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Friendship In Passage To India By E.M. Forster

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Abstract: The purpose of this study is to investigate the theme of friendship in passage to India by E.M Forster to indicate if there is any possibility to make a friendship between the colonized and colonizer and to be in harmony with each other and also to gulf the gap (geographical, cultural, social)between the rulers and the ruled, however using across-analyzing of the theme of friendship as one the main themes of the novel in which this analyzing give a better understanding of the difficulty of making a friendship between the two different races according to the geographical, cultural and social gap. However, this study definitively answers the question of making a friendship in which that Forster openly expresses his point of view. That The cultural and the ideological gulf that stands between the colonizer and the colonized can never be removed unless it is replaced by equality and freedom. This research is divided into the following: The first chapter contains the first part of colonization in general in 19th century and the second part colonization in passage to India the second chapter contains the summary of the novel, biography of the author and list of characters. While The third chapter explains the friendship, as the main theme of the novel. In chapter four the conclusion.

Key words Friendship, occupation, racism, India, Britain.

Chapter one

Introduction

The worldwide of imperialism affected a notable number of nineteenth and early twentieth century British novelists. The colonial experience and the colonial theme became the central concern of many novels at that time . It is this sense of power and separation between colonizer and colonized, between the center and the edge that drew the attention of many British novelists such as Kipling and Conrad. In his essay “Chaos: The Culture of Imperialism”, Jonah Raskin maintains that Conrad is the one who first “dragged the colonial world onto the stage center of English Fiction”. Besides, one of the most influential thinkers who cover the issue of colonialism and its effects on the colonized was Aimé Césaire in his book Discourse on Colonialism (1951) wherein he harshly criticizes European colonialism for creating relations of dominion and colonization of the weak country . In his book, Césaire also shows the awful impact of European colonialism. According to him, one should not be deceived by the noble objectives of the colonizer because in reality the colonial project only seeks dominion by means of showing and spreading the view that the colonizer represents the superior race.

One of the repeated magnificent related to the issue of imperialism is the question of otherness. The representation of the other has been the main focus of post-colonial theories and studies in an attempt to show the nature of the relationship between subject/ruler and colonizer/colonized in a worldwide system of imperialism and military growth faced by many national movements calling for independence and freedom. Such theories show the gap (geographical, cultural, social,) and the cruelty that shows.

the relationship between the colonizer and the colonized. They also look into the psychological of colonial impact on both the colonizer and the colonized and specify the different problems that usually stand against the establishing of a harmonious relationship between the ruler and the ruled. A Passage to India does, indeed, elaborate on the aforementioned theoretical frameworks. First published in 1924, it appeared as E. M. Forster’s first novel in fourteen years and the last novel he wrote. Subtle and rich in symbolism, the novel works on several levels. On the surface , it is politically-oriented but deep down the novel also deals with ethical issues such as the necessity of connection and the difficulty of establishing and making personal friendship across cultural and racial differences. The novel also addresses the issue of faith in both religion and social conventions and is centered on the character of Aziz, an Indian doctor whose attempts at friendship and connection with the English bring about disastrous consequences causing great damage. Our, thesis therefore, proposes to look into the crisis of ethical issues such as the necessity of connection and the difficulty of establishing and making personal friendship across cultural and racial differences in E. M. Forster’s A Passage to India which basically comes from the gap (geographical, cultural, social,) and the cruelty that shows the relationship between the colonizer and the colonized.

Ethics and aesthetics are clearly intertwined in A Passage to India as Forster represents the real voice of his liberal-ideology in a carefully structured and well-written narrative. His liberal world view can be seen in his concern with friendship and personal relations. However, Forster’s politics which depends on ethics is typically

unspecified in as much as his message changes throughout the novel from optimism to pessimism. His belief in goodwill, tolerance and sympathy, which are supposed to assure individual connection, turns into skepticism and uncertainty especially that at the end of the novel he suggests that even though people might be well-intentioned, cultural differences and political circumstances will always prevent any possible union. Before producing *A Passage to India*, Forster was more inclined to write a work of art rather than a political essay on the Anglo-Indian crisis.

