Review of the literature

1. **Jacobowitz Seth (2004)** Hellenism, Hebraism and the Eugenies of Culture in E M Forster’s Howards End. In Forster’s Howard End, the racialized aspect of class and culture has been adapted from Arnold. It is more than a racist insult. It is an attempt to create the ambiguity of its future place in the racialized class hierarchy and halls of power. The decisions which affect the nation by the imperialists in metropolitan centers and distant colonies is well depicted in the novel. Forster’s imaginative projection of a harmonious, natural community and the appeal of the rural retreat remains strong.

2. **Mc.Closkey Deirdre N (2006)** The Bourgeois Virtues; Ethics for an age of commerce. Until late 19th century, same-sex affection was considered as a crime and the penalty would be death as it was considered as a crime and the penalty would be death as it was viewed distasteful in Biblical culture. The courageous men became increasingly obsessed with homosexuals, especially gay men, flamboyantly talkative, effeminate gay men. But this culture faced a lot of opposition. Many great personalities also suffered, shamed in public, defamed their merits for declaring themselves as gay. One such was Oscar Wilde who was humiliated and was trialed and sentenced. And an euphemism for sodomy spread for decades in England as ‘unspeakables of the Oscar Wilde sort’. This may also be the reason for Forster for not publishing his autobiographical novel ‘Maurice’.

3. **Beer John (2007)** The Achievement of E M Forster. Forster shares the aspirations and the struggles of the earlier phase, the spiritual heir of Blake, Coleridge and Shelley and of Beethoven and Wagner. While counterpoising them with his grasp of human affairs, Forster tends to divert or distort a straight forward flow of the plot which reflects a lot about individual’s attitude. Forster novels are a stratum of the upper middle class with prides with their own sense of humor and tend to view human affairs with an amused detachment. Forster combines comedy and moral seriousness as well as emotional and imaginative. An admiration for spontaneous passion is backed by his devotion of love.

4. **Lehmann Zoe (2007)** The Colonial other in E M Forster’s A Passage to India

E M Forster’s ‘A Passage to India’ not only presents characters who are confined only to their own culture there was also a wide gulf between the colonials and the colonizers but also the members of Indian society themselves. There was only a relation of domination and submission. There is a sense of ‘otherness’ that performs the narrative of the text. This concept of ‘other’ has its own identity as British become superior and Indians become
inferior. The characters in the novel struggle to find an identity. The novel also describes an insight into the complex web of human relationships.

5. Leavis F.R. (2008) The Common Pursuit. Forster is compared with Jane Austen’s way of writing on the basis of his boundaries, his limitations, his comedy structure. Though his comedies are crude, they are light, sedate and extremely spinsterly poise. His pre-war novels were successful as they had no discrepancy or clash of modes or tones. According to F R Leavis, Forster had a control over his comedy with no disturbing sense of a change in mode and convention. They also represent the humane liberal culture. His ‘A Passage to India’ testifies his power of time and history and voices his tone of thinking.

6. Hannon Valerie (2009), ‘Only Connect!: A New Paradigm of Learning Innovation in the 21st century. ‘Only Connect” was an epigraph of E M Forster’s novel, Howards End. This became a leitmotif of his great body of work on the human condition. The themes also reflecting in the present day scenario is the current ‘school reform’ and ‘improvement’ efforts which are wholly inadequate to the scale the challenge that we all face to prepare our little ones to live well and all the values that are taught in our current education system are competent enough or are they ‘disconnected’ making them unequipped for the future

7. Mendenhall Allen (2010), The Oft Ignored Mr. Turton: The Role of District Collector in ‘A Passage to India’. Forster’s visit to India and coming across natives who served on their loyalty to the imperialists, his journey inspired him on ‘A passage to India’. He observed district collects, local laws and local courtrooms at work’ his experiences with Hindu Maharajahs, his opinion that colonial law was greater than that of the average Englishman living in India. Forster’s observation on the district collectors framed the character of Mr. Turton in ‘A Passage to India’. Forster makes a actual discourse of real law to make his story and his characters emergent as real convicts. There is complex inter-relationship between people and processes that shape Indian society.

