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The Application of Althusser's theory of ISA in E. M. Foster's Novel "A Passage to India"

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Abstract

ISA stands for Ideological State Apparatus. It includes several ISAs i.e. Educational ISA, Religious ISA, Political ISA, Social and Cultural ISA, Media ISA, etc. The novel "A Passage to India by E.M Foster" is a good example of these ISAs. This novel is based on the subject of orientalism, colonialism, and British rule. It discloses the stereotypical image of the Orientals and the continuous process of constructing or brainwashing to which newcomers are subjected, to generate colonizers who are all the same. This study aims to discuss political and religious ISAs in the novel "A Passage to India" by E. M Foster. Further, this research is also based on the application of religious and Political domains of ISA, the study of the relation of ISA with colonialism, and the study of the effects of ideology on society.

Key Words: Ideological State Apparatus, Orientalism, Colonialism, A Passage to India

Introduction

Karl Marx, who is a famous German philosopher, provided his theory of ideology. According to him, ideology comes out of the production model of a society which according to him is capitalism. This concept of ideology was given in his theory of infrastructure (base) and superstructure. The infrastructure is based on the man force (labour or working class), the materials of production of anything, and the relations of production which implies the relations of workers with their co-workers and their owners, and, on other hand, the superstructure includes the rulers or government. The infrastructure acts as a base for this superstructure which comprises culture and ideology. The culture includes law and politics etc.,

while ideology is based upon values, views, and beliefs. Superstructure defines the way of life of the infrastructure so that they continue producing. For example, they set minimum wages for the labourers so that they continue coming daily and working for them. They form the ideologies, which Marx names false consciousness. It is a term that defines ways in which material, ideological and institutional processes are said to deceive people (working class) and they, in this hidden way, exploit, repress, and subjugate the ruled class and maintain power, stability, and class difference (Cole et al., 2021).

In addition to this theory of ideology by Karl Marx, Louis Althusser, who is a French Marxist philosopher, gives his theory of ideology and ISA

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and explains this concept of power and stability. Althusser has written an essay with the title "Ideology and Ideological State Apparatuses (Notes towards an Investigation)". In this essay, he reiterates Marx's theory of ideology and production and extends it with the details of the superstructure. He states that there are two kinds of state apparatuses i.e., RSA and ISA. Both of these apparatuses work for the same objective i.e., to subjugate the ruled class and dominate the rulers, but the ways are different. Althusser enhances Karl Marx's theory of the state by distinguishing the RSA from the ISA. ISA stands for Ideological State Apparatus. It includes several ISAs like Educational ISA, Religious ISA, Political ISA, Social and Cultural ISA, Media ISA, etc. Instead of using physical violence and other strict measures, they use educational institutes, media, social clubs, and religious points like churches, etc. According to Althusser, the dominant ideology of any given society is maintained and reproduced through all these several ISAs (Cole et al., 2021). They do not take open help of punishment and its fear; rather they injected the fear of rejection into society and isolation. They do not have any direct involvement in politics and are a part of civil society. They through inculcating their views and shaping the ideologies of people reinforce the control of the ruling class. They change the mindsets of the people to have long-lasting results. According to Althusser, state power cannot be held by a social class unless, and until, it all together exercises domination over and through ISA. Even the RSA, being primarily focused on repression and physical violence, has some ideology at back. And in the same way, ISA primarily functions to spread an ideology or ideologies, and at the back does some violence and repression. Thus a state apparatus cannot be entirely either repressive or ideological.

The research aims to apply /find ISA in the novel "A Passage to India". It is a good example of these SAs. It is a novel written by E. M. Foster, a British writer, in 1924. This novel is based on the subject of orientalism, colonialism, and British rule. India was colonized by the British. They came to India, settled down there, and exploited the Indians. They through various means inculcated the ideology that they are superior to them. It discloses

the stereotypical image of the Orientals and the continuous process of constructing or brainwashing to which newcomers are subjected, to generate colonizers who are all the same (Baker, 2006).

