

Vol 6 Issue 3 Dec 2016

ISSN No : 2249-894X

*Monthly Multidisciplinary
Research Journal*

*Review Of
Research Journal*

Chief Editors

Ashok Yakkaldevi
A R Burla College, India

Ecaterina Patrascu
Spiru Haret University, Bucharest

Kamani Perera
Regional Centre For Strategic Studies,
Sri Lanka

Review Of Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial Board readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

Regional Editor

Dr. T. Manichander

Advisory Board

Kamani Perera Regional Centre For Strategic Studies, Sri Lanka	Delia Serbescu Spiru Haret University, Bucharest, Romania	Mabel Miao Center for China and Globalization, China
Ecaterina Patrascu Spiru Haret University, Bucharest	Xiaohua Yang University of San Francisco, San Francisco	Ruth Wolf University Walla, Israel
Fabricio Moraes de Almeida Federal University of Rondonia, Brazil	Karina Xavier Massachusetts Institute of Technology (MIT), USA	Jie Hao University of Sydney, Australia
Anna Maria Constantinovici AL. I. Cuza University, Romania	May Hongmei Gao Kennesaw State University, USA	Pei-Shan Kao Andrea University of Essex, United Kingdom
Romona Mihaila Spiru Haret University, Romania	Marc Fetscherin Rollins College, USA	Loredana Bosca Spiru Haret University, Romania
	Liu Chen Beijing Foreign Studies University, China	Ilie Pinteau Spiru Haret University, Romania
Mahdi Moharrampour Islamic Azad University buinzahra Branch, Qazvin, Iran	Nimita Khanna Director, Isara Institute of Management, New Delhi	Govind P. Shinde Bharati Vidyapeeth School of Distance Education Center, Navi Mumbai
Titus Pop PhD, Partium Christian University, Oradea, Romania	Salve R. N. Department of Sociology, Shivaji University, Kolhapur	Sonal Singh Vikram University, Ujjain
J. K. VIJAYAKUMAR King Abdullah University of Science & Technology, Saudi Arabia.	P. Malyadri Government Degree College, Tandur, A.P.	Jayashree Patil-Dake MBA Department of Badruka College Commerce and Arts Post Graduate Centre (BCCAPGC), Kachiguda, Hyderabad
George - Calin SERITAN Postdoctoral Researcher Faculty of Philosophy and Socio-Political Sciences Al. I. Cuza University, Iasi	S. D. Sindkhedkar PSGVP Mandal's Arts, Science and Commerce College, Shahada [M.S.]	Maj. Dr. S. Bakhtiar Choudhary Director, Hyderabad AP India.
REZA KAFIPOUR Shiraz University of Medical Sciences Shiraz, Iran	Anurag Misra DBS College, Kanpur	AR. SARAVANAKUMARALAGAPPA UNIVERSITY, KARAIKUDI, TN
Rajendra Shendge Director, B.C.U.D. Solapur University, Solapur	C. D. Balaji Panimalar Engineering College, Chennai	V.MAHALAKSHMI Dean, Panimalar Engineering College
	Bhavana vivek patole PhD, Elphinstone college mumbai-32	S.KANNAN Ph.D , Annamalai University
	Awadhesh Kumar Shirotriya Secretary, Play India Play (Trust), Meerut (U.P.)	Kanwar Dinesh Singh Dept.English, Government Postgraduate College , solan

More.....



