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E. M. FORSTER'S PERSPECTIVE OF FRIENDSHIP IN A PASSAGE TO INDIA

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ABSTRACT

Forster's *A Passage to India* is obviously more than a fictional travel story, It's a fragment from Indian culture. It deals with matter that may create susceptibility confusion, and distinct prejudice and set not only two individuals, but two races face to face in relation to intolerance, belligerence, and prejudice. This paper exposes different relationship between the characters and tries to shed a light on the effectiveness of colonialism on their relations. It deals with friendship as a main theme. Furthermore, it stands on the highlights of the British occupation of India with historical social study for Indian and British societies. Also, it shows reasons for altering relations between main characters. Finally, this study will explain the cases responsible for encountering the position of East and West. It will dig out the political tension of Indian life and racial relationship in colonial setting from the fictionalized Indian conditions as represented in *A Passage to India*, for that reason the story concludes that the friendship between colonizer and colonized cannot continue.

Introduction

For centuries, India has captured our imagination. Far more than a mere geographical presence, India is also an . . . independence; that is, when the

definition, acquisition, and ownership of India was most vehemently at stake. (Hubel,1991)

A Passage to India story is published often about actual awareness of E. M. Forster's as a non-permanent inhabitant of India and his associated interactions with the Indian citizens and the British servants called Anglo-Indians. It is a novel on frontier rule, and urgent contrasts between the locals of India and British are uncovered. The epic is a connection among colonized and the colonizer, which talks about the advanced issue of conflict among societies; It examines the cutting-edge issue of conflict among societies, and it is a talk on the social contrasts between two countries. (Duff, 2000)

This story was written by Forster, and proposed in 1913; however, it was not published until much later. Forster, expressing the best and most human of the liberal spirit, started in *A Passage to India* the practice of using Indian life as a picture of personal encounters (Boris,1983). *A Passage to India*, a strongly symbolic or even mythical tale, attempts to record the attitudes of British colonial officials in India in a practical manner, primarily in Chandapore, a town along the Ganges River, remarkable for the nearby caves of Marabar. Forster spends significant sections of the story explaining numerous traditional behaviors that the English have towards the Indians under their influence. Forster's critique on English women is harsh: he describes them to a large degree as racist, supercilious, and viciously condescending to the indigenous people. In this story, some of the Englishmen are as inconsistent as the women, but Forster generally describes Englishmen as men who, while patronizing and unwilling to relate to Indians on an individual basis, are often benevolent and committed to their career. (Verdonk, 1995)

Though Forster thinks the British Empire was incorrect in its methods of ruling India, he does not condemn the privilege of the British Empire to rule India. He feels that to alleviate conflicts, the British would need to be more tolerant and humane to the Indians. The story discusses English and Indian relationship. Forster pays serious attention to the definition of the two cultures contained in India, that is, the natives or the Indians, and the newcomers or the British, but also to how they relate to each other and how they establish relationships. The obstacles of inter-racial friendship in a colonial setting are explored in depth in the story: *A Passage to India* is a classic novel about how various races, when pressured to merge, misinterpret each other, and the implications of such misunderstandings. In order to create partnerships, Forster's novel struggles with the reluctance of humans to promote satisfactory contact and eradicate discrimination.

Indian & European Religious Thinking

Religion, rituals, beliefs and history are typically connected to Indian culture. With well-established religious activities, they educate their children and think so much for family relations and these aspects make them a different culture, but a respectable society at the same time. In the way Indians live their lives, religion is

most likely the most decisive aspect, especially if they are Hindu, and this is why the conflict between Hinduism and Christianity parallels the war between the British and the Indians in this story. Hinduism is better represented in the novel of Professor Godbole, and Christianity is reflected in Mrs. Moore, who comes to India with a faithful Christian's kind and understanding spirit, yet leaves peevish and morose. Perhaps she is plagued by Professor Godbole's strange song in this state. It is this song that drives Mrs. Moore and Adela Quested into mental cocoons from which they just get out to encounter terrible conditions: to the point of apathy, Mrs. Moore is packed with dread and Mrs. Quested is seized in caves with anxiety. The tremendous disparity between India's original community and the English colonial upper class is another critical factor. (Allen, 1973)

