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**THE SIGNIFICANCE OF BUILDING A COLONIAL FRIENDSHIP IN A
PASSAGE TO INDIA BY E.M. FORSTER IN THE CONTEXT OF ARISTOTLE'S
THEORY OF FRIENDSHIP**

**ARISTOTELES'İN DOSTLUK TEORİSİ BAĞLAMINDA E.M. FORSTER'İN
HİNDİSTAN'A BİR GEÇİT ROMANINDA KOLONYAL DOSTLUK KURMANIN ÖNEMİ**

Emine SONAL*

Charlene Erica DUSHIME†

ABSTRACT

E.M. Forster is an English short-story writer, essayist, and novelist portraying the early twentieth century British society both at home and abroad. *A Passage to India*, one of his well plotted and the most controversial works, is a modernist and colonial novel that brought Forster his greatest success. *A Passage to India*, written in 1914 and published in 1924, is based on his own experience in India as a Private Secretary of the Maharajah of Dewas Senior in India between the years 1912 and 1921. Such experiences enabled him to provide rich materials and deep observation about the people and place to write *A Passage to India*. *A Passage to India* focuses on political and racial misunderstandings and misinterpretations between the Indians and the British due to cultural conflicts. This novel mirrors the events that happened in India as a colony of the British Empire from the nineteenth to the mid-twentieth century. This paper will discuss the significance of building a colonial friendship in the context of Aristotle's theory of friendship in order to determine whether the British and the Indians share the activity of ideal friendship as depicted in the novel.

* Girne American University, Faculty of Humanities Department of English Language and Literature, Kyrenia/Northern Cyprus. ORCID: 0000-0002-8713-118X, E-mail: eminesonal@gau.edu.tr.

† Girne American University, Faculty of Humanities Department of English Language and Literature, Senior Student and Researcher, Kyrenia/Northern Cyprus. ORCID: 0000-0002-1965-6507, E-mail: ericadushime@gmail.com.

Key Words: *A Passage to India*, E.M. Forster, Friendship, India, British Empire,

ÖZ

Kısa öykü yazarı, denemeci ve romancı olan E.M. Forster yirminci yüzyılın başlarında yazmış olduğu eserlerinde hem ülke içinde hem de ülke dışında yaşayan İngilizleri yansıtmıştır. İyi kurgulanmış ve en tartışmalı eserlerinden biri olan *A Passage to India*, [*Hindistan'a bir Geçit*], Forster'a büyük bir başarı kazandıran modern ve kolonyal bir romandır. 1914'te yazılan ve 1924'te yayınlanan *Hindistan'a bir Geçit* romanı Hindistan'da 1912 ve 1921 yılları arasında Dewas Senyör Maharajah'ın Özel Sekreteri olarak çalıştığı yıllara yönelik deneyimlerine dayanmaktadır. Yazarın edindiği bu deneyimler, *Hindistan'a bir Geçit* romanına insan ve mekan açısından zengin materyal sağlamasını ve detaylı gözlem yapmasını olanaklı kılmıştır. *Hindistan'a bir Geçit* romanı, Hintliler ve İngilizler arasında kültürel ve politik çatışmalardan kaynaklanan ırksal kökenli yanlış anlaşılmalara ve yanlış yorumlamalara odaklanır. Bu roman, Britanya İmparatorluğu'nun bir kolonisi olarak ondokuzuncu yüzyıldan yirminci yüzyılın ortasına kadar Hindistan'da geçen olayları yansıtmaktadır. Bu makalede, Antik Yunan filozofu Aristoteles'in arkadaşlık teorisi göz önüne alınarak, Forster'ın bu romanında yer alan İngilizler ve Hintliler arasında arkadaşlık kavramının oluşturulup oluşturulmadığı ve kolonyal bir dostluk kurmanın önemi üzerinde durulacaktır.

Anahtar Kelimeler: *Hindistan'a bir Geçit*, E.M. Forster, Arkadaşlık, Hindistan, İngiliz İmparatorluğu,

Introduction

Edgar Morgan Forster was born in 1879 in London and educated at King's College, Cambridge. Before receiving his Bachelor's degree from Cambridge, he travelled in Europe and visited countries such as Italy, Germany, Egypt and India. Later, he became a member of Bloomsbury Group, a circle of writers, artists, philosophers and intellectuals including Virginia Woolf and her husband Leonard Woolf, who aimed to change the conventional norms of fiction and make it new with modern ideas at the beginning of the twentieth century.

TOBİDER

A Passage to India is a novel written by E.M. Forster based on his own experience in India as a Private Secretary of the Maharajah of Dewas Senior in India between the years 1912 and 1921. Such experiences enabled him to provide materials about people and places to write *A Passage to India*. The novel was written in 1914 and published in 1924 that brought fame and success to his literary career. Literary critics believed that his last novel, “A Passage to India would be a new fictional beginning for Forster” (Gardner, 1973, p.25). The title, *A Passage to India*, is borrowed from the poem of the same title written by Walt Whitman, the American poet, to celebrate the opening of the Suez Canal.

