Indians are divided into two sects- Hindu and Muslim. They blame each other for any matter that happened in the area as with the issue of diarrhoea. Muslims blame Hindu, "all illness proceeds from Hindus" (110). "The city is full of misstatements" (122), and everyone runs after any rumor.

The English community in India also retains conflict among them. The "common burden" (118) to English is the lousy weather of India. Someone's thinking of their inability to do work, or of their lower-paid for the work creates a space between them. But they are "clogged with a medium that pressed against their flesh" (126). They do not believe anyone, even their community people as "Callendar doesn't trust anyone, English or Indian" (127). Adela is in McBryde's bungalow after the Marabar expedition. At that time, she becomes essential to all English women. But after trial, all English women turn their faces from Adela. Her marriage with Ronny remains unsuccessful. She becomes a fruitless topic to her community; she only receives home in Fielding's goodness, "she remained at Government College, by Fielding's courtesy-unsuitable and humiliating, but no one would receive her at the Civil Station" (256). By analyzing the novel, it is seen that this novel reveals the clash of civilizations- Indians and the English for cultural difference supporting Huntington's theory as well as for ignorance, hatred, supporting Said's concept through the story development and character analysis. The conflict of civilization becomes a new face in *A Passage to England*.

A Passage to England: A Note of Uncynical Enthusiasm

Chaudhuri in *A Passage to England* tries to harmonize the Kipling's doctrine, "the twain shall never meet" (25). Sharma (2005), avoiding the formula- the East and West will never connect, exposes that the writer's personal experience in the whole book attempts to prove that the twain can fuse. The writer's meeting with occidentals in India creates his doubt. Then, his contemporary Hindu traditionalists feel scorn for the superficiality of westernization. But his doubt becomes certain when he visits the western world. Not finding any single trait of them to prove it, he observes that the temperature of these two worlds creates a division between them. After his visit to the west, he understands that "in the East man is either a parasite on Nature or her victim, here man and Nature have got together to create something in common" (28). He discerns in France the meaning of "brechen green" (29) and in England "the green of grass" (29) to observe the pastoral beauty of England. In England, man's hand removes the wildness of nature as we see the wildness in India. But in the East, people treat nature as "ruthless colonists who have sacked the countries they have conquered" (30). In the west, men treat nature in a friendly way. The East subsists on nature by making the ceaseless war with nature only attaining little from Nature. In France, peasant's work on crops is like their doing on Millet's paintings and the works of peasants are visible, not their physical existence in England. The writer synthesizes that the whole world becomes visible everywhere, either natural or artificial. Unlike the East, the west does not face "man's cruel and endless struggle with Nature" (30). That is the cause for India to adopt "the spirit of English life through the literature" (30) without discerning its purpose.

The western civilization is ever-present with the past. This civilization is an integral part of the European people's everyday life. It modifies their existence. But, India is an example of the location of multiple civilizations without any connection with the past. The people do not find "a living reality" (157) in their civilization. People only observe this civilization regarding influence and imagination, which exist without the real spirit of civilization. They see their civilization in the eyes of foreigners, which is "as a burden" (157). As it is seen:

In India for centuries, the forests have been giving shelter to the peasants whenever they are threatened by oppression or anarchy. In the West, they are providing shelter from a disquiet which has become normal and quotidian. (55)

The prevailing symmetry in western civilization shows the two faces of an ideal civilization. Western people learn their civilization through their education. They deal with the abstract sense of civilization because "their cultural consciousness is a part of their nationalism" (157). The writer exposes the crowds of European people shown in the exhibition of ancient painters and the political conference. People have much attraction to the display. They bring up their children by explaining the difference between the things of God and those of Caesar. India, without politics, is "petty worldliness" (158). But Europe is lucrative ever to neglect its culture for any economic excuse.

Therefore, in the 19th century, the modern intellectuals of England see the "civilization with soap, as the symbol of cleanliness" (165). But this makes them less confident for creating "crushing forms of vulgarity" (165). To test the English people's love for civilization, one technique is applied how many shops and people deal with antiques, old books, and second-hand furniture. It is shown that the shopkeepers are busy with a material gain by satisfying all sorts of people.