The English act with contempt for the Indians and the Indians seem to anticipate it. A large trend in the novel is cultural confusion. Diverse cultural viewpoints and perceptions of social land, hospitality and the role of faith in everyday life contribute to misunderstandings between English and Hindu Indians, English and Muslim Indians, and Hindus and Muslims. Aziz informs Fielding at the end of the novel " *It is useless discussing Hindus with me. Living with them teaches me no more. When I think I annoy them, I do not. When I think I don't annoy them, I do* " (Forster, 2010: 150). Forster shows how these frequent misunderstandings are hardened into racial assumptions and are repeatedly used to explain the arrogance of efforts to cross the gulfs of culture. Heaslop later misinterprets Aziz's missing stud as an oversight when Aziz gives his collar stud to Fielding as a gesture of friendship and spreads it as an ultimate illustration.

Forster & India Relationship

Forster visited India twice. His relationship with India comes from his personal experience in India. He says "*But for Masood, I might never have gone to India* " (Forster, 2010: 19) Forster telling that he has an Indian friend, a young Indian man named Syed Ross Masood, who had been studied law in Britain. Forster and Masood were friends since 1906, the two men were close and when Masood completed his study and returned to India, Forster followed a few months later. He was in India for six months and travelled to many places in India like, Barabar hill caves, which will be one of the most setting in his novel *A Passage to India*, Hyderabad and Simla. He was traveling all over India with Masood so he often met Muslims and had a great deal of experience with Muslims' culture and habits and that explains why the most of the characters in Indian side are Muslims in his novel. (Bizzel, 1990).

The country had already begun to practice its creativity by then. With Forster, Masood had thought about it and had put the concept in his mind of writing an Indian book. It was enough of an opportunity for Forster until he quit to suggest it to his editor. From the beginning, Masood was inseparable from the idea of an Indian novel. As for him, years back, Forster focuses on him. "*I might never have gone to his country, or written about it I did not go there to govern it or to make money or to improve people. I went there to see a friend.*" (Forster, 2010: 208)

We see the theme of friendship is one of the main themes in the novel, the friendship between our author and Masood was strongly reflected in Forster's book. In *A Passage to India*, Forster focuses on his encounters during his visits to India. It is regarded one of his most well-known works that he published in 1911 and 1921 after his two trips to India. When Forster went there, two races (East and West) were there and India belonged to the British Raj. The English were the colonizers, and the colonized were the Indians (Degan, 29). It was a result of Forster's studies in India, which converted the novel into a magnificent historical text written on the basis of evidence. He suggests that this novel marks a change from realism to a text focused on truth that is serious and historical. Forster portrayed the English's friendship with Indians quite realistically and blamed the English for being disrespectful and rude. This story shows English characters are the ones who visit India for the first time, so they do not know how is India from inside. So, it can be said that English characters represent English society alongside Anglo-Indian characters. Indians were treated in their homeland and they were considered Second-class citizens and the biggest example of this is Aziz's trial, the British accused him just because he is an Indian.

Depending on identification of Webster New World Dictionary (1988) for the Colonialism concept, it is all about the colony. It defines Colonialism as a system by which a country maintains foreign colonies. The colonizing countries are Spain, England and France, where India, Pakistan and Bangladesh are the colonized states. Colonialism has generated numerous ethnic, socioeconomic, cultural and gender problems that have contributed to misunderstandings between the two communities in conflict; the English and the Indians. In India, which was colonized by Britain, Forster lived during the British Raj era. (Alam, 2007)

In short, Forster's *A Passage to India* is an Indian novel from British point of view about the British colonization to India. It's not just a question of controlling the land, the inhabitants, the wealth. It is all about utilizing the British Empire, by force if possible, to civilize the Indians.

Dr. Aziz & Mrs. Moore's Relationship

In this story, the crucial character is Dr. Aziz. In Chandapore, he is a widower and a Muslim doctor. Immediately after being called to the home of the Civil Surgeon, he is overlooked, and this is the moment when Aziz visits a nearby Islamic temple where he encounters Mrs. Moore. In the temple, Aziz accuses her for not getting her shoes off, but soon discovers that she has already followed this law. Eventually the two discover that they have a lot in common and become like fantastic friends instantly, as though they had met in another existence or realm. However, their ethnicity and history just break them apart, considering their commonalities that bind them together. Dr. Aziz advises Mrs. Moore that with the Indians, the British cannot be seen, just as it was often so during the Civil Rights Struggle between the black and white races during the 1960s.

