



**Investigating Ideologies in E. M. Forster's  
A PASSAGE TO INDIA in Terms of Van  
Dijk's Model: A Study in Literary Discourse**

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Terms of Van Dijk's Model: A Study in Literary Discourse

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الخلاصة

تختص هذه الدراسة بكشف جوانب المنظومات الفكرية في رواية إي أم فورستر ممر إلى الهند معتمدة على الأتموزج اللغوي لفان دايك في الأيديولوجيا، وإن هذا الأتموزج مطبق على بعض الشخصيات الإنجليزية والهندية التي ناهز عددها السبع.

وتكشف هذه الدراسة عن الكيفية التي تشعر بها هذه الشخصيات تجاه بعضها البعض، وكيف تفكر أيضا. إذ يبين التحليل الأيديولوجي نوع العلاقة بين الاحتلال البريطاني والمحتلين الهنود، فيجري تحليل المنظومات الفكرية لكلا الطرفين ضمن مستويات مقتبسة من أتموزج فان دايك؛ فالمستوى الأول يختص بكيفية الإشارة إلى النفس والآخر حيث تتباين الآراء والمعتقدات التي تخفيها شخصيات كلتا الحضارتين، بينما يهتم المستوى الثاني بعلاقة الشخصيات وآرائهم من خلال أنماط الأفعال حيث تتجسد أفعال الآخر وسلوكياته، ويتضمن المستوى الثالث الجانب الموضوعي الذي له أثر كبير في كشف اعتقادات هذه الشخصيات. فضلا عن هذه المستويات الثلاثة هناك مستويان آخران؛ هما التعميم والتدليل، إذ يسهمان في دعم وجهات نظر الشخصيات وإسناد معتقداتهم.

إن دراسة الخطاب اللغوي في هذه الرواية تساعد في إظهار بعض جوانب الصراعات الأيديولوجية من خلال دراسة الأنماط اللغوية لهذه الشخصيات.

Abstract

The present study is concerned with the ideological analysis of Dr. Aziz's utterances in E. M. Forster's *A Passage to India*. The investigation is built upon van Dijk's linguistic model of ideology showing how Dr. Aziz thinks and feels towards the 'other'. The ideological analysis exposes the type of relationship between the colonizer and the colonized. This relationship is investigated at the lexical levels of van Dijk's model, that is, how the protagonist refers to the 'other' and to his community which is carried out through their use of 'WE' vs. 'THEY' and their variants. The work, accordingly, shows how the linguistic aspect of Dr. Aziz's dialogical interactions can be helpful in disclosing his ideologies in certain circumstances through such deictic references along the three parts of *A Passage to India*.

1.1 Introduction

## Investigating Ideologies in E. M. Forster's A PASSAGE TO INDIA.....

*A Passage to India* is the last in a sequence of Forster's novels. Sanders (490)• describes *A Passage to India* precisely and vividly as Forster's most aspiring and effective novel in that it holds out "less generous and complacent picture of the Raj and its British servants". The British extremely isolate themselves from the native culture of India by their "ill-founded sense of racial, social, and cultural superiority" (491). Race, class, colonialism, and religion help lead to the collapse of connections between the British settlers in India and the Indians along the trajectory (491). Consequently, Forster, Wilde (380) argues, reveals various attitudes of those British towards the inferior Indians in large sections of the novel.

• The researchers have followed the 2009-MLA style of documentation throughout the research paper and the references.

But Forster severely satirizes the British characters especially the Englishwomen being as racist, self-righteous and contemptuous of the native population (381).

One of the most striking aspects of separation between the British and the Indians is caused by the religious factor. Since different religions have great conflicts and rooted contradictions, the British and the Indians normally will struggle and separate themselves from each other (382). Christianity and Hinduism have different philosophical views about the world (382). These clashing religious views are one facet of assorted cultural misunderstandings (383).

Lawrence et al. (417) succinctly state that Mosque, Caves and Temple are the main three parts that broadly divide the novel into three locations. The mosque part encompasses the meeting between Mrs. Moore and Dr. Aziz in the mosque. Mrs. Moore and Adela Quested's experiences form the second part. The third part is constituted by the ceremony of Krishna in which Godbole presides (417). In addition, three philosophies of life are correspondent to this tripartite division of the novel; Islam, nihilism, and Hinduism. In part one, the moment of communion between Dr. Aziz and Mrs. Moore supports the Muslim and Christian faith in God. In part two, the echo in the caves undermines the adequacy of these religions as to 'pathos' and love. In part three, as an alternative to the faith in part one and the nihilism in part two, Hinduism is presented (60).

Clearly, *A Passage to India* embodies English and Indian differences as 'irreconcilable'. This ambitious novel, in three parts, reveals Forster's shaping theme and a cleverly balanced plot (Alexander 317). But Forster is more "indulgent to non-Christian mysticism than to the possibility of the divine" (317).

One of the recognizable themes of this novel is friendship. It discusses the possibility of befriending the 'other'. Baker (68) attributes the reason for the failure of friendship in India between the Indians and the English to colonization.

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The difficulty arises when the colonizers try, from time to time, to belittle the colonized (69). Further, Satin (60) adds other reasons for this failure. He confirms that the unsuccessful attempts to come to an understanding with the English are ascribed, besides colonization, to the inequality and racism. These factors frustrate any attempt to attain a successful communication. The personal relations cannot be perfectly maintained because the barriers that are there cannot be easily overcome. Thus, the idea of unity, Satin (60) comments, could not be adapted to reality. Singh (24) supports the impossibility of friendship with the English in India when he refers to the beginning and end of the novel. It begins with agreement between Dr. Aziz, Hamidullah and Mahmoud Ali that befriending the 'other' is possible only in England. This viewpoint is asserted at the end of the novel when Dr. Aziz and Mr. Fielding leave each other because such friendship is impossible under British occupation. Macauby (296) mentions that Dr. Aziz's friendship with Mr. Fielding has to retain the colonial hierarchy of the colonizer and the colonized.

As seen by Drexler (2), the essential episode in the novel is initiated by Adela Quested's idea of coming to India to marry Mrs. Moore's son, Ronny. Accordingly, the main event does not seem to centre on class at all (2). But the fact is that Miss Quested, by her coming to India, acts like a tourist and sees India to discover what is 'extraordinary' about it since she is enthusiastic about having experience about the fantastic landscape of India (3).

