



Cultural Prejudice due to Cultural Hegemony in *A Passage to India* and *Where Angels Fear to Tread*

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Abstract: The purpose of this article is to locate the beliefs and attitudes of the English people towards the non-English people that reflect cultural prejudice of the English people against the non-English people. This paper will also show that the reality they present about the non-English people is not real rather shaped and fabricated by their prejudices, which take form due to the English cultural hegemony. This article will locate the aspects that reflect the cultural prejudice of the English people against the non-English people through analyzing Forster's *A Passage to India* and *Where Angels Fear to Tread*. These two texts of Forster will be analyzed under the theory of Gramsci's hegemony.

Keywords: *Prejudice, cultural reality, hegemony, ideology, domination, distortion*

Introduction: E.M. Forster has traveled to a great extent in Italy, Greece, Egypt and India in his life. For this very reason, his writings involve descriptions of different cultures of different countries and also the differences among them. As Forster has been in so many countries, he has had an acute observation of the situation, when the people of his own race; the English people and the non-English people live together. He has found that the English people, most of the time, hold ideas about the non-English people, which are full of prejudices. In his texts- *A Passage to India* and *Where Angels Fear to Tread*, he has manifested the prejudiced view of the English people about the non-English people. In these texts, cultural prejudice of the English people has been reflected through cultural hegemony of the English people over the non-English people. Cultural hegemony or influence of the English people often contributes to the cultural prejudice against the non-English people. This article will involve the theory of cultural hegemony of Antonio Gramsci (1971) from his *Selections from the Prison Notebooks* to show the reasons behind the cultural prejudice of the English people against the non-English people. Gramsci (1971) believes that due to the hegemonic system, the dominant class becomes successful to maintain its dominance in the society. The hegemonic system includes several phases, which repress the culture of the dominated group. The phases of the hegemonic system are- the elite class's occupation of the social institutions, the repulsion of the dominated class's ideology by the dominant group, and the consent of the dominated group to the ideology of the dominant group. Due to these phases of hegemonic system, there spreads cultural prejudice against the dominated group. Forster's *A Passage to India* and *Where Angels Fear to Tread* are two texts, where we will

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find that cultural prejudice takes place due to the cultural hegemony. The objective of this article is to reveal how cultural prejudice makes the English people blind and irrational in terms of treating the norms and values of the non-English culture and also that the reality they present about the non-English people is not the real one rather it is shaped by their prejudice. In this regard, this article will involve the theory of cultural hegemony of Antonio Gramsci, which will show us the reasons behind the cultural prejudice of the English people against the non-English people.

Literature Review: This section contains an overview of researches that have been done on Forster's writing throughout different times. This section focuses on relevant studies on cultural prejudice in Forster's writing. The researcher of the study has reviewed the works that are directly relevant to the present study. The reviewed literature mainly includes scholarly articles and dissertations on Forster's writing. E. M. Forster's *A Passage to India* and *Where Angels Fear to Tread* open up the widows for the readers to speculate the coexistence of different cultures within the colonial contact zone and also in the non-colonial contact zone. Due to this, these two texts unfurl the ways the cultural prejudice of the English people takes place against the non-English people.

Pirnuta (2007) has stated that this novel thoroughly explores the barriers of inter-racial friendship and relationships in a colonial context. *A Passage to India* is a living classic example of how different cultures and races when forced to intermix, misunderstand each other. The consequences resulted from the misunderstandings between the English and Indians characters, i.e. between Dr. Aziz and Fielding, are detrimental. Forster's novel deals with the failure of humans being able to communicate satisfactorily and their failure to eliminate prejudice and to establish relationships.

Devi (2017), in his research paper entitled "Cultural Conflicts and Distorted Relationship in E.M. Forster's *A Passage to India*", argues that Forster expresses how the frequent misunderstandings between the English people and non-English people become hardened into cultural stereotypes and are often used to justify the uselessness of attempts to bridge the cultural gulf. These conflicts have resulted from the cultural and social differences which cause tension between the Indian and the British characters.

Daghamin (2019) says, the cultural misconceptions and racial barriers are key themes of the novel, and the complete novel is full of multifarious differences regarding racial vituperation and cultural misunderstanding. *A Passage to India* focuses on the problem of integration between the colonialists and the locals, it also sheds light on racism, racialism and racial discrimination manifested by the colonialists towards the Indians. It shows misunderstandings and misinterpretations between the colonialists and locals, the division between East and West.

