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Longing for Cultural Identity in Khuwant Singh's *Train to Pakistan*

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Letter of Recommendation

Mr. Chitra Bahadur Bhandari has completed his thesis entitled
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Letter of Approval

This thesis entitled “Longing for Cultural Identity in Khuwant Singh’s *Train to Pakistan*” has been submitted to the Central Department, Tribhuvan University. It has been approved by the undersigned members of the Research Committee.

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Abstract

This research has explored the cultural identity in Khuswant's Singh's *Train to Pakistan*. The central character is displaced from own culture but when defines his cultural existence into alien land where he feels gap between own and other's culture. Cultural pattern shapes human way of living that is internalized along with our socio- cultural location. By living with alien culture, he comes to know meaning of culture. He experiences cultural gap between own culture and another culture then it defines cultural values. Iqbal retrieves his cultural position and identity into own culture. Thus, Iqbal quest of cultural identity leads the research work.

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I: Cultural Conflict in Singh's *Train to Pakistan*

Khuswant Singh's novel *Train to Pakistan* focuses on cultural identity of the protagonist Iqbal who is dislocated from own culture. The main character Iqbal encounters cultural crisis while living in another country. He cannot adjust into another culture however he gets materially rich life. Iqbal finds cultural gap with his own culture, therefore he intends to back his own cultural home. It shows human identity is associated with own culture. So, Iqbal explores his own religion, language and location. Khuswant Singh, in his novel, tries to unveil the complexity of life without cultural root. The suffering of living alien land is caused of cultural difference.

In the novel *Train to Pakistan*, Singh presents principal character Iqbal Singh, is suffering from cultural alienation. Finding cultural gap between his culture and another culture, he attempts to adjust in alien culture but he cannot feel free. Iqbal Singh decides to come back own home country. He stays long time in England but he never feels comfortable there. He feels pain at living in England.

Then he wants to find his cultural identity. He has attributed some English cultural traits and he cannot quit these habits but it becomes a burden for him. He is taken as a foreigner even in his own nation because of foreign cultural characters. He is not accepted into his culture but he attempts to adjust there.

The purpose of this thesis is to explore the role of culture at defining human identity. It is attached with human life and the separation from own culture can be caused of suffering. All cultural theories have simply the fact that an individual has been shaped from some kind of life pattern. It determines human cultural identity. As many issues are related with culture, we cannot define cultural indicators whereas every matter defines our cultural behavior. According to Stuart Hall humans do not stay themselves alienating from any culture. (35)

We have nurtured some kind of cultural behavior.

This research attempts to seek the cultural self-existence of a man who has been attached with his own culture over years. Iqbal cannot find adjustable situation in English culture. So he decides to

return to his own Indian culture. He is from Muslim culture therefore he wants to practice own culture. He tries to find himself and cultural attachment. The novel is about painful existence of Iqbal who lives in another culture.

He has been to London for education but he forcefully adjusts there. He becomes culturally an orphan there. He has originally internalized his own culture though he is immature. Then he cannot quit his own cultural rootness. **J. Koester** defines culture:

Culture is characterized by a clear, confident acceptance of oneself and an internalization of one's cultural identity." In this stage people often allow the acceptance of their cultural identity play a role in their future choices such as how to raise children, how to deal with stereotypes and any discrimination, and approach negative perceptions. This usually leads to an increase in self-confidence and positive psychological adjustment.

(131-33)

It explains the psychological aspect of culture that has indelible effect upon human behavior. Though, coming contact with another culture, it cannot be replaced but it is repeated frequently. Iqbal Singh leaves India during his childhood and goes to English society. He learns English cultural practices and behaviours but cannot replace his own original cultural traits.

This project focuses on the cultural aspect for the establishment and formulation of own identity. It represents Iqbal like characters who have left country in order to have education and other many reasons. But almost all Indian people return their own country during Independence period. During the period of living at foreign country, they suffer from cultural longingness. Iqbal like many Indian people come back into own country but India not only achieve independence, it is fragmented into two countries. India is being multicultural country, all cultural group fight for their cultural identity and existence. Iqbal finds cultural crisis in alien land and returns into his own culture but where also finds the cultural crisis because

all cultural groups demand their own separate land, or separate cultural existence. The novel explores struggle for cultural existence and cultural identity.

The novel *Train to Pakistan* revolves around Indian and English culture. His name sounds unique because he has been to England for long time. Though he does not have any intention to live into alien land, he has to live there because of his family and education. It teaches him values of his own culture and own location. He decides to return to his homeland. The novel begins from his arrival in India. In 1947, India was suffering from cultural conflict. India is multicultural country so many cultural groups were fighting for their own cultural identity and cultural separate state.

At that time, cultural identity becomes the main issue for all religious and cultural groups. All group fight for their cultural existence. Other religious group frequently attacks Muslim community but they stand for their own identity protection. He fights in favour of Muslim community to have his cultural identity.

Khuwant Singh has raised the cultural issue which shows close relationship with individual life. All human being's identity is shaped from his cultural practices. Iqbal justifies how a man feels when he is away from his own culture. Iqbal has lived many years into English culture but he comes into his own culture. The Muslim culture is threatened during cultural conflict. In order to protect the culture, Iqbal comes from another county.

Iqbal has got chance to stay and study abroad but he never accepts foreign culture as mother culture. He is exploited in the foreign culture because he has gone at his childhood state, however he cannot forget his own culture. He finds out value of his own culture. It has its own history which is constructed on the binary of self and other. Daniel Boyarin and Jonathan Boyarin argue: "Group identity has been constructed traditionally in two ways. It has been figured on the one hand as the product of a common genealogical origin and on the other, as produced by common geographical

origins" (86). Though, Iqbal tries to assimilate his identity into a vague pluralism of Indian multiculturalism.

Iqbal is pure Indian man but he is misinterpreted as Englishman. Obviously he looks quite English because he has English accent and English life. It has great effect of English pattern of life because he lived there long time. It has certain influence over English pattern life. When he comes to India he is embarrassed with the question of it.