### 1.2 Hypotheses

The current study is based on a hypothesis that ideologies can be linguistically constructed using levels of surface structures. These constructions are useful in exposing the participants' opinions, beliefs and attitudes towards each other, the out-group members and communities. In addition, E. M. Forster deliberately embodies ideological perspectives in special vocabulary items, sentence structures, and other structural aspects associated with specific characters in an attempt to disclose the inner conflicts and social struggles as well as the characters' viewpoints.

### 2. Ideology: An Overview

Ideology has been discussed by critical discourse analysts and critics who have their own viewpoints. Irvine (1) explains the etymology of the term as being born in a highly controversial, philosophical and political debates and fights of the French Revolution granting it several other meanings from the early days of the first French Empire to the present. The word 'ideology' was first coined by Desttut de Tracy in 1796 blending the parts idea and -logy (1). He used it to refer to his 'science of ideas', separating three facets, namely; ideology, general grammar and logic, considering respectively the subject, the means and reason for

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this science. Further, Chandler (181) states that it is Louis Althusser, the ideological theorist, who conceptualizes ideology as reality when typified systematically. It represents "the imaginary relations of the individuals to the real relations in which they live" (181). Ideologies, Martinet (490) states, are believed to be practices associated with and a production of specific socioeconomic structures. Ideology, as such, can "empower and oppress" (490). Ethnic, gender, class, or other identity may be expressed by ideology when it empowers persons and organizes a worldview that gives meaning and coherence to their lives. But oppressive ideologies describe persons in such a way that their exploitation or subordination is reproduced in a marginal and stigmatized sense in their socio-economic hierarchy (491). In its simplest sense, as Irvine (1) sees it, ideology refers to a set of ideas revealing one's goals, expectations and actions.

In any case, ideology, Trask (113) marks out, refers to "the set of beliefs underlying an utterance or discourse". In essence, language in use with its diverse examples is considered as having ideological dimensions (114). Namely, an event in the world can be well and precisely expressed by many possible lexicogrammatical ways such as the use of active, passive, focusing on one topic rather than another, foregrounding one perspective rather than another, choosing particular naming and address patterns rather than others, selecting a level for formality, register, politeness, and so on (114). Moreover, there are a lot of assumptions as far as ideology is concerned. Van Dijk (Discourse Semantics: 244-9) discusses them in detail. One of these pertains to the cognitive aspect of ideology in that the cognitive science pays more attention to the belief systems shared by members of a particular social group that make them different from other groups. This assumption relies upon the individuals' shared mental behaviour. The other one is about the members' social behaviour. Hence, ideologies are seen as social. Furthermore, the social and cognitive aspects interact to encompass social beliefs, knowledge, opinions and attitudes. In this case, ideologies are socio-cognitive (244).

Ideology, as suggested by Wales (196-70), falls within three main areas of meaning: Marxist meaning, semiotic meaning and stylistic meaning. First, it is related to Marxist Criticism where it is viewed as "the ideas or modes of thinking characteristic of a class or political-economic systems". These ideas are believed to be natural or 'universally valid'. They can be political, moral, religious, philosophical, and aesthetic. In this case, ideology is directly and closely linked to the power relations in society. Second, in semiotics, ideology means "any system of values based on ideas and prejudices and cultural and social assumptions which amount to a pervasive, unconscious, world view" (177). Accordingly, different characters have different ideologies, or set of ideologies.

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These are constituted by the bilingual realization resulting in codes. Therefore, literary and non-literary texts encode a particular ideology, or 'competing ideologies'. Third, in a wider sense, ideology has become concerned with the textual and stylistic analysis referred to as critical linguistics and critical discourse analysis. The basic aim is to check the relation between language and meanings (178).

Generally, it is Van Dijk (Ideology and Discourse 5-9) who spells out the various facets of ideology. First of all, ideology, according to de Tracy, as discussed by Van Dijk (5), depicts the way we think and the manner we speak and argue. Depending on this general notion, ideology is interpreted as "the fundamental beliefs of a group and its members" (5). These beliefs and ideas exist in various domains of life such as society, politics, religion, etc. Further, ideology is associated with 'false consciousness or misguided beliefs' (6). This is the view adopted by Marxism. Noth (2) explains this false consciousness in that ideologies, according to Marx and Engels, incarnate systems of ideas which are false. The ruling class is represented by these ideas. But, they are false since a particular class's power is endorsed claiming that it is in the interest of a society as a whole. They are false because they legitimize that class's power (3). In this trend, ideologies are at the heart of the sociological and socio-economic domains where the notion of dominance and power among group relations is largely questioned (6). Thus each group either dominant or dominated has a self-identification, goals and actions at which ideology is workable. In this case, the main concentration of ideology as 'false consciousness' centres on the negative notion of ideology namely as 'a system of self-serving ideas of dominant groups'. This concept has prevailed, as a system of falsity, the social sciences and political uses (7).

It is Marx and his followers who associate the concept of ideology with socialism and economy. Pasternak (4) explains that the contemporary critical theory distinguishes between the political, cultural, intellectual and ideological dimensions in a vague way. But, Marxists have their own equation between ideology and the 'super-structure' in that the former 'sucks up' those dimensions. In this case, ideology has lost most of its 'explanatory power' and specificity (4). In addition, Bertens (84) argues that, according to Marxism, economy represents the catalyst for any society. This basis helps to create certain social relations. For example, economy gives rise to the class relations, in the nineteenth-century capitalist society, between the capitalists and workers. For Marxists, furthermore, ideology "makes us experience our life in a certain way and makes us believe that that way of seeing ourselves and the world is natural" (84). Further, Spisso (85) mentions that Marx believes that everyone is able to alter his existential circumstances realizing that a person cannot be shaped by these conditions. He

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believes that people's power 'dictates' these circumstances in which they find themselves (85). Moreover, Ayling (1) explains that the force of globalization which Marx observes affects the human behaviour. He comments "It compels all nations, on pain of extinction, to adopt the bourgeois mode of production" (2).

Apart from what Marx and Engels think of ideology, Abrams and Harpham (155-6) argue that in its current situation, ideology has acquired properties that are not observed by the Marxists. These features encompass political ideas derogatorily practised and how a person's race, sex, education and nationality can be perceived. Equally important, there are two groups of authors, Blommaert (158-9) mentions, who have their own perceptions of ideology. The first group defines ideology as "a specific set of symbolic representation and discourse serving a specific purpose, and operated by specific groups or actors" recognized precisely by their usage of such ideologies. This group pays more attention to socialism, liberalism, fascism, communism, libertarianism, anarchism, and so forth. Consequently, ideology denotes partisan views and opinions standing for arrangements of a specific society that encompasses distinctive concerns and activities. The second group argues that ideology is a general phenomenon characterizing the totality of a particular social and political system, and operated by every member in that system. For this reason, ideology, this group points out, affects and gets to the bottom of the entire network of the community, and accordingly it results in "normalized, naturalized patterns of thought and behaviour".