Forster also published other novels titled *Where Angels Fear to Tread* in 1905, *The Longest Journey* in 1907, *A Room with a View* in 1908 and *Howards End* in 1910, which made Forster a well-known English novelist. In the Editor’s Introduction of *A Passage to India*, Stallybrass, in the Editor’s Introduction, (1936) states that E.M. Forster’s great success has been attributed to his literary works and Forster’s work has been reported statistically: “And for the first time a book by Foster achieved not only critical acclaim, but also high sales, by the end of 1924, 17.000 copies had been printed (and almost sold) in Britain, over 54.000 in the U.S.A” (p.19). This novel also received two prestigious literary awards, the James Tait Black Memorial Prize and the Prix Femina Vie Heureuse. Additionally, *TIME Magazine*³ included the novel as a classic of early twentieth-century fiction in its “All Time 100 Novels” list. *TIME Magazine* also included this novel as one of the 100 great novels of English Literature written between 1923 and 2005.

Novel as a genre of literature does not solely aim to entertain the readers but also make them think about social upheavals that could take place at a certain period in the past. As can be seen, this novel also serves as a historical document with a different purpose to throw light on history when India was a British colony at the beginning of the twentieth century. The novel portrays the characteristics of two diverse societies; Indians as colonized and the British⁴ as colonizers, focusing on their communication with each other, the friendships they built and the conflicts arising from the differences between their cultures,

³ “*TIME* Critics Lev Grossman and Richard Lacayo pick the 100 best English-language novels from 1923 to the present”. http://www.time.com/time/2005/100books/the_complete_list.html

⁴ The adjective “the British” means, from Britain, which is composed of England, Scotland, or Wales. In this study, the term “the English” referring to the citizens of the former British Empire will be used instead of “the British” to create a common form.

nations and religions. Forster, in his novel, also views various types of religions. He does not mention only Christianity, but also Islam and Hinduism. *A Passage to India* can also be considered one of the best colonial novels since it creates a great impact on the mind of readers to understand the importance of forming relationships with people from other cultures.

A Passage to India mirrors the events that happened in India, a colony of the British Empire from the nineteenth to the mid-twentieth century. Rajan (1969, p. 89) states that “[T]he whole of India came under direct British governmental authority only in about 1850, and this authority lasted less than 100 years”. Since “England holds India for her good” (Forster, 1936, p.112), India was considered to be the brightest “Jewel in the Crown” and to show the importance given to it. Queen Victoria was crowned as “Empress of India” in 1876. After the death of Queen Victoria, the reign of King Edwards between 1901 and 1914 was the continuation of the Victorian era as the biggest empire in the world history with the connotation “the empire on which the sun never sets”. Furthermore, Onley (2009, p.44) also provides a summary of the Indian history under the rule of the British Empire:

The Indian Empire is generally regarded as comprising British India and Princely India together. British India was ‘formal empire’ (colonies under direct imperial rule), comprised of seven to seventeen colonial provinces during 1858–1947, each headed by a British governor, lieutenant governor, or chief commissioner. Princely India was ‘informal empire’ (protectorates and protected states or territories under indirect imperial rule), comprised of over 600 ‘native states’ and tribal territories, each with its own ruler or chief overseen by a British resident or agent.

As seen from the quotation above, Onley points out that the British claimed that the Indian Empire comprised of British India as given in the first two chapters of the novel, *A Passage to India* and Princely India in the last part of the novel by Forster. In Chandrapore, fictional part of British India, the protagonist, Dr. Aziz is seen with his British friends, speaking English and having Westernized dress with such accessories, like “collar stud” (Forster, p. 75)⁵, “starch collar, hat with ditch” (p.76). In Mau, a part of Princely India, Dr.

⁵ In order to avoid the repetition in the in-text citation, the page numbers in parentheses will refer to specific pages in the novel, *A Passage to India* by E.M.Forster, published by Penguin Modern Classics in 1978.

Aziz separates himself from the English culture by wearing a fez and speaking Urdu. It is clear that Dr. Aziz wants to be free from the authoritative power of the British Empire.

At the beginning of the twentieth century, for several reasons, the power of the British Empire began to decline and gave a path to spread Indian nationalism. The growth of Indian Nationalism was a big threat under the leadership of Mahatma Gandhi and the British Empire's stability, economic and military power got worse after the war against the Indian States and Britain could not resist the uprising of the Indian people. This naturally caused profound disappointment and dissatisfaction to the British Government. After India declared independence in 1947, it was divided into two different states, the Union of India and the Dominion of Pakistan.