Methodology: This paper follows a qualitative style of research and analysis to reach the goal of the paper. In this process, a standard amount of previous literary endeavors concentrated on these two texts- *A Passage to India* and *Where Angels Fear to Tread* have been taken care of and brought under considerations. This article minutely studies Forster's *A Passage to India* and *Where Angels Fear to Tread* under Antonio Gramsci's theory of cultural hegemony to show the way cultural prejudice takes place against the dominated group due to the cultural hegemony of the dominant class over the dominated class.

The Rationale of the Study: There are so many works on E. M. Forster's writing. For instance, Prinuta (2007) has told that Forster's writing explores the obstacles of inter-racial friendship and relationship in a colonial context. Devi (2017) has said in his paper that Forster has expressed how the frequent misunderstandings between the English people and non-English people become hardened into cultural stereotypes. Then, Daghamin (2019) says that cultural barriers are the key themes of Forster's writing. None of these writers has talked about the cultural prejudice and hegemony in Forster's writing. Therefore, the researcher has put forward the following research questions.

1. What are the reasons behind the cultural prejudice of the English people against the non-English people?
2. What is the relation between ideology and hegemony?
3. How does hegemony contribute to cultural prejudice?

Objectives of the Study: The general objective of this article is to unleash the reasons behind the cultural prejudice of the English people against the non-English people. And this study has got the following specific objectives as well.

1. To show the relation between ideology and hegemony.
2. To discover the circuitous power of ideology in terms of suppressing and manipulating the dominated class.
3. To discover the way cultural hegemony contributes to cultural prejudice.

Conceptual Theory: Cultural hegemony contributes a lot to the cultural prejudice. Cultural hegemony is a term, which has frequently been used by Antonio Gramsci. To expand the culture of the ruling class through the process of repressing and replacing the culture of the dominated group, the cultural practices and values of the dominated class often become misstated. This induces cultural prejudice against the dominated group. Cultural hegemony develops in different ways. In Gramsci's (1971) *Selection from the Prison Notebooks of Antonio Gramsci*, he has said that hegemony develops in three consecutive ways. The constituting parts of hegemony are-ruling class's occupation of the social institutions, ruling class's repression of the ideology of the dominated group, and the achievement of the consent of the dominated group to the ideology of the ruling class.

Cultural hegemony takes place due to the ruling class's occupation of the social institutions. To Gramsci (1971), hegemony is a system of keeping the cultural dominance of the ruling or the elite class in the society. To keep this hegemonic system enlivening, the elite class wants to occupy the post of social organizer. In this way, the elite class becomes able to expand its class and also to control the dominated group culturally. The elite class wants to operate all the complex organisms of social services. Being the social organizer, it becomes easier for the ruling class to manipulate the dominated group culturally or ideologically. The elite class wants to run the state and the educational institutions of the state keeping the other groups aside. The elite class wants to prove that only it is capable of running the state and other groups are incapable of doing so, which puts a question mark on the capability of other groups. The elite class deprives other social groups of

holding social positions. The post of social organizer gives the elite class favorable conditions to expand its class, as Gramsci says-

... at least an elite amongst them must have the capacity to be an organizer of society in general, including all its complex organism, because of the need to create conditions most favorable to the expansion of their own class. (Gramsci, 1971, p. 135)

For the expansion of the dominant group, they hold the post of social organizer and manipulate and make the other groups feel inferior about themselves. They try to prove other groups to be unable to operate as social organizer, which misrepresents the image of other groups. The dominant group wants to assert themselves only to be capable of being social organizer and through this they prove other groups to be weak to do so, which gives birth to cultural prejudice against the dominated group. Cultural hegemony also takes place due to the repression of the ideology of the dominated group by the dominant group. This phase is one of the most important phases of the hegemonic system. The most distinctive aspect of Gramsci's (1971) concept of ideology is, of course, his notion of *organic ideology*. Clearly, ideology was defined in terms of a system of class rule, i.e. hegemony, in which there was an organic arrangement of all ideological elements into a unified system. There is an inherent connection between ideology and hegemony. Ramos (1982) has said that in a given hegemonic system, therefore, a hegemonic class held state power through its economic supremacy and through its ability to have, among other things, successfully articulated or expressed in a coherent, unified fashion the most essential elements in the ideological discourses of the subordinate classes in civil society. Cultural hegemony becomes amplified by ideology. Gramsci (1971) has said that the dominant class needs to knock out the intellectual's ideology of the dominated class. To broaden the *intellectuality* of the dominant group, they need to suppress the ideas of the dominated group. The intellectuals of the dominant group overcast the ideology of the dominated group to establish the dominance of the dominant group in society, as Gramsci has said-

With the attempt to depend and to broaden the intellectuality, of each individual, there has also been an attempt to multiply and narrow the various specializations. This can be seen from educational institutions at all levels, up to and including the organism that exist to promote so-called 'high culture' in all fields of science and technology. (Gramsci, 1971, p.143)

The dominant class tries to prove the existing ideology of the dominated class to be full of shortcomings, so that they can impose their ideology on the dominated class. This gives birth to prejudice against the ideology of the dominated group.