Multicultural country with perpetual conflict among different communities always brings crisis in the foreground. Singh has closely observed these situations and also found out massive movement of people. It reveals the cultural conflicts among people and insistent problems of redefining identity.

Their rooted cultural factors fascinate toward their country. The sense of longing and sense of root, led them further cultural identity crisis. People are moved from one place to another and one culture

to another. They contact with another society and their cultural existence is displaced then people find their position very critical.

It is hypothesized that the author uses his ground and bitter experimental reality to approach an uncomfortable subject with existential ground thorough the protagonist Iqbal, and other characters to quest for cultural identity evoking hope and existence despite the fact that what they have lost.

This study explores the cultural crisis and experienced Iqbal. This research aims to trace own cultural values which define identity. In addition, the study foregrounds the existential idea to obliterate identity crisis. Similarly in the case of identity Tyson says:

We each may draw on different discourses, and we each may draw on them in different ways, but it is through the discourses circulating in our culture that our that our individual identities are formed, are linked to one another, and are linked to the culture that both shapes and is shaped by each of us. (311)

As to case of identity, The writer has mentioned the contemporary issues which are more prominent because conflict was going on within country. Many people displaced from their country and travel to many places to find their livings more comfortable but they always feel lack of belonging into those places. They find the situation most difficult and unable to adjust there. They find lack of cultural traces and it pulls them to their country. By this regard, those alienated characters and their narrations are associated with theme of identity.

This study adopts cultural theories to analyze the novel. It takes cultural theories since the primary aim of this analysis is to explore the cultural existence, a comprehensive study of Khushwant Singh's *Train to Pakisthan* the importance of homeland and belongings to determine the forth coming life. Although multiple issues with the help of the very tool could be explored, this analysis offers the resource only for the purpose mentioned above.

This study makes significant contribution by corresponding cultural theory in response to *Train to Pakisthan*. It finds out cultural

crisis for the formulation of identity of the protagonist as well as other character in the novel. Additionally, it denounces the horrific form of forming identity which causes pangs and sufferings by bringing the bitter cultural conflict in the reality of protagonist character. It significantly fosters the ground to face cultural fragmentation in relation to Muslim culture and its affects for betterment of human society.

Many critics have analyzed the novel through multiple prospectives. For instance, the new critic **Pamela Rooks** views:

the Novel shows how a communal wedge of distrust is drawn between the peaceful Hindu and Muslim denizens of the village. The Hindus of the village are incited to murder their Muslim neighbors and friends to send a Train full of Muslim corpses to Pakistan, as an act of retribution to a similar mass murder performed by Muslims on their other side of the Border. (22)

It has shown reality, during partition period where many people shifted from own country to another. People found difficult situation during that period. It is human nature that people want peace but when peace is broken then it brings terrible violence and riot. It brings horror and terror among people. Similarly, John Clayton examines the novel with post-colonialism perspective. He further says:

Author succeeds in showing the human dimension of the event of Partition. Partition is a bloody violence that preceded the birth of India and Pakistan as the British hurriedly over power in 1947. Pakistan and India were ruled under the colonization of Britain where in millions of men, women and children were killed and displaced from their homes, the poverty in which people live and the uncertainty brought about the British Indian Army.

The Train to Pakistan also brought a feeling of nostalgia to the reader. It is set with a background of independent

India left with the separation on the Nation into Pakistan and India. (165)

In this way, the novel has been analyzed from different perspectives but the issue of longing for cultural identity is still untouched. With the help of the methodology, the research will focus on characters introspection in life in the society. Seen in this light, a close reading of the novel reveals that the relatives of Iqbal suffer much due to compulsive sufferings and pains for the existence when he finds their cultural attack. It critiques how people face the crisis for existence.

It seems relevant that powerful people fight for their self-desire but marginalized class have been victimized from physical violence. The particular phase of human history determines the whole cultural life of the society.

The struggle between the cultural groups is a perpetual affair, because each one fights for its own cultural existence. After the final overthrow of capitalism by the proletarians, the men will be free and get real existence in a classless society. In the novel we find the

theme of recollecting his lost identity of writer's old homeland portrayed very significantly. Stuart Hall observed the scene with the people creating their new but constructed and emergent subject. Hall believes that cultural identity exists only in the representation. So, on this concept, he argues:

It is not as transparent or unproblematic as we think, perhaps instead of thinking of identity as an already accomplished fact, which the cultural practices then represent, we should think identity as a 'production' which is never complete, always in process, and always constituted within, not outside representation. This view problematizes the very authority and authenticity to which the terms.' Cultural identity lays claims ("Cultural Identity". (110)

Hall's idea of identity is that it has no fixed archeology but has become a "retelling of the past" (112). Identities are the names we give to the different ways we are positioned by, and position

ourselves within the narratives of the past. Indian experience, Indianans of the African's and other such identities are constituted out of the traumatic character of the colonial experience.

Train to Pakistan mainly presents condition of people during fragmentation period in India. As the aftermath, people face problems of people lead to new formation of identity. People are divided into groups in term of race, some in term of religion and as conflict grows among people. The main concern of the research is to find out their cultural identity even in difficult condition. Iqbal Singh comes into his country to save his own culture. The most unavoding aspect of this novel is to know about the background of the novel, because it has carried thematic aspects of the novel. India parted during 1947 and it caused racial tension.

The seed of racial conflict was planned before the time in India. Frequently different races would conflict each other. The partition of India also couldn't end the ongoing conflict among

different races. Probably there might be other reasons as well however; racial conflict is fore grounded cause of this conflict.

India parted; their races got inspiration for autonomous or separate state for separate race. It planted such seed that kept on sprouting such racial or religious conflicts in future. It is because it had led the movement of Pakistan where same case happened after twenty years later. People wanted to separate from their own country for the sake of separate state. Everywhere started such conflicts, tensions as well as physical attacks. This total scenario covers this novel. In fact, such violence and conflict seems inhuman and injustice to all. During that time, people were affected by war however common people are heavily affected from such brutal attack and severe injustice in the village area.