E.M. Forster vividly describes the distinction between the Indian part and the British Civil Station at the beginning of Part I of his novel. Chandrapore known as British Raj⁶, is a fictional city that is surrounded by the Ganges and the Marabar Caves. It is a place where English people occupy the land with their houses, Bungalows, and official institutions such as Hospital, Court, Government College and English Club. At the beginning of the novel, the readers are informed about two settings of Chandrapore: the Civil Station, where the English live and the Indian part of the city. The description of Chandrapore is emphasized as follows:

[...] the streets are mean, the temples ineffective, and though a few fine houses exist they are hidden away in gardens or down alleys whose filth deters all but the invited guest [...] the very woods seem made of mud, the inhabitants of mud moving, so abased, so monotonous is everything that meets the eye (p.29).

The following is the contrasting view of Chandrapore described mysteriously with fantastical elements:

On the second rise is laid out the little civil station, and viewed hence Chandrapore appears to be a totally different place. It is a city of gardens. It is not a city, but a forest sparsely scattered with hats. It is a tropical pleasance washed up by a noble river. The toddy palms and neem trees and mangoes and peepul that were hidden behind the bazaars now become visible and in their

⁶ "Raj" is a word which means "rule" and the phrase, "British Raj" means rule by the British in India.

turn hide the bazaars. They rise from the gardens whose ancient tanks nourish them, they burst out of stifling purlieus and unconsidered temples (p.29).

The differences between the two settings can be seen as a foreshadowing to bear in the readers' mind that the English and the Indians do not share anything in common with the city. Forster points out that the only thing they have in common is the sky above them: "It shares nothing with the city except the overarching sky" (p.30). Forster, in this quotation, pays tribute to nature: The Indian sky is more crucial compared to any of the human characters or the environment that remained passive towards the English unlike the destructive forces of the nature such as the humid, heat and the echoes in the Marabar caves.

In the novel, the plot revolves around five main characters; Dr. Aziz, a young Indian Muslim doctor who lost his wife. He is a father of three children named Ahmed, Karim and Jamila, the oldest. Dr. Aziz's English friend, Mr. Cyril Fielding, English School Headmaster of an Indian College, Mr. Godbole, Fielding's assistant, and a professor of philosophy at Government College, the mother of the City Magistrate, Mrs. Moore and Miss Adela Quested, a young English lady who came to India with prospects of getting married. These main characters mentioned above are developed at length and in depth throughout the novel. Moreover, the other characters also take a significant role in the story as the British officials who reveal the conflicts to follow the British Government's order to rule India such as Ronny Heaslop, the City Magistrate, Mr. Turton, the Collector and Mr. Callendar, the Civil Surgeon.

In Part I, "Mosque" is a place where Dr. Aziz finds tranquility and ultimate peace. In this part, the readers are introduced to the first cross-racial friendship in the novel between Dr. Aziz and Mrs. Moore. Despite some misunderstandings, with respect and persistence, both of them develop a positive friendship based on a mutual interest in learning different cultures and trying to understand each other. Therefore, the first part of the novel acts as a bridge bringing people from different cultures closer together.

Part II, "Caves", after the "Mosque" is the second setting of the novel where the story reaches its climax and due to misunderstandings of cultural practices, it creates a big conflict between Dr. Aziz and Miss Adela Quested as well as chaos between the Indians and

the English. Adela accuses Dr. Aziz of assaulting her. After this main event, Dr. Aziz is arrested. The trial creates racial prejudices and cultural conflicts between the Indians and the English, which signifies that the two societies will not be able to solve the racial and cultural conflicts. Literally speaking, caves are part of nature and are the oldest dwellings for people. The caves in the novel represent the dark and the mysterious phenomena of the human psyche. In the novel, it stands as a fatal reality. It is very significant to observe the influence of the caves on two English women during their excursion with Dr. Aziz in the novel. On the one hand, the cave hypnotizes Mrs. Moore in a negative way with its emptiness and darkness. The echo she hears in the cave makes her realize the emptiness and meaninglessness in her life. The questions in her mind about her past life and her first child torment and follow Mrs. Moore to her death. On the other hand, Adela Quested also loses her sanity inside the caves because the echoes in the caves clarify the dark thoughts in her mind and her fears of getting married to Mr. Heaslop.

In part III, titled “The Temple”, Chandrapore, the colonial setting is replaced with Mau, a city for the residential separation of the native Indians. After the trial and the great tension with the English, Dr. Aziz loses his motivation to continue work there and decides to move to Mau with his children to work as the chief doctor of the Rajah. The last part of the novel, “Temple”, is the resolution of the story. In Mau, Dr. Aziz is reunited with an old friend and he settles all remaining conflicts that involve Adela Quested. The question that was asked in the first part of the novel about the possibility of building interracial friendship is not fully answered. In this part, Dr. Aziz and Fielding meet again with the help of Professor Godbole, a Hindu Brahmin. This time they manage to eliminate all misunderstandings that stemmed from cultural diversity. This paper aims to discuss the significance of building a colonial friendship in the context of Aristotle’s theory of friendship to determine whether the colonizer and the colonized share the activity of ideal friendship as depicted in the novel.