So, it is shown in the travelogue that it cannot measure any civilization with a single point. The clash between the two civilizations is out of ignorance. Any civilization can outdo the other. When we have seen the social structure, it is shown that English towns and villages make a difference in size and population, but both are almost alike. On the other hand, Indian country town is worse than in big cities. "They have all the squalor of their overgrown relatives but none of the amenities" (39). Aryans came to India in ancient time, but could not conquer their antipathy towards Indians, though Indians claim the superiority of their civilization over English one. But England does not inherit any features from Roman or any other dominance. What she earns is the fusion only without formulating fixed rules. England shows only the slow oscillation of two poles- Anglo-Saxon and Latin. But she removes all kinds of congruity in any style. "The mingling of styles seemed to be quite natural in England" (46). So, each town looks equally English and beautiful.

Harmony in A Passage to India:

For the structure of imperial rule in A Passage to India, the characters whether natives or imperialists are determined by the situation preventing them from being natural. So, the personal relation faces defeat from the beginning of the novel for the preordained categories by imperialism to create a difference between Indianness and Englishness. But there is a significant attempt to make a bridge between two entities.

Setting as Harmony:

The setting of Chandrapore is an example of a harmonious place - a mosque for Muslim's prayer in one side, an amateur orchestra for the English community in another one, and Hindus drumming in elsewhere. In the expedition of Marabar Cave, it consists of a framework of reconciliation of all cultural races and civilization. They "filed out -four Mohammedans, two Hindus, and the Englishman" (125). Moreover, the arrival of Professor Godbole in the meeting of Adela Quested, Mrs. Moore, Fielding, and Dr. Aziz reminds the harmony of the East and West. "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 decomposed" (89).

Mrs. Moore as a sign of Harmony:

Though "no one can even begin to think of knowing this country until he has been in it twenty years" (50), Adela does not feel comfortable at first for the dullness of India. But, Mrs. Moore, a woman of forty years, realizes that "life never gives us what we want at the moment that we consider appropriate" (46). She takes India as an exciting place, which is an attempt of Indo-British "to bridge the gulf between East and West" (49). She realizes, "India, seemingly so mysterious, contains none" (68). Some English people praise the Indians for having "full of all the virtues, but we don't" (49). But they are not willing to make a friendship within them for their social work. Mrs. Moore observes that the moon's radiance spreads 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 finds "a sudden sense of unity, of kinship with the heavenly bodies" (51) in India "like water through a tank, leaving a strange freshness behind" (51). Mrs. Moore seeks harmony within the universe because her name personifies the deep understanding of the heart. When Mrs. Moore observes that "the tip of the peg was occupied by a small wasp" (55), she thinks that wasp lives naturally as other natural things like rats, birds, and not knowing the English house it builds a nest. "It is to them a normal growth of the eternal jungle" (55). In the same way, to her, "India is a part of the earth. And God has put us on the earth to be pleasant to each other. God...is...love" (70). She feels difficulty in mentioning God, but "she found him increasingly difficult to avoid as she grew older, and He had been constantly in her thoughts since she entered India" (71). So, she criticizes the arrest of Aziz, "a just irritation against the human race" (204). The embracing sense of Mrs. Moore suggests that neither is entirely alien to the other. She is used to indicating that India is the symbol of unity that exists between different cultures and races. For example, she takes off her shoes before she enters the mosque because, for her, God is one. India is not so 'alien' after all. On the contrary: "In England the moon had seemed dead and alien; here she was caught in the shawl of the night together with earth and all the other stars. A sudden sense of unity..." (50-51). When Adela describes Mrs. Moore of the car accident: "Mrs. Moore shivered, 'A ghost!' But the idea of a ghost scarcely passed her lips" (111). This suggests that she is unconsciously connected with India, a way to overcome racial barriers. During her journey, her mind entangles with the thinking that the world is full of evils than love. When she arrives in India, it looks dignified and simple. But this love "in a cave, in a church-boum" (213) becomes futile. She begins to observe India through the platform that the West builds. Mrs. Moore plans to travel by boat to meet her children in England and does not show any interest in the arrest of Aziz and all other happenings. She escapes the court matter to feel ashamed to attend the court.

English officials do everything in India for their job's sake; they have to disregard all humanitarian traces of their early life as Mrs. Moore's son, Ronny, does. British Empire creates him as a different man because it is "a different institution" (70). Though he always tries to do justice and "to protect the weak against the less weak" (69), everything is "surrounded by lies and flattery" (69) in India. He shows an example of "a railway clerk of overcharging pilgrims for their tickets, and a Pathan of attempted rape" (69). But, the stronger side of this case "bribe their witnesses more effectually in the interval, and get their sentences reserved" (69).

