

TRIBHUVAN UNIVERSITY

Construction of Communities in Khushwant Singh's *I Shall Not Hear the Nightingale*

A Thesis Submitted to Faculty of Humanities and Social Sciences in
Partial Fulfillment of the Requirements for the
Master Degree of Arts in English

By

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Letter of Recommendation

Mr. Krishna Bahadur Karki has completed his thesis entitled “Construction of Communities in Khushwant Singh’s *I Shall Not Hear the Nightingale*” under my supervision since Sept. 2010 to August 2011. I hereby recommend his thesis to be submitted for viva-voce.

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Letter of Approval

The thesis entitled “Construction of Communities in Khushwant Sing’s *I Shall Not Hear the Nightingale*” by Krishna Bahadur Karki submitted to the Central Department of English, Tribhuvan University has been approved by the undersigned member of research committee.

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Abstract

This research depicts despicable side of India's history in the colonial India and the traumatic experiences faced by Indian people in *I Shall Not Hear the Nightingale*, especially from April 1942 to April 1943. It highlights the religion, customs, life style and behavior of Sikh community in Panjab. Besides this, the research shows stereotypes and problematic representation of the Hindus and Muslim characters. It exposes Khushwant Singh as pro- Britisher because he misrepresents the role of Indian characters such as Buta Singh and Wazir Singh's families in the novel. And it assesses the tussle between father, Buta Singh as pro-Britisher and son, Sher Singh as anti-Britisher. To some extent, it shows revolutionary spirit of Sher Singh, Madan Lal and other students by protesting against British rule in India. Even though their families are in favor of the Britishers, they want to quit the Britishers from their country. This is because of the traumatic consequences that are rooted in their mind from the history of India. Singh's *I Shall Not Hear the Nightingale* also elides the essence of violence as a result Hindu, Muslim and Sikh communities are constructed. Thus, it exposes the preparation of partition of India and Pakistan and traumatic consequences felt by the Indian citizens in the Indian history.

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