Aristotle’s theory of friendship

Generally speaking, a friend is someone one can lean on during tough times, someone to share the joys of life with and someone whose silence and presence is seen as a comfort. Friendship is based on individuals’ mutual relationships with one another. From antiquity, it has been a great subject in many epic poems or dramas. For example, the

friendship between Beowulf and Hrothgar in the epic poem “Beowulf” remains one of the greatest stories of all time. Friendships happen in the most unlikely ways and places, which reminds us, with these qualities of Greek philosopher Aristotle’s philosophy on friendships. Like Aristotle, there have been many celebrated philosophers and scholars who wrote books and essays on friendship. The Greek philosopher Aristotle’s best-known work written on ethics is *The Nicomachean Ethics*, consisting of ten books which he dedicated to his son, Nicomachus. Each of these ethics is based on his lecture notes about different subjects such as happiness, moral virtues, justice, etc. In this study, the focus will be on Book VIII where he makes an argument on the topic of friendship.

Joachim (1998, p.192), in his book *Aristotle: The Nicomachean Ethics*, quotes from Aristotle that friendship is both necessary and noble. For Aristotle, friendship is vital to our wellbeing that no one would like to live without any friends even if they possess all the other good things in their lives. He further concludes that friendship implies pure virtue.

Aristotle identifies and places friendship in three categories: the friendship of utility, pleasure and virtue based. Pangle (2003, p.4), in her book titled *Aristotle and the Philosophy of Friendship*, quotes from Aristotle and paraphrases “We can best see the true character and extent of our desire to live with others when that desire is shorn of all considerations of necessity and utility”. She also gives Aristotle’s definition of friendship that “can be rooted in a true assessment of the friend’s worth” (2003, p.5). She furthermore clarifies that friendship is the “highest summit of the moral life, on which virtue and happiness may finally be united (2003, p.7). Furthermore, Pangle (2003, p.40) points out that “friendships of utility are commonly found between opposites” and gives examples from Aristotle “such as the pairing of rich and poor, or ignored and learned –or perhaps we should say rich ignorant and poor learned since each must find in the other something that he needs”. For example, an employer and employee from two different social classes or a rural housewife and a duchess from different ethnicity and region can be friends with each other but their friendship may not last long since they are not socially and culturally equal. It can be concluded that the friendships of utility are based on the mutual benefits for their own goodness and for some personal reasons that grow away from the perfect friendship.

Furthermore, the friendships of pleasure are closer to the best form of friendship. In this type of relationship, if people love and respect each other, they derive pleasure from it because they find their friendship essential and cherish their company. On the other hand, Joachim (1998, p.195) states that such friendships can be easily dissolved “if the parties do not remain like themselves; for if the one party is no longer pleasant or useful, the other ceases to love him”. When people stop to obtain the pleasure of knowing each other, sharing their interest and exchanging their knowledge it remains incidental, and may not last forever. As quoted from Aristotle, Pangle (2003, p.40) states that “they are characteristics of the young, who live by their emotions and whose desires change rapidly”. In this context, the age differences play an important role.

The last one is the friendship of man which is virtue based. In this type of friendship, the qualifications of friendship are added upon the basis of utility and pleasure in order to reach human perfection. They become very good friends with each other since they possess mutual love and respect for each other. As quoted from Aristotle, Pangle argues (2003, p.40) that “the partners love each other for themselves, cherishing each other for their characters and not for some incidental benefit that they provide for each other”. In a perfect friendship, equality, goodwill and pleasantness are essential. As concluded by Pangle “men must feel reciprocal goodwill and wish the good for each other, with each other’s knowledge” (p.39) with the belief “the friendship can be rooted in a true assessment of the friend’s worth” (p.5).

In light of Aristotle’s three categories of friendship, Joachim (1998, p.195) states that “[T]hose who love for the sake of utility love for the sake of what is good for themselves, and those who love for the sake of pleasure do so for the sake of what is pleasant to themselves”. The quotation can be reformulated as those who value the friendship of utility and the friendship of pleasure are inclined to build strong bonds with people. In other words, those who are unable to provide friendship of usefulness and pleasure find it difficult to reach friendship of virtue based and their incidental friendship can easily be dissolved.

In conclusion, Aristotle states that friendship of utility and pleasure will not last long because it focuses on what is on the surface. Friendships that last the longest are those based on virtue because of the strong connections they build. Good friendships take time and trust to build because they are not transactional.