Fielding and Dr. Aziz as a part of Harmony:

Mr. Fielding's first journey in India shapes his mind with a significant impression because of his two carriage companions' separation- the East and Anglo-Indian. He does not feel sorry to attach with Indians and is willing to win his pupils. His sentiment becomes a reverse to make the gulf between his countryman and himself. He is faithful to his people and his country, "he always got on with Englishmen in England, all his best friends were English" (79). Fielding is the first English man who can see Aziz's wife photograph, a way to melt the candle for making a bridge between two civilizations. Possessing an open heart, Fielding is willing to accept all positive sides of Aziz and attempts to understand Aziz. In the meeting of Aziz and Fielding, Fielding understands that every comment of Aziz bears a meaning, though not having the real sense. Fielding realizes some mistake in the conversation at Fielding's house, but for their relation build-up, he overlooks what an optimist does. He at first appreciates his compliment to his wife. He does not think of falling in trouble from other Anglo-Indians mixing with other civilizations like Indians. Aziz also shows his respect for what is positive in Fielding. Indians continue their likes with hope to make a bridge between Indians and English though the British Raj "sneer at our skin" (129). Fielding with his personal integrity in the imperial world tries to turn people into type, a type of humanity.

Fielding's determination to save Aziz is from the line of humanity, "Aziz must be cleared, but with a minimum of racial hatred" (182). His letter to Adela, declaring, "Dr. Aziz is innocent" (202), is to arouse her conscience. Rejecting the claim of glass in his pocket as a proof for an attempt to assault her, he shows his ingenuity and courage to stand against the whole race and declares his innocence, which leads to creating the gulf between them. He knows the result being called "anti-British, seditious" (183) by his race. But only he runs to the path of right. Though it falls him in a dubious situation, "whether he was really and truly successful as a human being" (197) dealing with any human being- Indians and Anglo-Indians.

Many proofs of true friendship, Aziz and Fielding do not expect anything more for their belonging to separate races. But Fielding retains his optimism to recover their friendship. Aziz suddenly meets Fielding who comes to an official visit to observe the British education in a local school at Mau of India. Though Dr. Aziz and Fielding understand the impossibility of attaining their friendship, they ride in the Mau jungle. At that moment, they come back to their old friendship, realizing that nothing happens. The free exchange of view removes all the misunderstandings between them, and it recognizes Said's theory 'the Clash of Ignorance'- the lack of communication and understanding leads to conflict. Mrs. Moore treats Aziz "with frankness, as a friend" (160) made a real bonding with her. This bonding attracts Aziz with Ralph Moore in the last part of the novel. When Aziz sees Mrs. Moore's son Ralph Moore at Mau, he feels the excitement with the physical structure of him as oriental. He opines, "the two

nations cannot be friends” (306). When he recalls his mother as he finds her eternal goodness expressing with real feeling, “your mother was my best friend in all the world” (306). But he feels hesitation in engaging with him taken lesson from Adela, but his heart always goes back to him. Edward (2002) admits that “the flowering of gratitude and adoration in the heart of Aziz nudges us towards a modest faith in humanity”. Mukherjee (1971) also exposes that the relationship between two races by communication and understanding is a part of Forster’s theme. In the context of this novel, Pirnuta (2007) finds out that historical circumstances debar Aziz and Fielding from making friendship though they are eager to do so.

The world as a place of Harmony:

Godbole’s singing a song of an unknown bird is an “illusion of a Western melody” (95) reminding of an analogy of the situation of Indian and the British in India. The song makes a sense that God refuses only one’s appeal to come to build a bridge in the gulf of two nations. Rejecting Mrs. Moore’s optimism, Godbole repeats, “He refuses to come” (96). Nature becomes the “retreat on the part of humanity” (127) all over India because in the eve of April, the sun appears with his power, “but without beauty-that was the sinister feature” (127). Miss Quested’s belief in what Aziz says is her mistake and considers him as India. It is her ignorance not to realize 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). Though there is a denying sense from God and Nature to reconcile the conflict for Englishness and Indianness, the novel exposes the root causes of this crisis, and an emergency can occur not only between civilizations but within a community also. Forster tries to show that life is in the course of complexities, and any unusual things can happen in our life that is the play of God. So, “the universe, never comprehensible to her intellect, offered no repose to her soul” (161). By analyzing the novel, it is seen that this novel reveals the clash of civilizations- Indians and the English for cultural difference supporting Huntington’s theory as well as for ignorance, hatred supporting Said’s concept through the story development and character analysis. So, this novel tries to show not only for the cultural difference but also for “the horror of the universe and its smallness” (212), civilization based crisis can occur. So, “snobbery, the desire for possessions, creditable appendages” (242) smash “the heart out of every civilization” (242). Moreover, real bonding is possible between civilizations, along with within the people of same civilization since proper understanding can be a bridge between civilizations on a point that the civilizational clash is natural for holding different traits within different civilizations.