POLITICAL TRIUMPH AT THE STAKE OF HUMANISM IN KHUSHWANT SINGH'S TRAIN TO PAKISTAN

Ms. B. Annapoorani

**Asst. Prof. of English, Jayaraj Annapackiam College for Women,
(Autonomous)Periyakulam.**

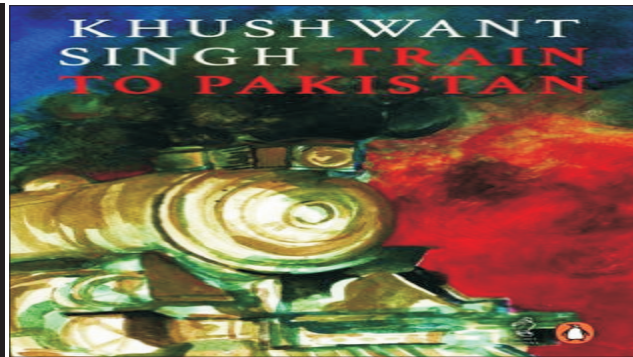
ABSTRACT :

Nations were bent on gaining political and economic supremacy at the cost of humanity in the colonial period. The hunger for power renders the rulers ruthless. Annexation of countries, application of divisive strategies, weakening of indigenous people and looting of property were the hall marks of the British Empire. The study on 'Political Triumph at the Stake of Humanism in Khushwant Singh's Train To Pakistan' attempts to unearth the rationale of the Partition in India, the diplomacy of power mongers of Britain and of India, the demise of humanism and its redemption by love.

KEY WORDS: Political Triumph , Stake Of Humanism , cost of humanity , economic supremacy.

INTRODUCTION:

The invasion and infiltration of the British



into India was accomplished in the guise of paternalism and trusteeship. The statement of Lord Salisbury, Secretary of State for India (1874-'78),

"As India must be bled, the bleeding should be done judiciously' evidences the sealed plunder of the British in India.

The mercenary policy of the British was actuated only by self interest. The social taboos like sectarianism, casteism, power hunger, superstitious beliefs etc., prevailing in the pre independent days rendered India vulnerable to the foreign elements. The communal problems erupted here and there

were not because of religious animosity between the Hindus and the Muslims but because of the diplomacy of the imperialistic Britain that formed the base of the communal triangle. John Elphinstone, Governor of Bombay, (1853-'60) affirmed, 'Divide et Impera', (Divide and Rule), was the old Roman motto and it should be ours'. The British rulers took advantage of the hostile creeds existing side by side because of the proximity of the Hindus and the Muslims to strengthen their political position in India. Their hopes were thwarted by the Hindus who were more benefitted by the

economic and educational policies introduced by the British Government in India. They demanded more share for higher positions in the British Government, political rights, representative Government etc. They posed a greater threat to the stability of the British rulers than the politically, economically and educationally backward Muslims in India. It necessitated the change in rulers' policy towards the two communities.

Ensured and emboldened by the patronage of the British rulers, the Muslims developed enmity towards the Hindus and loyalty towards the British Government. They launched on the religious reform movement 'Dar-ul-Islam (the world of Islam). The Hindus initiated a counter move with Aryanism of India with Shuddhi (conversion of Non Hindu to Hinduism). The

establishment of the religious based communal and political party, the 'All India Muslim League' by the Muslims was countered by the 'All India Hindu Mahasabha' by the Hindus. The Muslim League strove for the separate State of 'Pakistan' to grasp their political rights. The Hindu Mahasabha made an outcry for 'Hindustan' and emphasized the oneness of the country with a promise to accord the minority status to the Indian Muslims.

The demand of Mohammed Ali Jinnah for a separate state of Pakistan from India met with hostility from the Hindus. Being the leader of All India Muslim League, he felt that the members of the Indian National Congress sidelined their party members and dominated over them in the political arena. It justified his demand for a separate state which was supported by the British who were bent on separating the Hindus and the Muslim for their own political gains. It was a great success for the English who broke the oneness of the Indians and killed their peace and joy.

The partition into India and Pakistan guaranteed the political interests of the leaders but the society bore its brunt irrepressibly.

Khushwant Singh's Train to Pakistan has the political background of Partition in 1947. The political stance of England has not only made alteration on the world map but also emerged as cause for communal riots, violence, massacre etc., on a large scale. The people of different races have succumbed to the colonial political policy of the whites 'Divide and Rule' everywhere. Antagonism and violence have not only been among the races of different countries alone but also among those of the same race with the variation only in their religions. Human values lose their meaning when politicians instigate people in the name of religion. Securing power is the 'be all and end all' ideal of the politicians, who make the common people their puppets in their hands; the politicians least bother about the interest of the public in the place of acquiring power for themselves.