The English attitudes towards the Indians

In the light of Aristotle's three types of friendship (pleasure, utility and virtue based), the best example of true friendship can be seen between Dr. Aziz and his two Indian friends, Hamidullah, Dr Aziz's uncle and Mahmoud Ali, a lawyer. As emphasized by Aristotle "virtue-friendship occurs between good (virtuous) persons, each of whom is happy because of that goodness" (Schroeder, 1992, p.203). Based on Dr. Aziz's strong connections he built with his friends, it can be stated that their friendships are good with virtue based connections that created a long lasting friendship. Therefore, it is not surprising that E.M. Forster opens the novel by referring to the topic of friendship. Dr. Aziz is dining with Hamidullah and Mahmoud Ali and having a conversation as given below:

[...] they were discussing as to whether or not it is possible to be friends with an Englishman. Mahmoud Ali argued that it was not, Hamidullah disagreed, but with so many reservations that there was no friction between them. [...] 'I only contend that it is possible in England,' replied Hamidullah, who had been to that country long ago, before the big rush, and had received a cordial welcome at Cambridge. 'It is impossible here. Aziz!' (p.31).

Towards the end of the novel, a resolution to the possibility of an Englishman and Indian becoming friends is made. The following is Fielding's last question and a universal answer with a strong rhetoric to the question that was raised in Part 1 of the novel regarding friendship between the English and the Indians.

Why can't we be friends now? Said the other, 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 tanks, the jail, the palace, 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 voices, No, not yet, and the sky said, No, not there" (p.289).

The quotation above reveals the fact that neither Indians nor power of nature (sky, cave, river, etc.) can become friends with the Englishman in their country under the British Raj.

The Englishwomen's attitudes towards the Indians

During the colonial era, either the English women travelled to the colonies in pursuit of an adventure, pursuit of a husband or they travelled to India to be with their husbands. *A Passage to India* depicts the Englishwomen as observers of the colonial society. This is evident in the role of Adela Quested. She appears at the beginning of the novel as a white Englishwoman entering the colony with Mrs. Moore, the mother of Tony Heaslop, to meet him and observe the possibility if they manage their way to marriage.

At the beginning of the novel, Mrs. Lesley and Mrs. Callendar took Dr. Aziz's carriage without asking. This showed a lack of consideration towards the Indian people. The action that took place created a rift between the two cultures. The Englishwomen were advised not to be alone with the Indians in case a similar incident could happen to them. This shows how they willingly jumped to judgment without thinking. "We're not out here for the purpose of behaving pleasantly!"(p.62). This is a comment made by Mrs. McBryde regarding their time in India. They labelled the natives as savages so that they would not feel guilty about their behavior and lack of human decency.

The Englishwomen do not care much for the Indians. Due to their so-called social structures, they regarded them as inferior because they saw them as savages and untrustworthy. Mrs. Callendar, a character in the novel, stated that: "the kindest thing one can do to a native is to let him die" (p.44). This utterance shows her lack of human decency because of racial prejudice. She does not make the effort to learn the Indian culture or mingle with the Indian people. She deems the Indians as inferior because of their darker skin. According to them, Indians do not respect each other so why should the Englishmen respect the Indians. Antonio, in his research, concludes that having a "racially diverse friendship" network influences "cultural awareness" and commitment to "racial understanding" (2001, p.80). In that context, the Englishwomen lacked awareness. They know nothing about the natives except what they hear and see at face value.

Furthermore, unlike a majority of the Englishwomen in the novel, Mrs. Moore adored the Indian people and Miss Quested sought to learn more about them in order to build a relationship with them. This is an indication that they were not ignorant. They were racially

and culturally aware that in order to understand the Indian people they had to know them and learn their customs. Mrs. Moore cherishes Dr. Aziz and they build a lasting friendship.

Adela Quested arrives in India with the notion that she wants to see the real India and meet the real Indians. For Miss Quested, it was essential for her to be open to Indian people and their culture in order to be a real Anglo Indian woman. She is passionate about them and wishes to see them respected by her fellow Englishmen. “[S]he’ll begin wondering whether we treat the natives properly and all that sort of nonsense” (p.50). Ronny is concerned about Adela’s feelings towards the natives. He does not like the way she sympathizes with them and seems to understand their ways. One could sense that he fears having Adela judge the way the English have become in India.

When a crime is committed, the perpetrator needs to be apprehended and taken to the trial. Part II of *A Passage to India* takes place in the Caves. Dr. Aziz wholeheartedly takes Mrs. Moore and Miss Quested to explore the Caves and learn about the real India without knowing that a tragedy would befall him. In the Marabar Caves, the universe is not on Adela’s side when she is attacked. She accuses Dr. Aziz of committing the crime. Miss Derek, another character in the novel gives Adela a ride back to Chandrapore upon arriving at the Caves with Mr. Fielding. Miss Derek did not care much for the Indians, but she loved a good Indian gathering: “Miss Derek is most unsatisfactory and restless, always in a hurry, always wanting something new; she will do anything in the world except go back to the Indian lady who pays her” (p.152). Miss Derek’s attitude could be an indication of someone that lacks self-awareness. Her passions are fleeting and it seems as though she could care less about where she is and whom she is with as long as she is having a good time. Additionally, upon the incident that happened, all the English people especially the women rallied around Miss Quested as a means of supporting her.