The novel opens up with the question by Hamidullah and Mahmoud Ali "whether or not it is possible to be friends with an Englishman" (Foster, 1924). And the answer to it is given by Foster himself at the end of the novel, "No, not yet... No, not there" (Foster, 1924). This implies that they cannot be friends in this subcontinent. There can be no friendship between the rules and the ruled because of the class difference. These question-answer statements serve as the main theme of the novel and the whole story revolves around them. India is known by Britishers and quoted by Foster as a "muddle" and "mystery". A "muddle" suggests chaos and a worthless mess, while "mystery" defines something unclear but with a hidden fundamental purpose or plan. The Marabar caves in the novel also portray the symbol of mystery as the incident that happened over there is all mystery that then resolves in the end.

To know and discover this mysterious India some Britishers pay a visit here. To help these newcomers, I. Turton arranges a party to which he invites all the Britishers and numerous Indian people. But this party turns out to be a mess. The party is known as a bridge party but no connection between the English and the Indians is seen. All the Indians sit aside at a corner and they are not seen mixing with them. This shows that there is no good connection between the two. None of them likes the other. There is a huge gap between them because British people take Indians as subjugates and Indians believe that the Britishers are not good with them. There is a conflict between the supercilious English colonial administrators and the defiant Indians who had to suffer under the brutal insensitivity of their rulers (Salinsky, J., 2004). All this is a result of colonialism and imperialism.

The concept of colonialism and imperialism is also discussed by Edward Said. Said, (1979) in the book "Orientalism" calls the eastern people as orientals and the concept of the East according to the West is known as Orientalism. He writes that the whites consider themselves superior to black and brown people. They are of the view that these

people are barbaric and uncivilized. They are not equal to them. And to make them civilised is the duty of these white men. But instead of doing anything good for them, they started exploiting them to make themselves stronger and more stable. All this leads to imperialism and colonialism which is an unjust rule of one over the other. And this is an example of state apparatuses being discussed above.

Research Objectives

1. To check the relationship between ISA and colonialism.
2. To highlight all the domains of ISA being applicable in this novel.
3. To study how an ideology can affect a society keeping in mind the example of this novel.

Research Questions

1. How ISA and colonialism can be related?
2. Which domains of ISA are applicable in this novel?
3. How an ideology can affect a society keeping in mind the example of this novel?

Literature Reviews

[Saeed and Khan \(2017\)](#) conducted their research on the protagonist, Zari Bano, in the novel "The Holy women" by Qaisra Shahraz, where they applied "The role of ideological state Apparatuses" by Althusser. Their study sheds light on the political ISA, cultural ISA, and family ISA, how the particular character in the novel behaves in a certain way and blindly internalizes some beliefs and ideologies. Their research contracts with the subject of discursive ideologies at a vocation in making various values and norms in a male-dominated society and how these norms and values are granted the position of natural regulations to be pursued by all of the members of the society without any objection and question. Their study makes known that the ISAs have an important role in the formation of an individual's beliefs, identities, and social culture. The analysis discloses that identities are constantly been created and shaped by the

powerful group agents in patriarchal societies. The study mainly focuses on the function of ISAs in the formation of the identity of Zari Bano. The social, cultural, and political ISAs in-text depict various beliefs and norms constructed by a group of people around Zari Bano that encourage and force Bano to act appropriately and willingly follow the dominant standards, morals, and norms of the culture. Zari Bano's personality is the representation of lots of women living in Pakistani rural societies. The study unveils the life of Zari Bano hugely affected by the decisions that have been made by her parents, society, her grandfather, and her suitor who operate as a worker of ISAs spreading in the rural society of Sindh, Pakistan. For example, Bano's father forces her to get the position of his heiress by tolerant the role of the so-called "holy woman" which is a socially constructed woman. Her mindful devotion to her father's choice and society signifies how women in patriarchal societies are forced and interpolated to acknowledge the pre-existing norms and roles in the name of so-called family honour and even if the circumstances demand from them they will have to offer themselves in give up just to uphold the ideologies of the male-dominated societies.