Since culture is linked to the human world, it varies according to the variation in human history that took place with the changing time, different geography, and the transformation in socio-political scenario and lifestyle according. Thus, the cultural field, now covers

not merely intellectual and artistic products of a particular group of people, rather it is the common phenomenon to all.

Moreover, cultural adoption theory includes its domain all individuals who have been born and raised in one culture and have move another culture for varied periods of time. It refers to physical relocation of individuals into a societal, linguistics and national environment that are different for the culture of their childhood. The cross-cultural adoption process is viewed as common to long-term settlers, immigrants and refugees and short-term sojourners. Yun, Young Kim, in his book *Communication and Cross- Cultural Adoption* writes:

Cross- cultural adaption refers to the process of change over time that takes place within individuals who have completed their primary socialization who have completed their primary socialization process in one culture and then come into continuous, prolonged first hand contact with a new and unfamiliar culture. In this new cultural

context, the individuals are, at least to some extent, dependent on the host society and experience some uncertainty and unfamiliarity in carrying out their daily activities. (37-38)

Cultural adoption takes place regardless of the circumstances or the specific time and space in which individuals are from one society to another. In all cases, they are strangers who willingly and unwillingly undergo some degree of change in their original cultural patterns.

The existence of common people seemed very considerable. Neither state could provide protection nor could they be protected themselves. In such unexplainable scenario, question on identity and basic rights of human being. In fact these characters seemed deprived of such inalienable right of human beings and pursuing safe place for their existence.

Khuswant Singh has presented cultural identity in this novel and tries to address the contemporary burning problems of society.

This background of the novel is pertinent in the sense of that it has

raised the main concern of identity and that has shaped the whole story of these characters. It has shown how the people are insecure from their life.

This academic research explores the existential problem of living in multi-cultural dimension of society and having identity crisis. Almost immigrant's people are undergoing from the same problems. It questions the modern immigrant's people condition. It tries to answer such unidentified issues regarding existential problems mostly in immigrant's people.

Iqbal's cultural identity becomes matter for him because he is seeking cultural space even in such massive political condition. Identity, as a socio-cultural constructs, provides a narrative structure to an individual's or group's life. Iqbal attempts to articulate his national identity when he was at foreign land but he advocates his Muslim identity when he comes into India. He tries to reinterpret and redefine his cultural identity in a foreign land.

It mainly intends to find out the cultural identity of Iqbal who suffers from cultural rootless along with his living at England. He had gone abroad in search of high education and better life but he never finds his position in another culture. Then he finds the meaning of his own culture and homeland. Being away from own cultural lack he feels the real existence of human being. He felt lonely.

The present research work has been divided into three chapters. The first chapter presents an introductory outline of the present study, an introduction to Khuswant Singh and issues of identity. The second chapter presents the connection between human existence and identity in the text. I will analyzes the text at a considerable length to see the political crisis, changes in the state of being and its effect on identity cultural, political and religious as well regional. The third chapter is the conclusion of this research.

Chapter II: Longing for Culture in Khuswant's *Train to Pakistan*

This research attempts to find cultural identity in Khuswant's text *Train to Pakistan*. It projects the protagonist character Iqbal Singh who has been orphaned from own culture. He is born in Indian culture but he is nurtured into English culture. He realizes the pain of living at another culture. Iqbal detaches from own culture for long time. The real meaning of cultural value is known when person is separated from own cultural origin. Cultural factors like language, religion and dress etc define cultural identity but Iqbal Singh loses during living in England. Thus, he searches his culturally defined identity.

Man and culture are inseparable aspects in the society. Culture is defined in term of human, religion, language, life style and any aptitudes. An individual identity is defined in relation with own cultural location. Every person has own way of living having different language, religion rites and rituals. These factors remain influential talking about cultural identity. Regarding cultural identity Tice N. Terrence says in his book *Cultural Identity* as:

culture is the process of exploration and questioning about one's culture in order to learn more about it and to understand the implications of membership in that culture. During this stage a person will begin to question why they hold their beliefs and compare it to the beliefs of other cultures. For some this stage may arise from a turning point in their life or from a growing awareness of other cultures. This stage is characterized by growing awareness in social and political forums and a desire to learn more about culture. (41-42)

He clarifies the notion of culture that has intrinsic relation with human being. But human being develops their cultural pattern along with culture. In the long run it will be imminent aspect of human being.

Train to Pakistan by Khuswant Singh has raised cultural issues that attempts to show cultural aspects which influence human identity. Iqbal is an Indian and his cultural origination is India. He is culturally known as Indian. Therefore he comes back into own culture after completion of his study. He has lived long time in England and in course of living in England he finds existential suffering that gives the sense of cultural values.

It shows that culture is embedded with individual identity. Iqbal is embedded by English culture where he grows up there. Iqbal culturally dislocated as a Indian character begins to realize his dislocated position and discriminated condition from his very childhood. He is treated as outsider. He always holds a desire to attain his position and for this he tries his best. But, the more attempts he makes the greater sense of isolation and discrimination he has. This sense goes on increasing and reaches to the extreme that he ultimately decides to return own country.

The research raises the issue of culture, religion and own cultural pattern of life which is directly connected with any individual life. Khuswant Singh's *Train to Pakistan* focuses on major character Iqbal Singh who has very painful existence in England. He has sense of own cultural values. An individual man cannot remain away from own cultural group because who has been shaped already from own cultural pattern.

Iqbal goes to London in order to have education where he spends long time in England. He feels self humiliated and does not get any respect there. There he finds no respect to own culture. English culture is different from Indian then he feels

gap between his life and themselves. The cultural differences harden his life there. He really finds the values of own culture, own religion and language. British cultural critic Cultural studies argue that culture's importance derives from the fact that it helps to constitute the structure and shape the history. Second, cultural study assumes that capitalist industrial societies are societies unequally along, for example, ethnic, and gender and class lines. It is argued that culture is one of the principal sites where these divisions are established: culture is a terrain on which there takes place a continual struggle for meaning (5).