In fact, the concept of ideology, in its new version, Wodak (1-2) explains, comprises two main arguments. The first one sees ideologies as 'false theories' as far as reality is concerned in those scientific theories and scientifically founded agency can overcome and replace these ideologies. The other argument perceives ideology as "an unavoidable moment of all thinking and acting" (2). In its simplified form, the broad term ideology refers to "any idea that shapes the way we try to understand the world about us" (Gill 376-

### 3. Ideology and Language

Language and ideology, as argued by critical linguists and discourse analysts such as Johnstone, Merriel Bloor, Thomas Bloor, Woolard, Shieffelin, etc., have a close relationship in that the latter is, to a large extent, revealed by the former. Martinet (490-1) mentions that in a number of ways, "ideology is related to language" in that ideology criss-crosses language when language is privileged and favoured by politics whereas other languages are excluded. Johnstone (54) adds that a choice and decision about the explanation and division of the world can be observed through every linguistic choice. Besides, Bloor and Bloor (10) explain that individuals may not 'hold consciously' these beliefs and attitudes that stem

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from ideology. Our thought patterns and language 'ingrain' those beliefs and attitudes deeply (10). Correspondingly, Woolard and Shieffelin (55-6) comment that social and linguistic analysis is assisted by the significance of ideologies of language, since they are not only about language, but they 'envision' and establish associations of language to group and personal identity, to aesthetics, to morality and to epistemology as well. By such links, these ideologies penetrate various social institutions making them possess their unique identities (56).

In essence, linguistic ideology is viewed as 'a set of beliefs about language' articulated by users as a rationalization or justification of perceived language structure and use (Woolard and Shieffelin 57). Likewise, Martinet (491) comments that ideologies are also depicted in the language of sexuality and gender. For example, the following sentence "if he wants a successful career, a linguist must master contemporary linguistic research". Here, the typical linguist is male, betraying sexist beliefs concerning women's abilities and roles in society. In language use, ideology is not only indicated and gesticulated by sexism, but also projected as a relation of power "embedded in institutions, sexism reproducing itself through such uses when they are uncontested" (491). Ideology is also exposed by racism in language contributing to the continuation of racist power relations (491).

To press the argument furthermore, Bloor and Bloor (11) remark that a single word can carry an aspect of ideology. For example, democracy is a shared belief in many countries of the world. So it is not difficult to assume that the favoured system of government in all these states at all times is democracy. But democracy has several facets of various kinds and there is at least the possibility of other desirable systems of government. Moreover, the use of words can also hide an ideological position such as the term 'peace-making' when it is used as an act of war (11). Furthermore, Johnstone (55) argues that ideology can well be represented via choices of various sorts. There are choices about the representation of actions, actors and events. For example, Dr. Aziz talks to his friend, Hamidullah, suggesting that they, as agents, should behave in a suitable way in order to communicate a positive image about themselves:

1. *We must not convey an impression of disorganization (API: 130) \*\**

These types of choices concern the knowledge of 'who' or 'what is represented as an agent?' Active and passive voice is one strategy efficiently used to realize such discrimination. There are also choices about the presentation of knowledge status where speakers are provided by their language(s) to represent their relations to the 'claims they make'. For example, Dr. Aziz wants to make an impression to

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Mrs. Moore when they accidentally meet for the first time in the mosque. This aim is achieved by his initiated advice to her that:

(2) *I think you ought not to walk at night alone, Mrs Moore. There are bad characters about and leopards may come across from the Marabar Hills. Snakes also (API: 22).*

The third category includes choices about naming and wording by which speakers decide to call something for which a claim is constituted. For example, euphemism is rewording of frequent kind. Finally, there are choices about

●● API (short for A Passage to India).

incorporating and representing other voices. For example, bits and pieces of discourses and style construct other discourses and incorporate them (60-1).

Indeed, any theory of language, Kress (29) argues, should put heavy emphasis on the relations of language to the 'material condition' of its uses and of its users instead of 'making do' with social categories such as worldview. For the most part, language and ideology are connected at various levels such as lexis and grammar. Kress (30) summarizes the relation between language and ideology:

The presence of a linguistic feature in a text is always the sign of the presence of one term from a discursive and ideological system appearing in the context of the co-presence of other terms from that system. A linguistic feature or category, therefore, never appears simply by itself- it always appears as the representative system of linguistic terms, which themselves realise discursive and ideological system.

On the whole, one can conclude that the socio-political context ties up the functions of language. To summarize, the same ideas, one can infer, can be expressed by different lexical items and grammatical structures, but each socio-political group prefers linguistic choices than others that are ideologically based. Further, ideology, by no means, can be reconstructed through the choice of lexical items, especially when one embarks on personal evaluation. In terms of syntax, ideology resides in persons' preference of certain grammatical structures than others in an attempt to express their inner ideas and beliefs that make them belong to their social rank.

### 4. Van Dijk's Model

The basic perspectives of critical linguistics represented by Van Dijk form the theoretical framework of this study. Van Dijk proposes numerous types of surface structure that linguistically construct ideological contexts. These structures are syntax, lexicon, schematic structure, rhetoric, pragmatics, and dialogical interaction besides others:

#### 1. Syntax

As it is defined by Richards et al. (370), syntax refers to that branch of linguistics whose main investigation is the study of how "words combine to form

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sentences and the rules which govern the formation of sentences". As far as ideology is concerned, Van Dijk (discourse analysis 24) affirms that word order is essential in identifying semantic agency. Grammatical subject and initial position are what determine the responsible agency (24). This word order would enable members of a society to assert and communicate different opinions. To achieve this, they select different agents as their points of departure to convey various messages (24). For example, Mahmoud Ali selects himself as an agent of the following sentence to express his view point about the possibility of friendship in India between the English and the Indians:

3. *I give any Englishman two years, be he Turton or Burton, it is only a difference of a letter (API: 13).*

Further, Van Dijk (discourse semantics 258) adds that agents are expressed dissimilarly in different syntactic structures. These various expressed agents pertain to the in-group and out-group's different belief systems and opinions (258). These are concerned with the positive and negative acts (258). Thus, belongingness can be communicated optimistically by choosing the pronoun 'WE' and its variants. For instance, Adela Quested and Ronny Heaslop are English characters. They, accordingly, belong to the same community. That's why she chooses 'WE' as forming a group sharing the same beliefs:

4. *But let us discuss things; it's all so frightfully important, we mustn't make false steps. I want next to hear your point of view about me- it might help us both (API: 82).*

Opponents, on the other hand, are pessimistically assigned to the pronoun 'THEY' and its variants (258). For example, Dr. Aziz talks to Mr. Fielding disdainfully about Adela Quested and Mrs. Moore since they represent the English. Mr. Fielding wants to be informed about Dr. Aziz's opinion concerning these two Englishwomen:

5. *Hamidullah liked them in England. Here we never look at them. Oh no, much too careful. Let's talk of something else (API: 115).*

Ideology can also be revealed through examining sentence complexity. For example, Van Dijk (discourse analysis 25) asserts that educated persons and those who occupy high social positions are liable to use complex and elaborated sentences. Thus, political debates and 'decision making', are the responsibility of those types of people (25). While the public are unable to enjoy such rights for they are not academically and socially qualified (25). For example, Ronny Heaslop, being the city magistrate, is highly confident and qualified to speak publicly even with his mother. He wants others to accept his views and opinions:

6. *There's no point in all this. Here we are, and we're going to stop, and the country's got to put up with us, gods or no gods. Oh, look here, what do you and Adela want me to do? Go against my class, against all the people I respect and*

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*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'd never talk such eyewash... (API: 49).*

### 2. Lexicon

Lexicon is another important level of investigation, as far as ideology is concerned. Min (152) remarks that "the choice of words is important in providing readers with cues for interpreting events". Lexicalization helps expound and mark out the way we observe the participants' actions and intentions. Thereby, their lexical choice reveals the message the producer of the text intends readers to receive (152). Besides, Johnstone (54-5) argues that ideology can be well represented via choices of words since every choice is a choice about how the world is perceived and so, it is favoured via that choice. Furthermore, Van Dijk (discourse analysis 25) regards lexicalization as an essential aspect of conveying ideological expression. Besides, vocabulary items, Min (152) states, with their expressive value, considerably signify the producer's positive or negative evaluation of actions, participants, and events. Therefore, they are considered as ideologically based. As Min (152) comments in view of Fairclough's perspectives (1989):

When an unusually high degree of wording, often involving clusters of related terms that are near synonyms, occurs, this over-wording or over-lexicalization often indicates a key concept or particular preoccupation that gives certain meanings the producer of the texts intends to convey.

For this purpose, concepts can be sorted out by a lexical structure, which has 'a categorizing function', into defined categorical relationships between classes (Min 152). Likewise, Van Dijk (discourse analysis 25) argues that users of a language choose between several words in order to identify the same persons or groups as well as social issues. This preferable choice is determined by personal context such as mood, opinion, and perspective (25). Another decisive factor of lexical choice is the social context such as the formality of relationships between participants and setting, group membership, and dominance relations (25). These facets can be exposed via references to the in-group and out-group members using various sorts of pronouns and their variants, though there are other linguistic elements.

### 3. Global Semantics: Topics

Topicalization is also seen as one of the processes by which information can be conveyed in service to the ideological framework. Crystal (468) mentions that any entity, a person, a thing, etc., can occupy the topic position in a sentence. The other part of the sentence is the comment which states or explains something about this entity (468). Further, Bussmann (1208) classifies topicalization into two types; namely, 'true' and 'false'. True topicalization refers to the topicalized

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element functioning as the theme or topic which is a subject constituent of the sentence. The false topicalization is used for the purpose of emphasis or contrast when a non-subject constituent is topicalized. Information is believed to be topicalized, Van Dijk (discourse analysis 27-8) mentions, within groups, to attain their concerns and attentions. For example, in order to mark out the negative properties of the out-group members, in-group speakers topicalize information that indicates these properties. Whereas, they detopicalize information that is "inconsistent with their interest or positive self-image" (28). For instance, in *A Passage to India*, one of the English ladies presents a negative feature about the Indians. She topicalizes this to the other Englishwomen:

7. *A most unsuitable position for any Englishwomen-I was a nurse in a Native State (API: 27).*

The analysis of the thematic patterns of the text does not only reveal what information the writer or speaker considers significant, but it also gives insights into common assumptions taken for granted about social reality. Matthews (407) defines the theme of the sentence as follows "a part of the sentence which is seen as corresponding to what the sentence as a whole is about". As a rule, in discourse analysis, functional sentence perspective, Richards et al. (149) argue, is concerned with the old and new information. The known information is the theme of the sentence, whereas, what is new is called rheme (149).

Comparatively, it is Halliday (38-62) who extensively discusses the facets of theme and rheme in various sentence structures. He sees that the theme of the sentence as "the element which serves as the point of departure of the message" and the rest of the message is called rheme. The theme is primarily either a nominal group, prepositional phrase or an adverbial group (39). The following examples show these categories respectively:

8. *He might have the politeness to say why (API: 17).*

9. *On the other hand he always does this, ... (API: 17).*

10. *Here is my card (API: 19).*

In terms of structure, if the above categories stand for one element of the theme, it is called simple theme (40). Likewise, two or more elements of clause structure symbolized by two or more groups or phrases may constitute the simple theme of the sentence (41). As in:

(11) *So you and he had a talk (API: 33).*

Sometimes, two constituents are joined by identity membership in a thematic equation denoted by some form of verb 'be' as in:

(12) *Our city Magistrate name's is Mr Heaslop (API: 23).*

In addition, persons are motivated to thematize modifying clauses in a clause complex when they make these clauses precede the head clause (57).

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### 4. Schematic Structures

Conventional schemata can construct topics and macro-structures of 'overall meaning' by which, Van Dijk (discourse analysis 28) states, arguments, conversations, and news reports are described. Consequently, in newspapers headlines, topics, about which initial summaries are presented, could be made prominent or inconspicuous built upon the positive or negative attitudes of the group (28).

