

Edward Morgan Forster

(1879–1970)



His Life

- ▶ Middle class family- only son
- ▶ Precocious (prematurely developed child)—stories at six
- ▶ Tonbridge College, Kent
- ▶ King's College Cambridge(BA— 1900)
- ▶ The Cambridge Apostles—a discussion society of Intellectuals
- ▶ Trip to Europe—Italy, Greece, Germany
- ▶ Egypt—1st World War volunteered for the International Red Cross
- ▶ India—Secretary to the Maharajah of Dewas
- ▶ 1930-40's he became a successful broadcaster in BBC radio and became a public figure.

His Works

- ▶ Short Stories
- ▶ Novels
- ▶ Travel Guides
- ▶ Literary Essays (*Aspects of the Novel*)
(Two Cheers for Democracy)
- ▶ Biographies
- ▶ *Aspects of the Novel* is a book compiled from a series of lectures delivered by E. M. Forster at Trinity College, Cambridge in 1927, in which he discussed the English language novel. By using examples from classic texts, he highlights the seven universal aspects of the novel: **story, characters, plot, fantasy, prophecy, pattern, and rhythm.**

His Novels

- ▶ *Where Angels Fear to Tread* (1905)—impact of foreign culture on provincial personalities
- ▶ *The Longest Journey* (1907)—illusion and reality
- ▶ *A Room with a View* (1908)- a romance- shows how questions of propriety and class can make human connection difficult.
- ▶ *Howards End* (1910)— class divisions and prejudices of Edwardian England
- ▶ *A Passage to India* (1924)—study of relation between the British(ruler) and the Indian(ruled) James Tait Black Memorial Prize
- ▶ *Maurice* (1971)- explores the possibility of class reconciliation as one facet of a homosexual relationship.

His Philosophy

- ▶ **Liberalism**
- ▶ A political concept—system of Govt.—human progress via science and technology
- ▶ Literary concept—tolerance, dissent, individual freedom
- ▶ **Humanitarianism**—an ethic of kindness, benevolence and sympathy extended universally and impartially to all human beings without distinction of gender, sexual orientation, tribe, caste, age, religion, or nationality.

Humanism

- ▶ His humanist attitude is expressed in the non-fictional essay *What I Believe*. Forster's words: "The humanist has four leading characteristics - curiosity, a free mind, belief in good taste, and belief in the human race."
- ▶ prime importance to human rather than divine or supernatural matters.
- ▶ emphasizes reason, scientific inquiry, and human fulfillment in the natural world and often rejects the importance of belief in God.
- ▶ a belief system based on the principle that people's spiritual and emotional needs can be satisfied without following a god or religion

Morality

- ▶ Despises and rejects snobbery, narrowness, and cruelty of the conventional or restricted religious attitude
- ▶ Advocates sincerity and truthfulness in human relations
- ▶ Resists forces drawing individuals into a group; national feeling, class feeling, comradely feeling

Realism

- ▶ Superficial
- ▶ Combined with symbolism & mysticism (Mrs. Moore)
- ▶ Reality—an objective and physical entity
- ▶ Subjective and psychological

His Themes

- ▶ differences of behavior and class,
- ▶ contradictory habits, and ways of life
- ▶ racial differences.
- ▶ Philosophical, ethical, social or religious issues
- ▶ Personal Relationship(the only emotional relationship depicted fully—friendship—mutual sympathy of heart and mind—sensitivity makes it delightful as well as precarious—any jarring note, an error of taste, a failure of sympathy—can destroy it completely. He notice it and draws his conclusions. Difference strike him more than common features.

His Characters

- ▶ Mostly types
- ▶ Crustacean— Hardbound conservatives, followers of lifeless conventions
- ▶ Vitalists-impressionable, developing under the impact of new experiences, men of feeling and deep emotions
- ▶ strong women
- ▶ Lack passion and sexual fulfillment
- ▶ Objects other than human beings

Howards End - a house,

A Passage to India— a country.

Characteristics

- ▶ No experimentation
- ▶ Mingling of social comedy and poetry
- ▶ Complexity of life
- ▶ Satiric (undeveloped heart)
- ▶ sensitivity to nature for itself -more interested in what it can reveal about people.
- ▶ Improbable plots
- ▶ Sudden unaccountable deaths

Historical Background

- ▶ **India**—ruled by Muslim dynasty, Moghuls
- ▶ **1600s**—British East India trading company
- ▶ **1773**—direct British rule(natives socially and economically subservient) Native States, close watch
- ▶ **1857**—Indian rebellion suppressed
- ▶ **1919**—Amritsar Massacre, 400 shot to death, 1200 wounded

Historical Background

- ▶ **England**
- ▶ World War, loss of lives, loss of confidence in tradition and authority, sympathy for the Indian Cause
- ▶ Success of liberal party, emergence of Labour party, freedom of ireland