People of diverse cultures owing to the difference in their religions, Hindus, Sikhs and Muslims, lived together like brethren. But the political declaration of partition filled the hearts of the people of all religions with venom and they started destroying one another in the name of religion.

Craving of the leaders of both the parties for political power shattered the unity of the people of different religions who realized and practiced the value of brotherhood before the partition. It was not merely one more line on the map of the world in between India to create one more country called, Pakistan. It meant estrangement, displacement, loss of relationship and loss of lives and property.

Khushwant Singh's Train to Pakistan delineates the terrible outcome of the partition. Mano Majra was a multicultural society before the severance of India from Pakistan. It witnessed the coexistence of the Sikhs, the Muslims and the Hindus. Religious and cultural diversity bred harmony, tolerance, care and love among the people who could respect the values of all religions and live in close communion with one another.

The novel could be understood in two parts. The first one pictures the heterogeneous life of different communities whose unity has proved the true egalitarian policy adopted at Mano Majra. The words of Bhai Meet Singh at the Gurdwara point out the religious policies of the Mano Majrans. Everyone was welcome to his religion. There next door was Muslim Mosque. When he prayed to his Guru, Uncle Imam Baksh called to Allah. The people of different religions could love and respect one another. They could live according to the ways of their culture. They had perfect understanding and followed their own food habits, ways of worship, customs and practices of their own culture and encouraged those of others. They were accommodative and could adjust with one another as social diversity is a common phenomenon in a multicultural society.

The villagers were innocent and observed the values advocated by the religion. Meet Singh voiced out the feeling and principles of Mano Majrans who suspected Jugget Singh responsible for the murder of Ram Lal, money lender of the village, followed by dacoity in his house. 'Robbing a fellow villager is stealing from one's mother, Iqbal Singhji; this is Kalyug-the dark age. Have you ever heard of dacoits looting their villagers' homes? Now all morality has left the world. (43)

Lack of education made them narrow minded. Their observation of moral values was restricted within the purview of their own village and could not go beyond it. Dacoity and murder were not admissible only in their village. 'It was the projection of the rural society where everyone in the village was a relation and loyalty to the village was the supreme test'. (44)

Partition had perplexed the communities as they couldn't believe that people who were like brothers

could kill one another. They called one another by terms of close relationship in one's family. Acceptance of diverse ways of worship by the Muslims and the Sikhs did not affect their public relationship. The recital of scripture by Imam Baksh from the mosque was a cue to Meet Singh to start his prayer in the Gurdwara. When the Muslims went to the mosque, the Sikhs gathered around Meet Singh to listen to Meet Singh's sonorous reading of the Scripture. Social and religious diversity was not a barrier to the promotion of brotherhood among the villagers. Though the religion of the sweepers was uncertain, they had nothing to complain against it; they did not force them join their religion. As they passed on and practiced human values of toleration, love and respect to all the people, they could accommodate the missionaries who came to India to propagate Christianity. When the sweepers of the village adopted Christianity, they could respect their rights and did not make it a matter of contention. The religious diversity did not separate them from one another. The secret worship of all communities of the local deity, a three foot slab of sandstone under a keeker tree beside the pond, kept them united. They approached the local deity whenever they were in need of blessings. The local Dev did not seem to belong to any particular religion; but it was the binding force that integrated the Sikhs, the Muslims, the Hindus and the pseudo Christians in Mano Majra, in spite of their religious leanings. Their common belief could teach them oneness in difference. At the same time, they could observe their own religious practices.