[Margulies \(2018\)](#) has considered the notion of Althusser "the ideological state apparatuses" for succeeding in the scholarship of the political ecology on the ruling of a state in vicious environments. He mirrors a sequence of occasions where the department of forestry in South India attempted to recast brutal conflicts among themselves and neighbouring communities to get in touch with natural assets and a confined area as a dispute over the human-wildlife clash. Given the instances of maintenance as beliefs in Wayanad, Kerala, he demonstrates how the ISAs express the working of ideology in the state apparatuses to recognize the greater methods of the state tools and the fixation of the relationships of construction essential for the formation of capitalism. Using the ISAs methods as a basic theoretical framework for learning in political ecosystem and protection is specified the renaissance of militarized protection diplomacy, the liberty plans of the theory of Althusser, and the ecology of politics twist on the way to praxis, he searches to recover the famous work of Althusser

and specifically his well-known hypothesis of ISAs in its extra extended structure to dig out the long-term worth of the theory the ISAs to the modern study of political ecology. He explicitly, in the background of political ecology, concludes that how the growth of the very political ecology of praxis is made powerful by the presumption of ISAs and other Althusser's linked theory. While The assumption of ISAs has a complete force on the studies of the industrialist state, Althusser is hardly ever quoted in political ecology manuscripts and other writings on preservation, other than just like Gramsci's writing find out significance in the modern ecological and political backgrounds, so as well may Althusser's specified that his overall work on the creation of ISAs is now only present to the whole age group of Anglophone researchers. Sketching on his descriptive knowledge of the keen interpellation of animals preservation subjects in Wayanad, he demonstrates how the idea of the preservation of ideological state apparatus can build a sense of apparently opposing and puzzling performances where a varied group of performers is interpolated by the state from side to side the presentation of wildlife preservation as a logical ideology in practice.

[Wise \(2019\)](#) has analyzed the worlds of the three most famous dystopian works of fiction and those traditions in which these novels hold up the theory of Ideological State Apparatuses by Louis Althusser. His study allows booklovers to appreciate the gears and life plans that shape dystopian fictional worlds. He illustrates that the ISAs theory of Althusser vividly gives a very crucial way to analyze the world of dystopian literary works and understand why they are so strong to warn their audience of what their world possibly becomes. In the novel *Fahrenheit 451* Ray Bradbury follows the educational ISA. In his innovative, American society, selling books is forbidden, and "fremen, hunt to destroy all books that are present in the country. Government arrests people and kills them from owning and reading books of any type because books can guide people to ponder problems such as happiness and freedom. Due to illiterate and uneducated citizens, the government can easily enforce and implement its ideas and will without bearing question. Dave Eggers depicts in "The Circle" that the educational

ideological State Apparatus can be used as a keen tool to shape and mould a society that celebrates knowledge and education, still having a more similar impact on its citizens as the world of *Fahrenheit 451*. A famous eponymous technology company's slogan is "All that happens must be known," and awareness is notable as an essential human legal right (Eggers 68, 303). More clearly, holding back awareness from people deprive them of their mental growth and progress. As a consequence, the Circle works to generate combined evidence of the whole thing that is present in the world. Another ideological State Apparatus is the communications ISAs because it crams information about nationalism, liberalism, chauvinism, morals, etc into the everyday lives of people (Althusser). This ISA use tools of exploitation that are extensively obtainable to the citizens, such as technology, television, etc, the leading instrument of communication are the television. Furthermore, Althusser talks about the religious ISA and all those ways in which it can be a strong instrument for the development of a state. This often engages the distortion, exploitation, or all-out demolition of a meticulous religion, or all religious beliefs, in a civilization. The *Handmaid's Tale* is the most relevant evidence in the state is involved in the cherry-picking of religious (Christian) scriptures to fulfil its needs and plans. This reveals that the manipulation of the state and distortion of the real Christian faith go with its political requirements. It is a more essential argument to have, because reading such literature and analyzing it makes us able to identify these things in our surroundings. If some of us never encounter such a government that compresses them just to keep its power, still they can face something more similar on a minute scale.