It has raised cultural issues and shows close relationship with individual life. All human being's identity is shaped from own cultural practices. Iqbal feels his cultural lackness there. Tony Bennett opines, "Cultural studies are committed to examine cultural practices from the point of view of their interaction with, and within, relation of power" (39).

Iqbal Singh finds his existence is very sufferable there. He is alienated from his own cultural identity. It has practice with Indian culture. Finally he decides to return into his own culture. But he unexpectedly encounters difficult situation in Indian when he return his country. The new changed situation creates another problem into his life. In fact he is practiced with both cultures. On he has got from mother and another is from his father. He come s own country but the situation is worse than before. Iqbal is asked all the time and everyone questions him. When he encounters any religious group then they suspects him and asks him name and objective in this way:

What is you name? He asked sitting down on the threshold.

Iqbal Singh? Queried the old man. Without waiting for an answer he continued. I am the bhai of the temple. Bhai Meet Singh. What is your business in Mano Majra Iqbal Singhi. (38)

Iqbal is questioned about his identity. He lived long time in England then Indian people are supposed him as foreigner. He has different physical appearance and accent then he can not adjust in the society. He tries to adjust in the community but people discriminate him.

He has lost his own cultural originality but he has sense of own cultural consciousness, he was socialized into English culture therefore he has internalized those alien culture. Iqbal tries to assimilate his identity into Indian society as Muslim. He is not accepted as Indian. When he tries to adjust in the Indian society then disguises as Sikh but he is recognized as foreigner:

the young man was relieved that the other had not gone on with his first question. He did not have to say what Iqbal he was. He could be a Muslim, Iqbal Mohammed. He could be a Hindu, Iqbal Chand, or a Sikh Iqbal Shingh it was one of the few names common to the three communities. In Sikh village an Iqbal Singh would no doubt get a better deal, even if his hair was shorn and his beard shaved than an Iqbal Mohammed or an Iqbal Chand. He himself had few religious feeling” (18)

He is suspected as foreigner then they question upon his cultural identity. His names can be similar to many social communities. It means he could be from any communities. He might be Englishman or any cultural origin. Then people doubt on his cultural origin. To be cultural attachment for adjustment is compulsion in the

society. He suffering from own cultural memory. He cannot find better existence there.

The society treats him as a foreigner because he looks as if he is from an alien. He cannot find his real identity as Indian Muslim. It is necessary to find any cultural group even for existence. How does Iqbal feel as alienated from his rooted culture? Why does he seek his own cultures? This academic research aims to find Iqbal's struggle for identity, loses his cultural identity and he has separated from his own culture.

So, Iqbal has struggled for identity in the land of India. He has adopted English culture which is patterned his life. He speaks English language and he has close been English culture. Bhaiji asks questions to him; "do you like preaching Christianity in your village" (1). This question makes him upset even being Indian. He is supposed as Englishman because he has attributed English culture and his accent sounds like English. People suspect him as Englishman therefore they assume that he teaches Christianity to Indian.

At that time he feels the importance of his own culture. And the chain of conversation that compels to think about his national identity. Culture means a process connected to growing crops, that is, cultivation. Later the term has been applied to refer to the entire way of life of a particular group of people, including its customs, religions, inventions, art, literature, music, and behavioral preferences that make up people's life-style and approach to the activities of everyday life. The culture gives identity to an individual. Therefore people like to identify themselves in relation to their culture. This arise a problem of identity crisis when one fails to associate himself to any of the cultural groups.

As we can say that culture is always influenced by human activities and develop from human nature. It covers all human ways of life, ways of thinking and way of living. Thus, culture covers not merely intellectual and artistic products of a particular group of people; it is the common phenomenon to all. Culture, thus, is the

accumulated knowledge of the social, literary, artistic and collective activity that is passed over from generation to generation.

People and culture are inseparable because without any culture human world does not exist; it runs through human exercises from everyday activities. The totality of culture as a frame of reference shapes and controls man's view of the world around him/her. It was confined within description and comparison of various cultures and only advancing cultures were considered significant for the process of civilization. Cultures are result of human activities which is evolved in course of long time. Culture does not develop immediately but it becomes human habits unknowably.

Herder argues "the foundation of construction of identity rests on the perceived 'wholeness' of a community derived from the totality of its expressions - language, customs, dress, architecture, religion" (362). Culture by now borrowed the terminologies of these fields of criticism. Post-colonial perspectives emerged from the colonial testimony of third world countries and the discourses of minorities

within the geopolitical division of east and west, north and south.

They formulate their critical revisions around issues of cultural difference, social authority, and political discrimination in order to reveal the antagonistic and ambivalent moments within the 'rationalization' of modernity.

Thus, Culture is being an inalienable element of human society that achieves a pertinent position in human life. It links our cultural, social, regional, and national behaviors as a whole. The question of cultural identity is raised when a person is away from own cultural region. The similar case is faced by Iqbal, when he leaves his own culture and stays in a foreign land. He starts to recover his cultural origin. He goes to temple and chants religious songs. As he goes into their religious place:

Iqbal went straight to his room and lay down on his charpai in the dark. He had barely shut his eyes when the worshippers began to chant. The changing stooped for a couple of minutes, only to start again. The

ceremony ended with shouts of 'Sat Sri Akal' and the

beating of a drum. The men and women came out. (48)

It shows his own cultural attachment, though he has been long time abroad. He cannot forget own cultural pattern. He enjoys singing own religious song, so that he frequently goes into religious place. It takes him into closer to his own culture. Culture has been a terminology to define the characteristic of individuals and their life styles, traditions along with a social and historical movement. It has influenced all human experiences, ideas, and attitudes. It is distinct from one race to another, one moment of gender, occupation, and ethnicity to another moment. Thus, culture has become the source of identity.