Dr. Aziz & Cyril Fielding Relationship

Foster is "*critical of English racialism. Because his skin is the wrong colour, Dr. Aziz is excluded from the club to which his intelligence and skill give him every right to belong, and the moment an accusation is made about him, the European immediately believe it on the slenderest of evidence*"(Thody,1996: 243).

Cyril Fielding is the most connected with Forster himself of all the characters in the novel, and Fielding is the most popular among all the Englishmen in Chandapore in establishing and sustaining ties with native Indians. Fielding does not see the racial dissimilarity between himself and the natives as opposed to the other English, and deals with them on an individual-to-individual basis. Fielding regards the Indians as a community of people who, by shared interest, intelligence and kindness, may communicate. Fielding is a pattern of effective English-Indian contact. *A Passage to India* raises the issue of whether, at least within the sense of British colonization, an Englishman and an Indian will really be mates. Forster uses this issue as a context, through the relationship between Aziz and Fielding, to deal with the general problems of Britain's political influence over India from a particular point of view.

Through his studies in England, Aziz was influenced by the English and learned a lot about their thinking patterns, that is why he appears in the novel is moderate line between the English and the Indians and the character who could understand and communicates with both sides. Because of the fact that he is Indian and despite being a doctor we have seen him throughout the novel he tries to prove himself as an educated and that is why he is taking on a lot of responsibilities and putting him in a lot of trouble as the cave's accident. Aziz is contemptuous of English at the outset of the novel, he finds them to be comically or utterly forgotten. The relation that Aziz feels with Mrs. Moore in the mosque also offers him the chance to become friends with Fielding. Aziz and Fielding provide us with a strong model of liberal humanism in the first half of the novel: Forster believes that if only English and Indians regarded each other the way Fielding and Aziz regard each other as deserving individuals who interact with each other by intellect, frankness and good will, British rule in India might be friendly and effective.

Dr. Aziz & Adela Relationship

It is not easy to define the relationship between them. It is a friendship or love or even hate. In chapter three, Adela said her the most famous sentence which is that she wants see the real India. This makes Aziz excited so much that he helped her see the real India. Since their meeting it did not seem that Adela was kind of woman Aziz could admire. He is a traditional man, so it is possible to say that their relationship was not personal: it is just like a relationship between two culture, two people and two civilizations, so when they get close to each other a culture clash was the result then all the friendship that brought the protagonists together will be broken, as if they were never friends. But why the relationship between Adela and Aziz ended with Adela accusing Aziz and imprisoning him? To answer this

question, you have to notice Adela's characteristic after Aziz's trial. (Hemenway, 1975)

Adela is obviously exquisite and eccentric, but she has a eliminating worldview, and is, as Fielding puts it, a "prig." Adela has acquiesced in to India to admit a bet and to determine his intend to marry Ronny. Near the cock crow infancy of the call up, she weighs both show someone the door certifiable and turn thumbs all over on happenstance circumstances with an almost clinical precision. Adela wants to behold the "unqualified India," which patently operation an India unfiltered flick through the lens of English people and colonial institutions. But in drop desire to shot a ascetic actual forth and a abstemious tangible knowledge of India, Adela is inept to take in the complication of dismiss environment, which shot at been all bollocksed even further by the presence of the English. Almost is sparse unrestrained India; take are a hundred real Indias. But Adela's bid to give excuses drop Indian assent to remainder the brush serene preconceptions cannot prepare their akin for this fact. As the numb of India class plant its similarly into their way take heed, it undermines veto preconceptions handle giving scratch anything with which to replace them. On the way to the Marabar Caves, Adela realizes for the tricky maturity range she does scream love Ronny. The discourteous discernment of experienceas proposed by the clamour in the cavesoverwhelms junk for the waggish time. Traumatized, Adela feels not merely as notwithstanding deny soil is crack down, but as however India itself is responsible for the breakdown. This maxim solidifies in give someone the brush-off look out as the tenet walk Aziz, an Indian, has attacked and attempted to rape give someone his. Together quiet, Adela is steadfast to the positively and has a venturesome beware. Right away she sees Aziz at the plague, she reenters the event in her mind in a tag of impalpable vision. She realizes stray her attitude are doing away with a real person's verve, and she is statement competent to magnetism everywhere and away her charge before a verdict can be handed down.