On the day of the trial, Adela Quested faces a psychological breakdown. The constant echo in her ear from the day she spent at the caves plagued her and she no longer trusted her memories from the events of that day that caused her to accuse Dr. Aziz of assault. In court, she recanted her claims against Dr. Aziz and the buzzing echo stopped. She had cleared her conscious, but at a price. The Indian and English people turned against her.

Amidst the turmoil, she finds a true friend in Mr. Fielding. The Englishwomen who thought that they had found a way to justify their hatred and contempt for the Indians were not happy with Adela who was isolated by her own race.

Conclusively, the Englishwomen were originally less courteous and inconsiderate towards the Indians. Their need to feel superior and justify their attitudes came in the form of Adela Quested. For them, the incident with Miss Adela Quested was a means to an end. It gave them a reason to hate the Indians even more and show their contempt for them.

In the light of Aristotle's theory of friendship, it is clear that since they are of a different race, religion and speak different languages they approach the Indians with a different attitude because they feel superior. The Englishwomen, excluding Mrs. Moore and Miss Adela Quested, acted very selfish and ignorant. Even they did not love the Indians for the sake of utility. Therefore, they do not cherish their friendship and do not want to spend their time and lives together. Although it did not reach the truest friendship, Mrs. Moore and Miss Quest desired to know Indians to aim at pleasure and see the real India, involving the possibility of the friendship of utility and friendship of pleasure. Unlike the other Englishwomen who did not wish the Indians well, Mrs. Moore and Miss Quested's friendship remained incidental with the Indians and the Indians attempt to create a good friendship that remained unreciprocated as is shown in Mahmoud Ali's hypothesis was true.

Englishmen's attitudes towards the Indians

The Englishmen represent themselves as calm and collected individuals. They are viewed as the pillars and leaders of the communities while the Indian men are regarded as irrational creatures that act upon their emotions. The English men have labelled themselves as more superior and as peacemakers despite their faults. This is due to the need to maintain colonial hierarchies. They did not appreciate being around the Indians. They did not like them, but politically they had to learn how to tolerate them and their ways with the exception of one man, Mr. Fielding, who had found his place with the Indians and loved them. He was racially and socially aware. The English men did not trust the Indians. They built their own English community at a club where Indians were not allowed except on special occasions for the sake of racial harmony. Mr. Turton and his wife were the royals of India. They had

great social standing in India and where they were highly respected by their fellow English men. Their position did not mean that they were tolerant.

The English men did not desire nor like the competition that involved the Indians. They felt threatened by the educated Indians; thus, they kept them at arm's length simply to exploit them. Major Callendar is an example of a threatened white male. As a doctor, he could not accept the possibility that Dr. Aziz was better than he was at his job. Thus, he degraded and belittled Dr. Aziz by asking him to come and go at all hours of the day. "He has found out our dinner hour, that's all and chooses to interrupt us every time, in order to show his power" (p.35). Being ignored by Major Callender highly frustrates Dr. Aziz.

Ronny Heaslop like his fellow English men did not like the Indians because he did not feel a connection to them. He did not bother to learn their ways or interact with them, but like his fellow English men, he had no problem judging based on what he saw on the surface. "Most of the people you see are seditious at heart and the rest I'd run squealing" (p.54). The comment made by Ronny is all racially motivated. It shows how he views the Indian people. Instead of taking the time to learn about the Indian culture and its people, Ronny prefers to stay ignorant. Cooper (1977, p.298) highlights how Ronny fails to notice his faults because he hails himself as the civilized party, unlike the Indians:

Notoriously, people tend to notice faults in others that they overlook in themselves; and they are equally inclined to attribute to themselves nonexistent virtues. Thus there is a double tendency to deny the presence in oneself of what one recognizes in others as faults, and to claim for oneself virtues that one does not really have at all.

Ronny finds it easier to find faults with the natives instead of assessing his behavior and prejudice towards them. To him, he did not know how to address them outside of a work setting. Ronny's mother, Mrs. Moore and his fiancée, Adela Quested enjoy Indian company, which is something that Ronny fails to understand and accept. "[...] I'm the sun-dried bureaucrat, no doubt; still, I don't like to see an English girl left smoking with two Indians" "Can't you see that fellow's a bounder?" (p.48). This is an indication of Ronny's ignorance reflecting that Ronny simply sees Dr. Aziz as a bounder.