A passage to India

Title of Whitman's poem

- ▶ Three Parts
- ▶ **Mosque**— spring, man's emotional nature
- ▶ **Caves**—summer, intellect
- ▶ **Temple**—Rainy season, devotion and love
- ▶ Character from two races—three religions
- ▶ Christians, Muslims, Hindus

Two Levels

- ▶ Surface—India
- ▶ Difficulty of establishing friendship across cultural boundaries
- ▶ Symbolic—faith

A Study of Oriental Mind

- ▶ Forster's visit to India—1912, 1922, short
- ▶ An attempt to portray the Indian character
- ▶ Psychological analysis of motives
- ▶ Focused more on weaknesses
- ▶ Non-serious—Aziz (water, invitation to a trip)
- ▶ Superstitious—Nawab Bahadur, Mrs. Moore's tomb
- ▶ Suspicious by nature—malignant tumour
- ▶ Hypocrites in social relations
- ▶ Revengeful and Forgiving--Aziz
- ▶ Unpunctual, inefficient—Godbole, Committee

Theme of Friendship/Personal Relationship

- ▶ Friendship between Aziz and Fielding
- ▶ Immense differences—a study of contrasts
- ▶ Aziz—impulsive, given to extremes of love and jealousy, “placed, placed”, rooted in Islam, sensitive to the slightest reactions to the British yet desperately wanting to be liked
- ▶ Fielding—genial but reserved, easy going, traveling light, mature, free from racial feeling, remaining liberal and tolerant and detached in a land which demands the fierce loyalties
- ▶ Binding force—fundamental goodness

- ▶ First meeting—spontaneous affection and generosity-momentary setback—post-impressionism—quickly repaired—conviction “no Englishman understands us except Mr. Fielding”
- ▶ Second meeting—closer, Aziz’ sickness, dejected, consumed by self pity and the need for love,wife’s picture--
- ▶ The Marabar trip
- ▶ The period of Aziz’s arrest and acquittal
- ▶ The Last meeting

Causes leading to separation

- ▶ Fundamental differences in temperament, character and outlook
- ▶ Imprisonment --formidable
- ▶ Forgiving—revengeful
- ▶ Suspicion & Misunderstanding
- ▶ Misunderstanding cleared **But**
- ▶ Fielding—married , not travel light
- ▶ Aziz—embittered nationalist
- ▶ Friendship impossible

Satire

- ▶ Oxford Dictionary defines **satire** (n): The use of humour, irony, exaggeration, or ridicule to expose and criticize people's stupidity or vices, particularly in the context of contemporary politics and other topical issues.
- ▶ First hand knowledge of sufferings, oppression ,tyranny
- ▶ Racial Discrimination—Bridge Party
- ▶ Class Consciousness—club, no social interaction
- ▶ Bribery—imbibed native's weaknesses—gold sewing machine
- ▶ Rudeness and revenge—focus on shortcomings—Aziz, more competent-uselessly harassed and humiliated by Major Calendar
- ▶ English Ladies haughtier than men
- ▶ Absurdity of response—herd instinct, the trial

Blend of Humour

- ▶ Dickens and Fielding—pungent and bitter — social reformer
- ▶ Forster—genial—artist
- ▶ Target of satire—common human weakness seen through sympathetic eyes
- ▶ Portrayal of Prof. Godbole, miss Derek, the description of agony and discomfiture of the Collector at his knowledge of the incident at the caves

Symbolism

- ▶ Three sections—invested with symbolic meaning
- ▶ **Mosque**—stands for oneness of God and Muslim ‘brotherhood’, atmosphere promoting development of personal relationship
- ▶ **Caves**—Chaos and darkness, “nothing, nothing attaches to them”—world of heat—blazing sun defying man’s attempt to live in harmony—identical flames could never meet

- ▶ Illustrate evil—face to face - the reality of evil
- ▶ Mrs. Moore's exper.—challenge to Christianity
- ▶ Adela's exper.- challenge to liberal claims
- ▶ Dark empty caves—hollowness of life-nothing
- ▶ 'Pathos, piety, courage, filth identical' "everything exists but nothing has value" negates values
- ▶ Gained at the mosque—lost at the caves
- ▶ Hopes of understanding, union, kindness and pity shattered—failure of mutual relationship

- ▶ **The Temple**—stands for universal love & union
- ▶ Meeting and reconciliation
- ▶ 1. The Birth of lord Krishna
- ▶ 2. Ralph Moore and Aziz
- ▶ 3. Collision of boats
- ▶ 4. The last ride of Aziz & Fielding
- ▶ Promise of harmony
- ▶ Dipping of Characters—spiritual baptism
- ▶ Washing away of Heaslop's and Adela's letters—vanishing of all causes of misunderstanding

The Trial Scene

- ▶ The climax
- ▶ The impact—Hindu-Muslim Unity

Uniculturalism and multiculturalism

- ▶ **Multiculturalism** refers to that trend in the society where the different cultures are made inclusive, tolerated and accommodated, and these trends are institutionalised in legislation to respect other cultures. Canada, Australia and other western countries, where multiculturalism is the national policy, respect religions, ethnicity and cultures of different communities and their cultural rights, while a secular law common to all protect their human rights.
- ▶ **Uniculturalism** encourages integration, where cultural identities are lost in time.