[Al-Aghberi \(2018\)](#) has examined George Orwell's novel "Animal Farm" in the course of the viewpoint of Althusser's ISA and also Chomsky's practised lens to recognize the tools of the contemporary world where a bundle of varieties of media means to lead the citizens into the end chosen by the elite business groups. The research discovers the catastrophe of the present democratic system while using Althusser's notion of Ideological State Apparatuses and also Chomsky's examination of the doubtful function of the media. The research

concludes that Animal Farm is essentially a modern-century iconic story that illustrates the tragicomic disaster of the 20th-century state. The pigs in the novel are symbolically ready with various plans to manage the animal's aggressive organization, whether Mr Jones rules or not. The real ruler is the elite that tells the group what every utterance means, not the one who comes into view infrequently to carry a speech or be present at a ceremony. As a final point, to the confused masses, it is the explanation of what they listen to and read that matters rather than the dialogue itself. The modern media use multiple tricks and tools just to come up with lots of Squealer's faces to judge and make its people understand and they shape the world around them to manipulate and use them the way the pigs desire. It aptly shows the manipulation and disguised face of media and how it could build up our sense of judgment to make the clearest wrong right and the most right becomes wrong. Out of the thin supervisory circles, the whole community turns into a group of sheep and duplicates involuntarily the song skilled to them by the adaptations of the ISAs which differ according to the distinctiveness of every society. The singing group always has no will in their hold. They relatively sing to the melody of the originator who gives his back to the spectators other than the authors every small piece of their pleasure. The rhythm of the musician, though, can never be put side by side with the rhetoric of politicians, or the enjoyment of the audiences with the opium of the political speech that builds them hike upon their despairs. To sum up, Animal Farm is a symbolic fable that has a story that possesses a universally acknowledged fact. The genuine farm the universal human farm is not that of animals rather it is the farm of all those citizens that are mentally enslaved by their governments.

[Wolff \(2005\)](#) has extended Authusser's pioneering notion of "Ideological state apparatuses" to the distinctive position of consumerism as a meticulous ideology supporting and enabling U.S. capitalism. He vividly argues that the growing level of employee utilization has made it efficient to reimburse workers for getting bigger misuse and their unenthusiastic effects. For such reimbursement to succeed need that works holds

an ideology tension regarding the significance of consumerism. He finally concludes that faults of the US left (in parties, labour combinations, and arrangements) stalk in elements from having to endorse this consumerism rather than dejection it within the structure of anti-capitalist politics.

[Pearson \(2018\)](#) has drawn on four famous punk zines from the 1990 century United states - Heat attack, Profane Existence, punk planet, and MaximumRockNRoll- to make clear the building of DIY discourse in reply to the fresh found 1990s reputation of punk. During the 1990s United States, a rising amount of punks and punk-enthused bands prepared their path toward the conventional. This profitable victory and reputation aggravated thoughtful nervousness inside the subversive punk scene, which had worn out the 1980s building a DIY set-up of venues, zines, and self-governing record marked and prided itself on its self-governing cultural creation. The paper gravely interprets the supposition underpinning it rather than romanticizing the DIY underground, such as praising the self-directed character and low-scale production, or the idea that distance from the leading cultural apparatuses routinely portends a praxis of insurgence. The go-up of alternative music heralded by Nirvana's 1991 album "Never mind" unlocked the gate of the music industry's 2nd great awakening punk, approximately two long decades later various late-1920s British punk hands, just like the Sex Pistols and the clash, had created their path onto main record labels and surprised society with the public display of indecency. In the mid of 1990s, Green Day's "pop-punk" was achieving hit singles, offspring's 1994 Smash album was on its path to achieving the then best-selling record on an independent label of the time, and lots of punk bands from the late 1970s were getting on meeting tours and getting conventional press coverage. Long story short, punk was not limited to zines anymore, vinyl records on DIY labels and little dingy venues are known mainly via photocopied flyers and word of mouth, but a part of youth culture and mainstream American music. Most subversive punk bands and zins writers observed the mainstream success of some punk with misgiving at best, but rarely than not with scorn and abhorrence. Many spent the 1980s building an underground scene that

