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**Personal Affairs in E. M. Foster's *A Passage to India*  
*Passage , Personal, India***

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**Abstract**

"*A Passage to India*" is the most excellent novel written by the English author, Edward Morgan Forster. It deals with misunderstandings which arise in relationships among humans beings. The novel is based on Forster's experiences in India. The whole novel is an expedition made by three English individuals, Mr. Fielding, Miss Adela, Mrs. Moore. They try to see India for what it is. This paper attempts to shed light on the theme of personal affairs of individuals who come from two different cultures and religions by following the characters analysis approach.

**Introduction**

This paper is concerned with the theme of personal affairs that E. M. Forster describes in a very clear style throughout his novel, *A Passage to India*. It follows the character-analysis approach in analyzing the text and the main characters to identify all aspects that clarify the being tackled theme. Forster immediately wrote about the problems of his age. He wrote specially about the racial problem and the problem of human affairs in a passage to India to reflect the conflict that highlights the cultural differences. ( Dr. S. Sen:2)

*A Passage to India* was the latest of his novels, and was unrivalled in English fiction in its presentation of the complex problems which were to be found in relationships between English and native people in India, and in its portrayal of the Indian scene in all its magic and all its wretchedness. ( Edward: 519) . "In 1921, he went to India to work as secretary to the Maharajah of Dewas state senior. He had begun work on *A Passage to India* before this time but on reading his notes in India, he was discouraged and put them aside. The book was published in 1924, having been written upon his return to England. It is considered to be his magnum opus, and it won for the author the Femina Vie Heareuse and the James Tait Black memorial prizes in 1925" (Coles Editorial

Board: 51) *A Passage to India* aims at highlighting the relationship between the new colonizer and the Indian people. The novel accurately depicts the struggle between two ways of life, which are emotional thinking, It also presented a view of the possibility of coexistence among religions, as Forster explained that multi-religions in a country does not necessarily mean that there is a cultural conflict. The writer presented this idea accurately and in a manner that combines historical narration and description in a style characterized by irony, humor, and suspense. He showed pictures of various religious denominations, including Muslims, Christians, Hindus, and Sikhs. It is evident from the events and dialogue that take place among the personalities that it is difficult to form relations or friendships between the British occupiers, and Indian who are suffering from the occupation, even if the two sincerely desire to obtain these relations and coexist together. (Sanders:490.)

Forster's study of the classics and history in Cambridge university made him developed into humanist and became very popular. Critics view the novel from different sides. Some of them see it as a conflict between emotion and reason, and some of them see it as symbolizing western civilization in collision with eastern and imperial with colonial. (Rajimwal:445-446)

The theme of invitation is reinforced like the contrastive note in a music, by the theme of separation. Personal affection, though important, maybe but "little ineffectual unquenchable flames", which are necessarily endowed with all the pathos and charm. Though 'unquenchable' they prove 'ineffectual' in making permanent or enduring connection; connections get snapped for various reasons, and people tend to go away from one another in sadness, in disappointment, in sorrow, in grievance, or just in indifference. Forster wrote to Darling on 15 September 1924:

*"Personal relationships, and these still seem to me the most real things on the surface of the earth but I have acquired a feeling that people must go away from each other*

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*(spiritually) every now and then, and improve themselves if the relationship is to develop or even endure. A passage to India describes such a going away preparatory to the next advance, which I am not capable of describing. It seems to me that individuals progress alternately by loneliness and intimacy" [cited by furbank 124]*

Forster has an observant eye and a keen ear, especially for conversations that happened in front of him. Much of his characters' personalities are shown by means of appropriate and realistic speech. But in addition to this, he lets the readers delve into the inner life of these people, showing them the doubts, contradictions, and fears that best them. His shifting of point of view lends richness and variety to the characters. Forster has achieved a good coordination of plot and character in *A passage to India*. His characters are involved in events which seem logical in relation to the story and change the line of the plot as a result of these events in ways that are in keeping with their personalities. (Coles Notes: 65-66) There are two views regarding the construction of the plot of a passage to India:

The first is as Rose Macaulay remarks about the novel that it is a superbly well-constructed story. The other view is that there is hardly any story worth the name. The story has been told from two angles. The two English women who come to India. Adela will marry Mrs. Moor's son, one will marry the son of the other. They want to know India and Indians. One of them, Mrs. Moore realized that the official policy would not let her succeed. Subsequently, out of disgust she decides to go back to England and dies on the way, Miss Adela Quested, the second lady loses everything and in desperation returns to England. The other side of the story deals with friendship between an Indian man, Dr. Aziz, and an English man, Mr. Fielding. A minor misunderstanding between them was cleared but the friendship couldn't be lasting. This could hardly make an interesting tale.