Colonialism

- ▶ Mission of enlightenment
- ▶ Forster—critical of imperialism—England holds India for its own good
- ▶ Criticizes the behaviour of Anglo-Indians

But

- ▶ Never emphasizes the illegitimacy of the empire
- ▶ India—differences of race, religion, culture—everlasting state of disagreement
- ▶ Presence of the British necessary

But

- ▶ Preaches sympathy and kindness

Influence of Colonialism Perverse for Both

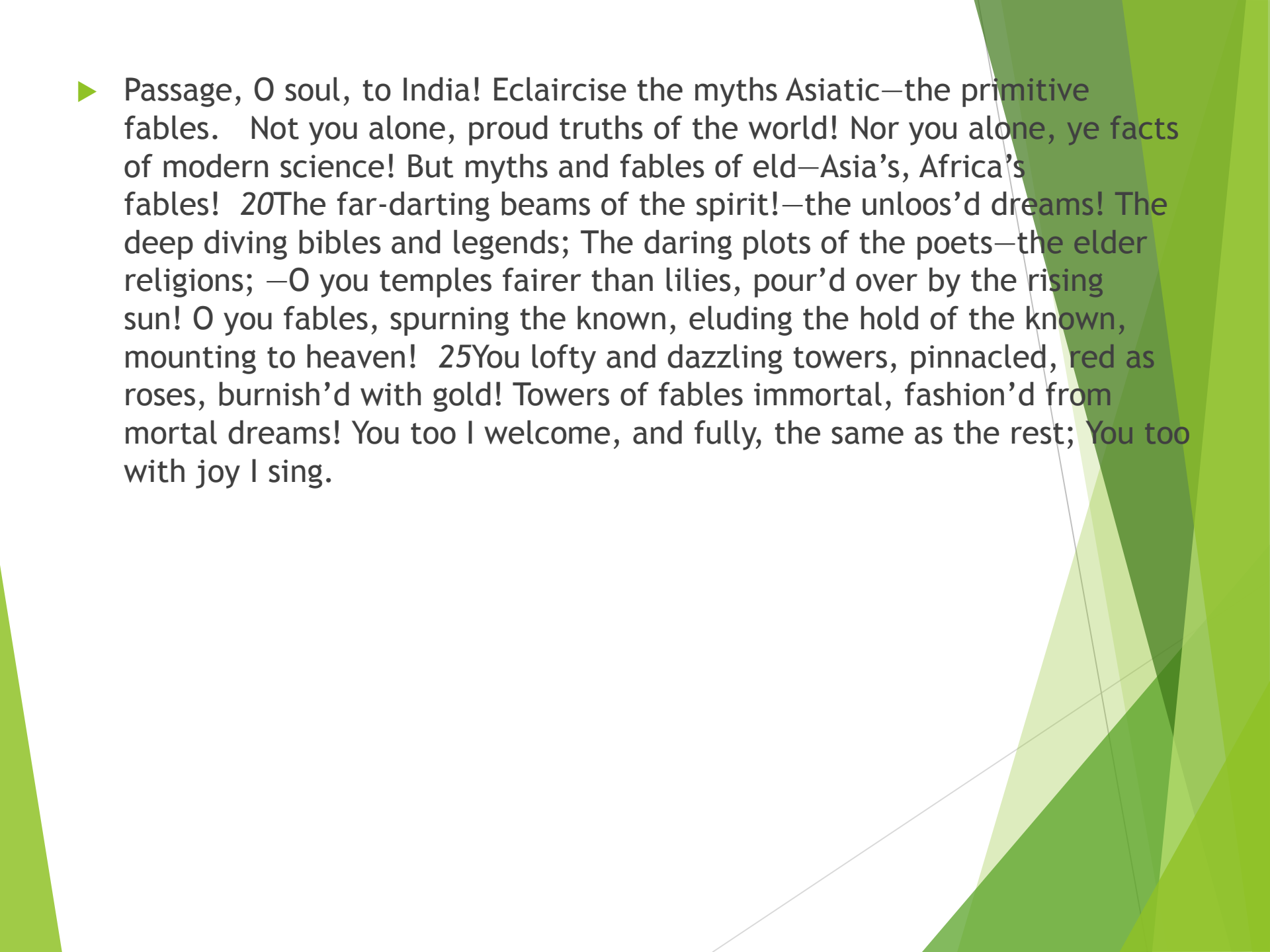
- ▶ On Indian
- ▶ Suffering, humiliation, deprivation
- ▶ In two ways—1. servile(Prof. Godbole), 2. rebellious (Aziz, Mehmood Ali)
- ▶ On Anglo-Indians
- ▶ Indifference and cruelty
- ▶ Loss of individuality
- ▶ Ridiculous behavior