Humanity as a sign of Harmony:

Out of humanity and love, one mix with another race as Fielding, an Englishman, makes a friendship with Dr. Aziz, the Indian. Thus, they show respect to each other’s system of thought and culture, which creates a new group of friends out of brotherhood irrespective of races. Edward (2002) exposes that Forster

looks forward to a time of brotherhood- Aziz with Heaslop, as well as Aziz with Ralph and Ralph with Heaslop-that will grow to embrace nations, though beginning with individual, personal efforts and insights.

This group faces a disaster and has broken its bond trapped by the racial prejudice. Thus it reaches to the highest peak of distorted sense, “men try to be harmonious all the year-round, and the results are occasionally disastrous” (215). But the real feeling and understanding from the core of heart pave a way to mitigate the distortion as a regular pattern of life for harmonious

living. It makes a bridge for the peaceful co-existence between two races- the Indian and the English by acknowledging the natural differences as “God has created all races to be different” (108). All kinds of conflicts related to the integration of them are resolved if the English and Indians treat each other as Fielding and Dr. Aziz do- as worthy individuals who connect themselves out of goodwill. However, this connection finds a failure sense, but there is a hope of uniting them because “the friendliness of Aziz distracted him. This reconciliation was a success, anyhow” (311). White (1953) says that “the most painful human differences are soothed: Aziz and Fielding resume their friendship, though it can lead no further.”

A human being is oscillating between pleasure and pain, but only “a perfectly adjusted organism would be silent” (145). A human being only pretends to be alert. So many days pass when nothing happens, but he continues to exclaim, “I do enjoy myself or I am horrified” (145). “To embrace the whole of India” (156), Adela suggests to “something universal” (156), which she recommends “the universal brotherhood” (156). Universal brotherhood, not regarding religion, can bind human beings in the world entirely as Aziz dreams. Everyone beyond religion and civilization can realize its importance. An alternative method of reaching reconciliation is implied in another character, the Hindu Professor Godbole:

He impelled her by his spiritual force to that place where completeness can be found. Completeness not reconstruction. . . He loved the wasp equally, he impelled it likewise, he was imitating God. And the stone where the wasp clung - could he . . . no, he had been wrong to attempt the stone, logic, and conscious effort had seduced (283-284).

This indicates the importance of attempting to see things as a whole or to see things in an objective way, which can lead to a reconciliation of conflict.

The reality of the conflict in A Passage to England:

On the other hand, the clash between civilizations in A Passage to England, especially between the Indians and the English, is quite natural in the two different circumstances as the Indian scene is romantic, not much from the English one. The English one is charming for the writer as “in my mind, all the features of the English landscape merged in one picture” (54). He places a comparative sense between London and Delhi, saying that London is a vast and complex area where many lose the physical and mental coherence in it. After living anyone’s lifetime, he can only discover a part of it. This city is “living and creative” (64), and “historical and young at the same time” (65). Anyone will be narrow-minded, who neglects its extensive presence. But, Delhi is “a half-caste offspring of London” (64).

The civilizations are different from one another having different traits. It is seen in India that broad-mindedness is evident in public relations, not in private links. English people follow the frightening eternal silence even in a crowded place. The writer has seen the opposite condition in India. Everywhere especially in public buses, it is felt the storm of talking with a buzzing sound. Never-meet-before people are also talking to each other. The transport in Delhi comprises “a microcosm of our national life” (84). The writer shares experience on a bus in Delhi where a person talks with him and tells everything about his life. At last, he wants to send him mangoes for the gratitude of the writer’s company and conversation. This kind of large-heartedness breaks the distinction between public and private life and a generous attitude is visible in public interconnection and internal relations in India. The pleasure from anybody’s company and conversation in India makes them “recoil from the dreariness of the public behavior of the

English people” (86). The English are always connected with the classic as a matter of entertainment. The writer admits of the different tradition of the two civilizations because the Indians, especially the writer, belongs to the primitive surroundings in India, but the other one is humble enough. He gives an example that after dining with English people, he rises from the table, forgetting all others in the table. They remind him that “the Lord be thanked for having given us this day our daily bread” (155).