prided itself on carrying the whole control of its cultural fabrication that is why they feared that the commercial victory of some would weaken punk's culture of rebellion and negotiation of its integrity. The overpowering reply was a defence of the underground scene and punk groups that contracted with main record labels or became also popular on independent labels were thrown out as conspirators. Pop-punk was invented in the Berkeley, California underground scene finished for the ideal mainstream-friendly punk style given its pop sensibilities: catchy choruses, sentimental melodic vocals, and lyrics about love and adolescent angst. Engaging in a vaguer place, So-Cal punk, a method that complex 1980s hardcore with musical vocals, infrequent lead guitar parts, technological precision, and additional professionalized construction went from being admired for its modernization in the sheets of punk zines to being criticized as a general attempt at profitable victory. Whilst other styles of punk that attained mainstream triumph also encouraged cruel disparagement from the underground punk scene, the theatrical alter in greeting to So-Cal punk throughout the early 1990s creates record appraisal of So-Cal punk bands an outstanding indicator of punk's fame anxieties. At the same time as ado has been completed of DIY in new scholarship the healthy discourse within the secretive punk scene shielding DIY as ideological belief and condemning 'selling out' has not so far been sufficiently chronicled or perilously interrogated.

[Fardy \(2021\)](#) has established several provisional tips of expression intended for a "non-philosophical" analysis of Althusser's premise of ideology. The Researcher put together Ernesto Laclau's quarrel so as to Althusser's ISA dissertation is indicative of the *philosophy of ideological evaluation*. Althusser disputes Ideological State Apparatuses (ISAs), seeing that political parties, the school and cultural institutions, and oppressive State Apparatuses (RSAs), just at the same time as the army and police, create the "subject," which eagerly present to authority. Althusser, therefore, trims down the plurality of ideological examples to a solitary alike: the establishment and grouping of the subject. The quarrel of researcher explores the metaphor city that underwrites this equivalent (and

ideological) measurement. Sketching mainly on the efforts of François Laruelle, the paper argues that the sequence of technical images that Althusser utilizes indicates an allegorical state that Laruelle stipulates *photographic*. By imaging ideology, chiefly through the sight of "interpellation," the theory of Althusser comes into view to imprison *ideology the same* as a picture as if the whole hypothetical equipment was a type of philosophic-photographic apparatus. Following Laruelle, the researcher fights that his photography is indicative of the ideology of typical philosophy.

[Kennelly \(2019\)](#) has analyzed Ideological State Apparatuses in "Fifteen Million Merits" (2011). The research is intended to demonstrate how the episode's digital globe, where ideology is diffusely packed up as amusement, repeats Althusser's gloomy foundation of an industrialist state gifted to non-coercively have power over the general public and does away with opposition. The second period of the science fiction series "Black Mirror" of the British shows and an innovative world nearly locked up by digital screens, where people have rewarded "merits" for watching tedious, spectacle-flooded amusement. Its depiction of humans whose societal fundamental nature and authority rely on this utilization builds "Fifteen Million Merits" each and everyone too deep of today's speed up the technical countryside, which has to turn out to be what Louis Althusser would label one of society's mainly successful 'ideological state apparatuses.'" The planet of "Fifteen Million Merits" commonly secures fulfilment from end to end in a range of bonuses and titillations (i.e. video games, game shows, porn, digital points,), nevertheless, as soon as Bing tries to song out WraithBabes, the walls of the room turn into red, a terror goes rotten, and his activity organization orders him to begin again viewing. The walls of Bing's room are an imagery metaphor for the meaninglessness of the episode's innermost ideology—that of a technically superior "utopia" where people are independent and adequately satisfied and soothed by essential visions. As Bing "draws up the sightless" of his bedroom, the imitation of sunny farm territory and windmills—sarcastically harkening reverse to a preindustrial occasion—suddenly dissipates to make known not anything but a black display. This

“everlasting,” iridescent idyll brings to mind Marx’s notion of ideology as “pure illusion and dream,” unfilled of real history and thoughtful of humans’ propensity “to create themselves an estranged (unreal) illustration” of the world for the reason that the actuality of this world is itself estranged (Althusser 21-24).