Geological Features and Climatic factors—connection with themes

- ▶ Chapter 1--Description of Chandrapore
- ▶ Uneven land—many classes, absence of unity
- ▶ Civil Station, on raised level—Anglo-Indian superiority
- ▶ Maidan—possibility for friendship
- ▶ Intense heat— “keeps men in compartments”
- ▶ Intense climate—extremes of emotions and attitude
- ▶ Alteration of weathers—possibility of friendship, danger of breaking up, reconciliation
- ▶ Soil—hostile either yields or is rigid and sharp(page22 last para), element of surprise and shock--muddle

“A passage to India” whitman’s poem

- ▶ SINGING my days, Singing the great achievements of the present, Singing the strong, light works of engineers, Our modern wonders, (the antique ponderous Seven outvied,) In the Old World, the east, the Suez canal, 5The New by its mighty railroad spann’d, The seas inlaid with eloquent, gentle wires, I sound, to commence, the cry, with thee, O soul, The Past! the Past! the Past! The Past! the dark, unfathom’d retrospect! 10The teeming gulf! the sleepers and the shadows! The past! the infinite greatness of the past! For what is the present, after all, but a growth out of the past? (As a projectile, form’d, impell’d, passing a certain line, still keeps on, So the present, utterly form’d, impell’d by the past.) 15 2

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- The background of the slide features abstract, overlapping green geometric shapes, primarily triangles and polygons, in various shades of green, creating a modern, layered effect on the right side of the page.
- ▶ Passage, O soul, to India! Eclaircise the myths Asiatic—the primitive fables. Not you alone, proud truths of the world! Nor you alone, ye facts of modern science! But myths and fables of eld—Asia's, Africa's fables! 20The far-darting beams of the spirit!—the unloos'd dreams! The deep diving bibles and legends; The daring plots of the poets—the elder religions; —O you temples fairer than lilies, pour'd over by the rising sun! O you fables, spurning the known, eluding the hold of the known, mounting to heaven! 25You lofty and dazzling towers, pinnacled, red as roses, burnish'd with gold! Towers of fables immortal, fashion'd from mortal dreams! You too I welcome, and fully, the same as the rest; You too with joy I sing.

A Passage to India—Significance of the Title—The journey motif

- ▶ Taken from Walt Whitman's poem
- ▶ Surface meaning—journey to India
- ▶ Underlying meaning—journey of soul to understand What India really is
- ▶ Begins with a question—is friendship possible?
- ▶ Entire book(journey) search for solutions
- ▶ Fielding's journey from heart to heart
- ▶ British Officials—at a respectable distance, angle of superiority, understanding based on prejudice
- ▶ “intercourse, Yes; courtesy, by all means; intimacy, never”

- ▶ Adel's journey—to know India
- ▶ Mrs. Moore's journey—not only India but Indians also—love and intuition, not disturbed by minor irritants—passage ended in India—successful
- ▶ journey of one nation into another
- ▶ Contact of one civilization with another
- ▶ Ends with the answer—no not yet, not here

Born:

5 May 1818

19th-century
philosophy

Main interests:

**Politics, economics,
philosophy, sociology,**

**labor, history,
class struggle,
natural sciences.**



Karl Marx
German

Marx criticizes Capitalism

- ▶ **In a capitalist society :**

Capitalists own and control the productive resources , workers own only their labor, and they work for capitalists.

- ▶ **In such a society:**

- ▶ There will be a class conflict.

- ▶ The continuing conflict between the classes will lead to **upheaval** and **revolution** by oppressed peoples and form the groundwork for a new order of society and economics where capitalism is abolished.

- ▶ Economic imbalance contributes to power imbalance.

Marx criticizes Capitalism

- ▶ In such a society,

Economically weak or the less powerful may:

- ▶ 1. show servility & try to please the powerful
- ▶ 2. turn away and rebel against them

Economically strong or the powerful may

- ▶ 1. Behave contemptuously
- ▶ 2. keep them suppressed

Marx criticizes Capitalism

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Imperialism is similar to capitalism

Imperialism:

- ▶ the extension of authority and control of one state or
- ▶ people over another state or people
- ▶ Indian society is

Application

Society in India



British:

control Indian resources.

show mistrust in Indians.

behave contemptuously towards them.

Indians try to please the British.

They also question their presence.

They show signs of political awareness.

(Give Example)

The Ruled

Imperialism is similar to capitalism

- This hierarchy of power is reflected in the superstructure of the microcosm that is India. Aziz and the other Indians are resigned to the relations of production that relegate them to laboring for the good of their English superiors. Consequently, the social and cultural systems of India are largely reflective of European hegemony. Aziz adopts pretenses for the sake of reputation (and as a matter of unstated but expected obedience) much in the same way that the English colonists practice the ostentation of conspicuous consumption

Imperialism is similar to capitalism

- English culture and architecture permeate India, symbolizing the influence of the dominant class in determining the nature of a society. Aziz reflects upon the few symbols of Indian culture that remain intact, such as the mosque, but British imperialism infuses every aspect of the Indians' social and economic lives, whether they acknowledge it actively or not - like Aziz's short game of Polo with the subaltern.