In his book *The Hill of Devi*, namely in his essay entitled: “The Artist in the Post War World”, which was broadcast in Delhi on 18th October 1945 and published in the *Indian Listener* in the 7th November of the same year, Forster declares that “the artist must aim to create art rather than propaganda or incorrect information, that individual self-expression should be as free from political pressure as possible and that if the artist has a message, it will necessarily appear in the art without conscious effort or distortion and misleading information” (qtd in Hossain 305). Yet, a close study of *A Passage to India* reveals that it is tightly allied with the history of twentieth century colonial India and that it represents a pack of historical facts and truths about British-Indian relationship. It also conveys that Forster’s narrative is an interpretive discourse which depicts colonial anxiety emerging from the political and racial of the current situation. It is true that *A Passage to India* is written from within the liberal-humanist ideology. However, the novel is also characterized by its realistic and historical aspect. The fact that Forster travelled a lot helped him observe different patterns of thought and behavior of various races and understand the obstacle that would not permit any connection between people from different racial and cultural backgrounds. In *A Passage to India*, Forster also focuses on the description of two different societies that are to be found in British-India as well as on the way they interact and coexist. therefore, the novel can be read as a classic example of how different people and classes, when forced to coexist, would misunderstand each other.

1-2 Colonization in passage to India

The main aim of the book is to show what a damaging effect colonization has on both colonizer and colonized. The English appear generally cold and unbending towards the Indians, and behave with haughty superiority towards them. Of course there are notable exceptions like Fielding, and the two newly-arrived ladies, Adela and Mrs. Moore, but even their relations with the Indians turn out to be less than straightforward. They attempt to form genuine connections with them, only for all sorts of social and cultural misunderstandings and barriers to get in the way – culminating in the trial of an innocent Indian man, Aziz. Forster shows that many of the English out in India may actually be nice enough individuals in themselves, but unfortunately, when they are around Indians, the race-mentality kicks in and they generally become insufferable. Some of the English display racist prejudice of the worst kind, for instance Mrs. Callendar with her notorious comment that: ‘Why, the kindest thing one can do to a native is to let him die. On the other side, the Indians are also seen to be adversely affected by colonialism. They often present a rather ingratiating front to their rulers but mock and despise the English behind their backs. Of course, it is entirely understandable that they should be resentful of their self-imposed overlords, but they don’t really seem willing to get together to really try to do something about it.

Chapter Two

2-1 About the author

Edward Morgan Forster was born in London in 1879, the son of an engineer. He went to Tonbridge School, which he detested; he mimicked what he named "government funded school conduct" in a few of his books. An alternate air anticipated him at King's College, Cambridge, which he appreciated completely. After graduation, he started to write short stories. He lived for a period in Italy, the location of two of his initial books: *Where Angels Fear to Tread*, and *A Room with a View*. Cambridge is the setting for *The Longest Journey*. It was in this year that he came back to England and conveyed a progression of talks at Working Men's College. His most developed work to date was to show up in 1910 with the distribution of *Howards End*.

Forster then went to artistic news-casting and composed a play which was rarely organized. In 1911 he went to India with G. Lowes Dickinson, his coach at King's College. During World War 1, Forster was occupied with regular citizen war work in Alexandria. He came back to London after the war as a writer .

In 1921 he again went to India, to fill in as secretary to the Maharajah of Dewas State Senior. He had started take a shot at *A Passage to India* before this time, however on perusing his notes in India, he was debilitated and set them aside. The book was distributed in 1924, having been composed upon his arrival to England. This was his last novel. It is viewed as his perfect work of art, and it won for the creator the *Femina Vie Heureuse* and the *James Tait Black Memorial* prizes in 1925. In 1960

A Passage to India was adapted for the stage by Santha Rama Rau. After playing in London for a year but, most of the American critics felt the play did not measure up to the novel. In 1994 Forster moved and lived in king's college Cambridge. Forster died on June 7, 1970.

Notable works by Forster *Where Angels Fear to Tread* (1905), *The Longest Journey* (1907), *A Room with a View* (1908), *A Passage to India* (1924) and *Howards End* (1910). Moreover, one of his famous short story is *The Celestial Omnibus* (and other stories) (1911).

