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'ONLY CONNECT...': THE TRAVEL THEME
IN
E.M. FORSTER'S NOVELS

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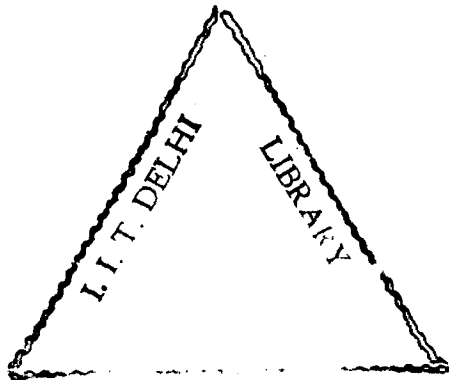
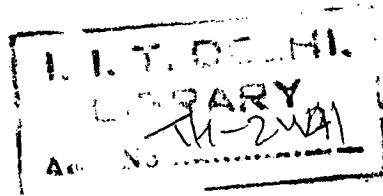
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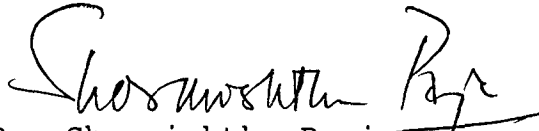
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Certificate

This is to certify that the thesis entitled "'Only Connect...': The Travel Theme in E.M. Forster's Novels", being submitted by Reena Sachdev (née Grover) for the award of the degree of Doctor of Philosophy, is a record of original bonafide research work carried out by her. She has worked under my guidance and supervision and has fulfilled the requirements for the submission of this thesis.

The results presented in this thesis have not been submitted in part or full to any other University or Institute for award of any degree/diploma.


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Reena Sachdev (née Grover).

ABSTRACT

In my study of E.M. Forster's novels I propose that travel occurs as an important motif in the framework of his novels and highlights some of his most significant concerns. The Introduction outlines this relevance of travel and journeys and shows how this crucial aspect has been largely overlooked by Forster criticism. It also brings to focus how Forster challenges conventional associations related to travel.

The first chapter, "Tourists-Travellers," discusses Forster's "little travellers" and "great travellers" as tourists and travellers respectively. A study of Forster's characters as journeyers illustrates that in Forster's perception there exist a variety of ways of responding to travel. To illustrate these differing levels of perception and degrees of understanding, there are the non-journeyers, xenophobic journeyers, tourists (Forster's "little travellers"), tourists who become travellers, the impulsive travellers, the mature travellers, and the spiritual travellers. While the characters of most journeyers are revealed during their travels, all of them are not essentially 'formed' as a result of travel--the emphasis is not on a final state but on 'process'.

Chapter 2, "Place, Landscape and Travel" explores how the tourists and travellers bring their mental

landscapes to bear on the natural landscapes encountered by them during and as a result of their journeys. Some momentous experiences of encounters with landscape are considered for their effects on the journeyers. Impressionistic viewing and subjectivity are seen to be the prevalent forms of perception. The question of the role and responsibility of imagination is explored and it is suggested that since responses are bound to be largely subjective, there is a need to understand the relativity of view-points.

The third chapter, "The Dynamics of Cross-Cultural Encounters," explores the cultural milieu which affects and is affected by travel. Forster depicts how biases and stereotypes may be formed and strengthened through interactions of journeyers with the indigenous people in the "contact-zone" established due to travel. The concept of nations and nationalities, of identities based on nationalities, becomes important for tourists and travellers. Gender issues are hinted at through the experiences of some of the women journeyers. What Forster suggests is that though travel brings us face-to-face with differences in culture, it can also make us realise the common factor of humanity; for that, however, inward travel is required. Forster speaks of tolerance as an important virtue here.

The fourth chapter, "The Travel Motif and 'Rhythm'"

illustrates how Forster draws attention to travel by the "repetition and variation" of its aspects--through the titles of novels evocative of travel aspects, by ways and means of travel, through the use of travel as metaphor, suggestive use of 'turns' and 'returns,' remembrance and recollection of actual journeys, and the significance of musical performances for journeyers. This not only depicts the presence of travel motif as a rhythm in his novels, but also directs attention to the effect of expansion of thought that is a possible outcome of travel.

The "Conclusion" highlights the hope expressed by expansion and indicates the social and literary relevance of the study of Forster's novels through the travel perspective. It conveys the need for communication and connection, and speaks for the virtues of proportion, tolerance and understanding.

CONTENTS

Acknowledgements

Abstract

Introduction: <u>A 'Passage' to Forster and Travel</u>	1
Chapter 1: <u>Tourists-Travellers</u>	46
Chapter 2: <u>Place, Landscape and Travel</u>	135
Chapter 3: <u>The Dynamics of Cross-Cultural Encounters</u>	201
Chapter 4: <u>The Travel Motif and 'Rhythm'</u>	272
Conclusion: <u>"Expansion...Not Completion."</u>	332
Bibliography	343
Appendix A	366