The achievement of the consent of the dominated class to the ideology of the dominant group is a vital component of cultural hegemony. Ideology refers to a complex set of ideas or ideals. It is a coherent system of ideas that rely on a few basic assumptions about reality that may or may not have any factual basis. Through this system, ideas become coherent, repeated patterns through the subjective ongoing choices that people make. Every class of a society has its own ideology, which is a very important part for its identity. Gramsci (1971) has greatly talked about the ideologies of the dominant class and dominated class. He has also talked about the way the dominant class achieves the consent of the dominated group regarding the dominated class's ideology. Due to the social functions of the intellectuals of the dominant class, the masses give their consent to the cultural entities that have been imposed upon them by the dominant group.

The masses give their consent to the ideology of the dominant group due to the *historical prestige* and social position of the dominant group-

With the attempt to depend and to broaden the intellectuality, of each individual, there has also been an attempt to multiply and narrow the various specializations. This can be seen from educational institutions at all levels, up to and including the organism that exist to promote so-called “high culture” in all fields of science and technology. (Gramsci, 1971, p. 143)

When the people of the dominated group give their consent to the imposed values and norms of the dominant class, they negate themselves and accept the set codes of the dominant class. The people of the dominated class start to believe that they are helpless and they need the help of the dominant group for their betterment. They start to feel low about their ideology, which paves the way for cultural prejudice once again.

Textual Analysis: Cultural hegemony is responsible for cultural prejudice to a great extent, as it includes some phases that often undermine the culture of the dominated group. The dominant class’s occupation of the social institutions is one of the most important phases of the hegemonic system. For Gramsci (1971), the elite classes want to be the social organizer so that they can expand their class. They try to operate all complex organisms of social services. The post of social organizer gives them favorable condition to strengthen domination over the other social groups. Through holding the social institutions, which are connected to administration and education of the state; the dominant group maintains dominance over other groups. For holding the post of social organizer, the dominant group often treats the dominated class to be incapable of running the state underestimating the worth of the people of the dominated class. This gives birth to the cultural prejudice against the dominated group. In *A Passage to India*, it is found that the people of the dominant class, which are the English people hold all the important social posts, which are connected to administration and education in India. The English people believe that they need to do the job of the administration of India, because Indians are not qualified for doing such a crucial task. In this text, Ronny Heaslop, the City Magistrate of Chandrapore is found to believe that the English people need to rule India because Indians are not qualified for doing such a job-“Here we are, and we’re going to stop, and the country’s got to put up with us.” (Forster, “A Passage”, 1985; p.50) The English people want to possess all the social institutions of India to establish the British Raj in India forever. In this text, the English people are noticed to deprive the qualified Indians of getting jobs in the field of education. For instance, Hamidullah asks Mr. Fielding whether it is fair for the English people to hold jobs in the educational, when Indians are available to do so or not- “... is it fair an Englishman should occupy one when Indians are available?” (Forster, “A Passage”, 1985; p.117) Upon this, Mr. Fielding asides that England holds India for her own good. But actually the fact is- the English people want to maintain their dominance in India and due to that they need to infuse their culture into her. They possess administrative and educational institutions so that they can infuse their culture in India telling the Indians that their culture is backdated and they are not capable of running state affairs and this create prejudice against India and the Indians.