2-2 A Passage to India Summary

The story happens in the city of Chandrapore in India in the mid 1920's the point at which the British involved, colonized, and controlled India. Dr. Aziz, an Indian Doctor, gets the chance to be companions with a British Professor, Fielding, and two British ladies, Mrs. Moore and Miss Quested. He offers to take them to see the renowned Marabar Caves. Once there, an unexplained occasion happens and Aziz ends up being blamed for assaulting Miss Quested. He is captured and put being investigated. This preliminary speaks to and elevates all the contentions among Indians and English, and is particularly shocking in light of the fact that Fielding has taken the side of the Indians over the British.

In the long run, Miss Quested is on the stand and reclaims her allegation, causing across the board tumult in the lanes. Miss Quested, Fielding and Aziz all head out in their own direction. After two years, Fielding and Aziz

are brought together just to reach the resolution that as long as the English are still in India, the English and Indians can't be companions.

2-3

Characters

2-3-1 Dr. Aziz

He is the protagonist of the novel, he is a Muslim and widower with three children . He is a doctor in the general hospital of Chandrappore. E.M Forster chooses this name for the hero of the novel presumably to indicate that he is a man who typically Indian from "A" to "Z". He becomes a friend with three English newcomers to India in which they are Mr. Fielding, Mrs. Moore, and Miss Quested. When he takes them on a tour of the sinister Marabar Caves, and Miss Quested, pretend later that she accuses him of attempted rape. Dr. Aziz Jailed. After Miss Quested withdraws her charge at his trial. At the end he figure out that he need to break up his friendship with them.

2-3-2 Cecil Fielding

Cecil Fielding, the principal of the Government College, a middle-aged, and an independent-minded person who resists the herd instinct of his fellow Englishmen. He has Indian friends; he defends Aziz against the English British racist , and when Miss Quested is ban or ostracized after the trial, he offers her the protection of his home. Tired of the whole situation of his society , he takes a trip to England, marries, and then returns to India, where he finds Aziz less warmheartedly than before.

2-3-3 Adela Quested

Adela Quested, a young woman who goes to India to marry Ronald Heaslop , she announces that she is excited to see the real India. Her trip to the Marabar Caves proves disastrous. Thinking that she has been the victim of an attempted rape attack, she accuses Aziz , however, she shows courage by withdraw the charge at his trial. The scandal ruins her future marriage and causes her to be avoided by almost everyone. She returns to England alone.

2-3-4 Mrs. Moore

Mrs. Moore, Ronald Heaslop's mother, a lovely, sensitive and kind old woman who accompanies Miss Quested to India. She has great regard and respect for Dr. Aziz. When she strongly defends Dr. Aziz to her son, he sends her home, and she dies on the way.

Chapter 3

3-1 The main idea

The main are another major confused topic the novel investigates at profundity. In this regard, (Ghanbarinajjar's ,2013) perspective may merit referencing here, as per him, "The idea of segregation and Othering followed up on individuals with various strict conviction or race is as old as humankind itself" (p. 1).

The individual relationship issues focuses round the knotty issue of Indians and Englishmen turning out to be companions. Pot (1953) is of the supposition that the subject of the novel is expressed plainly toward the start of Chapter Two, "the first comprising altogether, and most financially, of backcloth" (p. 4). The two Muslims, Hamidullah and Mahmoud Ali, with whom Aziz is eating, were examining concerning "whether it is conceivable to be companions with an Englishman" (p. 45), this is definitely what the novel is about, and it is run of the mill of Forster to get straight to the point regarding expressing his topic. Toward the start of the novel, Dr. Aziz is scornful of the English individuals, wishing just to overlook them or treat them entertainingly. The chance of kinship with Fielding is started by Aziz meeting with Mrs. Moore at the mosque, which is emblematic of fraternity and love. To consider what (Al Areqi and Al Bahji, 2014) have said about the mosque would be commendable; hold the view that "Forster has given a need to the Mosque as a sacred spot for Muslims. It prompts the principal meeting between Dr. Aziz and Mrs. Moore, to that kind of resistance and regard among colonized and colonizers" (p. 60).