8. Crane Ralph (2011), Reading the Club as Colonial Island in E M Forster’s A passage to India and George Orwell’s Burmese Days. Witnessing the final decades of the British Empire in India, many writers examined and wrote on ‘island effect’. In Forster’s A Passage to India’, there is a phenomenal importance of the club of British India. Forster ‘club’ in the novel is a microcosm like an island within a larger framework of colonial isolation. It shows an isolated community which prevailed within its walls, distancing themselves from the
outside world. This island was to be discovered and connectivity was to frame so that both the cultures could be united.

9. Ryoichi Komeda (2011), Poetics of ‘Prophecy’ in E M Forster’s Aspects of the novel. Forster career as a novelist that started with ‘Where Angels Fear to Tread and ended with A Passage to India with only six novels in hand. Later Forster continued his writings in the form of lecturer in Cambridge as part of the annual Clark Lectures sponsored by Trinity College. And these lectures were published in the book ‘Aspects of the Novel’. In his lectures, Forster speaks on each aspect in a novel; story, people, plot, fantasy, prophecy, pattern and rhythm. In his lecture on ‘prophecy’ he concludes that prophecy is based on a polyphonic principle that allows a character to find a true voice for him through dialogue with others.

10. Monk Claire (2011) Heritage Film Audiences 2.0: Period Film Audiences and online Fan Cultures. Forster’s novel ‘Maurice’ which was published posthumously made its way to cinematic adaptations. In 1980’s to 1990’s such films were denigrated as ‘heritage film’ by academic critics. Later web 2.0 activity revealed that such movies became an object of passionate fan investment. There was enormous growth in audience viewing and fan culture. There were also findings about the attitude and pleasure on the growing audiences’ unexpectedly young male and female. Present mass media culture also observed a distinctive online fan culture visible around ‘Maurice’

11. Grmelova Anna (2012), We Murder to Dissect’: Enjoyment of Beauty versus theoretical Rigour in Zadie Smith’s on Beauty. Applying Keats’s concept of Negative Capability to the characters of Forster’s novel show that Forster’s style of writing, his narrative structure- is meandering rather than controlled and rational. Forster shows sympathy to his ‘muddled’ characters but his fiction characters are ‘too consistent’, ‘morally inflexible’ and incapable of proper human involvement. In the essay ‘on beauty’ the writer professes her homage to Forster, indebted to him for more intertextuality in his writing- the scaffolding of her plot, the melodramatic coincidences and twists and turns of phrase.

12. Kirch Adam (2012), Why Trilling Matters. Lionel Trilling, a renowned critic with a moral authority who served society and its virtues by exposing the amoral of any writer or their works with a sense of demonic energy. He also set modern art in opposition to modern culture. In his book on E M Forster he has glorified the writer who suppressed his daemon by renouncing or abandoning his art. Trilling judgment on humanist criticism made a theoretical
revolutions in 1960’s. Critically he said that the self may be an illusion projected onto the world by an impersonal, indifferent and inescapable culture.

13. Sugate S. Anil and Sugate A. Ashwini (2012) Know Thyself: Self-Revelation in A Room With a View. A Room with a View has many regular themes of Forster which include nature versus man, self-revelation, love, identity sexuality, gender roles, masculinity and cross-cultural understanding. The characters that present medieval typology is juxtaposed with the purity of Italian renaissance. Forster’s theme of self-revelation depicts his moralistic vision of society. A room with a view is based on Forster- cross cultural understanding.

14. Nag Sourav Kumar (2013) The Dystopic Vision: A Study of the Spatial Politics in E M Forster’s A Passage to India. E M Forster’s novels are analyzed as a complex where postcolonial and post modern spaces are produced. There is a significant way in which these spaces combine, intersect and superimpose one another. Forster’s Chandrapore, a microcosmic representative of India exists as perceived space. The convinced spatial ideologies of the white characters present in the novel are challenging its very physical aspects. Forster’s Chandrapore exists as a perceived space in itself, as a conceived one in the ideologies of Mrs. Moore and other white characters and as a lived space dispersed among the British as well as the native characters in the novel.

15. Fang Sun (2013), Separateness and Connection: An Interpretation of A Passage to India. Forster ponders on man’s isolation from man, from God and from himself, is tragic and inevitable. A Passage to India is an example to analyze Forster’s idea. He explores that in two parts – separateness and connection. What concerns the more is to him ‘the separateness’. Through A Passage to India, Forster epitomizes his investigation and ponders on the problem faced by all human beings. He suggests that what lacks in even within men themselves is self-wholeness and there exists separateness between men, physically and spiritually. Forster suggests that self-wholeness is what should be cultivated within men themselves continuously which is often neglected factor in connection.