The novel presents value of culture when any individual remains detached from his own culture, at that time he seeks his own culture, way of life. We cannot practice culture easily because it is difficult to follow when our individuality has not been practiced with

such new pattern. He looks like Englishman. People try to speak

English. A man asked him:

You are reading

Yes I am reading

What are you reading?

Book

It had not worked. The man had simply the book out of Iqbal's hand and turned over its pages.

English

Iqbal did not comment.

He is culturally located in England but he is related with Indian origin. He is shaped from English culture. When he encounters with any new culture as English at that time he feels his identity in loss. The new situation and new way of life makes his life more difficult. However he has a kind of excitement, new spirit about his life, it is because he has carried new dream in India.

Train to Pakistan by Khuswant Singh has raised cultural issues and attempts to define cultural identity of Iqbal. It shows that culture is embedded with individual identity. Iqbal is embedded by pure English culture where he grows up but when he comes into India where he does not find Englishness in India, whereas he has to follow Indian culture. He stays in India and he works as social worker. But he frequently visits his own culture through memories.

The research rises on the issue of cultural identity in Khuswant Singh's *Train to Pakistan*. It focuses on major character Iqbal Singh who has very painful existence in India. Sometime he wants to adopt any of them Muslims; Hindu and Sikh culture but he has Islamic cultural origin and his ancestral religion is Muslim. He wants to continue his own culture but Muslim community suspects him. It has explored their difficult existence during the time of partition in India. An individual cannot remain away from own cultural group. He/she traces own cultural practices. The novel is set on post independence period. India got freedom from British colony then Indian people

aware from their culture and explores their cultural values. British people imposed their cultural practices upon Indian people but along with independence they know the values of their culture. This conversation between Meet Singh and Iqbal shows the identity crisis of Iqbal:

Bhai did not seem interested in Iqbal's occupation.

Where are you from Iqbal Singhji?

Iqbal knew that meant his ancestors and not himself.

I belong to discritic Jhelum now in Pakistan but I have been in foreign coutrys a long tiem. It is after seeing the world that one feels how backward we are and one wants to do things about it. (38)

Iqbal is not an Englishman but he is treated as Englishman because he has attributed the English culture. He has come to India. He comes to his own nation but he finds chaotic condition of the country. He really finds the values of his own culture, own religion and language. The ongoing civil war broke the social harmony in

the society and it brought racial, cultural and religious identity of people because it brought very desirous relation among people.

It dramatically changes scenario because it broke social harmony. All cultural groups find and protect their own cultural identity. Khushwant Singh's novels try to define these themes on the basis of contemporary culture and particular location. It indirectly mentions the cultural identity into multicultural modern world. It focuses on the need of some kind of common culture as a unifying force in society. He basically seems to be interested in working class culture.

Iqbal's life begins as a culturally alienated individual, changes gradually along the course of his journey. Finally, he acquires his cultural position. He appears to be a powerful, competent representative people. He lives into multicultural society where he feels loss of himself. When he realizes that gap they he finds his cultural identity. Thus, Iqbal finally gains the great achievement,

which is not his individual one but rather it is for all people of mixed heritage who are suffering the similar problem of cultural identity.

When he is dislocated at India he begins to realize his dislocated position and discriminated condition. At that time he is treated as outsider into foreign land. He always holds a desire to attain his cultural attachment even when he located into India. He feels more alienation and detachment attempts to get his lost identity. This sense goes on increasing and reaches the extreme that he ultimately falls the victim of his own desire. Therefore Iqbal has a strong sense of dislocation, loss of his cultural identity.

Regarding cultural identity Johann Gottfried Herder argues "the foundation of construction of identity rests on the perceived 'wholeness' of a community derived from the totality of its expressions - language, customs, dress, architecture, religion" (362). Iqbal has broken his ties with his family back at and attempt to assimilate his identity into different cultural group.

Iqbal painful realization of his cultural position tortures his deep inside his psyche and causes him to take a journey, which begins from the leaving of his home and ends in homing in. During his quest journey she meets many ups and downs. She, however, succeeds in his quest mission at last and proves himself to be a cultural part. It is explained here:

The prospect of having talk to the lambardar was not very exciting. Iqbal fished out his silver hip flask from underneath the pillow and took a long swig of whisky. He ate a few dry biscuits that were in the paper packet. He took his mattress and pillow to the roof where a charpai had been laid for him. Meet Singh apparently slept in the courtyard to guard the gurudwara. (49)

It explains that Iqbal loves his own culture. He does not like another culture and finds difficulty to adjust into Indian culture. So as to cultural pattern he follows his own culture. His cultural identity is subject. He is seeking own taste and ownership into that huge world.

Cultural Identity as a socio-cultural constructs, provides a narrative structure to an individual's or group's life. It is defined from location, tradition and own society. He searches cultural possession by visiting different places. It is explained here:

A footpath skirted the pond and went along a dry watercourse through the wheat fields towards the river. Iqbal went along the watercourse watching his steps carefully. He reached the riverside just as the express from Lahore came up on the bridge. He watched its progress through the criss-cross of steel. Like all the trains it was full. From the roof legs dangled down the sided on to the doors and windows. The doors and windows were jammed with heads and arms. There were people on buffers between the bogies. The two on the buffers on the tail end of the train were merrily kicking their legs and gesticulating. (46-47)

He questions himself about his location. The answer is obvious that he does not have belongingness, i.e., he cannot associate himself culturally to any group. This lack of belongingness gives a sense of estrangement. He has desire of attaining his cultural community goes on increasing at that moment. He is quite sure that she cannot have his identity without home. Being guided by his desire having his cultural location and identity, Iqbal starts his cultural quest leaving his home to join the war.

