

**CORSO DI LAUREA IN LINGUE E LETTERATURE STRANIERE
LETTERATURA INGLESE I - CURRICULUM A (A. A. 2015/16)**

A Passage to India (Lezione 29/10/2015)

Anali della parte 3: “Temple” (Chapters XXXIII- XXXVII)

- Ch. XXXIII
 - “Dio è amore”: p. 283.
 - la nascita di Krishna: p. 285.
 - l'identificazione di Godbole con Mrs. Moore: pp. 287-88.
- Ch. XXXIV
 - l'opposizione indù e mussulmani: pp. 288-289.
- Ch. XXXV
 - il ricordo di Mrs. Moore: p. 298.
- Ch. XXXVI
 - il fervore religioso dell'India: p. 305;
 - God's love: p. 310.
- Ch. XXXVII
 - conclusione: pp. 315-16.

“Introduction” to the Everyman Edition of *A Passage to India*, 1942, Peter Burra.

Citazione 1

“Examine for a moment an ordinary mind on an ordinary day. The mind receives a myriad impressions — trivial, fantastic, evanescent, or engraved with the sharpness of steel. From all sides they come, an incessant shower of innumerable atoms; and as they fall, as they shape themselves into the life of Monday or Tuesday, the accent falls differently from of old; the moment of importance came not here but there. [...] Is it not the task of the novelist to convey this varying, this unknown and uncircumscribed spirit, whatever aberration or complexity it may display, with as little mixture of the alien and external as possible?” (V. Woolf, *Modern Fiction*, in *The Common Reader*, 1923)

Citazione 2

“Most of life is so dull that there is nothing to be said about it, and the books and talk that would describe it as interesting are obliged to exaggerate, in the hope of justifying their own existence. Inside its cocoon of work or social obligation, the human spirit slumbers for the most part, registering the distinction between pleasure and pain, but not nearly as alert as we pretend. There are periods in the most thrilling day during which nothing happens, and though we continue to exclaim, "I do enjoy myself," or, " I am horrified," we are insincere. " As far as I feel anything, it is enjoyment, horror "--it's no more than that really, and a perfectly adjusted organism would be silent.” (E. M. Forster, *A Passage to India*, London: Penguin, Penguin, 1979 [1924], pp. 145, Ch. XIV)

- Forster e il *leitmotif*: simbolismo e ironia.
- Forster come autore di *novels of social comedy*.
- il ricorso a personaggi che sono apparentemente “marginali”.

“The Novels of E. M. Forster” in *The Death of the Moth and Other Essays*, 1942, Virginia Woolf. (<https://ebooks.adelaide.edu.au/w/woolf/virginia/w91d/>)

Citazione 3

“Speaking roughly, we may divide them into the preachers and the teachers, headed by Tolstoy and Dickens, on the one hand, and the pure artists, headed by Jane Austen and Turgenev, on the other. Mr. Forster, it seems, has a strong impulse to belong to both camps at once. He has many of the instincts and aptitudes of the pure artist (to adopt the old classification)— an exquisite prose style, an acute sense of comedy, a power of creating characters in a few strokes which live in an atmosphere of their own; but he is at the same time highly conscious of a message. Behind the rainbow of wit and sensibility there is a vision which he is determined that we shall see. But his vision is of a peculiar kind and his message of an elusive nature.”

Citazione 4

“The English society, with all its pettiness and its vulgarity and its streak of heroism, is set against a bigger and a more sinister background. And though it is still true that there are ambiguities in important places, moments of imperfect symbolism, a greater accumulation of facts than the imagination is able to deal with, it seems as if the double vision which troubled us in the earlier books was in process of becoming single. The saturation is much more thorough. Mr. Forster has almost achieved the great feat of animating this dense, compact body of observation with a spiritual light. The book shows signs of fatigue and disillusionment; but it has chapters of clear and triumphant beauty, and above all it makes us wonder, What will he write next?”

Forster e l'altro nella critica postcoloniale

- *officialdom* (Césaire, Aimé, ‘From Discourse on Colonialism’, in *Colonial Discourse and Post Colonial Theory*, ed. by P. Williams and L. Chrisman, London: Harvester Wheatsheaf, 1993, pp.172-180):

Citazione 5

“But every human act in the East is tainted with officialism, and while honouring him they condemned Aziz and India.” (E. M. Forster, *A Passage to India*, London: Penguin, Penguin, 1979 [1924], pp. 195, Ch. XX)

- l'approccio “orientalista” di Forster (E. Said, *Orientalism*, 1979):

Citazione 6

“Yes, they have no chance here, that is my point. They come out intending to be gentlemen, and are told it will not do...I give any Englishman two years, be he Turton or Burton. It is only the difference of a letter. And I give any Englishwoman six months.” (E. M. Forster, *Passage*, p. 34, Ch. II)

- Dr. Aziz e il *mimic man*:

Citazione 7

“Colonial mimicry is the desire for a reformed, recognizable Other, as a subject of a difference that is almost the same, but not quite.” (H. Bhabha, ‘Of Mimicry and Man: The Ambivalence of Colonial Discourse’, in *Modern Literary Theory*, ed. by Philip Rice and Patricia Waugh, Hodder Arnold, p. 381)

- l'ironia:

Citazione 8

“Aziz was exquisitely dressed, from tie-pin to spats, but he had forgotten his back collar-stud, and there you have the Indian all over: inattention to detail; the fundamental slackness that reveals the race.” (E. M. Forster, *Passage*, p. 97, Ch. VIII)

- la mediazione:

Citazione 9

“One touch of regret - not the canny substitute but the true regret from the heart - would have made him a different man, and the British Empire a different institution”. (E. M. Forster, *Passage*, p. 70, Ch. V)

- il pessimismo di Forster:

Citazione 10

“How can the mind take hold of such a country? Generations of invaders have tried, but they remain in exile. The important towns they build are only retreats, their quarrels the malaise of men who cannot find their way home.” (E. M. Forster, *Passage*, p. 148, Ch. XIV)

- i limiti dell'anti-imperialismo di Forster (Hunt Hawkins, “Forster's Critique of Imperialism in *A Passage to India*”, *South Atlantic Review*, Vol. 48, No. 1, pp. 54-65):

a) il mancato riferimento allo sfruttamento economico dell'India da parte dell'impero.

b) aldilà delle barriere politiche che fanno da ostacolo alla nascita di un'amicizia multirazziale, Forster sembra sollevare altre dighe che bloccano il flusso dell'amicizia: egoismo, differenze culturali e la pazzia.