### 5. Rhetoric

Figures of speech and rhetorical devices/ structures such as rhyme, alliteration, metaphor, hyperboles, euphemism and mitigation, litotes, and repetitions can be, for ideological purposes, manipulated where these emphasize and favour certain perspectives of ideology (Van Dijk: discourse analysis 29). Information conveyed via such rhetorical structures of discourse may be ideologically controlled. Accordingly, such information, if it is unfavourable, is shown as subordinate or eminent (29). An example on repetition is the reference made by Dr. Aziz concerning the unity of India . He is talking to Adela Quested using the repeated 'nothing':

13. *Nothing embraces the whole of India, nothing, nothing, ... (API: 143).*

### 6. Pragmatics

Van Dijk (discourse analysis 30) argues that in a communicative situation and its participants' goals where ideological beliefs of inequality and inferiority, speech acts work to acclimatize the speech preparation. Power and dominance can be well revealed through the use of commands and threats (30). Other ideological perspectives such as politeness, self representation, and so on, have a basis for strategies of interaction (31). Sometimes, more powerful persons may have little politeness towards the subordinate people. This is clearly manifested in *A Passage to India* when Mrs. Turton talks disdainfully about the Indian ladies. She displays such impoliteness and power control to Mrs. Moore and Adela Quested:

14. *They ought never to have been allowed to drive in, it's so bad for them. .... You're superior to them anyway. Don't forget that (API: 42).*

### 7. Dialogical Interaction

What is essential for speech acts and politeness is that they play a very important role in conversations and dialogues to show various aspects of positive and negative self-representations (discourse analysis 31). In addition, power relations can be disclosed in certain interactions via particular ideological factors such as "setting agendas for meetings, making appointments, opening and closing dialogues, turn management, the initiation, change, and closure of topics, etc." (31). For example, Mr. Callendar sets meetings every time he wants since he is

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superior to the Indians such as Dr. Aziz and others. Dr. Aziz reveals this power relation:

15. *Old Callendar wants to see me at his bungalow. He might have the politeness to say why.... He has found out our dinner hour, that's all, and chooses to interrupt us every time, in order to show his power (API: 17).*

In terms of power, more powerful speakers often reveal their interacting strategies to belittle their other less powerful partners. For example, they do not follow those rules of conversation such as 'irregular interruption, taking very long turns', change the topic of conversation whenever they feel upset, etc. (31). For example, the morning after Dr. Aziz's encounter with Mrs. Moore, Major Callendar scolds him for failing to report promptly to his summons, and he does not ask for Dr. Aziz's side of the story. Further, The major holds most of the conversation with disdain:

16. *Sir, excuse me, I did. I mounted my bike, and it bust in front of the Cow Hospital. So I had to find a tonga.*

Major Callendar responds: *Bust in front of the Cow Hospital, did it?*

*And how did you come to be there?*

Dr. Aziz replies: *I beg your pardon?*

The Major comments: *Oh Lord, oh Lord! When I live here' – he kicked the gravel 'and you live there- ten minutes from me-and the Cow Hospital is right ever so far away the other side of you- there- then how did you come to be passing the Cow Hospital on the way to me? Now do some work for a change (API: 530).*

Two additional aspects of analysis by which one can see other ideological features are covered by this model. These are evidence and generalization.

### 8. Ideology through Evidence

The evidence is a useful device for the speaker to support his opinion, feeling, or belief. The evidence is also regarded as a way of revealing the person's mood and feeling towards the other persons (Backlouti 4). For example, in the opening chapters of *A Passage to India*, Hamidullah and Mahmoud Ali provide examples concerning the ill-treatment initiated by the English. These examples disclose their suffering and intolerance. For instance, Hamidullah expresses his opinion about friendship:

17. *Well, look at my own experience this morning. I only contend that it is possible in England. It is impossible here. Aziz! The Red-nosed boy has again insulted me in court. I don't 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 (API: 13).*

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### 9. Ideology through Generalization

Generalization can also be ideologically investigated. It is seen as a concluding remark on the part of a person experiencing something for a long time. Backlouti (3) states that Van Dijk refers to certain linguistic expressions that well achieve the purpose of generalization. Once again, this phase of analysis can convey the speaker's opinion and feeling. For example, Dr. Aziz, in the final part of the novel, generalizes his view about all people he knows in India after the trial using 'all':

18. *All are traitors even my own children (API: 263).*

### 5. Structural and Stylistic Features of the Frequency of 'WE' vs. 'THEY' and their Variants in the First part

The protagonist of the novel, Dr. Aziz, experiences several encounters with some of the English inhabitants in India; namely, Mrs. Moore, Adela Quested and Mr. Fielding. His interactions with them make clear his opinions and feelings for the English settlers in India. Further, he discusses the broader sense of the conflict between the two poles especially when the matter concerns Mr. Callendar. One of the successful interactions between the Indians and the English happens when Dr. Aziz accidentally meets Mrs. Moore in the mosque. Equality and frankness endorse the notion of friendship which, at the beginning of the novel, he contradicts and abhors. Such an encounter changes his mind and feelings about the English in India. Negative feelings are engendered when Dr. Aziz encounters Major Callendar. The latter scolds the doctor for failing to report promptly to his summons. Whereas, positive views ensue when he meets Mr. Fielding on several occasions, especially when the doctor accepts Mr. Fielding's invitation for tea. The positive aspect of the encounter is signalled out via the informal addressing of each other. That makes Dr. Aziz feel excited and delighted. Further, the dialogical interaction between Dr. Aziz and Adela Quested shows his beliefs about the English women and about England in general. The structures of Dr. Aziz's sentences are going to be analyzed at certain levels. The first of these is the frequency of the occurrence of pronouns indicating the concept of solidarity and non-conformity.

The dialogical interactions Dr. Aziz makes are abundant with pronoun references. Some of these references relate to the out-group members and other linguistic signs concern the in-group ones. Most of the utterances he makes are oriented towards the other with positive feelings especially when interacting with Mr. Fielding, Mrs. Moore and Adela Quested. The total number of the occurrences are forty one. Thirteen of these refer to unity. The rest concern the other. The highest proportion of the occurrences of the other with its variants does not embody the negative attitudes on Dr. Aziz's part since his dialogical

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interactions are with characters with whom he feels delighted. But when he joined Hamidullah and Mahmoud Ali, the in-group members, he contemptuously talks about the English in general.