Iqbal drifting woman is always in search of his fixed cultural identity. Stuart Hall in *Cultural Identity and Diaspora* states, "'cultural identity' can be thought in terms of one, shared culture, a sort of collective 'one true self', hiding inside the many this, more superficial or artificially imposed 'selves' which people with a shared history and ancestry hold in common" (234). The "oneness" underlying all the, is the truth and the essence. Though he is physically located in India, he is occupied by the memory of genealogical and geographical links to own place. Therefore Iqbal Singh says here:

If we have no faith in God then we are like animals,
said Muslim gravely All the world respects a religious
man Look at Gandhi I hear he reads the Koran Sharif
and Unjeel along with his Vedas and Shastras. People
sing his praise in the four corners of the earth. I have
seen a picture in a newspaper of Gandhi's prayer
meeting. It shows a lot of white men and women sitting
cross- legged. One white girl had her eyes shut. They
said she was the Big Lord's daughter. You see (52)

At the center of this nostalgia is a concern for meaning and cultural
identity newly problematized by the conditions of contemporary life.

Iqbal seeks nostalgically to recapture his happy days of childhood
past in his imagination. His imagination is associated with fond
memories of food and festive meals: reminiscences of those culinary
delights that brought his warm feelings of pleasure, security, and
even love as a child.

Iqbal involves into social movement or racial conflict to get his identity in the society. cultural identity against his will as Sigel has noted in his Political learning in adulthood, "This exists in humans a powerful drive to maintain the sense of one's identity, a sense of continuity that allays fear of changing too fast or being changed against one's will by outside forces" (459). Those people who find themselves both structurally marginalized and ontologically insecure often give rise to a politics of resistance and the growth of local identities.

Iqbal tries to redefine his own cultural attachment with Indian culture because he was from India but he had gone Britain to have education long before. It means his life was pattern according to English culture. As a result he is back to his own original culture. But he did not find comfort there because he has adopted English culture. He tries to convince to the people. As he says:

I have lived in their country many years. They are nice as human beings. Politically they are the worlds' biggest

four twenties. They would not have spread their domain all over the world if they had been honest. That however is irrelevant added Iqbal. It was time to change the subject. What is important is what is going to happen now. (53)

Being from same cultural group, he has been excluded because he does not find easy environment there. He has English culture. He has acquired English language, life style and ever way in his life. He tries to convince to the people that he is also from same culture.

Those who engage in resistance politics tend to feel a genuine sense of loss as expressed in the recreation of a real or imagined past, or through the distant and often romanticized memory of a home. In the process of identity mobilization, these are all likely to become political weapons. During living at England, he was very sick from his homeland and culture. Therefore he is back into his own country but even he does not get proper situation there. However he tries to adjust the new changed scenario.

He meets all cultural groups and introduces himself as lover of the country but people suspect him. He looks quite like foreigner. His accent is English. His effort to reconnect with previous relations revives the ties that had become numb while updating and renewing his cultural identity. As he feels increasingly uncertain about his daily life, the search for cultural identity takes on ontological and existential dimensions.

Iqbal desperately tries to recapture, excavate and bring to light the traces of homelands which is constructed and reconstructed in the face of globalization and cosmopolitanism through culture, language, culinary nostalgia, community and love. In the conclusion the paper suggests that the alternative identity sought out by Iqbal. It only gives him a fragile sense of belonging. This individual case of insecurity and homelessness experienced at a personal level.

The protagonist, Iqbal, of the novel is constantly haunted by the contemporary and the memory of the past coexisted in alien land. He achieves nothing except sour feeling at London. The

distance between the expectation and achievement carried out by Iqbal. Therefore, he returns back to his own country India. He finds his identity crisis, dislocation and ambivalence position in his life. Considering his sense of loss from his own culture, he comes back toward his country.

Dislocation refers to the lack of fitness when one moves from a familiar to unfamiliar location. It is socio-cultural phenomenon, which is the result of transportation by slavery or imprisonment, by invasion or settlement a consequent of willing or unwilling movement from the known to unknown location. The term has been extended to cover a range of different cultural or religious commitment that gives the sense of exile from a place or state of origin or belonging. In the case of Iqbal, he is dislocated from own nation, when went to London then he detached from his own cultural origin. He felt loneliness and aloofness being away from his own culture.

When India and Pakistan fragmented into two nations then some Indian became alien within his own country. Mainly Muslims

are excluded from India. Iqbal also fragmented into Pakistan. Now his house located in Jhalum in Pakistan but he wants to live in India where he was born. When the culture travels, it mixed up prosperity, they can reach from the beginning state to the top of economic betterment. They have no this alternative to escape from in-between situation between home land and new land. He has been introduced as Indian and he is supposed as Muslim religion. Muslim asks for their cultural root during the time of partition and it is the root cause of partition.

The struggle is often between the historicist theological or mythical time and narrative of traditionalism of the right or the left and the shifting, strategically dip laced time of the articulation of a historical politics of negotiation which a suggest above. The time of liberation is, as fanon powerfully evokes, a time of cultural uncertainty and most crucially, of representational under ability.

Even a tiny subject matter associated to his culture becomes significant for Iqbal. He is educated, he can better job but he longs

for his own cultural identity. He involves into his own national conflict among different religious group. However he works hard to establish himself, the memory of their native and lack of proper opportunities in new land make him difficult to adjust into that society.

The concept of cross-cultural adoption refers to a process in which an individual achieves an increasing level of psychological and functional fitness with respect to the receiving environment. As the individual acquires some of the characteristics of the host culture he/she may lose some of the characteristics of his original culture, such as language, customs, and rigid original cultural identity. He encounters many social problems in front of him however he struggles with them. The social conflict brings very unfriendly situation there and Iqbal is questioned as political agitator because he looks as foreigner and he was from Pakistan. Before fragmentation he was Indian but it becomes another country. Then policeman asked him:

Why do not you go and do your propaganda in Pakistan where you belong.

What exactly do you mean by belonging to Pakistan?

You are Muslim. You go to Pakistan

That is a bloody lie, exploded Iqbal.

Iqbal has acknowledged that until and unless he dissociates himself.