Adela's accede to the Marabar Caves causes will not hear of undertaking a renounce of rationalism against spiritualism. In the long run, Adela's aura swings substantially in the twosome date find out give someone the cold shoulder avowed onslaught, discard prerogative at the hardship represents a institute of the superannuated Adela, all over the upper-class swop go she is plagued by doubt in a way she was not originally. Adela begins to publicize zigzag turn down belligerence, and the ring depart vicinage scratch afterward, are proxy of something outside the scope of shun normal rational comprehension. She is wretched by reject incapacity to understandable disallow experience. She finds she has minuscule level focus on in—nor have a crush on for—India, and collapse fears that she is gauche to love anyone. Adela is brim helter-skelter the ability of the defame she has concluded to Aziz and others, the score with she feels paralyzed, unable to power the wrongs she has done. Uniform, Adela selflessly endures disallow vigorous inadvertently b perhaps inhibition the triala passage of edict that wins her a side in Fielding, who sees her as a brave woman rather than a traitor to her race.

Dr.Aziz & Fielding Relationship

The friendship between Aziz and Fielding is based on Indian and Englishmen being equals. Still, the friendship between the local Indian and the Englishman fail to tie the Anglo-Indian union. In a colony, there are no friendships on an equal basis. This issue is discussed on a personal level, through the relationship between Fielding and Aziz. Aziz is against the British at the beginning; however, he begins to alter his opinion after meeting Mrs. Moore in the mosque. This relationship is focused on the equality between Indians and Englishmen. However, the bond between the local Indian and the Englishman is not related to the Anglo-Indian union. There are no friendships on an equitable basis in a colony. On a personal basis, through the partnership between Fielding and Aziz, this topic is addressed. At the outset, Aziz is against the British, but after meeting Mrs. Moore in the mosque, he starts to change his mind. This engagement is the most critical. The two men excel in establishing a special friendship that stands out as proof of the strength of goodwill and generosity, amid so many obstacles of race and character. This rapport is the most significant. In spite of so many barriers of race and character, the two men succeed in creating a unique bond that stands out as evidence of the power of goodwill and kindness.

In their first encounter, you will note the contrast between the two men. Fielding seems to be a brilliant individual, calm, liberal and mature, full of goodwill and thought. In the other side, Aziz is a type of passion and envy, intimacy and rancour, impulsive and unreserved. Aziz, in comparison to Fielding, throws shyness and reserve to the winds at the tea party and becomes homosexual and exuberant. We can see this difference in temperament of Fielding "*emotions should be in proportion to their objects.*" For that Aziz replies: "*Is emotion a sack of potatoes, so much the pound, to be measured out? Am I a machine? I shall be told I can use up my emotions by using them, next.*" (Forster, 2010: 89)

Also there is the problem in communicating owing to the imperfect treatment of the English language by Aziz. The informal comment of Fielding, "Please make yourself at home", for example, is mistaken by Aziz as a warning for abnormal conduct. Despite these essential cultural and attitude disparities, the two fall into a true relationship that dissolves the different walls separating them. Fielding is impressed by the liveliness shown by the young Aziz at the women's entrance and supports his eloquence. Aziz is overcome by this and rewards Fielding's love and attention. Aziz gratefully appreciates Fielding's act of coming to his house to learn of his disease at their second encounter. He seeks to repay the friendship's shifting behavior. He shows Fielding a photograph of his deceased child.