3-2 Methodological and theoretical framework

Mrs. Moore and Miss Adela traveled to India with the aim of knowing what is called "the spirit of India" (Ghose ,1998, p. 3). Both the ladies came in personal contact with some of the Indians. They were surprised to know that most of the British officials thought it beneath their dignity to talk to and mix with the Indians. Fielding was excited to form friendship with the Indians. The other British men and women, keen to be friendly with the Indians were Mrs. Moore and Miss Adela Qusted. Fielding became the friend of Dr. Aziz, and even went against his countrymen the British to defend Dr. Aziz. Personal relationships are determined by the environment and circumstances. Forster has taken great effort to discuss this issue. It forms an important aspect of this novel, as will be seen throughout the discussion and analysis of the novel in this research . The current study is based on the belief or thought that in his novel, A Passage to India, Forster illustrate the dark side of humanity which cannot hold on long-lasting healthy relationships. Since circumstances and environment do determine human relationships, the novel under discussion shows that friendship is only possible among equals, and this equality is missing in the novel.(Das ,1977) argues that "Forster's India is an attractive country, but not to foreigners, especially those who try to dominate it and subdue its people" (p. 11). This point illustrates the idea that, even if friendships exist, they will never last, and this seen in the friendship formed between Aziz and Fielding, two men who belong to two different and unequal nations and each is representative of one side, the colonizer and the colonized.

All characters get frustrated because the community that are present in the novel is apart between the colonizers and the colonized. According to (Rani and Jamil ,2015), "Forster is a colonialist author, who has composed from the colonialist viewpoint of predominance and the novel is a colonialist representation of India" (p. 3). Personal relationships, as ruined by doubt and skepticism, have been used as the conceptual framework of this paper. The research is qualitative and descriptive in nature. Forster's A Passage to India has been taken and analyzed critically

under the historical view , which covers many facets like biographical, psychoanalytical, linguistic and cultural criticism. The research look into on how the novel check out cultural differences, which shape and effect the different relationships in a society, formed by two nations. The case here is that of the Indians and the British. It also aims to analyze how the author viewed different personal relationships, even among the people of the same culture. Other problem such as class system, race, and nationality have also been explored in this paper.

3-4 Analysis

clearly Forster had the negative belief that “intimate personal relationship of ideal nature is an impossibility” (Forster ,1954, Aspects of the Novel, p. 2). In the case of the persons of different nationality and geographical or racial background that fact alone is enough to cause a division. It may be because of the communal conflict in the case of the people of different religious beliefs. Individual habits may play a part in ruin the relationships in the case of members of the same communal, racial, linguistic or religious nativity. But luckily; we are able to find a number of successful marriages and personal friendships among members of groups and classes of various and different characteristics, which give hope for humanity. Some important relationships will be considered throughout this paper. But most of them do not last because either of some weakness in the characters themselves, or because the circumstances did not help. In this regard it is worthy to consider (Abu Baker ,2006, p. 70, as cited in Al Areqi & Al Bahji, 2014) pointed out that “Forster’s India is hostile to foreigners and attacks its colonizers furiously, so as to force them to leave.

Despite the British attempts to ‘tame’ India, it remains a wild country,” which resulted in forcing the British to leave India forever. This point is still effective, even today India is a country that doesn’t accept unfriendly nations because of the nature of its people, who are very peaceful and do not allow foreigners to interfeerer step in its local issues.