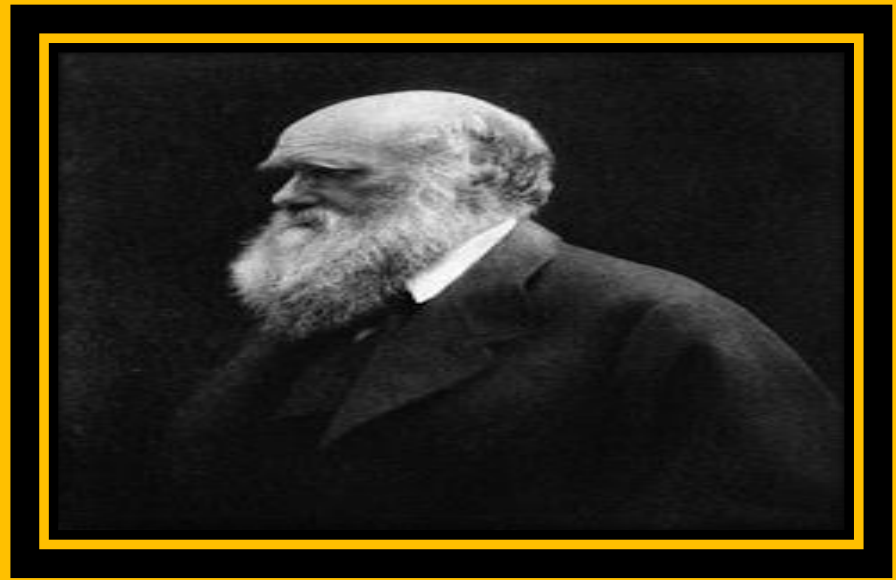
Born:

12 February 1809

Known as:

The father of
evolution.

➤ He wrote *On the
Origin of Species*.



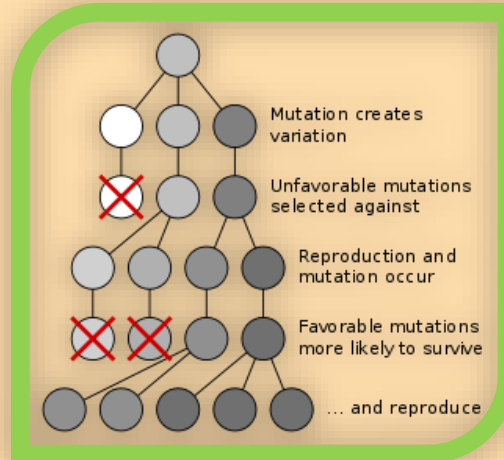
Charles Darwin
British

Darwin's theory consisted of three main points:

The Premise



Natural Selection



Survival of the strongest



Survival of the Fittest

Darwin's theory of races (the survival of the fittest) was translated into practice. This theory gave them the mind to envisage themselves as the fittest of all races.

Social Darwinism explains the special genius. British often stressed on their 'uniqueness and superiority in the Indian social atmosphere .

The English thought that they were perfectly capable to rule as they are better than the other nation which forces them to educate the less human and the wild nation so as to bring harmony in the world .

Survival of the Fittest

The English ruled India and considered themselves as beings belonging to a superior race. The English seemed to be influenced by Darwin's theory of survival.

Darwin considered the Europeans as the fittest of all. This idea gave them a right to colonize and occupy and to implement the law conforming to their political and economic interest which further led them the concept of difference and distinctiveness .

Born:

15 October 1844

19th-century
philosophy



Main interests:

Aesthetics, Ethics

Metaphysics, Nihilism

Psychology, Ontology

Poetry, Value theory.

**Friedrich
Nietzsche**

German

Will to Power

Humans are always attempting to inflict their wills upon others. Every action toward another individual stems from a deep-down desire to bring that person under one's power in one way or another.

Will to Power

British have extended their power over India.

Claim of British officials ‘to control this wretched country’, to deliver justice and keep law and order is

merely

a will to power.

Fielding says that Britain is in India for her own good.

Despite all hard and deadly work, they don’t want to leave India.

God is Dead

Nietzsche denied the presence of God.

Fielding says he and many people in England do not believe in God.

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Born:
26 July 1875

Known for:
**Analytical
psychology**



Carl Jung
Swiss

A wooden easel made of light-colored wood stands on a light gray surface. It holds a rectangular red sign with a white border. The sign contains text in a bold, black, sans-serif font. The text is arranged in a list format, with a main heading followed by a sub-heading and then two bullet points.