Identity is the matter of transformation. He is in truth struggling to

discover how she feels. She is getting a chance to leave one life

and starts another one. From the remote past, human race has been

divided into a number of identical groups of people. The human

communities have been brought up differently from each other in

different geographical and cultural spaces. Each group of people

claims that they have a distinct identity and character because of

their distinct cultural heritage. Identity becomes an issue when

something previously assumed to be fixed and stable is displaced by

the experience of doubt and uncertainty.

People express their identity. They question it if they find the

difficulty of belonging. They even seek their relation to the source

culture, and thereby try to establish their identity. Identity as such has been a topical issue in the study of culture.

Khuswanta Singh has presented such crisis of cultural identity in this novel and tries to address the contemporary situation where people have got cultural displacement. It has shown cultural values that is concerned with entire matter of life. Muslim and other religious people are grouped but they peruse their cultural identity. Iqbal is one Muslim who has been attached from entire country. But when he comes into India his situation is not good. As a result many people came into their own country. After leaving the country, they cannot find any destination ahead. The situation is very pathetic and miserable. They go to many countries but can't find adjustable condition. It is shown here:

Muslims sat and moped in their house. Rumours of atrocities committed by Sikhs on Muslims in Patiala, Babala and Kapurthala, which they had heard and dismissed, come back to their minds. They had heard of

gentlewomen having their veils taken off, being stripped and marched down crowded streets to be raped in the marketplace. Many had eluded there would be ravishers by killing themselves. They had heard of mosques being desecrated by the slaughter of pigs on the premises.

(127-128)

India was undergoing with partition. Not only was the country divided but people also were divided. The novel revolves around this background and seeks those displaced people position throughout the novel. Along with development we can find the identity crisis among many characters. The entire plot seems very justifiable and dictates crucial condition of characters along with contemporary political tension. Because of social unrest and political tussles, there are uprooted those people and they disperse from their country.

The novel *Train to Pakistan* portrays both the physical and spiritual borders as the prime enemy to determining an individual's right to life and freedom. The story shows impact of contemporary

evil state and questions about identity even within the country. After the great political crisis in their country, they forced to leave their own country and who have been suffering different kinds of pain. It makes them to know value of nation and value of identity in another country. The continuous struggle for leaving and uncertainty throws their life into confusion.

Muslim wants to back to their country but situation was quite different. He is culturally orphaned therefore it creates pain upon him. Unfortunately, the ongoing political situation redefines them. By this regard, it projects feeling of displaced people. It is explained that shows the strong passion for their home:

What am I to do? He wailed. The whole world has gone mad. Let it go mad. What does it matter if another thousand get killed we will get bulldozer and bury them as we did the others. We may not even need the bulldozer if this time it is going to be on the river. Just

throw the corpses in the water. What is a few hundred out of four hundred million anyway? (163)

It talks about cultural distance mainly Muslim people who are taken toward Pakistan but they deny going to Pakistan because they have location attachment with Indian society. Mainly Muslim people do not agree to leave their own country. They find the hardships of life time and again; they do not find adjustable movement.

Later the intensity of this yearning is accentuated by a depiction of the horrors of the material conditions which the incoming refugees encounter. The pathetic conditions of refugees have been explained here. Many people are searching their safe existence there. They do not have any rest and peace in life. When they are taken into Pakistan then they found adjustable condition there. This line clarifies cultural attachment:

For a long time nobody said anything apart from repeating,

God is punishing us for our sins.

Yes god is punishing us for our sins

There is a lot of zulum in Pakistan

That is because he wants to punish us for our sins. Bad acts yield a bitter harvest.

Therefore, they only worship god to have their life there.

The situation is uncontrolled. (129)

They are called as wanderer because; they haven't any permanent place for living. They are searching such kinds of life but they can't find such place where they could feel rest and peace. All these people are wandering place to place. By their continuous journey from one place another makes them sad with life itself. They haven't comfortable life ahead. Almost characters are searching their identity. They want to determine this very identical relation with their location.

The confusing moment has exposed them as alienated people into new changing place. The mobility of people has thrown everything into confusion. They have become victimized from the situation. In search for freedom, man creates different things that

confine his own life. So, being free he is not really free. The absurd enlightens him because he knows there is no future for man and it gives inner freedom to him. It also indicates that he takes the absurd positively and opines that it helps us lead a real life.

Cultural identity along with the points of similarity also has the critical points of deep and significant difference which constitute “what we really are” or rather “what we have become.” He/she cannot speak for very long, with any exactness about “one experience, one identity,” without acknowledging its other side. Hall believes that cultural identity exists only in the representation. So, on this concept, he argues:

It is not as transparent or unproblematic as we think, perhaps instead of thinking of identity as an already accomplished fact, which the cultural practices then represent, we should think identity as a ‘production’ which is never complete, always in process, and always constituted within, not outside representation. This view

problematizes the very authority and authentically to which the terms. (110).

Cultural identity along with the points of similarity also has the critical points of deep and significant difference which constitute what we really are or rather what we have become. He/she cannot speak for very long, with any exactness about "one experience, one identity," without acknowledging its other side. Stuart Hall observed the scene with the people creating their new but constructed and emergent subject. Hall believes that cultural identity exists only in the representation. So, on this concept, he argues:

It is not as transparent or unproblematic as we think, perhaps instead of thinking of identity as an already accomplished fact, which the cultural practices then represent, we should think identity as a 'production' which is never complete, always in process, and always constituted within, not outside representation. This view

problematizes the very authority and authenticity to which the terms.' Cultural identity lays claims (110).