(Rani and Jamil ,2015) are of the opinion that “British colonizers realize us that it is not a true concept that the colonized and colonizers could develop a positive relationship between each other” (p.2). This is because the colonizers have been taught to be strict and unfriendly at schools in their native countries, such as the case with Ronny Heaslop, who came to India with no good intention, and he never tried to understand the Indians or uncover their hidden and mysterious hearts. This whole conflict and impossibility of friendship is describes through the relationship between Dr. Aziz, an Indian Muslin and Cyril Fielding, an Englishman. The two men may represent the two nations, the colonizer and the colonized, the ruler and the ruled. “The book demonstrates the prejudice and disdain or the dislike among the two parties, and depicts the reasons of the disappointment and the failure of the relationship,” (p. 2), added (Rani and Jamil. Al Areqi and Al Bahji ,2014) state that “Dr. Aziz is the most significant character discussed in the novel and his relationship with Muslim and non-Muslim in his country is argued in the narrative as well as his relationship with the British metropolitan power in India” (p. 55). Therefore, one should consider Aziz’s relationships with various characters in the novel. And the first character should be that of the old British lady Mrs. Moore. An accidental meeting of Aziz and Ronny’s mother Mrs. Moore

does leave a lasting impression on both. The old lady starts to call the Indian her true friend after the second meeting in the caves. In (Al Areqi and Al Bahji's point of view ,2014), "Mrs. Moors presents the brilliant side of the colonizers" (p. 60). That idea is what makes the Indian Muslim think of befriending the woman. The friendship between Mrs. Moore and Dr. Aziz is one of most strong relationships in the novel. Mrs. Moore had first met Aziz in a mosque where he had gone to drown his sorrow over the humiliation he suffered at the hands of his boss, Major Calendar. She looked upon Aziz as representing India. Her warm and kind behavior towards Dr. Aziz makes them very close to each other. Aziz understand that she was not the type of other British ladies. She had a soft-corner for the Indians. She tried to bring the Indians and the Englishmen closely to each other. It was on her insistence to meet the Indians that Mr. Turton, the Collector, arranged for the Bridge Party. In a smart political move, he arranges the party and invites some Indian leaders and officials for a get-together in order to "bridge the Gulf between the rulers and the ruled" (p. 7). Aziz does not attend this as it was on the very anniversary day of the death of his wife. Nawab Bahadur, a rich generous leader of the Muslims, attends the party. The Indian women who attend the party are two unsociable and shy to take any active part in the party. Mrs. Bhattacharya invites Mrs. Moore and Miss Adela Quested to their house, promising to send the carriage to fetch them, but somehow forgets everything. The party failed to achieve its objective because of the lack of seriousness and trust in both parties to narrow the gulf of separation and become friends. The meeting at the mosque was the only encounter between Mrs. Moore and Aziz worth any significance. After this encounter, they meet twice, one at Fielding's tea party and later on at the picnic in the caves. But these two meetings did not develop their intimacy any further. However, the "secret understanding of the heart" (p. 45), which took place at the mosque was further developed at the following meetings and their friendship was improved . The visit to the caves, however, proved to be disastrous. Mrs. Moore went through a terrible experience. She became bitter and disappointed. Her bitterness and disappointed extended even to personal relationships. Dr. Aziz was accused of assault and attempting to rape Miss Adela Quested at the caves, or in one of the darkest caves. He was put on trial. Mrs. Moore, still in the grip of emptiness and foolishness , and who did not believe him to be guilty of the charge of attempted to rape Miss Quested, did not take the trouble to attend the trial or give evidence in favor of her friend. Yet her unseen presence had a mysterious effect on the trial events ; in her frustration, because of the insistence of the English people to continue the trial, she requests that she may be sent back to India. But the reference to Mrs. Moore at the trial and the reaction of the Indians to the extent of paying tribute or a tax to her in chorus with the cries of objections from them. "Esmiss Esmoor" (p. 270), has much significance in this context. The unfortunate death of Mrs. Moore on her way back to England is a trick of fate in making this respectful relationship of Aziz and Mrs. Moore come to a useless end. Adela changed her evidence and Aziz was released. The strong bond of their friendship could be seen in the influence she exercised or improved over Dr. Aziz, even after her death. He changed his mind and had forgone give up on the repayment he had demanded of Adela when he was reminded that Mrs. Moore would not have approved of it because Aziz has a great respect for her. Thus, even after death, some sort of a personal relationship was reminded between them.