➤ **Collective Unconscious**

➤ **Jungian archetypes:**

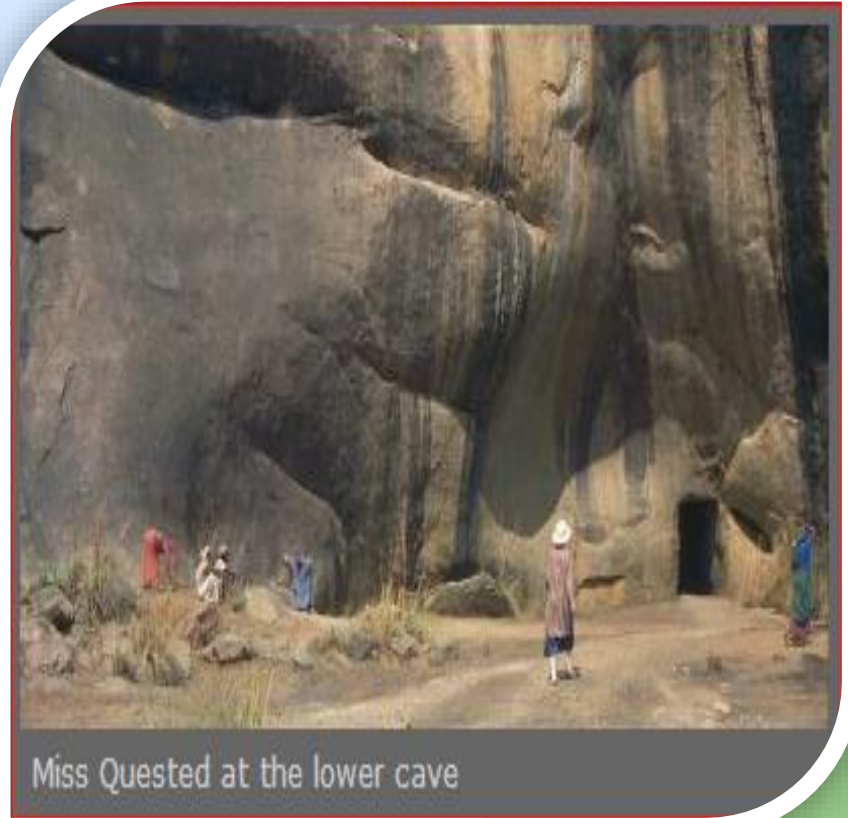
- Anima
- Animus

Collective Unconscious:-

is the part of unconscious that contains memories and ideas inherited from our ancestors.

The Marabar Caves is the central psychological symbol of the narrative, representing what Jung calls the :

➤ **collective unconscious.**



Miss Quested at the lower cave

➤ When **Mrs. Moore** and **Adela** intrude the privacy of the caves, the peaceful atmosphere of the unconscious, the contents of the unconscious erupt, come out suddenly in a surprising and frightening way.



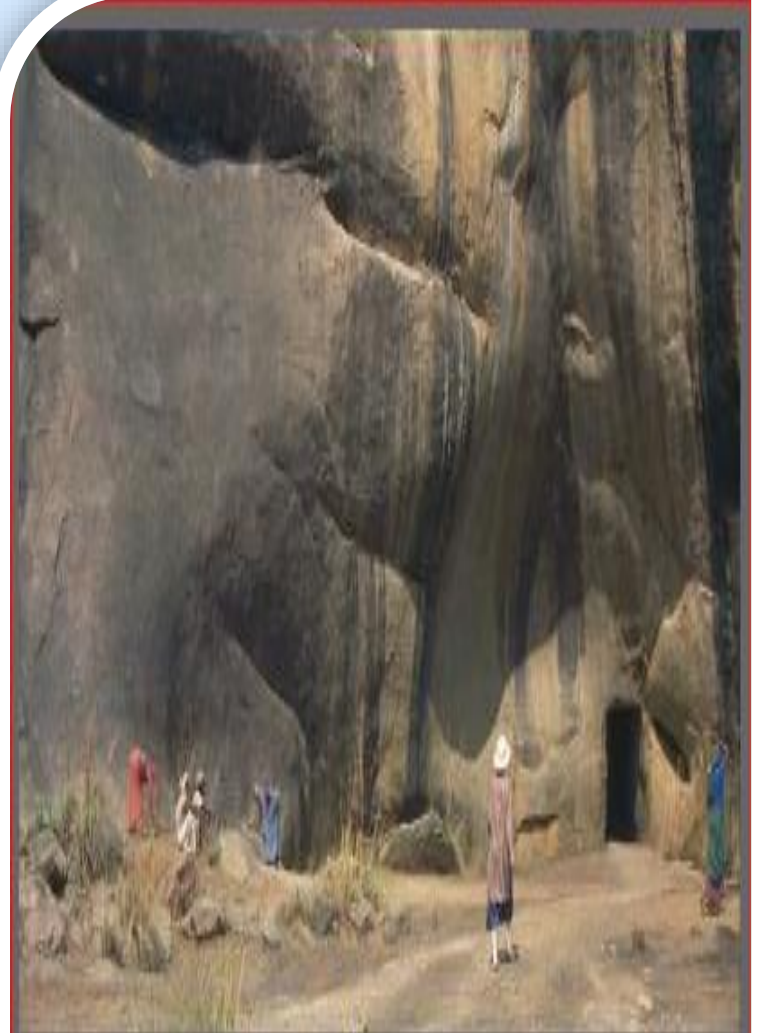
Mrs Moore at the lower cave

➤ The echo of **Godbole's** song is always in **Adela** and **Mrs. Moore's** ears while going to the Marabar Caves:

➤ It so happened that **Mrs. Moore** and **Miss Quested** had felt nothing acutely for a fortnight.