16. Bhattacharjee Ratan (2013) E M Forster’s A Passage to India and Walt Whitman’s A Passage to India: India Connections. Forster’was a liberal and was of the liberal tradition’ (Epstein2). In Forster’s A Passage to India, with inclusion of Gokulastami episode, he says, the Hindu’s act as humans when re-enacting the life of a God, apparently they believe human action as to be godly and that humans are but manifestations of God. As Indian’s regard humanity as eternal as God, they do not feel the need to protect it like the British do. The
novel places India as a place of disorder. But this can be best rationalized by the great Hindu monk Swami Vivekananda, who once said that ‘each nation, like each individual, has one theme in this life which is its centre, the principle note round which every other note comes to form the harmony. If any one nation attempts to throw off its national vitality, the direction that has become its own through the transmission of centuries, that nation dies’. Forster states British order as ‘national vitality while Indian’s spirituality’.

17. Al-Asmar Jamil Yousef (2013), Literary Colonization between Joseph Conrad and Edward Morgan Forster. The European writers have shown an inaccuracy concerning the historical of the Africans and the Indians in their literary production, including texts, films, reports and all kind of written and visualized documentary. ‘Stockades’ built by most reporters, orientalists, colonizers, travelers and administrators prevented them from investigating the true culture of the nation and the outcome of this was English ‘genocidal behavior’. And some who accepted them as masters were glad to be of any service to them. Hence they exploited them to the end. Such modern colonialism that wore a mask of kindness among the colonized was a shameful matter- that openly hit on empty stomach for all kinds of wealth.

18. Tavassoli Sarah and Mirzapour Narges (2014) Postcolonial- Feminist elements in E M Foster’s A Passage to India. The Postcolonial theory is a literary study that investigates the social, political and economic concerns of the rulers and the one who is ruled. In such a phase, the status of women was also also of some concern to many critics. As both patriarchy and imperialism exerted their dominance over the submissive subordinates that is women, therefore the main interest of postcolonial discourse also considered feminism as a topic. The postcolonial analysis have often ignored or failed to recognize the feminine character. There is an approach to identify and rethink discourses built around the oppressive class-women

19. Vafa Saideh Naim and Zarrinjooee Bahman (2014), Orientalising India through Stereotypical Images: Edward Morgan Forster’s A Passage to India. Forster portrays the orientalised India was the concept said by Edward Said and Fanon. They also criticize stereotypical representation of the Indians. The critic also demonstrates the influence of stereotypes on the psyche of the orientals and occidentals, in addition they also criticize the Indian’s passivity against the process of orientalisation. By analyzing the novel in the minds of Indians and they behave toward imperial subjugation. The true identity of the native Indian is lost due to the impact of such negative inferiority complex is well projected through his novel.
20. **Said Edward W (2014)** Orientalism-Western Conceptions of the Orient. The study of Edward Said reveals that before people wrote or said or thought about the people of far-off regions with no consideration for their civilization. Later the study of orients made a revelation of the musty truth that degenerate the natives. This later became an important source for the writers of 19th century- a positive knowledge on the mythology of the mysterious East and nations of Asia. Earlier they distanced themselves away from natives which barred him from any cultural, sociological development with the people of other nations.

21. **Cavallo Jo Ann (2014)** Essays in libertarian Literary Criticism. Literature and the society of that time and political structures can also be analyzed by the libertarian literary criticism. Marxist criticism is also taken into account the politics and economics relevant to know literary texts and the underlying desire to improve the human condition with vastly different theoretical ground can be through this interdisciplinary approach. Forster is said to be celebrating ‘Brahman Hinduism as an alternative to British rule of law is argued in the chapter on ‘Law and Liberty in E M Forster’s A Passage to India. According to Mendenhall, Forster’s idealized vision of Brahman Hinduism allows him to validate the variety of human experience. He uses this strategy to oppose colonial empire.

22. **Naghshbandi Frouzon and Zarrinjooee Bahman (2014)** Cynicism and Apathy in E M Forster’s A Passage to India. The most controversial novel of Forster’s Is A Passage to India was a highly responsive novel for various approaches. His changing focal points from politics and spirituality ethnicity and sexuality was a bait for literary criticism. For analytical and theoretical perspectives, Forster novel offers a fare ground. Forster devoted his life to writing. He wrote articles, essays, short stories and novels. His first novel based on Victorianism broke its shackles. His later novels were based on strong middle-class routes. His paganic opinion was that all men and women should keep contact with the earth and cultivate their imaginations.