There is evidence to suspect that Cyril Fielding in *A Passage to India* was Forster himself in a hidden form, and Dr. Aziz was the reflection of Syed Ross Masood, a great friend of Forster's. The two in the story try to be friendly with each other. In representing the development of their friendship, the author has showed his remarkable skill in characterization. Forster has tried to explore the possibility of human contact and personal relationships between two individuals of different languages, skin color and cultural upbringing. Although the failure of their experiment proved the impossibility of a lasting intimacy between the Indians and the English with due correction and mutual understanding, yet in the early stages, their intimacy is fairly deep and would have continued in the same strain or line, except for certain misunderstandings due to the privacy of the political environment. (In fact after the independence of India, many ideal friendships between the Indians and the Englishmen have developed in an effective manner). The relationship between Aziz and Fielding is as unique as that between Aziz and Mrs. Moore. In spite of the obstacles of race and character, the two men succeeded in creating a "rapport that stood out as an evidence of the power of goodwill and kindness" (Frederick, 1962, p. 9). Though the differences between the two men were great, they managed to become good friends, so much so that Fielding stood up in the defense of his friend against his own countrymen during the trial, risking the loss of the sympathy of his own people, the other Englishmen. Fielding was a member of the ruling British class and Aziz found it difficult to be friendly with these people. Yet both of them managed to get along with each other for the most part. Aziz appreciates the warm-heartedness of Fielding with no shyness due to traditional criticism. They trust each other and their affection succeed in so far as Aziz happily shows his wife's photograph to the English Principal. Fielding and Aziz are a study in contrast. It is surprising how people of such contrasting temperament and personality managed to get along so well. It is true that there were ups and downs in their relationship, but on the whole, this relationship can be called successful. Fielding was friendly, but unsociable man. Though he was full of goodwill and consideration for other people, he still shields himself away from a too intimate involvement with them. Aziz, on the other hand, was emotional, open minded and given to extremes of love and jealousy. These different characteristic in their personalities and the stress of circumstances did stress their friendship at times, but not for long. The fake relationship continued in goodwill and kindness to the end, though Aziz declared that friendship between an Indian and a British was not possible as long as the British were the masters and the Indians were subjects. This is what Dr. Aziz hinted at to Fielding that all attempts at friendly relations between them were bound to fail unless and until India became free. But the circumstances were such that even after the freedom of India, it was doubtful whether the two races would enjoy friendly relationship and repeated close contacts. Skinheads and Powells would not allow it to take place As the story is developed by the author, certain incidents occur which corrupt the purity of their friendship and spoiled it. Thus this relationship between these two gentlemen failed miserably and some harmful factors tear them apart at the end of the novel due to several reasons. First, Aziz believed in the rumors that Adela and Fielding had an illegal relationship and that the relationship was at the basis of the principal's attempt to dissuade Aziz from demanding the repayment of twenty thousand rupees from Miss Quested. Thus the mistrust of the eastern which the Westerner could not understand smooth the way to weaken a friendship that had a promising start. The marriage of Fielding with Stella, the sister