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Both angles are blended in the trial scene which provides the climax that is exposing the feelings of all the important characters. (Dr. Sen: 45)

Personal relationships is a dominant theme in the novels of E. M. Forster. Forster's effort to explore the possibility of personal relationships among human beings in *A Passage to Indi* is quite obvious. Readers can realize in the novel the friendship between Aziz and Fielding. It is deep and close but does not last for along time. Fielding and Aziz differ in nationality one is an English man and other is an India. Yet they become friends as Aziz experiences that Fielding is not hostile to the Indians. Aziz attends the tea party arranged by Fielding but does not attend the Bridge party held by the Collector. Fielding visits Aziz during the latter's illness. Aziz shows the photograph of his wife to Fielding and shows his faith in Fielding.

Dr. Aziz plays a key role in the novel. He is the central figure . He is an embodiment of Indian nationalism. He is a Muslim and highly religious man who is proud of his religion. He seems to be a regular visitor to the Mosque. Islam for him is an attitude towards life, both exquisite and durable. He is also proud of being an Indian. Like a true Indian, he is hostile to the English. He believes that India would soon be one nation. He has strong faith in the unity of the Hindus and the Muslim . As a widower, he has three small children who are living with his mother-in- law and he doesn't want to marry again. He spends all his salary on his children ( Dr. Kanwal, 358) . Dr. Aziz is the hero of *A Passage to India*, as Adela Quested is it's heroine Gertrude M. white, in her article *A Passage to India : Analysis and Revaluation*" very correctly writes about Aziz's status in the novel, "his failure and his disillusionment, humanly speaking, are the real center of interest in the novel" (Baradbury:148). Aziz covers the most parts of the novel, only a little less than the whole a fit. Adela and Mrs. Moore come roughly second and third, after Aziz, as to the lengths of the novel they individually cover. Forster never tells the full names of Dr. Aziz and Mrs. Moore; he is simply Dr. Aziz as she is simply Mrs. Moore, while he tell the full

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names of all other major characters of the novel. The name Aziz is one of the ninety-nine special names of God [Allah]. It frequently occurs in the Quran. It means "the powerful". ( Sarker: 314)

The second character is Miss Adela Quested whom one may expect to be the heroin before it reaches its end. In fact, the novel has no hero and so no heroin as such. Adela has both qualities and shortcomings. Miss Adela Quested plays a small but significant role in *A Passage to India*. She is Mrs. Moor's companion, declares at the Club, "*I want to see the real India.*" (Dr. Kanwal:360) . She is associated with the title of the novel. She and Mrs. Moor book a passage to India. They want to see real India. She is considered as the heroine of *A Passage to India* as Aziz is the hero of it (one may notice the weave 'A' in both the names in this case). Adela and Aziz weave the two longest and two most consequential stands that go into the development of the structure or plot of the novel. The central event of the novel occurred in the fateful cave in the Marabar hills, where Adela hallucinated that Aziz was attempting to rape her, and so one may say that the central event occurred between the two foremost characters: Aziz and Adela. The noted director and film-maker, the character of Adela was very important that in his film *A passage to India* (the celluloid version of Forster's *A passage to India*) he laid the greatest emphasis on the character of Adela. (Dr.Sarker: 32).

The significance of Adela's role lies her central place in the main incident of the novel. She is related to the central figure, Dr. Aziz . She and Mrs. Moore go with him to see the Marabar Caves of Chandrapu . in this scene, Mrs. Moor is regarded as one of the major characters in the novel . She is related to the title and the central theme of the novel. She belongs to that group of the English people who were good to the Indians and practiced the ideas of equality and justice. Her purpose of her coming to India is to know it's reality and do something for peace. When she comes to India she scatters charm around her.

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She influences the minds of Indians positively. She attracts people and is liked by all the people there. This is because of her loving nature and generosity .

The son of Mrs. Moore by her second husband. He is thus the brother of Stella and half-brother of Ronny . Ralph is mentioned several times in the book but does not appear until near the end of the novel, when he arrives in Mau with his sister Stella and her new husband, Cyril Fielding. Dr. Aziz meets Ralph and treats his bee stings, (Gale Group: 10) "pretty dear" said Mrs. Moore to the wasp. He did not wake, but voice floated out, to swell the night's uneasiness. This wasp is recur in professor Godbole's consciousness when he has left Chandrapore and taken service as director of education in Hindu native state. He stands, his school quite forgotten turned into a granary, indeed-and celebrates the birth of Krishna in the great religious festival that dominates the third part of the novel. The wasp is mixed up in his mind-he does not know it got there in the first place, nor do the readers with a recollection of Mrs. Moore. He was a Brahman, she is Christian, but it made no difference whether she was a trick of his memory or a telepathic appeal. It was his duty, as it was his desire, to place himself in the position of the God and to love her, and to place himself in her position and say to the God: "Come, come, come".(Dr. Kanwal:344.)