Ever since **Professor Godbole** had sung his little song, they had lived more or less inside cocoons.

➤ They encounter a much bigger roar which spreads out from the depths of the Marabar Caves.



Miss Quested at the lower cave

Archetypes

- ▶ Jung believed that archetypes are models of people, behaviors or personalities.

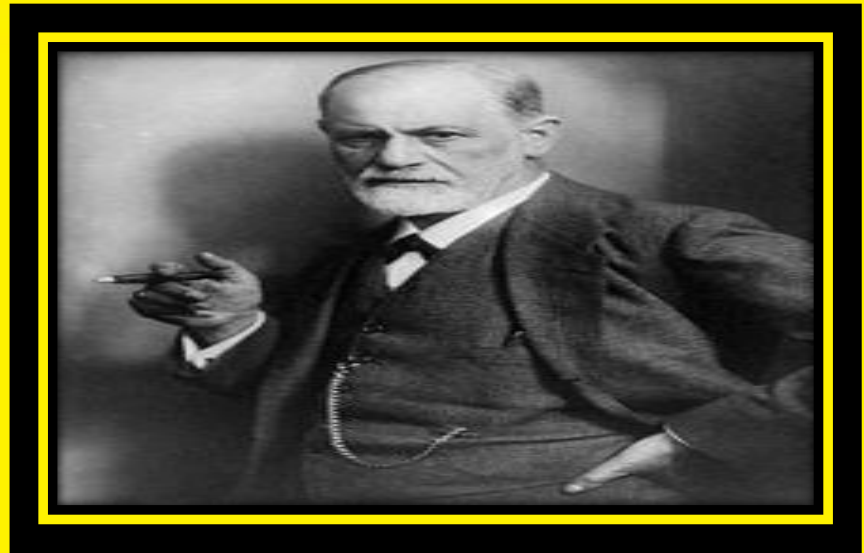
Other Archetypes

- ▶ **The father:** Authority figure, powerful.
- ▶ **The mother:** Nurturing, comforting.
- ▶ **The child:** innocence, rebirth.
- ▶ **The wise old man:** Guidance,
knowledge, wisdom.
- ▶ **The hero:** Champion, defender.

Born:
6 May 1856

Known as:
the founding father
of Psychoanalysis

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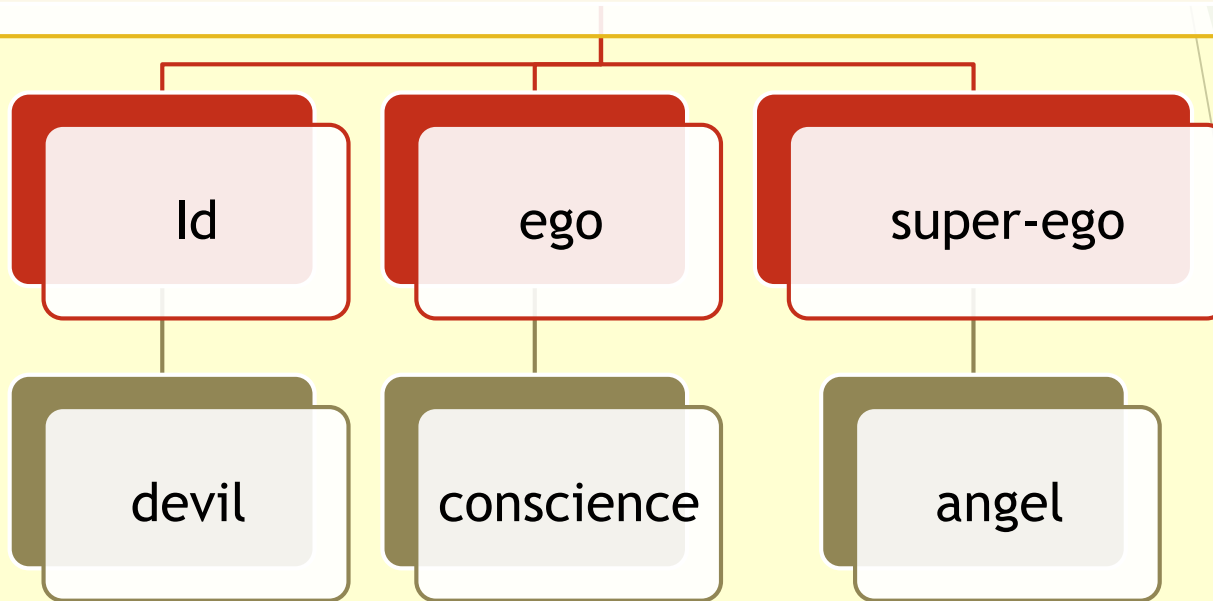