The following table distributes these pronoun references and the number of their occurrences in part one of the novel:

Table No. (3): Dr. Aziz's Use of 'WE' vs. 'THEY' and their Variants

WE and Its Variants	NO. of Occurrence	THEY and Its Variants	NO of Occurrence
We our us	7 4 2	They	11
		them	3
		their	4
		friends	2
		the English	1
		characters	2
		others	1
		Indians	1
		Englishmen	1
		fellows	1
		Natives of India	1
<b>Total Number</b>	<b>13</b>		<b>28</b>

Among the manifestations of 'they' and its variants, 'they' has the highest proportion (11 out of 41; 26.73%). Derisive comments about the settlers in India occur when Dr. Aziz talks to Dr. Lal and Mr. Fielding. With Lal, he refers to the English who are present at the Bridge party and their bad customs of talking about others:

19. *They can damn well comment (API: 59).*

During his interaction with Mr. Fielding, Dr. Aziz does not describe the English in a bad mood, rather he makes derisive comments on the Indian police, for example:

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20. *If I'm biking in English dress-starch collar, hat with ditch- they take no notice. When I wear a fez, they cry, "your lamps out" (API: 65).*

He also comments on the Slack Hindus isolating them from the in-group identity. He wants to convey the idea that the Muslims keep abreast of the time while the Hindus do not. Instead, they stick to the old ways of dwelling and customs. That is why he separates himself from this community. On the other hand, Mr. Fielding, Mrs. Moore and Adela Quested do not recognize this fact concerning the different religions. He, thus, explains to Mr. Fielding

21. *Slack Hindus- they have no idea of society; ... . I think for my own part they grew ashamed of their house, and that's why they did not send (API: 68).*

Further, he adds that even the emperors do not belong to his community though he admires them and their actions. This separation is obvious while he is talking about them without using the in-group linguistic reference:

22. *You remember the water by our mosque? It comes down and fills this tank- a skilful arrangement of the Emperors. They stopped here going down into Bengal. They loved water. Wherever they went they created fountains, gardens, hammams. (API: 70).*

The other considerable proportion of the pronoun occurrence is 'we' (7 out of 41; 17.01%). Dr. Aziz articulates this reference for certain purposes. With Mrs. Moore, he intends to show the prospect of equality and unity since they have the same marital status:

23. *Then we are in the same box (API: 23).*

But, the attempt to be members of one group is pervasively used with Mr. Fielding. Dr. Aziz is looking for happiness and spending good time when he meets Mr. Fielding. Since their dialogical interaction is full of informality, he uses 'we' though they belong to different cultures:

24. *Then we would have had jolly talks, for you are a celebrated student of Persian poetry (API: 63).*

On the other hand, referring to the self-representation as a group other than Mr. Fielding's is also evident when he talks about their undesired behaviour and habits:

25. *Why in hell does one wear collars at all? Grumbled Fielding as he bent his neck. We wear them to pass the police (API: 65).* Moreover, Dr. Aziz's experience enables him to talk about the Indians' customs; one way of representation:

26. *We are by nature a most informal people (API: 67).*

The informality of their verbal exchanges continues even in the presence of the two women. This helps Dr. Aziz feel delighted. Consequently, he keeps using the pronoun 'we'; a sign of solidarity:

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27. *Oh, but we will talk of something else now (API: 69).*

But it is only Dr. Aziz who assigns the remarks of representation to the Indians. One of these remarks is reflected even in his choice of proverbs:

28. *We have a proverb in Urdu: what does unhappiness matter when we are all unhappy together. (API: 72).*

'Their' has also a considerable ratio uttered by Dr. Aziz in Part One (4 out of 41; 9.72%). It is deployed with Mr. Fielding. When talking about the English and their ways of living and properties, he praises them. Further, he recognizes the difference between the type of residence among the three communities, namely; the English, the Hindus and the Muslims via the use of this pronoun:

29. *I always thought that Englishmen kept their rooms so tidy (API: 64).*

The recognition gets explicit when Dr. Aziz mentions the Slack Hindus and their dwellings as if he has certain knowledge of that community:

30. *It is as well you did not go to their house, for it would give you a wrong idea of India. Nothing sanitary (API: 68).*

He wants to communicate the message that India has various customs since it has different sects and religions.

The same number of occurrences are attributed to the self-possessive pronoun 'our' in its attributive position. This pronoun is strictly used by Dr. Aziz to identify his community as distinct from the other communities especially with Mrs. Moore at the mosque:

31. *Mrs Moore, I am afraid I startled you. I shall tell my community- our friends- about you (API: 22).*

He does not only refer to his distinct community, but, also to the separation at the level of place:

32. *Our city magistrate's name is Mr Heaslop (API: 23).*

He also derogatively uses this pronoun, interacting with his two friends, when Major Callendar summons for him. He considers Callendar's order an obstacle to his happy leisure time:

33. *He has found our dinner hour, that's all, and chooses to interrupt us every time, in order to show his power (API: 17).* The object pronoun 'them' has occurred three times (out of 41; 7.29%). Talking to his two friends, he disapproves of the conversation when they mention the English for he is searching for happiness:

34. *Let us shut them out and be jolly (API: 14).*

The predicative use of the pronoun is also manifested when he talks to Mr. Fielding. He talks about the Slack Hindus as distinct from the Islamic community to whom he belongs.

35. *Slack Hindus- they have no idea of society; I know them very well because of*

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*a doctor at the hospital. (API: 68)* The other pronoun occurring in the predicative position is 'us'. It is repeated twice (4, 86%). Dr. Aziz makes use of this pronoun just when interacting with his two friends. The first use is when he abhors the whole chat being about the settlers insisting on the idea of isolation:

**36.** Let us shut them out and be jolly. (API: 14).

The second use of 'us' also conveys a sign of unity and in-group belongingness. It is uttered when Mr. Callendar summons Dr. Aziz who regards such an order as disturbing to their happy meeting. Thus, talking to Mrs. Moore, Dr. Aziz exposes his disgust for him:

**37.** ..., that's all, and chooses to interrupt us every time, in order to show his power (API: 17).

This is also true of 'others', (4.86%). Dr. Aziz directly uses this reference to identify the English. What makes him dare to say such a word is that he senses Mrs. Moore's sympathy with him- a sense confirmed when she speaks candidly of her distaste for Mrs. Callendar. The meeting is noteworthy because he and Mrs. Moore ultimately treat each other equally and they speak frankly as friends: **38.** *You understand me, you know what others feel. Oh. If others resemble you (API: 24).*

Other references feature throughout certain dialogical interactions. With his two friends, Dr. Aziz utters the word 'friends' twice (4.86%). The two occasions for this pointing are shown in a question indicating his disgust with the topic of friendship with the settlers. He reacts to the English with bitterness. That is why he prefers to ignore them and the entire subject matter. His repugnance is communicated via the word 'Brrr'. Another question which has a rhetorical orientation contains the word 'English'. This is a direct sign of disintegration between the two cultures in India:

**39.** *Why talk about the English? Brrr ...! Why be either friends with the fellows or not friends? (API: 14).*

The word 'fellows' is used ironically since they are personally treated badly at the hands of the settlers.

