

British and Indian Cultural Acculturation Study of Literary Anthropology in White Mughals Novel by William Dalrymple

Dyah Kristyowati

Universitas Pakuan, Bogor, Indonesia

Email: dyahkris225@gmail.com

Abstract

The study of literary anthropology examines the literary structure in novels, short stories, poems, plays, and, folklore then linked to the concept or context of socio-cultural situations. This research discusses the acculturation of British and Indian cultures in the novel *White Mughal*. The results of the study found 4 cultural acculturations of British and Indian cultures such as the acculturation of local traditions, buildings, how to dress, and mixed marriages. The backgrounds of cultural acculturation in the novel are economic factors and political factors. This research is library research. The methods used in this research as well as other literary anthropological research focus on cultural acculturation and the factors behind cultural acculturation in this novel.

Keywords: *Literary Anthropology, Cultural Acculturation, White Mughals Novel.*



A. INTRODUCTION

Literature is a tool for directing, teaching, instructing, and good instruction. While culture is the whole human activity, including knowledge, beliefs, morals, laws, customs, and other habits obtained through learning, including thoughts and behaviors. Thus, literature and culture share the same territory, human activity, but in different ways, literature through the ability of imagination and creativity (as an emotional ability), while culture is more through the ability of reason, as intellectual ability. The culture of processing nature is housing, agriculture, forests, and so on. While literature cultivates nature through the ability of writing, building a new world as a world in the word result is a type of literary work, such as poetry, novels, plays, folklore, and so on (Ratna, 2011).

Literary anthropological research is a gap for literary research, combining two disciplines: anthropology and literature are both talking about humans. Literary research focuses on two things - the first to look at ethnographic writings that smell of literature to see the aesthetics, secondly, researching literary works from an ethnographic point of view, namely to look at aspects of society's culture. Research of aesthetic ethnographic works, which are literary can be researched with a paradigm of literary research. Research can focus on their characters and lifestyles as well as their lives as a whole (Endraswara, 2003).

Ethnographic research is a study closely related to a tradition. Literary anthropology is also a literary study that emphasizes the culture of the past. The cultural heritage can be seen in classical or modern works. Therefore, literary

anthropology researchers can examine both in the form of Ridington ethnographic exposure (Ridington, 2006).

Cultural diversity occurs due to the mixing of other cultures with indigenous cultures that give rise to the term acculturation and assimilation, but in this discussed only acculturation. Berry explains that acculturation as a process of cultural and psychological change occurs as a result of contact between two or more cultural groups and members of each ethnic group (Berry, 2005:698). Further explained, that the concept of acculturation at the individual level, also involves a change in one's behavior (Berry, 2005).

A well-run acculturation process can result in the integration of foreign cultural elements with the cultural elements of the receiving community. This is reinforced by the opinion of Koentjaraningrat (2009) which holds that acculturation is a social process that arises when a particular culture meets an element of a foreign culture so that the foreign cultural element is gradually accepted and processed into its own culture without causing the loss of the original cultural personality. Thus, foreign cultural elements are not considered to come from outside but are considered to be cultural elements themselves because they have united or blended with the original culture. One of the benchmarks that can be used as a benchmark to measure the acculturation of a culture or not is to look at the cultural elements that exist. Koentjaraningrat (2009), defines seven elements of culture, namely: language, knowledge system, social organization, living equipment and, technology system, livelihood system, religious system, and arts.

William Dalrymple is the author of many cultural themes in his works, such as on issues of customs and traditions, cultural acculturation and, assimilation. William Dalrymple was born in Scotland and brought up on the shores of the Firth of Forth. He wrote the highly acclaimed bestseller *In Xanadu* when he was twenty-two. The book won the 1990 Yorkshire Post Best First Work Award and a Scottish Arts Council Spring Book Award; it was also shortlisted for the John Llewellyn Rhys Memorial Prize. *White Mughal* was published in 2003, the book won the Wolfson Prize for History 2003, the Scottish Book of the Year Prize, and was shortlisted for the PEN History Award, the Kiryama Prize and, the James Tait Black Memorial Prize. The novel *White Mughal* tells the story of a love affair between Mughal Indian nobles and British officers. Implicitly the novel *White Mughals* represent socio-cultural issues caused by colonialism, geopolitical mastery of certain regions and, ethnicities by other ethnicities that have occurred in most parts of India in the past.