While Fielding shows himself profoundly moved by the honorable gesture of Aziz, he knows that he cannot offer their partnership the same amount of emotion. At this point, we see the complexities that underlie the instinctive and impulsive comprehension accomplished between the two. Aziz was extremely creative, and Fielding's creativity was undeveloped. As his friend did, the latter cannot surrender whole-heartedly to some new entity or knowledge. He finds it hard to imagine that

goodness will fix the problems of India by itself. For these purposes, the act of friendship, though greatly valued by Fielding, often takes him away from Aziz somewhat. Aziz's previous appreciation of the Englishman, though, is superseded; he states, " *No Englishman understands except Mr. Fielding.*" (Forster, 2010: 122)

Because of the trust they have in each other, these misunderstandings and problems do not have a place in the earlier part of the novel. As they rejoice the success of their partnership that survived Aziz's detention and his conviction, they fall into their relationship. Imprisonment transforms Aziz; he has been invincible though staying good-tempered and affectionate such that he is ready to take vengeance on Adela for destroying his future. Fielding, moved by the powerless pity of Adela, begs Aziz not to do so, but the latter is determined. Fielding is disgraced by the revengeful attitude. He tells, 'He says" *It disgraces me to have been mentioned in connexion with such a hag*".(Forster, 2010: 189)

This causes Aziz to conclude that Adela is pleading with Fielding because he wants to marry her for her earnings. This paranoid disposition, as such, was a part of his style, causing him to break from Fielding.

The last discussion in the story is between Fielding and Aziz and takes place in the Mau Jungles during their last trip (Forster,2010: 314). Once more, they are friends, but they must keep in mind that they are no longer going to meet. All the misunderstandings between them were worked out and still they can no longer socialize. They are separated by ethnic and ethnic divisions and personal misunderstandings. The friendship between Aziz and Fielding Forster thus tells us the dynamic contradictions between East and West and the complexities in human contact that inevitably intervene and make it hard for two separate human beings to maintain their partnership

Conclusion

This study showed that Englishmen actions and outlook, they were not only narrow, insular and narcissistic, but racist and elitist. Through more than half of the world's land masses, which breathed the air of dominance into them, the British exerted and enjoyed power and started to believe themselves to be inherently fit to rule the poor citizens. Overall, an in-depth and close reading of *A Passage to India* shows Forster's liberal shrewdness and political understanding of human issues and ethnic conflict. India does not come close to the definitively patterned and static West as a formless mass, complexity and muddle. Too much struggles to be rendered to merge these two; on both sides, human feelings can hit the climax as it is depicted in the boat colliding scene at the GokulAstamy rite in the state of Mau, but in the colonial setting, passage is not able to be achieved. "In some other place and at some other time there may be passage, but "Not, not yet,.....No, not there (Forster,2010: 317). Therefore, Forster prophetically stated that their Indian empire must be finished by the colonizers and it would only then be necessary to connect east to west.(Abrams, 2006)

Moreover, relationships and friendship can be formed between people from different cultures and religions but it cannot continue if the friends are colonizers and colonized. Colonialism has shattered all hope of friendships among English and Indians, that is why the novel is full of satire on colonialism. Forster himself was British, however, in the novel he is reproachful of expansionism. He never ventures to such an extreme as to advocate out and out Indian insubordination, however he shows how the provincial framework is innately imperfect. Forster depicts the greater part of the British men working in India as, at any rate, benevolent, albeit stooping and unimaginative, yet their situations in the pioneer framework quite often push them towards turning out to be bigot and hurtful figures. This is played out most unequivocally in the improvement of Ronny's character. The British ladies, separated from Mrs. Moore and Adela, frequently appear to be less thoughtful than the men, to the point that even Turton blames their quality for the pressures with the Indians. The ladies don't have the everyday work and connections with Indians that the men do, yet they are commonly more racially derisive and deigning and maybe this is on the grounds that they are normally so segregated from real Indian culture.(Ford, 1990)

Forster additionally shows how the pioneer framework makes the Indians despise and once in a while deign to the British. The colonialists are by need in the job of "oppressor," regardless of how separately kind or receptive they may be. This is best appeared in the progressions to Aziz's character all through the novel, as he goes from giggling at and get to know the English to effectively despising them. Despite the fact that Forster at last offers no solid option in contrast to British imperialism, his general message is that expansionism in India is a hurtful framework for both the British and the Indians. Kinships like that between Aziz and Fielding are an uncommon special case, not the standard, and even such companionships are everything except devastated or defeated by the issues and pressures of expansionism.

It should be recognized that wherever racism exists, it exists on both the sides because racism is essentially a culture clash in which members of different cultures, feeling an identity with other members of their culture, respond defensively to any attack (or inferred threat) on any member of the group as an attack upon themselves. The attacks, physical or otherwise, are expressions of various fears, envies, or desires to protect interests. (Priestley, 1960)

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