Cultural hegemony occurs due to the dominant class’s repulsion of the dominated class’s ideology. Ramos (1982) has said that Gramsci’s concept of ideology was distinctive and far more

developed than that of his predecessors and contemporaries. Gramsci (1971) has suggested the suppression of the working class is not done only through violence and political and economic coercion, but also through ideology. Ideology refers to the body of doctrine or belief; that guides an individual, class, or large group. Gramsci (1971) says that the dominant class needs to suppress the dominated class ideologically. The dominant class wants to replace the culture of the dominated class with their one. Since they think that only their ideology adds up value to the things, so the other groups who have different ideologies should be suppressed-

There is a general consensus that the view of the dominant group is the only sensible way of seeing the world....Any groups who present an alternative view are therefore marginalized. (Chandra, 2016)

The dominant classes put emphasis on the fact that the dominated classes' culture and ideology are not well enough to bring anything good to them and for this reason they want to impose their culture and ideology on the dominated class. In *A Passage to India*, it is found that the dominant class, the English people want to repress and replace the culture of the dominated class, the Indians. In *Where Angels Fear to Tread*, it is found that the tendency of the dominant group of repressing and replacing the culture is not only limited within the dominated group rather it may also exist among the people of two separated countries, who are almost equal regarding the importance of their cultural heritage. In *A Passage to India*, the dominant group, the English community wants to repress the dominated group's culture, the Indian culture. In this text, it is found that the English people try to repress and replace the ideology of Indians through declaring Indian culture and ideology to be full of flaws. In this text, the English people discard the Indian ideology and culture in a very tricky way. For instance, most of the roads of India are named after the English victorious generals, which is an implicit way of repressing Indian culture to replace it with English culture, as we find- "The roads, named after victorious generals and intersecting at right angles, were symbolic of the net Great Britain had thrown over India." (Forster, "A Passage", 1985; p.13) The English society in Chandrapore has a strict dominance and due to this they have become successful to replace Indian dress code with the English one. They hold in their minds that Indian dress is not decent one. For this very reason, they have created a net of influence over the Indians so that they wear English dresses. For instance, Professor Godbole's dress is found to be a fusion of Indian and English dresses. He wears a pale purple macaroni coat, waist coat, dhoti, and socks with clocks. Here, only *dhoti* is the part of traditional Indian dress and rest of the things are borrowed from the English culture. It seems like he is a reconciler of the East and the West, as we find- "...he had reconciled the products of East and West." (Forster, "A Passage", 1985; p.74) Since Godbole is a professor of a college that is run by the English people, he has to or indirectly has been forced to follow the English dress code, discarding the Indian dresses. This gives a down casted viewpoint about the Indian dress code. Most of the Indians of Chandrapore want to make their English better. The English people hold all the important posts of Chandrapore, if an Indian wants to communicate with the English people under a necessity, she or he must know how to speak in English. For instance, when Dr. Aziz meets Mr. Fielding for the first time, Aziz becomes amazed with the use of new dictions of him. For this reason, Aziz asks Mr. Fielding to teach him new words and enrich his stock of vocabulary- "What's that last sentence, please? Will you teach me some new words, improve my English." (Forster, "A Passage", 1985; p.66) Again, in the Bridge party, Miss Adela is found to be very curious about

India, Indians, and Indian language. She wishes she could speak Indian language, but she can't because she has just now come to India. Upon this, one of the Indian ladies tells her that they can speak English a little. This shows the level of the English hegemony over India, where almost everyone can speak English. Due to the English hegemony, the language of Indians becomes repressed, and also becomes a language of less importance than the English one. The English people have spread their culture all around in Chandrapore, for this reason when an Indian invites the English people; he needs to arrange food according to the English taste discarding Indian foods. For instance, when Aziz invites Mr. Fielding, Miss Adela and Mrs. Moore for a picnic; he starts to think of the English foods with cutlery set and also about whisky-sodas. Here, Aziz is found to think the English food to be more suitable to offer to his guests than the Indian foods. Though no one has asked Aziz to arrange all these things but the English cultural dominance has influenced him to do that, and in this way the Indian foods become underestimated. In this text, the English people are found to appreciate those Indians, who know how to play polo. They play polo in the *maidan* of Chandrapore and they only treat their sports to be worth playing. For instance, in an English get together one of the English men says that the English can only appreciate a native, who plays polo- "Well, he was all right. Any native who plays polo is all right." (Forster, "A Passage", 1985; p.198) This remark reveals the English people's negligence towards Indian culture, which spreads cultural prejudice against India. The English people like everything to be in order. For instance, Miss Adela does not remember in which Marabar cave, she has entered. Upon this, Ronny says that the Marabar caves are *notoriously* confusing and in future he will number them in sequence with white paint- "...the Marabar caves were notoriously like one another; indeed, in the future they were to be numbered in sequence with white paint." (Forster, "A Passage", 1985; p.214) For redesigning India according to the English taste, the English people repress the Indian culture calling it outdated and want to replace it with the English culture, which spreads cultural prejudice against India. In Forster's *Where Angels Fear to Tread*, it is found that the tendency of cultural dominance also exists within the people of two separated countries, when they culturally come across to each other. In this text, the English people are found to maintain the supremacy of the English culture in front of the Italians. When an English man or woman goes to Italy, he or she wants to discard the Italian culture and practice the English culture over there. In this text, Lilia, an English lady is found to get married to Gino, an Italian man. Lilia's first husband is dead and she falls in love with Gino, when she goes to Italy for a tour. At the beginning of the marriage, she had so many colorful dreams about her new life in Italy; but with the passage of time all her dreams shattered and she started to be bored at Italy. To spice things up, she wants to meet new people, which will rejuvenate her. In this regard, she requests Gino to arrange an English tea-party- "Let's have plenty of men-and make them bring their womankind. I mean to have real English tea parties." (Forster, "Where Angels", 1995; p.39) Lilia has forsaken English life but not English culture. For this reason, even in Italy she wants to have an English tea-party, perhaps she does not find Italian parties to be entertaining. Here, she is discarding Italian party so that she can have a real English tea party. Lilia also wants to transform Gino into a *gentleman* like the English men. For Lilia, Gino has to leave his *average Latin morality* and change himself into a gentleman- "His morality was that of the average Latin, and as he was suddenly placed in the position of a gentleman, he did not see why he should not behave as such." (Forster, "Where Angels", 1995; p.106) The English people always find foreign manners to be inappropriate and for this reason they try to repress the foreign culture and replace

