

Abstract

The railways, a colonial legacy seems to have played a great role in the spatial and temporal transformation of the Indian subcontinent and this transformation has been captured by the narrative rhetoric in fiction. Today perhaps the railways are taken as a given, but historically they are a construction of the imagination and technology. This historical development of transformation perhaps can be traced through three different types of construction, firstly, technological construction of the railways, secondly, construction of a literary genre called the railway novel in the Indian subcontinent right from the nineteenth century to post-modern fiction and thirdly, a cultural entity called India which is constructed every day by the railway and the immense changes that it makes through the notion of a oneness that comes about on the train.

The railway was considered as modernity's engine of change that was brought to India by the British with the rhetoric of colonial modernity during the nineteenth century and the novel in its present modern form seems to have emerged in the same time period. During the nineteenth century the world witnessed unprecedented transformations such as imaginative and successful exploitation of new technologies, fast forwarded industrialization, which in turn got accelerated by the ever growing railways that transported goods and passengers in such speed unimaginable till that time. For those who did use them, the railways facilitated travel in a previously unimaginable way and thus they transformed the imagination of space and time by drastically reducing the time and therefore the perception of distance it took to travel between two places. The social and cultural impacts of the new mode of travel found its way into various works of literary art like short stories, poems, novels, etc. In each instance, the figure of the train emerged as a complex narrative form engaged in by artists, creating a new genre called railroad literature, railway novel, railway stories etc.

People reacted differently in different countries when they encountered the engines of speed; for example, one depiction of the effects of the railways was ‘the annihilation of space through time’. This was because a given spatial distance, traditionally covered in a fixed amount of travel time, could suddenly be dealt with in a fraction of that time. This in turn produced the effect of shrunk or annihilated space as the same space travelled was not experienced by the travellers as before, at a lesser speed.

The concept of time and space appears to be a rather complicated subject as they were experienced by all in different manners and there seems to be no consensus on how one perceives time and space. Temporal and spatial practices and perceptions that existed before the railways and the same transformed or altered after the railways, seem to be represented in the railway novels that deal with the railways as plot devices, background scenes or as symbolic purposes. The customs and practices of the people during the time and space of the initial days of the railways seem to have altered, with the railways influencing and altering some such perceptions. Events like partition of the subcontinent which is shared both by trains with active participation in the events, and novels by representing its told and untold miseries, both in a way seem to be fictional.

The caste system, partition violence, women’s liberation, child widows, and many issues as prevailing in society are presented realistically in many of the railway novels, and the railways seem to have somehow connected and functioned as a kind of an agent of transformation by providing a space for all the issues to evolve and be sorted out. Railway stations and carriages are considered as the microcosm of Indian society with all its diversity gathered together in one place as people and parcels, for circulation around the vast country. The railway functions in its

various roles as social equalizer, engines of change and progress, liberator and many more as represented in fiction. A railway compartment seems to be able to unify fragmented territories, castes and religions into a homogeneous nation called India and helps in its nation building as the railway does not seem to distinguish between castes and tribes.

With more than one hundred and fifty years of history as a colonial enterprise, the railways in India have one of the most fascinating stories. India and Indian railways hold much to be explored and exposed that could be intriguing and interesting as material for constructing many more novels as ‘no railroads, no India? Perhaps—or at least a very different India (Kerr 179) it would have been. This study is an effort to trace the technology, and its influence on human perceptions through select railway novels.

PDF | Indian Railways, now more than 160 years old has not only played the role of the lifeline of the nation, but has also been instrumental in | Find, read and cite all the research you need on ResearchGate.Â the British to spread its tentacles across the subcontinent in. terms of administrative efficiency, Indian Railways has. been interpreted as means beyond just economics.Â Indian segment and the Foreign Tourists. Taking people. across the region and exposing the travellers to the past. legends. What is even more evident that the railways has. been a populist measure ever since its advent and of the late. has been attempted to have reduced the influence of. populism on the Railways (Menon & Mahajan) The. First civilization of the Indian subcontinent; emerged in the Indus River Valley about 2,500 B.C.E. Harappa and Mohenjo-Daro. Major urban complexes of Harappan civilization; laid out on planned grid pattern.Â Region marking the northern border of the Indian subcontinent; site of the Aryan settlements that formed small kingdoms or warrior republics. Untouchables. Lowest caste in Indian society; performed tasks that were considered polluting (street sweeping, human waste removal, tanning hides). Rama. Major figure in the popular Indian epic, Ramayana. Dharma. The caste position determined by an individual's birth; the Hindu system required that one accept one's caste and perform to the best of one's ability in order to advance to a better position in the next life. Karma. The history of Indian subcontinent starts with the Indus Valley Civilization and the coming of Aryans both are known as Pre-Vedic and Vedic periods. The Indus River Civilization dates back to 2300 " 1750 BC and had two main cities; Harappa in western Punjab and Mohenjo-Daro on the lower Indus in Sindh " now the two important provinces of Pakistan. Both cities were urban grain growing civilizations and were believed to have run by Aryans who came from Iran (McIntosh, 2008).Â Thus the cities were scientifically laid down. The construction of the houses was luxurious with bathrooms, upper story, wells, assembly halls, 3 granaries, barracks and workshops. There were market places and beautiful personal ornaments found there.