The above available literature explicitly shows how ISA is an influential approach through which the ruling class manipulates and subdues the ruled and lower class. Through the domains of ISAs, the dominant class inculcates their chosen ideologies, engages in recreation with the fragile minds of natives, and deceives them to uphold their superiority and class difference and keep the lower class engaged in working for them. Such things can be seen in many of the novels and other works of different writers, especially the ones which are written on the subject or theme of orientalism, colonialism, and imperialism. *A Passage to India* is also an example of a novel that is based on these themes. This research is based on the application of the domains of ISA, the study of the relation of ISA with colonialism, and the study of the effects of ideology on society.

Analysis and Discussion

The primary functions of ISAs are to spread an ideology or ideology without any direct violence or punishment. People use educational institutes, media, social clubs, and religious points like churches, etc., to control and subordinate others. Instead of using physical violence and other strict measures. According to Althusser, the leading ideologies of any particular society are upheld and reproduced through all these several ISAs (Cole et al., 2021). They do not take any direct participation in politics and are a part of civil society. They shape the mindsets of target people by inculcating and shaping the ideology of people. According to Althusser, state power cannot be held by a social class unless, and until, it all together exercises domination over and through ISA. There are several types of ISA like; as Educational ISA, Religious ISA, Political ISA, Social and Cultural ISA, Media ISA, etc. This research only sheds light on Political and Religious ISAs in the novel E.M. Forster's *A Passage to India*.

Political ISA in A Passage to India

The Political ISA can be observed throughout the novel. The prevailing image of British rulers is to help Indian and make them civilize but the veiled agenda is to manipulate and subdue Indian for their political interests. The inferior condition is vividly drawn by Forster in *A Passage to India*; India is a subjugated and colonized society where the colonizers perceive themselves as dominated and superior and the colonized that are seen as inferior and marginalized deal with each other and live side by side. This has been shown in the complex interaction between both sides. It is obvious throughout the novel that the British rulers try to subordinate Indian and make them feel inferior. The Indian British rulers continuously use their approach of "White Man Burden" (it was the honourable duty of Europeans to "civilize" other nations) to inculcate in local Indians' minds that they are not ruling them by force; rather it is their legal right to rule Indians for Indians benefits. Gradually and slowly, Indian internalize this concept and become the victim of colonialism. The novel clearly illustrates how the ruling Anglo-Indians become arrogant. They believe that they are in India to educate the native barbarians. They have deep hate in their hearts for Indian and, in their hatred for the local Indians, they are truly united. Indians are also at fault and insolent. They view themselves as lower and surrender to the dominance of their masters. They reluctantly accept their disgrace and inability to imperial rule. Even though British rulers are very few in number as compared to the Indian population but still they are ruling millions of Indians with their strong political uphold. The Novel unveils aptly how British rulers have legitimized to humiliation and subduing of Indians. Dr Aziz is invited by his boss, Major Callender. When he goes there, his boss leaves his house without informing or waiting for Dr Aziz, and his taxi is also taken by Mrs Callender without taking his permission into consideration. This is a pathetic humiliation and harassment and clearly shows that the British Indians have legalized it to treat Indians as their servants. This is also shown in the arrogant character, Ronny Heaslop, who is a city magistrate. He believes that his duty in India is to rule Indian and make them suppressed. He does not even like to talk with Indians which is

why he is angry with his mother for meeting an Indian Doctor.

We're not out here for the purpose of behaving pleasantly! (A Passage to India- 5)

Mr Moore is a kind character when she criticizes the arrogant behaviour of the British ruler, her son, Ronny, reacts as an explorer would. He has a settled mindset of an official with a job to do and doesn't observe any requirement to act together with the Indians socially.