it with the English culture. The English people want to repress the non-English culture because they want to bring their culture in practice by calling the non-English culture to be bad, and this gives birth to cultural prejudice.

The accomplishment of the consent of the dominated class towards the ideology of the dominant class is the most important phase of cultural hegemony, where the people of the dominated class accept the ideology of the dominant group discarding their one. The dominated class feels inferior about its culture due to the cultural hegemony of the dominant class and starts to respond to the culture of the dominant group-

...they begin to respond to the values, the standards and the goals

Goals of the invaders.... For cultural invasion to succeed, it is essential

that those invaded become convinced of their intrinsic inferiority. (Jenks, 1993, p. 95)

Through cultural domination and influence, the dominant classes become successful to inscribe their cultural beliefs on the minds of the people of the dominated class. This domination does not exist due to the power of the dominant group only rather also due to the consent of the dominated group toward the ideology of the dominant group- "This is not simply a matter of achieving class dominance by force but also dominance by commanding the terrain of consent- that is the realm of culture and ideas." (Schlesinger, 2010) Due to this, the prejudiced ideas about the dominated group get predominance, as the people of the dominated group comply with the view of the dominant group. The people of the dominated group unconsciously and thoughtlessly give their consent to the dominant class's ideology and start to think in the way the dominant class wants them to think. Due to this, they too feel that their culture has flaw like the way the dominant group think about it. In Forster's *A Passage to India*, some of the people of India; who belong to the dominated group are noticed to give their consent to the culture or ideology of the English people; the dominant group. In this text, a few Indians are found to give their consent to some of the ideologies of the English people. They too start to believe in the things that the English people believe in, negating their own ideology. In Chandrapore most of the Indians 'put off' things and let things be controlled by the English people and they do not raise voice against the things that the English people are imposing upon them, as Hamidullah, a friend of Dr. Aziz says- "That is why India is in such a plight, because we put off things." (Forster, "A Passage", 1985; p.10) The English people think the Indian weather to be unbearable as they are not used to it but the Indians too start to believe that Indian weather really makes life difficult. For instance, Dr. Aziz asks to Mrs. Moore why has she come to India when the cold weather is ending. This shows that the Indians too have started to believe the Indian weather to be uncomfortable, like the English people. The Indian Mohammedans choose their life partners without seeing each other before marriage, but Aziz being touched by the Western culture dislikes this way of marrying someone - "Touched by the Western feeling, he disliked union with a woman whom he had never seen." (Forster, "A Passage", 1985, p.55) The Indians also think themselves to be ill mannered like the way the English people think the Indians to be. In a certain passage of the text, Miss Adela tells Dr. Aziz that she is disappointed with Indian's behavior. Upon this, Aziz says that there is no etiquette in India and Indians are the most informal people- "There honestly is none. We are by nature a most informal people." (Forster, "A Passage", 1985; p.69) Again Nawab Bahadur is found to think that Indian Queens are superstitious, which resembles to the English idea about the Indian Queens. He believes that Indian Maharanis are full of superstition as they have no education-