The different social attitudes divide civilization into many senses. The individual behavior of the English people overwhelms the writer showing their mentality. A remarkable aspect of the English is their attitude,

on one occasion, talking with a distinguished English politician, I said I was seeing England for the first time. ‘Do you like it?’ he asked, and when I replied, ‘Yes, it is very lovely’, he observed, ‘You are seeing it at a very favourable time’. (87)

This surprises Chaudhuri. Because all the time he views “that they were interested only in finding fault with it” (87). In a reception by a diplomat in London, the writer presents himself “only a writer” (88) to a parliamentarian and he also presents himself as “only a politician” (88). India and England are similar in the sense that their parents are used “to saying No to everything” (88), but the effect is not the same. The young Indian ones show disobedience out of sight of their parents. But, the fact is not the same, the young Indian ones show the defiance out of sight of their parents, but the English young one “acquire a formidable range of inhibitions from their elders” (89). Another social awkwardness is found in England that they do not expose their position in the world. Distinguished English people never reveal their place in the world. This habit makes the writer very perplexing and socially embarrassing, because “this makes it difficult for us to decide how much civility to mete out to them” (87). The English intellectual is ashamed to show well a display and well-bound of all his works. During his vacations, he observes the distinguished personalities that “usually they keep their work and their social life separate” (88). On the other hand, in Indian society, a man is known to people and is valued by his designation. He gives an example of his presence in the Delhi party makes a young man surprised to see the writer’s presence at the party without an appointment. “Self-advertisement is forced on us by the urge for survival” (92). The writer feels puzzled in the English standards because “there can be no understanding between Indians and Europeans” (91). He places a view that “every nation has its peculiar manner of self-projection” (95), and since climate controls our capacity, it is foolish to talk about it. Only it can be expressed that the English man “is now behaving more handsomely by us than we are doing by him” (96).

The English enjoy their unpredictable weather, whereas Indians become bored for the certainty of weather. The informality of the weather prevails everywhere in India. The English weather shapes their minds. “English weather has fostered a pronounced degree of sensitiveness to nuances and made both men and things more mellow” (103). When they come to a hot country, they expose their hardcore of personality by leaving refinement. They become sour and narrow. It is the reason for English people to be offensive in India, forgetting their general kindness and equality within human relationships. They become raw and crude. But the writer thinks of the Englishmen who would be lovable and successful in capable of maintaining all dreadful things, but “they could not be expected to stand up to 110°” (104). That’s why they do not love Indians with their mind, which is called “human fauna of the country” (104). So, it is impossible to apart the English man and his weather because it is a natural bonding.

Wani (2016) finds out that conflict generally is a socially inherited instinct of any group or individual for the fulfillment of any need. This conflict spreads within cultural boundaries and becomes apparent in cognitive and perceptual limitations for the intercultural miscommunication and misunderstanding. Chaudhuri, in his travelogue, expresses that the alienation between India and England is for possessing different climate, weather, and having natural geographical reality. This travelogue tries to present that the different lifestyle and outlook prevail in two different nations only possessing different locations, places, weather though the English hold the advantages of these senses. But acceptance of positive things may amalgamate two separate countries. If every nation views on others as a matter of natural happenings, there prevails no matter of conflict between two nations, only misunderstanding and misconceptions rift two nations. In another sense, the civilizational clash is inherent for holding different traits within different civilizations. So, the conflict occurs for misunderstanding and misinterpretation, which is shown in *A Passage to England*.

Conclusion:

It is evident by comparing these two books that the conflict is not for the difference between civilizations, but for the hatred of someone towards someone. We do not ignore the inherent tendency of selfishness in human nature, the cultural gap, and human's potential sense for insanity. But it is seen that the relationship between Dr. Aziz and Mrs. Moore leads Aziz's wholehearted interaction with Ralph and Stella Moore. Moreover, the soul-bonding and proper understandings of each other go beyond the civilization. On the other hand, Chaudhuri, in his travelogue, rectifies his view that our way of seeing the world is different because it is observed the East in "a rarefied way" (24) and the West in "a concrete way" (24). As it is seen in the travelogue that Indian Independence from the British Empire is a gift to England, but it is a victory to India. So, a positive view without misunderstanding regarding any civilization can reconcile the civilizational conflict.

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