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A Critical Study of the Novel *A Passage to India* by E.M. Foster

Ms. Minal Pratapsing Vasava

Research Scholar

minalvasava267@gmail.com



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Abstract:

A Passage to India is an extraordinarily good masterpiece of E. M. Forster, an eminent English novelist who served in India during the British rule in the Indo-Pak-Bangladesh subcontinent. He was exceedingly in touch with the social, political, cultural and religious stipulations of the Indians who were below the subjugation of the British as their colony. His thought about the manner and etiquette of the Indians as well as his experience made it handy for him to make a contrast between the two classes of human race the Indians and the British with the aid of writing the e book mentioned above the place he made his endeavour to state whether or not pleasant relationship is possible between the two nationalities representing the colonisers and the colonised. For this purpose, relevant facts were collected via an open-ended questionnaire to some Masters college students who read this novel. Moreover, a semi-structured interview of our junior colleagues having lookup work in the field has been carried out to mirror their attitudes in this regard. With this end in view he has depicted a good range of Indians and English characters in his novel in conjunction with his principal thought or philosophy about the Indian topics and the superiority of the British displaying signs of psychological conflict with a diversity and difference in their way residing and thinking that has overshadowed the possibility of friendship. In spite of this, every teachers and students engaged in educating and mastering activities will advantage from this research work. Our most important focal point is to disseminate new ideas to others in pursuing this research work. This paper is moreover to analyze the colonial worldview characteristic of the friendship between the English and the Indians in the early 20th century represented in E. M. Forster's novel *A Passage to India*. The socio-cultural contacts between the British colonizers impersonated in the novel as the British characters and Musli.

Keywords: Colonial, culture, activities, friendship

Introduction:

E M Forster started writing *A Passage to India* after his first go to to India in October 1912. The impetus to write the novel got here partly from some thing Forster had been informed through Syed Ross Masood, a younger Indian man whom he had tutored in Latin and fallen – unrequitedly – in love with: ‘You be aware of my remarkable want is to get you to write a e book on India, for I sense satisfied from what I recognize of you that it will be a exquisite book’. Forster completed *A Passage to India* after returning to India for 9 months in 1921, this time as non-public secretary to the Maharajah of Dewas State. In the intervening length



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of between 1912 and 1921, the devastating losses of the First World War – a fighting to which Indian troops had made a significant contribution – had completely modified Britain’s relationship with its Empire. Adding to the turbulence, in April 1919, in what grew to become regarded as the Amritsar Massacre, colonial troops shot and killed 379 unarmed Indians who had been protesting for self-governance, and wounded a in addition 1,200.

Though Forster had begun the novel ‘as a little bridge of sympathy between East and West’, he later felt that this used to be no longer viable, writing that ‘most Indians, like most English people, are shits’. He wrote that he desired the e book to communicate to ‘something wider than politics’, and to be ‘philosophic and poetic’, and certainly he has been praised for his potential to conjure the distinctive elements of British, Muslim and Hindu India. The novel is structured in three parts: I, Mosque, II, Caves and III, Temple. Its most important character, a Muslim health practitioner referred to as Aziz, arranges a day out to the Marabar Caves. When he is despatched to jail on the groundwork of a false accusation of sexual assault with the aid of the English traveller Adela Quested, he turns in opposition to British rule. The novel ends with him telling the personality Fielding his prediction that they can solely definitely be buddies when India is free; a factor Forster illustrates with the photo of horses galloping in special directions. *A Passage to India* (1924) had offered 17,000 copies in Britain via the stop of 1924 and 54,000 in the USA. By the time of Forster's loss of life in 1970, it had offered 1 million; it due to this fact grew to become one of the foundational texts of post-colonial literary scholarship. Despite this success, however, it used to be Forster’s remaining work of fiction.

A Critical study of the novel:

Colonialism has frequently been viewed as the battle to decide who is fittest, even in the times earlier than Darwin. According to Darwin it was once the Europeans who have been the fittest of mankind.

In A Passage to India, the colonialists are in reality the more suitable race and have authority over the locals. This authority offers them energy which they use towards the inferior race, the Indians. The Indians are regarded weak, outcast, and 2d rate. They are believed to be distinct from Europeans, mainly the English. Even although the British may have their personal one-of-a-kind classes like social type and religions, they are united as hostile to the nearby natives. There is very little social integration between the colonialists and the Indians. Yet there are incidents in the novel that show that the Indians are greater state-of-the-art than the colonialists. Forster had spent a lengthy time in India earlier than writing his book. On returning to England,



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he related to his pals that he had continually felt depressing at the English Club, yet, on the different hand, in the corporation of Indians he continually felt happy.