B. RESEARCH METHOD

This research is a literature study. The material object used as research material is a literary work in the form of a novel entitled *White Mughals*. Researchers analyzed and interpreted the conditions of the characters and the situation describing the cultural acculturation of British and Indian cultures from

local traditions, buildings, dress codes, and marriages. The backgrounds of cultural acculturation in the novel are economic factors and political factors.

The data to be analyzed comes entirely from one source - the novel *White Mughals*. Books, scientific journals, and other sources of reference nations from various writings and the internet are used as a source of reference related to the methods and theories of literary anthropology and cultural acculturation.

C. RESULT AND DISCUSSION

In cultural interaction is created a form of culture that was born as a result of the interaction between different cultures. These cultural interactions form a form of culture that influences each other. The cultural forms in question are all forms of activities and cultural results created from the results of the cultural interaction. Based on the data of cultural forms found in the novel *White Mughals* include tradition, traditional clothing, buildings and, marriage.

Local Traditions

In the novel it is mentioned that the British adopted the traditions of Mughal nobles such as the tradition of taking a stretcher, the title of Mughal sultanate, attending Indian dance performances, and sucking hookahs (shisha, a smoking tool typical of the Middle East). Here's an excerpt that shows that. When in the Lottery capital, Ochterlony liked to be addressed by his full Mughal title, *Nasir-ud-Daula* (defender of the state) and to live the life of a Mughal gentleman: every evening all thirteen of his consorts used to process around Delhi behind their husband, each on the back of his elephant. With his fondness for hookah and nautch girl and Indian costumes (Dalrymple, 2002). Other examples of cultural acculturation shown in the novel are the adjustment of The British to the habits and appearance styles of the locals such as burping after a meal, maintaining a mustache, trimming short hair and, dyeing their fingers using henna. As below excerpt: His brother James had already begun wearing what Arthur Wellesley described as a Mussulman's dress of the finest texture for all occasions excepting when he was obliged to receive the officers of the British military detachment, or upon certain great occasion when the etiquette of the Nizam's *darbar* required that the English resident should appear there in the dress of an Englishman. He smoked a hookah wore Indian- style mustachios and has his hair cropped very short and his fingers dyed with henna; as one surprised visitor recorded in his diaries. Moreover, James had taken on the Eastern habit of belching appreciatively after meals (Dalrymple, 2002).

Building

Cultural acculturation is also seen from the buildings and layouts of Mughal Indian. It is mentioned in the novel "English staff buildings adapting Mughal Indian buildings." In the building of British service house staff for example have *zenana* (women's residence).

Although the bungalows provided for the residency staff were western in design, they had one very eastern feature which would perhaps have surprised Lord Wellesley; or at least his masters in London: all had separate zenana wings for the Indian wives and mistresses attached to the staff (Dalrymple, 2002).

The merger between Mughal culture and Europe was the residence of the British rulers. Kirkpatrick's land is styled in part with European and Mughal Indian style. The Mughal-style section is in the garden, dining room, public space, and, Mughal Indian-style bedroom.

In the British residency, this unlikely amalgam of Mughal and European cultures was particularly striking: one visitor in 1801 wrote that Major Kirkpatrick's grounds are laid out partly in the taste of Islington and partly in that of Hindustan. The Hindustani part of the compound as defined by the remains of the ancient pleasure garden in which the residency was built. In its centre was a large Mughal-style baradari pavilion which the British had turned into a dining hall and place of public entertainment while nearby stood a Mughal-style mahal or sleeping apartment from which led a pair of mature cypress avenues. From this axis ran various runnels, fountains, pools and, flowerbeds, all of which had survived from the garden's earlier incarnation as a pleasure retreat (Dalrymple, 2002).