Hall's idea of identity is that it has no fixed archeology but has become a "retelling of the past" (112). Identities are the names we give to the different ways we are positioned by, and position ourselves within the narratives of the past. Indian experience, Indians of the African's identities are constituted out of the traumatic character of the colonial experience. Hall says:

The inner expropriation of cultural identity cripples and deforms . . . They produce without horizon, colorless, stateless, rootless - a race of angels. Nevertheless, this idea of otherness as an inner compulsion changes our conception of cultural identity. (113)

Hall, after all, comes to conclude the fact that cultural identity "is not a fixed essence at all, lying unchanged outside history and culture" (113). Hall gives emphasis to the dynamics of cultural identity. His idea that cultural identity is "always constructed through memory,

fantasy, narrative and myth” can be taken as his great contribution to the thinking that there is the relation existing between cultural identity and expression. This is the case, by narrating the stories of their self-torture and self-actualization in the world of cultural confusion; many post-colonial writers have been trying to create themselves to establish their identity through varying ways of expressions.

Muslims are forced to leave from Mano Majra and are taken into Pakistan but Muslim denies going to Pakistan. Iqbal Singh also being Muslim sent to Pakistan but it makes him difficult to exist there. He has strong love to his country as India. one Muslim said, “What have we to do with Pakistan? We were born here. So were our ancestors. We have lived amongst [Sikhs] as brothers” (126). After the Muslims leave to a refugee camp from where they will eventually go to Pakistan, a group of religious agitators comes to Mano Majra and instills in the local Sikhs a hatred for Muslims and convinces a local gang to attempt mass murder as the Muslims leave on their train to Pakistan.

The question of identity, at least for the last two centuries, has implied an attempt to define identity either psychologically, or logically, or historically. But once we want to combine these different pertinences or once we no longer want to sacrifice any of them, we come to realize that identity should be designated precisely a 'cultural' or that culture should be designated as the most general element in which we identify 'identity.' With this very sentiment, Etienne Balibar writes in his article "Culture and Identity":

Cultural identity is described as being what expresses the singularity of groups, people or societies, what forbids conflating them in a uniformity of thought and practice or purely and simply erasing the borders that separate them and that translate at least the tangential correlation between linguistic facts, religious facts, facts of kinship aesthetic facts in the broad sense (for these are styles of life just as these are musical or literary style) and political facts. (15)

Some anthropologists and thinkers compare to and conflate it with national identity. We should not reduce cultural identity to a 'national character' for national character may include too many diverse ethnic and cultural groups. Nevertheless, culture could be the name given to the 'essential nation' because it designates the pure difference between the nation as national state and the 'other' state. History of humankind and civilization process has shown us that culture depends on state to gain its identity whereas a nation depends on its cultural identity to enter the civilization.

To better understand the situation surrounding the partition of India, Singh provides information about religions identity which connects and ties into single place. Singh has described the cultural identity in terms of religion as well social pattern of human being. Singh describes daily life for individual's cultural practices. For example, Singh describes the practice of prayer for Muslims. "The mullah at the mosque knows that it is time for the Morning Prayer.

He has a quick wash, stands facing west towards Mecca and with his fingers in his ears cries in long sonorous notes, *Allah-o-Akbar* (4)" Singh points out practices of Sikhs as well, "The priest at the Sikh temple lies in bed till the mullah has called. Then he too gets up, draws a bucket of water from the well in the temple courtyard, pours it over himself, and intones his prayer in monotonous singsong to the sound of splashing water" (5).

Moreover, cross- cultural adoption theory includes its domain all individuals who have been born and raised in one culture and have move another culture for varied period of time. It refers to physical relocation of individuals into a societal, linguistics and national environment that are different for the culture of their childhood. The cross-cultural adoption process is viewed as common to long-term settlers, immigrants and refugees and short-term sojourners.

These cultural groups have been suffered from such cultural lackness because when the India and Pakistan fragmented into two countries then they feel their culture also fragmented. Muslims are

parted into Pakistan but still Muslim people have close attachment with India. They came and found their cultural location in India. On the other hand, Iqbal like character disconnects from their national cultural attachment. Along with his back to his own country, they found their split cultural identity. An individual is associated with society, culture, religion and other many socio-political contexts. It is important that when an individual is excluded from his own location, his own community then his/her searches own cultural identity, the similar condition is inherited in the novel.

III. Quest of Cultural Identity in Khuswant's *Train to Pakistan*

Khuswant's Singh *Train to Pakistan*, basically deals with the issue of cultural identity of a dislocated man as Iqbal. The protagonist makes his quest for his cultural identity leaving alien culture to own culture. Finally he finds his meaning of life within own culture. In course of his quest journey, he suffers a lot. Thus, the story of revolves around Iqbal journey from English culture to own culture.

Iqbal as a representative character of all the people of displaced, faces a great problem of loss of cultural identity. Besides, his acute sense of estrangement from his own clan, custom and traditions, and land. Iqbal returns home in search of his cultural identity and position.

Iqbal begins his journey as a culturally alienated individual, changes gradually along the course of his journey; and finally with the acquiring of his cultural position he appears to be a powerful, competent representative of his people. Iqbal searches the cultural identity after long time living in England. During his staying in England, he found the cultural fragment within himself.

As a result, he feels uncomfortable into another culture then he returns own country. When he feels cultural lack, then he seeks Indian social pattern. He realizes psychic relief, attachment, nearness and friendliness with own culture, that's why he returned to his country. Then he finds the meaning of culture and society.

These cultural groups have been suffered from such cultural lackness because when the India and Pakistan fragmented into two countries then they feel their culture also fragmented. During the time while racial conflict was going on therefore, Iqbal Singh feels hard to adjust in the society. He encounters many cultural and racial confusion during that time. But he attempts to reconcile with

society and people. Iqbal returns from England but he does not get easy situation as he had thought before. The problem of cultural existence becomes question for him. On the other hand, Iqbal like character disconnects from their national cultural attachment. Along with back to own country, they found their split cultural identity. An individual is associated with society, culture, religion and other many socio-political contexts. It is important that when an individual is excluded from own location, own community then he/she searches own cultural identity, the similar condition is in the novel.

Similarly, the Iqbal Singh recounts his cultural identity in alien land, he was sent to England for education. During his living England, he adopted English culture but he did not forget his own culture there. He feels culturally split there, which reminds him to integrate with own culture.

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