Talking to Mrs. Moore, Dr. Aziz wishes to strengthen his relationship with her. Part of this is his attempt to advise her not to go around because of the presence of vicious persons and animals. The word selected by Dr. Aziz is 'characters'. Though these figures are Indians, he separates himself from them as if he wanted to convey that not all Indian people are bad. Dr. Aziz is an example of the good; this is the point:

**40.** *There are bad characters about and ... (API: 22).*

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Since India has several social classes and religions, he talks generally for he belongs to one class. For example, he speaks of in a derogatory way about the rules put forward by the British rulers in India as follows:

41. *Indians are not allowed into the Chandrapore Club even as guest (API: 24).*

The choice of the passive reduces the degree of hostility communicated by Dr. Aziz when mentioning such boundaries. With Mr. Fielding, Dr. Aziz praises the English for they are tidy. This is also a way of developing a strong relationship with the other:

42. *But I always thought that Englishmen kept their rooms so tidy (API: 64).*

The prospect of talking generally about the Indians is also initiated with Mr. Fielding:

43. *... when he urged natives of India to retain their picturesque customs (API: 65).*

44. *We are by nature most informal people (API: 67).*

### 6. Structural and Stylistic Features of the Frequency of 'WE' vs. 'THEY' and their Variants in the Second Part

Dr. Aziz arranges the expedition to the caves along with the two Englishwomen, Mr. Fielding and Godbole. Cummings (15-16) states that though Dr. Aziz plans the expedition meticulously, the entire matter is jeopardized when Mr. Fielding misses the train. In fact, Dr. Aziz finds himself forced to act as the ladies' tour guide although he has never been to the Marabar caves himself. Further, he is deceived by the feigned politeness on the part of the two women (16). The horror Mrs. Moore experiences in these caves is the climax in this novel. He and Adela hike to the higher caves. He feels somewhat repelled by Adela because of her lack of physical beauty and her upcoming marriage to Ronny. He resents Adela's questions about his marital status and ducks into a cave. Whereas, Adela, feeling ashamed and guilty about her lack of love for Ronny, ducks into a different cave (17). Forster does not allow us to see Adela while she is actually in the cave, leaving her attack a mystery to us. We do, however, follow his thoughts and whereabouts during this time, so we know that he is innocent (Ross 31). Dr. Aziz has been charged with a sexual attack on Adela Quested and he has been arrested. The only person who defends Dr. Aziz is Mr. Fielding (33).

During the journey, certain ideologies are communicated by Dr. Aziz when he encounters the two Englishwomen and Mr. Fielding. These ideologies can be linguistically investigated. The first step to examine them is the use of the pronoun references and their variants. Dr. Aziz is observed using categorical signs of pronoun references especially those working out the idea of being part of a group. These uses are obvious during the journey and afterwards. This frequency

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at certain degrees particularly with Mr. Fielding and Miss Quested. There are deliberate uses of solidarity references. But, he normally uses such references with the Indians such as Hamidullah. The table below classifies these pronouns and their frequency of occurrence used by Dr. Aziz in this Part:

Table No. (12): Dr. Aziz's Use of 'WE' vs. 'THEY' and their Variants

WE and its Variants	Frequency of Occurrence	THEY and its Variants	Frequency of Occurrence
We	18	They	2
us	2	them	2
our	4	the English	4
		their	3
		friends	1
		all	1
		those	2
		the people	1
Total Number	24	Total Number	16

The total number of Dr. Aziz's use of these references are forty. The use of 'we' and its variants outnumbers that of 'they' and its variants. The proportion of the former is 60%. While the latter is 40%. Before the accusation, made by Adela Quested of Dr. Aziz, he makes an intensive use of the 'we' pronoun (18 out of 24; 45%). The concerted attempt to become a member of a group with the 'other' is highly focused on to make the journey successful. Accordingly these pronouns are used to show the aspect of solidarity. The sense of being one group is also enhanced by referring to the religious aspect:

45. *Send back your servant. He is unnecessary. Then we shall all be Moslems together (API: 129).*

The fact is that the two Englishwomen are not Muslims. The feigned feelings are then revealed to his friend, Mohammad Latif:

46. *We have to give pleasure to non-Moslems ... (API: 130).*

The prospect of accord is also backed up by the use of 'us' in the predicative position. This object pronoun occurs two times out of twenty four with a proportion (5%). The first manifestation of this pronoun conveys his first attempt at alignment with the English. He addresses the two women:

47. *You come to the carriage and rest till Mr Fielding joins us (API: 128).*

Another variant of 'we' is the attributive use of the possessive pronoun reference 'our' (4 among 24; 10%). A part from the notion of one group, Dr. Aziz uses this pronoun when he is interacting with Mrs. Moore. He alludes to the

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Indian places. He is talking as a representative of the Indian Muslims when saying (219) 'our mosque' and 'our caves' (API: 141).

Actually, Dr. Aziz never addresses Mrs. Moore and Adela. Quoted by the pronoun 'they'. But the use of this pronoun features after Adela's accusation and when talking to Mohammad Latif. It has two occurrences with a percentage of (5%). 'They' is confidently pronounced to his friend and Mr. Fielding. It is used derogatively:

48. *They can't move me down, whatever their feelings* (API: 243).

The good friendship with Mr. Fielding helps Dr. Aziz be frank. Thus, he practises various types of addressing the other. For example, he uses the phrase 'the English' on four occasions (10%).

49. *Let, oh, let Miss Quested off paying, so that the English may say...* (API: 243).

Moreover, he goes farther when he identifies the gender of the 'other' and his opinion about their general behaviour. Their ill-treatment makes him feel oppressed. Thus, he desires to isolate himself from them:

50. *I seek service in some Moslem state, ..., where Englishmen cannot insult me any more* (API: 245).

Dr. Aziz explains to Mr. Fielding that he does not belong to the other's community and he feels delighted as he utters the word 'friends':

51. *And now I am with my friends and they are with me and each other, which is happiness* (API: 156).

Direct disapproval and expressed annoyance about the presence of the English can be shown via the use of 'those'. It occurs twice (5%). This deictic expression is used when he is talking to Mr. Fielding telling him that those who make troubles in India should leave it:

52. *It is those who stop in the country, not those who leave it* (API: 266).

After the trial, the inner agony makes Dr. Aziz suspect all people even his children. This is communicated to his friend Mohammad Latif. Generalization here functions as a concluding remark that reflects his suffering. Thus, the word 'All', which has one occurrence and a percentage of (2.5%), is used to achieve this purpose:

53. *No one is my friend. All are traitors even my own children* (API: 263).