But I fear she will be uneducated, I fear she will be superstitious.
Indeed, how could she be otherwise? What opportunity of education
has such a lady had? (Forster, "A Passage", 1985; p.96)

He also thinks that the British government has enlightened India; otherwise, India would have been in darkness, as he says-"I cannot imagine that they have been as successful as British India, where we see reason and orderliness spreading in everywhere." (Forster, "A Passage", 1985, p. 120) Here, Nawab Bahadur is convinced by the vision that the English people have shown him, for this reason, he does not see the ways they are repressing and misrepresenting the Indian culture. He believes that Indian government would have never been as much successful as British government in India. His words clearly express that he has doubts in the capability of Indians, which resembles to the English people's thought about the Indians. Like Nawab Bahadur most of the Indians do not have any head ache about how the British government is governing India. It seems like Indians have accepted the British government, as we find-"Most of the inhabitants of India do not mind how India is governed." (Forster, "A Passage", 1985; p.120) Due to the English cultural influence and domination, Nawab Bahadur thinks that British government is important in India to make Indians civil and progressive. He has doubt in the worth of Indians and he has given his consent to the English people. Here, he is negating his own ideology by believing in the English ideology and this gives the English people a scope to discard Indian culture and to impose their culture on Indians. In this process, Indian culture becomes undermined, which gives birth to cultural prejudice. In India, the English people think themselves to be superior to any Indian. Aziz too thinks that the English people are superior, when it comes about the get together of the English people and the Indians. For instance, when Aziz invites Mrs. Moore, Miss Adela, Mr. Fielding, and Professor Godbole for an expedition to Marabar caves; he thinks that he should take care of Godbole in every possible way so that he does not feel inferior among the English people- "Every attention must be paid to Professor Godbole, lest he feels that he is inferior to my other guests." (Forster, "A Passage", 1985; p.139) Here, Aziz is already thinking that Godbole will feel inferior among the English people, as he is an Indian. This shows that Aziz has accepted that the English people are superior to Indians. This instigates English cultural hegemony, which gives flame to the English prejudiced idea about the Indians. On the other hand, in *Where Angels Fear to Tread*, it is found that giving consent to a particular culture does not only take place between the dominant class and the dominated class, but also among the people of two separated countries when they happen to come in contact with each other. In this text, the English people are found to think that their culture to be superior to other cultures. In this text, Gino, an Italian man gets married to Lilia, an English lady. Gino becomes hugely influenced by Lilia's essential Englishness. He starts to believe like an English man that the English culture is superior. For instance, after the death of Lilia, Gino tells to Miss Abbott that he is going to be married for the second time and this is going to be an English marriage. Gino feels very proud that his second marriage is also going to be an English marriage, as he says- "'It is an English marriage,' he said proudly." (Forster, "Where Angels", 1995; p. 121) For Gino having an English marriage is something to be proud of. Here, his pride for having an English marriage shows that he treats an English marriage to be superior to an Italian marriage. Due to the English cultural influence, he is discarding and undermining the Italian culture; which gives firmness to the English prejudiced ideas against the Italians.

Conclusion: Cultural hegemony is responsible for cultural prejudice. Due to the hegemonic system the culture of the dominated group becomes repressed and replaced by the dominant group. The dominant group tries to manipulate the dominated group through ideology. Apparently ideology seems apolitical, but ideology has its own power which can defeat the culture of the people of dominated group. Ideology indulges the entire system of hegemony. The people of the dominant group weave a dense net of hegemony for which the people of the dominated group become culturally defeated. Cultural prejudice of the English people becomes reflected through cultural hegemony of the English people over the non-English people. The system of hegemony includes different phases, which give birth to cultural prejudice, which are the occupation of the social institutions of the dominant group, the repulsion of the dominated class's ideology, and the accomplishment of consent of the dominated group to the ideology of the dominant group. Forster's *A Passage to India* and *Where Angels Fear to Tread* have been analyzed under Gramsci's theory of cultural hegemony in this article. In this article, it is found that cultural prejudice takes place due to the different phases of the hegemonic system. This article has also exhibited that there is a very profound connection between hegemony and ideology. Through the ideology, the people of the dominant group become successful to manipulate and also to misrepresent the culture of the people of the dominated group. After a minute study of Forster's *A Passage to India* and *Where Angels Fear to Tread*, it is found that due to the cultural hegemony of the English people, the culture of the non-English people becomes underestimated and misrepresented. For this very reason, there spreads cultural prejudice against the non-English people.

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