of Ronny, for whom Aziz had feelings of hatred, was another cause of the failure. Second, Aziz turned into a nationalist after he has been accused by Adela of trying to assault her. Finally, Fielding became a government servant, which made Aziz decide to sacrifice his friendship with him. The following conversation between the two men best illustrates their different views towards emotions and friendship: “Your emotions never seem in proportion to their objects, Aziz.” “Is emotion a sack of potatoes, so much the pound, to be measured out? Am I a machine?” (p, 261) This exchange occurs as the relationship between Aziz and Fielding begins to weaken and vanish, as Fielding began to respect and becomes a supporter for Adela. Although Aziz and Fielding have many misunderstandings at this time, their main conflict focuses on the repayment Aziz wants from Miss Quested, who tried to destroyed his reputation by falsely accusing him of trying to rape her in one of the dark caves. All that Aziz wants at this time is to damage Adela for her behavior, while Fielding thinks that she should be rewarded for her bravery after she changed her testimony. Thus we see the two men holding two different views regarding emotions. Fielding can be described as logical, while Aziz is emotional and led by instinct. Both men often have polite and respectful conversations, but this quotation suggest that the two are becoming hostile, or the two men can never agree on one thing from now on. The trial makes Fielding less patient and more intellectual, and this can be a reason for the breakdown of their relationship. This quotation also sheds light on the British Raj (rule) over India. Britain’s control of India started with the British East India Company. This makes Britain appear a profitable and investor system, which values materialism over spirit, which Aziz often objects. (Said ,1979, as cited in Rani and Jamil, 2015) claims that the colonized people are "somebody judges as in a court of law. Something one studies and portrays as in educational module, something one orders as in school or jail, something one delineate as in a zoological manual” (p. 2). The words suggest that the colonized people are never treated as humans by the colonizers, and this prevents the development of any kind of love between the two parties. At the end of the novel and after the last meeting in the state of Mau, Fielding and Aziz meet again when the latter definitely declare that a friendship between an Indian and an Englishman would be possible as long as India remained a dependent nation. During their ride into the jungle, their two horses taking two different directions, which is symbolic of the failure of their friendship to continue, in this connection, Aziz says: “not here, not now” (p. 300), to suggest that the two men cannot be friends until they are equal, and they cannot be equal while India is colonized by Britain. Friendship according to Aziz is possible only among equals. Each one of the characters in the novel, every theme and every image in it leads us to the central theme of the novel. But no other character than Miss Adela Quested was the cause of the strains and problems forced on Aziz-Fielding relationship. Aziz and Fielding were put to a very bad test due to her. She had started on a good note. Her relation with Dr. Aziz, as has been pointed out by (Stone ,1966), “was amicable at the beginning, but this relationship was not able to stand the stress of the times” (p. 8). India had a bad and harmful effect on her. Her experience at the Marabar Caves was shocking and under the influence of this experience she acted in haste and spoiled her relationship with Aziz. She turned Dr. Aziz into her bitter foe and was worried when Aziz demanded repayment from her for falsely involving him in a charge of rape. She felt hurt as it was really because of her that Aziz was cleared of the charge. She had changed her evidence at the last moment and thus saved Aziz. Adela might have saved Dr. Aziz under

certain strange forces. She might have saved him because: Firstly, Fielding and Mrs. Moore ensure that Aziz was innocent. As a good English lady, she was more under their influence because she held them in high admiration. Secondly, she might have had a soft corner for the handsome Indian who attracted her physically as well as mentally. Thirdly, Dr. Aziz had been so nice and kind to her that on second thoughts, she had felt sympathy for him and saved him. After all he had done so much for her. Fourthly, her dream of understanding India had broken or shattered before her very eyes. She had wanted to save this dream. Whatever may have been the case; all these are theories and can be disagreed and tested. Nothing seems to be clear and definite. The happening at the cave is cover in mystery and Dr. Aziz must be given the benefit of the doubt. It seems more likely that Miss Adela Quested had been a victim of fantasy. In the absence of evidential circumstances, and Adela's evidence in his favor destroy the case and we find no cause for thinking otherwise. However, Different meetings were arranged at different times to narrow the gulf between the two races-the English and the Indians. Fielding gave a tea party to Miss. Adela and Mrs. Moore, Godbole sang a religious song. Godbole placed himself in the position of a milkmaid. He prayed to Lord Krishna "come, come, come to me" (p. 320). God refused to come. Mrs. Moore asked him whether God would come in some other song. But God neglected to come throughout the novel. Godbole was mysteriously polite and less loudly during the party. Ronny takes away Miss Quested and his mother from Fielding's party and warns them of Hindu-Muslim disobedience during Moharrum. It is worthy to mention that the main communities of India were a bit unfriendly to one another; they were not friendly because each was narrow mindedness devoted to its own customs and conventions, beliefs, basic notions and cultural legacy. the tea party failed to bring the two nations together, and the reasons are because the Indians were suspicious and the British were superior, arrogant and not serious. The main reason for the two nations not becoming friends is the lack of mutual trust. The meeting at the Marabar Caves proved to be the most disastrous. The English were confused; the Indians were upset; the dreaming and the loving hearts like those of Fielding and Mrs. Moore were confused. As a matter of fact, the whole atmosphere of Chandrapore, the mini-India, was badly worried. This point is emphasized by (Parry ,2004), who says that: "The aspiration of man to understand himself and his universe has resulted in various systems of belief and codes of behavior, but also in alienation from his fellowmen within other cultures, and therefore, in a more complex bewilderment about his social and spiritual identity". (P. 208) This is the conflict explored in A Passage to India, explored by examining the areas of relationship and disagreement between the ancient and lasting patterns of Indian civilization and the more "advanced" patterns of the West. The Indians thought that the Englishmen, being highly paid and enjoying almost all comforts of life were happy in India. In fact, they were not happy. (Khan ,1993) believes that the British in India represented imperialism that was based on violence, heartlessness and cruelty. Ronny Heaslop presents an official's point of view admirably. He says "I am not a missionary. I am not a vague, and sentimental literary man. I am just a servant of the Government. We are not pleasant and do not intend to be pleasant" (p. 102). Every Englishman believed that the Indians were criminal by nature and untrustworthy. In such a situation, personal relationship between the Indians and the Englishmen could not develop. Forster through the mouth of Aziz declared that there could be no friendship between the Indians and the Englishmen, as both stood completely against each other .