Dressing Style

In addition to adopting the habits of the locals, these Britons also adapted Indian ways of ingesting such as *choga* (dress) and *pagri* (surba). Ochterlony amazed Bishop Reginald Heber, The Anglican Primate of Calcutta by receiving him sitting on a divan wearing a *choga* and *pagri* (Dalrymple, 2002). The English also wears a kincob scarf and a Mughal fur hat. He is a tall and pleasing-looking old man, but was so wrapped up in shawls, Kincob for and a Mogul furred cap that his face was all that was visible (Dalrymple, 2002).

Marriages

In the novel, there is a mixed marriage. The British are married to Indian women. Indian women who do mixed marriages with British men are called *bibi*. Here's an excerpt in the novel that shows this“ Nevertheless in this insular world the only way that a Britain in Calcutta could come into close or intimate contact with Indians and Indian society was if he took Indian *bibi*, or companion (Dalrymple, 2002).

Mixed marriages are performed by characters in *White Mughal* novels such as James Achilles Kirkpatrick's partner Khair Un Nissa the main character in the novel. James married Khair Un Nissa, who was of Hyderabad Indian nobility and Muslim. The following excerpt describes how James Achilles Kirkpatrick married his lover Khair Un Nissa.

James having produced his certificate of conversion, it was agreed that the marriage could go ahead, and accordingly, the marriage tie was bound by the said

Shi'a Muftahid and all the ceremonies incident thereto were performed in accordance with the custom in vogue with the Mohhamedans. As Sharaf un-Nissa makes clear in the letter she wrote much later, the ceremony did however take place in the greatest secrecy, and there was no public *shadi*, or marriage party not least, presumably, because Khair un-Nissa heavily pregnant by this stage (Dalrymple, 2002).

Like William Hickey's character's relationship with his Bengali *bibi*, Jemdanees is another example of the mixed marriage shown in the novel. The relationship began with living together. William Hickey liked Jemdanees because of his cheerful demeanor and a good sense of humor and fondness for strangers. Here's an excerpt from the text in the novel that shows this.

William Hickey's relationship with his Bengali *bibi* Jemdanees is a good example of the sort of relationship a Calcutta nabob might form with an Indian woman at this time. The relationship started as one of simple concubinage. Yet the relationship quickly developed into something deeper from that day to the day of her death Jemdanees lived with me, respected and admired by all my friends for her extraordinary sprightliness and good humor. Unlike many of the women of Asia, she never secluded herself from the sight of strangers (Dalrymple, 2002).

The novel's mixed marriages show that after their spouses have lived Indian traditions in a social environment from two different cultural backgrounds, the women who married the British also did the same thing about living the traditions and way of life of Europeans. The relationship between India and The United Kingdom is mutually beneficial. When The British people of India learned to appreciate and hoped to match different aspects of Indian culture and chose to use tradition and Indian, many Indians who began to go to England married and adopted the western way of life. Here's an excerpt in the novel that shows this

The Mughal travel writer Mirza Abu Taleb Khan, who published in Persian an account of his journey in Asia, Africa and, Europe in 1810 described meeting in London several completely Anglicised Indian women who had accompanied their husband and children to Britain, one of whom had completed the cultural transformation so perfectly that he was some time in her company before I could be convinced that she was a native of India (Dalrymple, 2002).

Living together of this kind led to cultural exchanges even affecting the British traditions that were already attached. Indian aunts or women who marry English men teach their partners Hindi grammar as well as the intricacies of local life. Indians moving to London introduced Mughal's Indian culture such as opening a restaurant with a delicious Indian curry menu, enjoying hookah with real *chilm* tobacco and, opening the United Kingdom's first Asian massage venue. As below excerpt: In 1807 Dean Mahomet moved to London where he opened the country's first Indian-owned curry restaurant. Dean Mahomet's Hindostance Coffe House: here the gentry may enjoy the hookah, with real *chilm* tobacco, Indian dishes in the

highest perfection, and allowed by the greatest epicures to be unequalled to any curries ever made in England (Dalrymple, 2002).