The minorities were not discriminated in their village in the pre partition period. Though the Muslims were the minority group in Mano Majra, the majority group of the Sikhs could extend love and respect to them. The Sikh religious leader, Meet Singh, referred to the Muslim leader, Imam Baksh, uncle. The people could adopt the mode of worship as they had inherited from their forefathers. They were not tainted by religious fanaticism resulted from religious superiority. Though they were illiterates, they had the essence of religions-humanity, mutual love, respect and equality. It helped the society remain intact. It fostered social health. Religious toleration found among the people was the sign of multiculturalism.

Partition was a political convenience used to arouse the divisive forces without any forethought of the consequences of such a decision. It disturbed the peaceful coexistence of the Mano Majrans who had been happy to live together. When communal riots flared up, they were not even aware of the reason for it. They asked Iqbal about partition. 'Well Babuji', began the Muslim. 'Tell us something. What is happening in the world? What is all this about Pakistan and Hindustan? We live in this little village and know nothing'. The lambardar put in "... tell us, why did the English leave? (51)

Domination of the English over the Indians, their suffering, oppression and exploitation could be justifiable because they did not expect humanitarian values from the foreigners. It was shocking that the people of the same nation harmed one another in the name of religion. The common people were not acquainted with the animosity between the leaders of the Muslim League and the Indian Nationalist Movement. They could not understand the glory of Independence which did not promise them a rosy future. They had to put up with the suffering caused by the whites as they had not expected any love and understanding from them. But it was unbearable that acute suffering was brought upon them by the people of their own country and their own neighbours whose religions least bothered them formerly.

The villagers were nurtured in values and couldn't resort to violence and destruction. The Muslims considered the Sikhs trustworthy and approached them when the consequences of partition reached them. They were shocked to hear of the desecration of mosques by 'the slaughter of pigs in the premises and of copies of the holy Koran being torn up by infidels'. (128)

The arrival of the mysterious train aroused fear in the minds of the people of Mano Majra. The collection of firewood and kerosene from the village caused suspicion; they were distressed when they learnt that it came from Pakistan with the Sikh corpses; and the firewood and kerosene was used to cremate the corpses. The ghastly train symbolized religious frenzy and obliteration of human values.

The people of the village who venerated brotherhood irrespective of religious diversity were baffled by the slaughtered corpses driven down by the swift current of water in Sutlej. They could guess that there had been a massacre somewhere upstream. There were hundreds of corpses floating on the river, Sutlej. The horrible sight made them sick with heavy hearts.

The second train from Pakistan filled with Sikh and the Hindu corpses unnerved them when the

bulldozer dug a wide trench for the burial. The fear of the people chased them towards the Gurdwara to seek consolation and strength from God. That night proved a nightmare to the villagers. They could not sleep at all; those, who slept, slept fitfully. They sobbed in their sleep and their beards were moist with tears.

Partition did not only lead to inequality but also to evacuation of the Muslims from the neighbourhood. The Muslims in Mano Majra were forced to take a decision. The Sikhs' concern towards their Muslim tenants remained unshaken even after they heard of the atrocities perpetrated on the Sikhs and the Hindus in Pakistan. The Mano Majrans were sure 'loyalty to a fellow villager was above all other considerations! (132) The love of the Sikhs for the Muslims in Mano Majra was evident from the words of one of the young Sikhs; 'As long as we are here, nobody will dare to touch you. We die first and then you can look after yourselves!' (133) The Muslims had the same affinity towards the Sikhs. Imam Baksh was choked with emotions. Dislocation was unbearable to the Muslims too. Imam Baksh said sorrowfully, 'What have we to do with Pakistan? We were born here. So were our ancestors. We have lived amongst you as brothers'. (133) Their reluctance to leave Mano Majra was evident. The departure of the Muslims from Mano Majra was pathetic. The Sikhs paid a tearful farewell to their Muslim brothers.

The change in their attitude was the work of the Sikh youth, leader of the extremist group. His speech instigated the villagers and turned them against the Muslims. Being illiterates and innocent, the villagers were overpowered by the extremist gang. When the young man gave a dig at their manliness, bravery and their duty to the fellowmen, they could agree to be their tools to slaughter the Muslims on the train to Pakistan.