E.M Forster slams this attitude. His understanding of Anglo-Indian existence has called for harsh protest from Indians. They not just tried to suppress Indian but also convince their fellow that they are superior and they must have to rule over Indians. Turton states to Mrs Moore and Adela at the bridge Party.

You are superior to them, anyway. Don't forget that you are superior to everyone in India except one or two Ranis and they're on an equality (A Passage to India – 38).

It clearly shows the Political hidden agenda of the British rulers, that they not just made Indian inferior but also inject into other British rulers' minds that they must treat Indian as inferior and subordinate.

Through Political ISA, in the novel British ruler create a scène which is that of a dominant superior West ruling over a weak and submissive East. They carry this scène to prosecute Aziz in a court of law, simply because a British woman has made an accusation against him. Their assumption that Aziz is guilty is based on their political notions that the West is civilized and the East is barbaric and uncivilized. When Adela confesses that she was not assaulted by Aziz and drops her charges against him, her British comp riots are shocked and start an altercation with Adela. Forster himself was British, but in his novel, he is extremely critical of the political agenda of the British. Forster exposes most of the British working in India as at least well-meaning, although patronizing and derivative, their situations in the colonial system almost always thrust them towards becoming racist and harmful figures.

The chief Political and cultural ISA can also be seen in E.M Forster's *A Passage to India* that which

promote a gap between Indian and Britisher rulers and they are not able to make friends and personal relationships. The innermost inquiry of the novel is created at the very start of the novel when Mahmoud Ali and Hamidullah ask one another "whether or not it is possible to be friends with an Englishman." The answer, specified by Forster himself at the end of the novel, is "No, not yet— No, not there." Such friendship has been made impossible, on a political level, by the continuation of the British Raj. This is best shown in the transformation of Dr Aziz's character all over the novel, as he goes from smiling at and befriending the English to vigorously hating them. At the start of the novel, he believes in friendship between Britisher and Indian but gradually he changes his mind and concludes that friendship between the ruler and the ruled is not possible because friendship needs equality. Friendships similar to that between Dr Aziz and Mr Fielding are an atypical exception, not the rule, and even such friendships are all but shattered or let down by the evils of political and imperialistic interest.

Religious ISA in A Passage to India

Religious conflict and division can also be seen throughout the novel, not just between Britishers and India but also among Indians. Religion is a system of belief of a person or a particular group in society. The lifestyle and the thought of people are determined through it. People's mindsets are shaped according to the teachings or ideologies of their religion. Christianity, Islam, and Hinduism are the three major religions of the world. Each of them has been portrayed as a philosophy through which man makes sense of himself and the universe around him. This factor of religion plays an important role in the novel *A Passage to India*. Every character or group of people has their religion and ideologies in the novel. Even the first and last chapters of the novel are named Mosque & Temple which are the holy places of Muslims & Hindus respectively. All of this represents the religious IAS in the novel and show that their Ideologies are far different because religion is one of the root causes of making an ideology.

India is a place that is full of people belonging to different religions which is why in the novel it is

shown as a mysterious place rich in multiple ideologies and cultures. One can find almost every religion in the world here, but Hinduism is the majority religion & Islam is the most significant minority in this country. In the Novel, Christianity is the religion of the British ruler. Just like other ideologies, they want to make their religion superior to all other religions. Ronny is the representative of British Ideology. He symbolizes the British administrator's behaviour towards all religions, including Christianity and the asanirrational system of beliefs. According to him, no more but Christianity is only helpful because it provides heavenly justification for the British monarchy. And India's plethora of religions only underscores its backwardness to someone like Ronny. According to him, India is a backward country because it is divided into many religions & cultures and it has no unanimous belief. Every religion has its ideology. If we look at Islam, it is a monotheistic religion that believes in one God. While on the other hand, Hinduism is a polytheistic religion that believes in multiple deities.