The British were the masters of India looked upon themselves as belonging to a superior race. All the Indians in their eyes, belonged to an inferior race. Evidently, there could be no friendship between superiors and inferiors. Moreover, the Englishmen had supposedly taken on their shoulders the burden of civilizing the natives who had an inferior civilization. The following quotation from (Ghaderi, Yahya and Sivagurunathan ,2012) illustrates the idea how the British considered their mission of civilizing the native as holy: “Employing the Orientalist trope of Indian women as selfish, oppressed and objectified, Fanny’s journal emphasizes the urgent need for imperial intervention on their behalf” (p. 44). Not only did Forster and Lawrence share this negative general reaction against modern civilization, but they also had a common positive theme, for the novels of both are really exercises on the motif of “right personal relationship.” A favorite phrase of Forster. All these notions were build a massive wall between the two communities; Mrs. Moore tried her best to cross this wall of mutual doubt and superiority complex. She crossed but could not break it. The hatred generated by the representatives of the British imperialism proved too stubborn to be held back. Aziz though of the Englishmen as his enemies and wanted to blast every one of them. The friendship between the Indians and the Englishmen would be possible only after the British left India. (Abbood ,2012) has argued that “Nativeculture, because it is prevented by colonialism from freely developing, becomes no more than archaic, inert institutions, functioning under the oppressor’s supervision and patterned like a caricature of formerly fertile institutions” (p. 126). This might be a good reason for the natives’ fight against their oppressors so as to protect their culture from being erased or altered by the new and alien culture brought by colonialists.

Chapter Four

4-1 Conclusion

A Passage to India is anything but an uneven novel. It doesn't just treat the excruciating facts in regards to the pitilessness of the British Empire yet in addition uncovered the threatening vibe of the Indian scene particularly that it opens and finishes with the inspiration of topography. To the English, India is a puzzling spot. Ronny, for example, surrenders that individuals in India appear as though outsiders and that India isn't care for home. This sentiment of sentimentality and irritation keeps tormenting the English and arrives at its top during Aziz's exposing to the caverns where it becomes clear that the last message of India is that it isn't available to outsiders and untouchables Over every one of the, A Passage to India prefigures the emergency of the liberal task chiefly in light of the fact that it is a novel that puts the Forster's accommodating opinions and the Anglo-India remorseless history in struggle. All things considered, however Forster stresses the intensity of companionship and culture, he at last recognizes the unpredictability of how these objectives can communicate with social, monetary, and political powers. Forster's tale, while opening the chance of intercultural seeing, at last shows that these endeavors are not so much adequate. Toward the finish of the novel, for instance, it becomes apparent that there are different powers that don't affirm of fellowship and individual relations. The normal voices of the sky, the sanctuary, the tank are countered by the voices of Aziz who needs freedom before companionship and Fielding who needs to be companions with Aziz now not until India wins its autonomy. However, this contention between

the regular and human voices stays uncertain which proposes that fellowship will never prosper particularly in a political setting.

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