In the light of Aristotles' theory of friendship, Englishmen's behavior towards the Indians could be considered as harsh and hostile. Dr. Aziz's effort to be a good friend of the English devastates his life during and after the trial by observing Mr. Fielding's attitude towards him. One could conclude that in the beginning they quickly became friends for their own sake. Dr. Aziz and Mr. Fielding's crossed over the barrier of the friendship of utility and the friendship of pleasure with some virtuous actions. Both of them were of the same age, very well educated and respected each other. They reciprocally had a great interest to know each other better and they enjoyed spending time together sharing their knowledge, which is loveable and desirable to the good man. Soon after the trial, Mr. Fielding's escorting Miss Adela Qusted to the Government College and requesting Dr. Aziz to accept that Adela should only pay his legal costs, not the total sum of reparation payment to the court, makes Dr. Aziz upset realizing that he was betrayed by Mr. Fielding and considered him an untrustworthy friend of him.

The Power of Nature towards the English

In the novel, the significance of nature is emphasized and nature is presented as an antagonist defending its land against the English. Dr. Aziz, with his famous rhetoric "No, not yet, and the sky said, [n]o, not there" (289)" foreshadows that the power of nature (sky, cave, river, etc.) will also drive the British Raj out of India. The response by Dr. Aziz to the question of Fielding on becoming friends, reveals the fact like the Indians, nature, the sky and the earth, seem to say "No, not yet..." Dr. Aziz tells Mr. Fielding that once the English are out of India, they will become friends with Englishmen.

The second chapter of the novel takes places at the Marabar caves. The chapter comprises the events that happened in the Marabar Caves, a distant cave complex, where peculiar things happen without any reasonable explanation. In order to prove to himself and his Indian friends that it is possible to be friends with the English and to show Indian hospitality, Dr. Aziz invites Mrs. Moore and Adela Qusted to a picnic in the Marabar caves with Mr. Fielding and the Hindu Brahmin Professor Godbole. Unfortunately, Fielding and Godbole miss the train, which results in Dr. Aziz hosting the trip alone with Mrs. Moore and Adela, the English women who wanted to see "the real India".

In the first cave, Mrs. Moore feels hot and uneasy with the crowd. She does not find the haunting echoes appealing. Mrs. Moore is frightened and suffocated within the cave and as a result of that, immediately goes out to get fresh air. She decides to sit out the tour and allows Dr. Aziz and Adela to continue without her. Adela is haunted and anxious about her upcoming wedding nuptials to Ronny. In order to find comfort and seek advice, she asks Dr. Aziz if he has married several times, which irritates Dr. Aziz and causes tension between the two of them. Upon separating from Dr. Aziz, Adela is haunted by echoes in the caves. The echo troubles her and wraps her in a cocoon of confusion. Upon separating from Dr. Aziz, Adela is assaulted in the caves by an unknown assailant. Plagued by a possible hallucination, it could be that Adela frightened and inflicted injury upon herself. "I'm very much inclined [...] now that you tell me that you felt unwell before the expedition it's an important piece of evidence I believe that you yourself broke the strap of the field-glasses; you were alone in the cave the whole time" (pp.218-219).

The conflict between the Indians and the English is highlighted by the Marabar Caves which symbolically represent that seeing "real India" is not possible and that nature by itself tries to protect its land from the English people by not letting them remain inside the caves. For the English people especially the women and children, the heat is another conflict. Unlike the natives, they are not used to the heat especially the one that surrounds the caves. "The Hot Weather was approaching" (p.103). Forster's use of heat is represented as a metaphor for the conflict that took place in the caves. It foils the incidents that took place and the subsequent death of Mrs. Moore and the arrest of Dr. Aziz. For the English people, the heat is a destructive force. It is at the Caves where the sun is seen as dangerously bright and hot. Heat, as an example of personification, saw the potential racial division and destruction of the Indian and English communities when they turned against each other following Adela's accusations. The heat is not only made to describe the weather and rising temperatures, but it is made in reference to the temperament of the Indian and the English people.

In Part II, the characters make reference to the heat. India is a hot country and because of the heat, the women and children are sent uphill to cooler grounds to avoid the

heat. “By May a barrier of fire would have fallen across India and the adjoining sea and she would have to remain perched up in the Himalayas waiting for the world to get cooler” (p.134). The English people detest the Indian heat to the point whereby they seek to escape it whenever possible. The metaphor of “closed fist” (p.175) is used as a means of saying, to protect the land. Selfishly, the Indian land protects itself and its inhabitants from invaders. It can be suggested that nature can also act as an antagonist defending his/her homeland from the hostile behaviors of the English people.

Conclusion

Forster reflected the social, political and cultural conflicts between the Indians and the English by embracing the universal issues. The conflicts that were highlighted in the novel still remain as cultural and social issues. E.M. Forster underlines the idea that conflicts, whether internal or external, will be going on among people who have different social status, nation and religion even if they want to be friends. Since the world is never equal from the social, cultural and political perspectives, people should listen to each other to understand better and be respectful toward each other in order to destroy the social barrier and their prejudices to reach the ultimate peace and happiness in the world.