In the novel, there are many other clear differences as well. In Chapter One, we can see that the Mosque is described as a very holy, respectful, and peaceful place and Islam is shown as a source of solace for its followers, especially Dr Aziz in the novel. And Muslims are presented as very rational and reserved. While Hindus, in Chapter Three, are represented as emotional. Their festival of Gokul Ashtami is described as a vibrant burst of colours and motions. Due to the different ideologies and practices, unacceptance of each other beliefs, and intolerance towards each other, we can also see the aspect of disrespect. Both Muslims and Hindus, disrespect each other. Both of them consider themselves superior and others inferior. The use of harsh words and unflattering adjectives by Muslims especially Dr Aziz in the novel and calling Muslims violent by Mr Das are some of the examples which verify the above statement.

This and many other features of both religions bring a gap between these two communities. Even if we look at the chapters, 'Mosque' & 'Temple' are not together. They are far from each other and have 'Marabar Caves' between them, which is a mysterious place. Which ensures that there is a

mysterious gap between them. When we look at Indians, we may see that Muslims and Hindus are living there happily together but deep down this is not the truth. Their ideologies don't allow them to be together, to be one and united. This thing is well described by Sir Sayed Ahmad Khan in his *Two-Nation Theory*. And the division of India, separation of Muslims, and formation of Pakistan prove that what Forster foresaw and tried to depict in this novel was right.

Moreover, if we look deep inside these religions, we even find that even they are divided. They have different sects which even then don't agree with each other's ideology completely. This makes the country a bit weaker and muddle. If we see in the novel, that at the time of the bridge party, many Indians were invited but some were also left outside. They were not allowed to enter the venue. And they were the ones who were of lower cast, race, or sect.

Hinduism and Islam are the two major religions of India but Christianity, being a major religion of the world, has no strong base over there. In the novel, the holy places of the Oriental Muslims and Hindus, i.e., the Mosque and Temple respectively, are clearly described in detail. We can also see the description of some local festivals of them. But one cannot find any description of the holy place of Occidental Christians. This symbolizes that they do not belong to the soil of India. No one is even seen practising the religion in any way. Only a few missionaries and biblical references have appeared which show that the English are very rational but we cannot feel that religion is close to their heart. They don't give much importance to it, unlike the Indians.

Conclusion

To sum up, across the world people use various institutes, media plate forms, social clubs, and religious points like churches, etc. to subdue other. They do not use physical violence to control the subordinate but rather an indirect psychological approach to dominate others and shape the mindsets of target people by inculcating and shaping the ideology of people. We have several types of ISAs like; Educational ISA, Religious ISA, Political ISA, Social and Cultural ISA, Media ISA, etc. However,

This research discussed only Political and Religious ISAs in the novel E.M. Forster's *A Passage to India*.

The prevailing image of British rulers is to help Indian and make them civilize but the veiled agenda is to manipulate and subdue Indian for their political interests. The inferior condition is vividly drawn by Forster in *A Passage to India*; India is a subjugated and colonized society where the colonizers perceive themselves as dominated and superior and the colonized that are seen as inferior and marginalized deal with each other and live side by side. This has been shown in the complex interaction between both sides. The novel clearly illustrates how the ruling Anglo-Indians become arrogant. They believe that they are in India to educate the native barbarians. They have deep hate in their hearts for Indian and, in their hatred for the local Indians, they are truly united.

People's mindsets are shaped according to the teachings or ideologies of their religion. Christianity, Islam, and Hinduism are the three major religions of the world. Each of them has been portrayed as a philosophy through which man makes sense of himself and the universe around him. India is a place that is full of people belonging to different religions which is why in the novel it is shown as a mysterious place rich in multiple ideologies and cultures. One can find almost every religion in the world here, but Hinduism is the majority religion & Islam is the most significant minority in this country. In the Novel, Christianity is the religion of the British ruler. Just like other ideologies, they want to make their religion superior to all other religions. Ronny is the representative of British Ideology. According to Britishers, no other religion but Christianity is the only helpful religion which provides heavenly justification for the British monarchy.

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