The friendship between Aziz and Fielding is based totally on Indian and Englishmen being equals. Still, the friendship between the nearby Indian and the Englishman fail to tie the Anglo-Indian union. In a colony, there are no friendships on an equal basis. This difficulty is mentioned on a personal level, via the relationship between Fielding and Aziz. Aziz is towards the British at the beginning; however, he starts to alter his opinion after assembly Mrs. Moore in the mosque. This is the starting of the opportunity of a friendship with Fielding. If the British and the Indians handled one some other as Aziz and Fielding did, then it would be possible for participants of the two countries to be friends. The latter phase of the e book indicates that this integration is now not possible. Maybe no member of an occupied race can clearly be friends with a member of the grasp race. As lengthy as the colonialists rule the colonised, they will always resent one another.

The closing dialog in the e book is between Fielding and Aziz and takes place on their remaining trip at the Mau jungles. They are buddies as soon as again, yet they have to endure in thinking that they will no longer meet. All the misunderstandings have been sorted out between them and but they can no longer socialise. The cultural and racial differences, and private misunderstandings, separate them. Also, as soon as married to an English lady, Fielding will withdraw into the English way of thinking, like all the rest before him. He will no longer be geared up to defy his fellow countrymen for the sake of an Indian. Indeed, Fielding is already, at this point, feeling amazed at his previous heroism. A brilliant phase of this dialog is committed to politics. Fielding and Aziz have depended on every different and this may want to be partly due to the fact they are going to go their separate ways. Fielding is of the opinion that as soon as the British withdraw from India, then the Indians will decline. Fielding starts to mock Aziz. Aziz, who receives very excited in this conversation, argues that the Indians had been very eager to have the British colonists up to ten years ago, however that now it was once too late. The solely motive that the Indians tolerate the British is for political reasons. Towards the very quiet of the novel Aziz blurts out:

Clear out, clear out, I say. Why are we put to so plenty suffering? We used to blame you, now we blame ourselves, we develop wiser. Until England is in difficulties we keep silent, however in the subsequent European combat – aha, aha! Then it is our time. . . . Down with the English anyhow. That’s certain. Clear out, you fellows, double speedy I say. We may hate one another, but we hate



you most. If I don't make you go, Ahmed will, Karim will, if it's fifty or 5 hundred years we shall get rid of you, yes, we shall power every blasted Englishman into the sea, and then - he rode in opposition to him furiously – and then, he concluded, half of kissing him, you and I shall be friends (315 - 16).

In these ultimate sentences, Aziz explains that he and Fielding can't be pals till India is independent and free of the British. Yet it may be viable at the proper time. However, the circumstances do now not permit it, environment do no longer prefer it, at least no longer yet. Likewise, no other Englishman or Indian can be pals till India obtains independence.

The conflict between the colonialists and the nearby Indians, at the commencing of the novel, appears to be a racial one. The novel additionally addresses the troubles of colonialism, rape and nationalism. There is a difference between the political passions of the British in India, and their social issues. The political passions are solely added up each now and once more in the novel. We examine of these once more at the quit of the novel all through the incident of the English at Mau.

However, this incident solely emphasises the actual theme of the novel, the friendship between the Englishman, Fielding and the Indian, Dr Aziz. The placing on their ride symbolises the variations giant between the two men. The most important distinction is the difference of race. Friendship between coloniser and colonised can't work. India is introduced as soft, seductive, and feminine, feminising its men. However, there are additionally masculine guys in India, and they fulfil vital features in the narrative.

Forster pretty portrays the passage the place the English and Indian can meet and stay collectively respecting to every other. He advocates the way of concord to the English and Indians to stay collectively fortunately however does not outrightly says to British to go away India. Writer prays to God to set up friendship between two races and to remove the hurdles in this task. Novel explores the consequences of mixing two cultures. The human failure is clearly proven to dispose of the prejudices amongst people from two races.

Conclusion

A Passage to India is one of the seminal texts in the post-colonial Orientalist discourse. It well known shows a variety of affinities with Said's philosophy of the Orientalism. Employing Foucault's knowledge-power discourse theory, Said unveils that the binary opposition between the west and the Orient is a form of



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subjective building and it is a created and imaginary “Oriental myth” resulted from the imperialist hegemonic discourse. In this novel, Forster exposes his orientalist ideas via his depiction of the evaluation of the two countries’ landscape, the British-Indian colonial coloured relationship as nicely as the subject of their friendship. It accords with Said’s belief that the binary opposition between west and east is absolutely the cultural hegemony of ideology. Meanwhile, Said advocates multi-culturalism, the independence, and equality of the special cultures. His simple standpoint is anti-essentialism and opposing subculture hegemony of Orientalism. Forster additionally exhibits his humanistic difficulty and anti-colonial focus in A Passage to India. Through portraying the westernized Indians, the crumple of the English indispensable truths, and the failure of the cost case, he has, indeed, deconstructed the binary oppositional sample of Orientalism.



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