It is explained in the novel that The British do the same, from a female couple in India, they know circumcision to qualify for hygiene. Previously these Britons did not know circumcision. The British living in Calcutta began to recognize the circumcision tradition of his Indian wives. A few Calcutta men were known to have had themselves circumcised to satisfy the hygienic and presumably religious requirements of their Indian wives and companions (Dalrymple, 2002).

The Factors of Cultural Acculturation

Economic Factor

One of the contributing factors to British and Indian cultural acculturation is economic factors. Economic factors are one of the factors causing cultural acculturation. It is explained economic factors against the backdrop of cultural acculturation. Most British merchants studied Islam, Indian Mughal culture and joined the Indian Mughal army.

Men like this often from the furthest geographical and social margins of British society had little reason to feel any particular loyalty to the flag of a trading company owned by rich London merchants, and to such people, the prospects offered by Mughal service often proved irresistible (Dalrymple, 2002).

The lives of disadvantaged under-class people while in the United Kingdom make them travel to India and seek a decent livelihood. It is mentioned in the novels of many Britons who fled to join Indian forces, including the Mughal palace. Here's an excerpt in the novel that shows this. As more and more Britons fled into Indian service, sometimes to the Mughal court, but increasingly, like the trumpeter Robert Trullye, to the rich and tolerant sultanates of Bijapur & Golconda which between them still controlled much of southern and central India (Dalrymple, 2002).

Political Factors

Political factors are against the backdrop of cultural acculturation. Explained in the novel by mastering various things about royal ethics and complying with procedures, often opposed by service house doers, dressed in Islamic clothing, using a typical Mughal delivery style, polishing every speech with various Persian phrases, James Achilles Kirkpatrick's character is easily accepted in the political environment of the Mughal kingdom. This suggests a political motive behind James Achilles Kirkpatrick's cultural acculturation.

It was a small gesture, but clearly, one that was appreciated. By wearing Islamic dress, using Mughal styles of address, larding his speeches with the Persian aphorisms of the wise Shaikh Sady and, accepting and using Persian titles. James Kirkpatrick made himself intelligible in the political lingua franca of the wider Mughal world (Dalrymple, 2002).

The British ruler's mixed marriages with Indian women gave him a political advantage. They get the ease of information and influence. This was done in an attempt to gain promotion. This approach was not in some radical colonial departure, but was part of an Indian tradition: providing wives or concubines for rulers had long been a means of preferment in courtly India. As the British rose to power across the subcontinent it became increasingly politically opportune to marry princely Indian women to them, so blinding the British and especially the British residents, into the Indian political system and gaining a degree of access and leverage over them (Dalrymple, 2002).

If British figures gain political influence and advantage from these mixed marriages, Indian women who marry British workers will get a rise in authority, welfare positions. This is evident in the motives of Sharaf un-Nissa who allowed his daughter Khair un-Nissa to have a relationship with James Achilles Kirkpatrick. That was possible, as James Achilles Kirkpatrick had an important position in Nizam's court. From this cultural acculturation, the family of the main characters of the novel gained dignity in the eyes of the people.

The most likely explanation is that they realized that such a connection would be hugely advantageous to their family. James was not only a powerful British diplomat; since February 1798 he had also been an important Hyderabad nobleman, with a series of titles given to him by The Nizam-Mutamin ul-Mulk, Hushmut Jung (Glorious in Battle), Nawah Fakhr-ud-Dowlah Bahadur and, an elevated place in the Nizam's durbar. Other Indian women who had married British Residents at this time had found that marriage brought them prestige wealth and rank (Dalrymple, 2002).

Another example found in the novel is the marriage of an Indian aunt named Mubarak Begum who married a British man named General Ochterlony. From this marriage, Mubarak Begum got a change of status. Before marrying General Ochterlony, Mubarak Begum was a slave girl, after marrying Ochterlony, Mubarak Begum gained power and changed status over him.

An even more dramatic transformation in status was experienced by General Sir David Ochterlony's senior bibi, Mubarak Begum. Though Ochterlony is reputed to have thirteen wives, one of these, a farmer Brahmin slave girl from Pune who converted to Islam and is referred to in his will as Beebee Mahraturun Moobaruck ul Nissa Begum, alias Begum Ochterlony, the mother of my younger children, took clear precedence over the others. General Begum, as she was only known, occasionally appears in contemporary letters, where she is frequently accused of giving herself airs (Dalrymple, 2002).