A friendship between the English and the Indians is possible, but external factors always play a part. Dr. Aziz and his friends’ conversation was out of pure curiosity and innocent judgment of the Englishmen in their country. Friendships are not easily made, but they can be easily broken and as a result, when building friendships, we need to focus on building friendships of virtue based. Friendships are complicated and during the colonial era, superiority played a major factor. The white race was the ‘more superior’ race in comparison to people of color, who were the ‘lesser race’. Therefore, forming friendships was a difficult task. The idea of ‘a master’ and ‘a slave’ becoming amicable was frowned upon. E.M Forster effectively portrays the colonial friendships in the novel. Dr. Aziz and his friends are dealing with the dilemma of becoming friends with the English. His friends are not optimistic nor do they crave for being friends with the English, but it is a difficult feat that Dr. Aziz takes on whilst attempting to implement the idea of friendship.

The notion of friendship is implemented between Dr. Aziz and Mrs. Moore. The foundation of their friendship was built in a Mosque upon a misunderstanding that they can

look at and smile because they managed to see the good in each other. Friendships can survive even the worst of trials like the friendship between Dr. Aziz and Mr. Fielding. Forster, in his novel, portrays how barriers can be broken between races. He shows the reader that when those barriers are broken, one no longer deals with race, but humanity. As quoted by Page-Gould et al. (2014, p.259) “[C]ross race friends can serve as a source of social support after negative interracial interactions. Social support is known to provide both psychological and physiological benefits”. When Dr. Aziz was accused and arrested for assaulting Miss Adela Quested, Mr. Fielding supported him and stayed by his side. His influence was an indication to the Indian people that not all English people were bad because to them it seemed as though they had an ally in Mr. Fielding. Therefore, one would expect the friendship between Dr. Aziz and Mr. Fielding to last.

Despite their strong brotherly bond, the incident with Adela caused a rift in their friendship. Due to a lack of trust and an inferiority complex, Dr. Aziz felt like he could no longer trust Fielding when it came to matters regarding Adela. Their friendship suffered greatly when Dr. Aziz thought that Fielding went to England to marry Adela, which was not the case. “Yet most of us would expect that if we were to find ourselves in “times of trouble”- including some cases involving moral trouble that may be in part of our own making that our ideal friends would not, therefore, lose their fundamental rationale for being our ideal friend” (Cocking, 2014, p.83). Dr. Aziz felt wronged by Mr. Fielding when he realized that Mr. Fielding built a friendship with Adela Quested despite what he had to endure because of her. One cannot choose their family, but they can choose their friends. Dr. Aziz and Fielding chose each other, but because of where they each came from, they were bound to experience problems. Mrs. Moore made an impact on Dr. Aziz. He had a connection with her. Even after her death, he still felt her presence and cherished their friendship and for her sake, he made amends with Adela Quested. Mrs. Moore was important to Dr. Aziz because without her, he would not have been able to break the racial prejudices among the English and the Indians. Without her, he could not have been able to find a friend in Fielding and hence Dr. Aziz always adored and respected her.

Mrs. Moore and Dr. Aziz bonded over a common enemy, but amidst it all, using the characters, Forster points out that compassion, understanding, cultural and racial awareness is important in understanding and building a strong and successful society. Dr. Aziz and his friends constantly discuss the English lifestyle and the people because they fascinate them. In the novel, women and men are portrayed differently. The Indian women are not as free as the English women are. This is a clear indication of different social and cultural structures.

Towards the end of the novel, E.M.Forster shows that the friendships between Mrs. Moore and Dr. Aziz, and Dr. Aziz, and Mr. Fielding are the signs of possible successful humanism and broken racial barriers. Aristotle states that in order for one to build and have the truest friendship, one ought to be a virtuous and good friend. Therefore, one could confer that Dr. Aziz and Mr. Fielding could not build a good friendship because in order for that to happen, equality is necessary to live together and be actual friends.

In conclusion, the English believed that it was their own right to colonize India and exploit the non-white world, for the sake of British Empire. In the novel, Mr. Fielding refuses the colonization. It can be stated that it is through Mr. Fielding that the author, E.M.Forster, speaks and acts instinctively in his character. It is obvious that under the historical and political circumstances portrayed in the novel, the colonized and the colonizer cannot be friends with each other. What Aristotle proposes in his philosophy of friendship which still matters as a significant work, answers the question of why Mr. Fielding, the colonizer and Dr. Aziz the colonized, failed in building the truest friendship for their own sake and as Dr. Aziz stated they will be friends and reach perfection in good will and in pleasantness only after do the English abandon his country and India regains her independence, they will become equal and hence become good friends.

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