23. **Rao T Eswar (2014)** E M Forster’s A Passage to India Supports the Liberal Humanist Tradition. Ever since the advent of human race, all sane thinkers have praised man’s desire without any selfish interest. And that seems to be the cardinal point for every religious group all around the world. A human society can stabilize itself only on two pillars namely cooperation and collaboration. His progress is when he moves ahead of animal kingdom. Apparently the Liberal Humanistic tradition is thinking of progress and welfare of his society, collective enterprise and humanitarian activities. Forster who is extremely humanistic and
liberal is well evident in his novel A Passage to India. He successfully presents the doctrine of universal love irrespective of any religion, Hindu or Muslim.

24. Mahapatra Biswanath (2015), Racial Politics in E M Forster’s A Passage to India. E M Forster’s A Passage to India is written in a critical point of view from a man who belongs to the British Empire. The author unbiased reveals the situation in the novel that explores the complex relationship of the British people who monopolized India as a trader and a ruler. With that of the people of India who let them rule. Forster draws the internal lines in a very subtle way which brings out the non-superficial relationship of these two societies. A meaningful introspection to know India to maximum possible way from various angles was the main purpose of Forster which was always speculated by the people of this own land. His understanding on the plight of Indian was more in depth, acute than his own country. A look from an occidental or in other words his achievement to capture India and its features from a different look is much scholarly brought out through his works.

25. Mahapatra Biswanath (2015), Racial Politics in E M Forster’s A Passage to India. The racial problem and political conflicts in India sub-continent after the subjugation by the British colonials was well depicted in the documentary novel. A Passage to India by English author E M Forster many critics primarily called it a political novel with Indo-English racial over tones. There was a conflict not only between Indians themselves. Forster attempts to break the barriers of racial differences - differences in religion, culture, languages, tastes and temperament. He tries to narrow the gulf between the nations and make a good relationship between them.

26. Khan Sajjad Ali (2015), Education of the Heart’ in A Passage to India. Forster’s A Passage to India theme of developed and undeveloped hearts which is similar to Wordsworth’s theory of education in The Prelude. The gap between ‘substantial knowledge’ and ‘abstract knowledge’ has been Forster’s exploration through his novels. Forster has a mode of educating an individual with the cultivation of the heart-feelings’ and ‘emotion’, appreciation of the richness and subtlety, mental clarity. His central belief in the development of the human heart has been witnessed sharply where he tries to narrow the gulfs between the British and the Indians is well presented in his A Passage to India.

27. Majan Aziz Hamzah (2015), The Critics View on E M Forster’s Fiction. Forster has always been attacked by the Critics. Some critics appreciated his work on the other hand some ridiculed. He has always been a subject of criticism. Some were inclined and anxious
on his use of elements in the novel whereas so rejected saying it meaningless. But F R Leavis considered him as a social writer whereas Lionel Trilling considered him as a romantic writer. There has always been a contradictory statement on his works. Thus they regarded him as a believer in art, an able writer of fiction and non-fiction. They accept the fact that the themes of his novels, derive from his liberalism.

28. Barry Peter (2015) Beginning Theory-An Introduction to Literary and Cultural Theory. Throughout centuries, human nature has not changed much in terms of emotions or passions. And the unique ‘essence’ of a mankind is his individuality. Though it can change and develop it cannot be transformed. Like a change of heart in a character means the whole personality is moved into a different dimension by external factors. This implies the malleability in the essence of a character. In this book he also says the purpose of literature is the enhancement of life and the propagation of humane values. John Locke’s, Essay concerning human understanding(1690) puts forward the view that ideas form a direct sense or impressions from the world are formed in the mind. The mind then processes for thinking. Such thinking are referred to as ‘liberal humanism’.