D. CONCLUSION

Based on the data, the forms of British and Indian cultural acculturation found in the White Mughal novels include local traditions, traditional clothing, buildings and, mixed marriages. Examples of acculturation in local traditions are

people adapting traditions run by Mughal nobility such as a stretcher ride, the title of Mughal sultanate, attending Indian dance performances, and the customs of Indian Mughal nobility. The acculturation of the building shows the merging between Mughal and European cultures at the home of the British rulers. In addition to adapting the customs of the locals, the British adopted the way Indians dressed as *choga* (dresses) and *pagri* (turbans). The cultural acculturation shown in other novels is the intermarriage of white Mughal novelists. Indian women who have mixed marriages with English people are referred to as aunts. The background factors of the cultural acculturation in the novel are economic factors such as wanting to get a decent life and political factors such as to gain power and position in politics.

REFERENCES

1. Dalrymple, W. (2002). *White Mughals*. New York: Penguin Book.
2. Berry, J. W. (2005). *Acculturation: Living Successfully in Two Cultures*. *International Journal of Intercultural Relations*, 29(6), 697-712.
3. Bhatia, S., & Ram, A. (2001). Rethinking 'acculturation' in relation to diasporic cultures and postcolonial identities. *Human development*, 44(1), 1-18.
4. Chirkov, V. (2009). Critical psychology of acculturation: What do we study and how do we study it, when we investigate acculturation?. *International Journal of Intercultural Relations*, 33(2), 94-105.
5. Cohn, B. S. (1968). Notes on the History of the Study of Indian Society and Culture. *Structure and change in Indian society*, 8.
6. Endraswara, S. (2003). *Metode Penelitian Sastra*. Yogyakarta: Central for Academic Publishing Service.
7. Hunt, L. M., Schneider, S., & Comer, B. (2004). Should "acculturation" be a variable in health research? A critical review of research on US Hispanics. *Social science & medicine*, 59(5), 973-986.
8. Koentjaraningrat. (2005). *Pengantar Antropologi I*. Jakarta: Rineka Cipta.
9. Markley, R. (2007). Monsoon Cultures: Climate and Acculturation in Alexander Hamilton's "A New Account of the East Indies". *New Literary History*, 38(3), 527-550.
10. Mehta, S. (1998). Relationship between acculturation and mental health for Asian Indian immigrants. *Genetic, social, and general psychology monographs*, 24(1), 61-78.
11. Ratna, N. K. (2011). *Antropologi Sastra: Peranan Unsur-Unsur Kebudayaan dalam Proses Kreatif*. Jakarta: Pustaka Pelajar.
12. Ridington, R., & Ridington, J. (2006). *When You Sing It Now, Just Like New: First Nations Poetic, Voices and Representations*. Lincoln: University of Nebraska Press.
13. Rudmin, F. W. (2003). Critical history of the acculturation psychology of assimilation, separation, integration, and marginalization. *Review of general psychology*, 7(1), 3-37.

14. Salant, T., & Lauderdale, D. S. (2003). Measuring culture: a critical review of acculturation and health in Asian immigrant populations. *Social science & medicine*, 57(1), 71-90.
15. Sam, D., & Berry, J. (1997). Acculturation and Adaptation." . *Handbook of cross-cultural psychology: Social behavior and applications*, 3.
16. Sayegh, L., & Lasry, J. C. (1993). Immigrants' adaptation in Canada: Assimilation, acculturation, and orthogonal cultural identification. *Canadian Psychology/Psychologie Canadienne*, 34(1), 98.
17. Smethurst, P. (2011). Post-Orientalism and the Past-Colonial in William Dalrymple's Travel Histories. In *Postcolonial Travel Writing* (pp. 156-172). Palgrave Macmillan, London.
18. Rogler, L. H., Cortes, D. E., & Malgady, R. G. (1991). Acculturation and mental health status among Hispanics: Convergence and new directions for research. *American psychologist*, 46(6), 585.