Sigmund Freud
Austrian

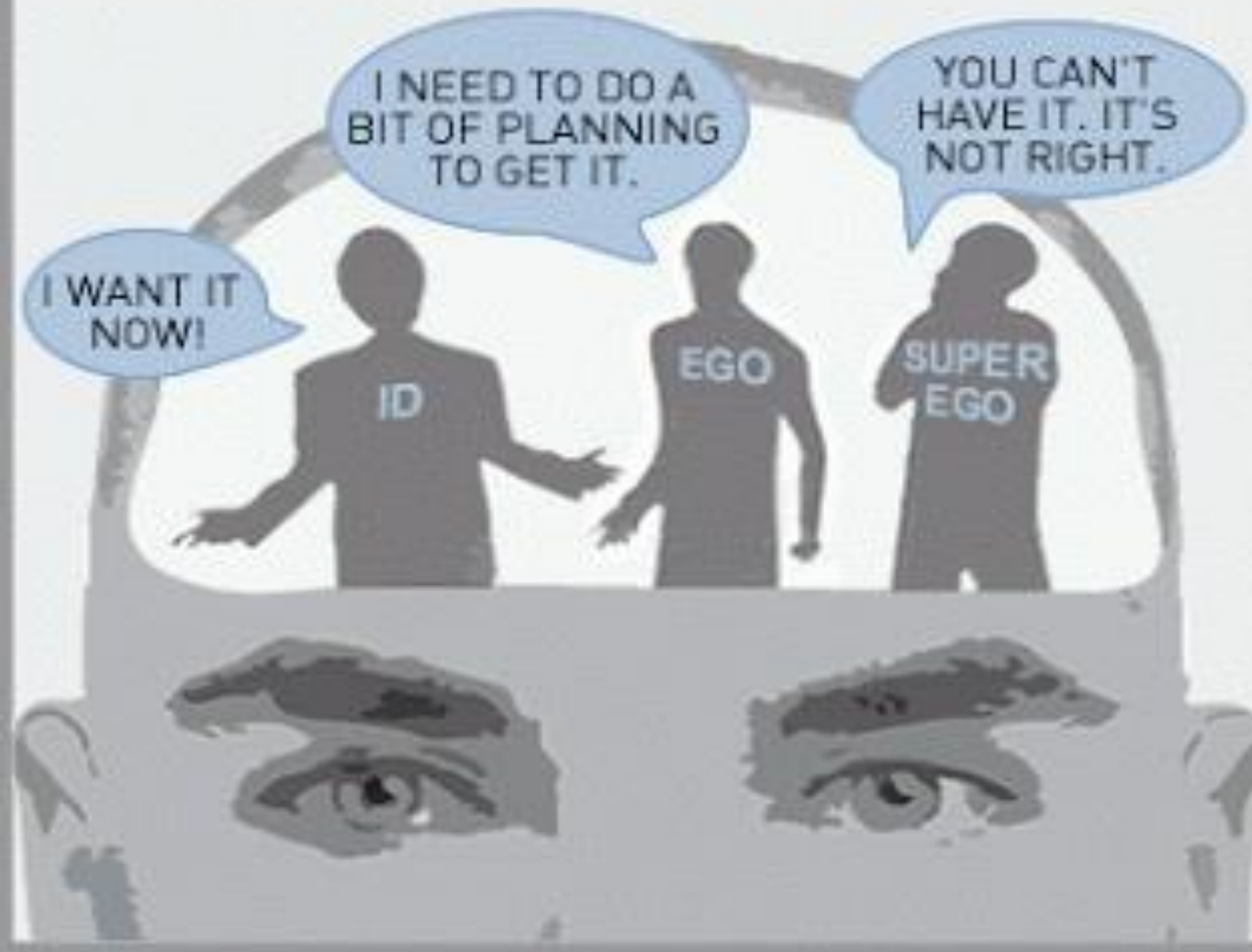
Id, Ego, Super ego



Freud proposed that the human psyche could be divided into three parts:



Freud's theory of the personality



Freud's Psychoanalytic Theory of Personality

- ▶ **The Unconscious** mind is a reservoir(store) of feelings, thoughts, urges, and memories
- ▶ **Most of the contents of the unconscious** are unacceptable or unpleasant, such as *feelings of pain, anxiety, or conflict*.
- ▶ **The unconscious continues to influence** our behavior and experience, even though we are unaware of these underlying influences.

The recurring struggle for power
and cultural dominance
between **the English** and **the Indians**,
illustrates
the instinctive desires of the **id** that are allowed
to emerge
when the **superego** is suppressed by a
widespread shift in social conscience.

Freud's Psychoanalytic Theory of Personality

Aziz criticizes

the domineering colonists for their disrespect towards the nation's native inhabitants,

but ironically

practices the same condescension towards Hindus.

Freud's Psychoanalytic Theory of Personality

Underlying

the doctor's and **the colonists'**

prejudicial justifications,

but unrecognized,

is the same desire

- ▶ for power over others and
- ▶ for the subsequent validation of personal identity.