Multiculturalism loses its meaning when people compartmentalize their feelings in the name of religions. The failure of the plan of the Sikhs to kill the Muslims on the train to Pakistan was the outcome of the love of Jugga for Nooran. It was proved that love could cross all kinds of boundaries including religions.

The second part of the story deals with the impact of partition on the villages which proved havens of peace before the partition. Partition spewed disharmony, antipathy, contempt, communal hatred and violence, social unrest, intolerance, disintegration and displacement etc. The villagers couldn't preserve communal and religious co existence that became meaningless as they gave way to religious sectarianism.

The values of multiculturalism have prevailed among the people of different religions in India. It is a secular country. The demand for political power led to partition; if it had had been on the basis of geographical area, there would not have arisen any problem. As the background of the separation was religion, exodus of Muslims from India to Pakistan and that of the Hindus and the Sikhs from Pakistan to India not only killed the people but also multiculturalism and secularism. It did not guarantee any peaceful settlement between the Muslims and the Hindus and the Sikhs. It aroused hostility and enmity between these two groups. The rift between them thwarted the emotional, social and political stability which prevailed in those regions. The political solution of partition for the settlement of political problem was the starting point of violation of human rights, atrocities against women, communal riots, looting of property and arson in both India and Pakistan. Those, who reached the destiny, were not happy; because the dislocation deeply wounded their psyche; they were like mere skeletons alive.

CONCLUSION

In Train to Pakistan, the large scale massacre and the other atrocities on the Sikhs and the Hindus in Pakistan and on the Muslims in India were not preplanned; their hostility was not inherent but instantaneous. The provocation of violence was the result of a political settlement through exchange of people of different religions from India to Pakistan and vice versa. It could have been averted if it had been foreseen by the political leaders involved in it. But the novel stands as a testimony to the nobility of love that saves humanity at the cost of individual's life.

WORKS CITED:

1. Bhatt, Indira. The Fictional World of Khushwant Singh. New Delhi: Creative Books, 2002.
2. Collier, Paul. Exodus, Immigration and Multiculturalism in the 21st Century. London: Penguin Books, 2013.
3. Ibid. p. 157, 56, 123, 72, 146, 134, 39, & 116.

4. Dubey S.K. Khushwant Singh, A Critical Study of His Novels. Delhi: B.R. Publishing Corporation, 2012.
5. Singh, Khushwant. Train to Pakistan. Gurgaon, Penguin Books, 2007.
6. Shekhar, Sudhendu. History and Fiction. New Delhi: Prestige Books, 2004.
7. Anjaneyulu T. A Critical Study of the Selected Novels of Mulk Raj Anand, Manohar Malgonkar and Khushwant Singh. New Delhi: Atlantic, 2002.
8. Grover B.L. & Grover. A New Look at Modern Indian History. New Delhi, 1994.



Ms. B. Annapoorani

**Asst. Prof. of English, Jayaraj Annapackiam College for Women,
(Autonomous) Periyakulam.**

Publish Research Article

International Level Multidisciplinary Research Journal For All Subjects

Dear Sir/Mam,

We invite unpublished Research Paper, Summary of Research Project, Theses, Books and Books Review for publication, you will be pleased to know that our journals are

Associated and Indexed, India

- ★ Directory Of Research Journal Indexing
- ★ International Scientific Journal Consortium Scientific
- ★ OPEN J-GATE

Associated and Indexed, USA

- DOAJ
- EBSCO
- Crossref DOI
- Index Copernicus
- Publication Index
- Academic Journal Database
- Contemporary Research Index
- Academic Paper Database
- Digital Journals Database
- Current Index to Scholarly Journals
- Elite Scientific Journal Archive
- Directory Of Academic Resources
- Scholar Journal Index
- Recent Science Index
- Scientific Resources Database

Review Of Research Journal
258/34 Raviwar Peth Solapur-
413005, Maharashtra
Contact-9595359435

E-Mail-ayisrj@yahoo.in/ayisrj2011@gmail.com