## 7. Structural and Stylistic Features of the Frequency of 'WE' vs. 'THEY' and their Variants in the Third Part

The frequency of the pronouns indicating the sense of belonging and of the non-conformity is not dense as they are in the preceding two parts. Besides, the pronouns are not varied as in part one and two. The reason can be attributed to the few dialogical interactions with the English who dislike the Indians. The interactions occur between Dr. Aziz and Fielding. There is another

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communication which is between the doctor and Ralph Moore. His references to the 'other' are explicit before he discovers that Mr. Fielding did not marry Adela, but Stella, Mrs. Moore's daughter. The table below shows the category of these pronouns and their frequency:

Table No. (16): Aziz's Use of 'WE' vs. 'They' and their Variants

WE and its Variants	Frequency of Presence	THEY and its Variants	Frequency of Presence
We	5	They	2
Our	1	Them	4
Us	1	My own people	1
		Englishmen	1
		Englishwomen	1
Total Number	7	Total Number	9

The overall frequency of these references are sixteen. The majority are oriented towards talking about the English. For Dr. Aziz, the out-group members are not only the English, but also the Hindus. But, he abominates the former group. His hatred has been intensified especially before he realizes that Mr. Fielding married Stella Moore. That is why the references to the 'other' become relatively explicit particularly when talking about his capricious feelings and ambivalent moods about the English for both gender. The manifestation of 'Englishmen' and 'Englishwomen' has one presence out of the total frequency of references with a percentage of (6.25%).

**54.** *Please, don't follow us, whomever you marry. I wish no Englishman or Englishwomen to be my friend (API: 298).*

But, the presence of 'they' and 'them' are coincident. Both are intended to identify the Hindus, not the English. This use becomes explicit when he finds out the true identity of Mr. Fielding's wife. 'They' is used twice out of sixteen (12.5%), while 'them' has four instances with a percentage of (25%). He is talking to Mr. Fielding about his previous experiences with the Hindus:

**55.** *It is useless discussing Hindus with me. Living with them teaches me no more. When I think I don't annoy them, I do. Perhaps they will sack me for tumbling on their doll's house; on the other hand, perhaps they will double my salary. ... why so curious about them? (API: 315)*

Another reference is his use of 'my own people' which appeared once with a percentage of (6.25%). It is directly uttered to Mr. Fielding. It is used as a decision that he no longer wishes to stay and accompany the English:

**56.** *My heart is for my own people henceforward (API: 298).*

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The first person plural pronouns denoting solidarity have a percentage of (43.75%). They occur seven times. The highest proportion of the in-group references is attributed to 'we' (5 out of 13; 31.25%). This pronoun is widely deployed with Ralph Moore and Mr. Fielding as an indicator of one team membership. Some of them are used after he realized that Ralph is also oriental like his mother and after learning that Stella is Mr. Fielding's wife, not Adela. The sense of increasing confidence in Ralph Moore makes Dr. Aziz share with him personal issues not shared by the public:

57. *We pretend he is still alive until after the festival, to prevent unhappiness* (API: 309).

But, these in-group references are not all used to indicate the accord with the other. The presence of the possessive pronoun 'our' and the object pronoun 'us' shows the opposite. They have one frequency and a percentage of (6.25%):

58. *But we don't show our women to the foreigner* (API: 289).

59. *Please don't follow us, whomever you marry* (API: 298).

### 8. General Results and Conclusions

Dr. Aziz is described as being wavering in his opinions and feelings towards the English throughout the entire novel. At first, one can conclude, he looks low-spirited and pessimistic about the topic of his fellows' discussion concerning the possibility of befriending the English in India. The reason is attributed to his experiences with them and how badly they treat him though he is a doctor. This pessimism is rendered explicit to his two Indian friends, but it is sooner altered into optimism when he encounters Mrs. Moore for the first time at the mosque, and Mr. Fielding next, and then Adela Quested. But, after the charge made against him in the Marabar caves, he becomes entirely disappointed and, therefore, he distrusted the English, all his friends and even his family.

These ambivalent moods and feelings are manifested clearly by his language. The argument about friendship, one can see, makes Dr. Aziz extensively use references pertaining to the English with his fellow Indians. He also shows his dependency about some Englishmen and Englishwomen to Mrs. Moore in whom he is confident. Though befriending the two Englishwomen and Mr. Fielding as well as Ralph Moore, his overall references to the other are more variant than those denoting the in-group unity. The total number of the out-group signs are fifty three with a percentage of (54.59%), whereas, the in-group references are forty four with a percentage of (45.32%) as they are shown in the following table and graph:

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Table No. (18): Dr. Aziz's Total References to 'WE' vs. 'THEY' and their Variants

Total References to 'WE' and its Variants	44	Total References to 'THEY' and its Variants	53
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One can also notice that the number of references to the out-group and in-group members vary from part to part. This variation is assigned to Dr. Aziz's changeable mood and on-going interactions with the English. His references to the other narrows from part to part. That is, in Part One, the reference has its highest degree (28 out of 53 with a percentage of (52.64%). This dense referring is attributed to the reason that Dr. Aziz is noticed as being treated badly by the English. He admits this to his two Indian friends and to Mrs. Moore, Adela, and Mr. Fielding. This revelation, thus, is shown by this frequent occurrence of these references in Part One. There are thirteen allusions to the Indian community in part one with a percentage of (29.51%). This average occurrence is the result of his discussion with his fellow friends and with Mrs. Moore. With his two Indian fellows, he pays little attention to the Indians. Rather, he focuses on the English and their ill-treatments. With Mrs. Moore, since he distrusts the English, Dr. Aziz hardly talks about his community. The reference to 'other' declines in Part Two since the main concern of the interactions is about the expedition, not about the English (16 with a percentage of 30.08%). Comparatively, the references to the in-group members have a high proportion (24 out of 44; 54.48%). These acts of reference are to maintain a good accompaniment with the two Englishwomen during the expedition. In part three, his distrust of everyone is obvious in the number of few references to the 'other' and to his community. He wants to enjoy himself, especially after the trial. He wants to forget everything about his previous experiences with the English. Therefore, the in-group members have seven occurrences out of forty four with a percentage of (15.89%). References to the out-group members are nine in number with a percentage of (16.92%). Both references have decreased compared with the previous two parts. This shows his attempt to live a new life as a real Indian.

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