The presence of the wasp, first in Mrs. Moore's consciousness, then in Godbole's acceptance of Mrs. Moore- in some symbolization. This is the thread of the story, it is essentially concerned with Mrs. Moore's discovery that Christianity is not adequate. In a quiet way, Mrs. Moore is religious. (Trilling: 154)

Mr. Cyril Fielding, he is described as the only Good Englishman at Chandrapur. He is conscious of the gulf between the English and the Indians. But he is free from racial prejudices. The most important aspect of him is that he is similar to his creator E. M .Forster. He may be called the author's mouthpiece. Forster valued tolerance, good sense, and sacredness in personal relationships. These human virtues are found in the personality of Fielding. It is obvious that

Forester was not so hopeful about the relationships and affairs among people of different races . We can see that in the final meeting between Aziz and Fielding on horse-back in a native state :

*'Why can't we be friends now ?' said the others, holding him affectionately . 'It's what I want . It's what you want'*

*But the horses didn't want it – they swerved apart;*

*The earth didn't want it, sending up rocks through which*

*Riders must pass single file; the temples, the tank, the*

*Jale, the place, the birds, the carrion, the Guest House,*

*That came into view as they issued from the gap and saw*

*Mau beneath : they didn't want it, they said in their hundred*

*Voices: "No , not yet,' and the sky : said;*

*'No, not there.'*

Another character is Prof. Godbole who plays an important role in *A Passage to India*. He is a professor in a college at Chandrapur, and he is a typical Hindu. He is the person for whom life is indistinguishable from religion. He represents the orthodox and conservative Hindus and he is a moderate person, each one can perform his rituals and believes in his own way . He believes that each person must worship according to his own capacity.(Dr. Kanwal 345.)

## **Conclusion**

This research depicts the conflict between nature and the traditions involved in the relationship among different religions and cultures, especially between the complex eastern reaction to British rule in India. It also shows people who belong to a certain religious sect, including Muslims, Christians, Hindus, and various religious philosophies. As well as the social discrimination expressed against any contact between the British and the Indians. Where the research

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shows the difficulty of forming friendships or normal relations between the British occupier and the Indian citizen who suffers from the occupation even if they sincerely desire to obtain and develop this relationship, life proves that it is impossible not at that time or that case (the state of occupation)

In this research, Dr. Aziz show his indignation at his English friend's materialistic approach to relationship. According to Aziz, Fielding pays too much attention to the observables– what is said and what is done and not enough to what motivates people's behaviors. Aziz's reaction to fielding's materialism is shared by many who first come across economic and evaluating theories of social exchange- whether couched in terms of inputs, make decisions based solely on the concrete, measurable outcomes in a relationship. One simply reacts to past behaviors. Someone maintaining balance keeps tallies of past costs and benefits and behaves such accordingly. But there is no need to know a partner's motivation. Such according practices have their place in social exchange, but they also miss many of the ways that people make decisions in their relationships. Frequently, people care about more than just behaviors and outcomes. They act according to what they think the other person is thinking. Close friendship is a prime example of how people think about more than behaviors when making decisions. Close friends help each other at much greater levels than do acquaintances or strangers. But models of exchange based solely on behavioral outcomes- such as a norm of reciprocity, a drive to balance accounts.



## العلاقات الشخصية في رحلة الى الهند

الكلمات المفتاحية: فورستر ، د. عزيز ، العلاقات

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### الملخص

"رحلة إلى الهند" هي أكثر الروايات الممتازة التي كتبها الكاتب الإنكليزي، إدوارد مورغان فورستر. تتعامل مع سوء الفهم الذي ينشأ في العلاقات الشخصية بين البشر. وتستند الرواية على تجارب فورستر في الهند. الرواية بأكملها عبارة عن رحلة استكشافية قام بها ثلاثة من الإنكليز السيد فيلدينك ، الانسة أدبلا ، السيدة مور ، لرؤية الهند على حقيقتها. نحاول في هذا البحث ان نسلط الضوء على موضوع العلاقات بين الاشخاص الذين هم من ثقافتين وديانتين مختلفتين من خلال تحليل الشخصيات، حيث تبدأ الدراسة بمقدمة ، ثم مناقشة المسرحية. و تنتهي بالاستنتاج الذي يلخص النتائج

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