29. Chandio Muhammad Tufail (2015) Representation of the Colonized in Av Passage to India and Twilight in Delhi. European empire had its dominance and colonial rule of about 84% of the globe. The European colonialism affected Indian sub-continent economically, politically, socially, culturally, religiously and psychologically. There were an influx of western knowledge, English language, propagation of Christianity and alien culture in the subcontinents of India. Some hybridization of natives was at one end and the other protested them intensively.. The colonial rulers subjugated the natives and justified their act saying the natives were ignorant are they were taking the responsibility of uplifting the uncouth, uncultured and uncivilized natives. Such act was much evident in Forster’s novel A Passage to India.

30. Chandio Muhammad Tufail (2015) Representation of the Colonized in Av Passage to India and Twilight in Delhi. In Forster’s A Passage to India, he portrays both of the sections of the colonized natives that is the Muslims and the Hindus. Being an English, Forster impartially supports and presents the Indian society for what they were and how they suffered in the hands of other Englishmen without demonizing the natives. Though the internal conflict among the natives was much evident, he suggests an unreasonable hope that a miraculous solution of their problems. A solution for the humiliation they suffered under the colonials.
31. Galentine Cassandra (2015), Colonized or Self-Colonizer; A Generational Journey through Independence in E M Forster’s A Passage to India and Arundhati Ray’s ‘The God of Small Things. E M Forster in his A Passage to India approaches to criticize the imperialism of the colonial, British and to a brief period of time in the history of Anglo-Indi. The psychological effect of colonialism is well illuminated by the reactions of the Indian characters in his novel. Since it was written pre-independence, the sufferings are well out as well as the solution. The call to action is well proposed. A Passage to India was the departure of the British from India.

32. Chowdhury Abhishek (2015) E M Forster: Novels, Films and Representation of Homosexuality. E M Forster’s four novels A Passage to India, A Room with a View, Howards End, and Maurice that represent of homosexuality are also cinematic adaptations. Both were released completely in different era. Hence change in perspectives in treatment and representation of homosexuality both in the novel and the film is different. Forster when asked to choose between a friend and his country. He had said he would betray his country and not a friend which became controversial because he placed human relations over nationalism, friendship over patriotism. Forster being an homosexual felt that the country which treats homosexual as illegal and who practiced are treated as outlaw, he says he is forced to choose his illegal sexual relationships before the country that condemns them. Forster’s novel are not explicitly gay novel and stories but a notion of homosexuality.

33. Chowdhury Abhishek (2015) E M Forster: Novels, Films and Representation of Homosexuality. On the contrary to Forster’s novels, films show fidelity. In all the cinemas that were adaptations of his novels showed homosexuality as a taboo in patriarchal, heteronormative, capitalist society. A Passage to India was Forster’s last novel and rest of the life he wrote only some prolific journalistic essays and radio sketches broadly on liberal humanitarian themes and he humbly he says that he could work creatively. Similarly in modern time incident such as Jessica Ellen Cornish, a pop artist was rumored to be a lesbian was later forced to accept the fact that she was bi-sexual and some people thought that he is declaration of being bi-sexual would increase her allure. According to CNN report the famous pop-star Bruno Mars admitted that he was homosexual which caused the star to trend on twitter. Later declared that as fabricated’ and ‘false’. But Stephany Lee who earned her name in United State Olympic Women’s wrestling publicly married her girlfriend and won a medal in Olympics in Iowa where same-sex marriage was legal. She openly came out of her closet and became an idol to many.
34. Aboudaif Said Ahmed (2015), After Criticism, A Call to Rethink Queer Theory

There is need to rethink the concept of literary theory on the basis of Queer theory. One can also witness the developmental phases of Queer theory. There is a wide challenge as the present age trend has new boundaries for the literary theory. Many literary theorist of 20th century like Michel Foucault, Hillis Miller and Terry Eagleton proposed literary theory to become a discipline, but the new century witnesses a need to rethink literary theory. The nature of person and his sexuality was related to his personality was the belief of contemporary critics. As the result of AIDS there was a question on Gay and its activities and they were shamed and humiliated. However Queer theorists tried hard to erase the binary ideas of homosexuality.

35. Rizk towards the British a Nusrat (2015) Dr. Aziz is the manifestation of E M Forster’s Prejudiced. E M Forster’s A Passage to India establishes the domination of English characters with the superior European ideologies. The English characters in the novel are shown as initially prejudiced the Indian characters on their first visit to India. Their prejudice later victimized the protagonist in unexpected circumstances. Later through the proceedings the author sympathizes towards the native characters highlighting the colonialist philosophy of supremacy by marginalizing the native.