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Research Article

Multiculturalism In Crisis: An Analysis of Identity, Communal Conflict, and Cultural Dislocation in Khushwant Singh's Train to Pakistan

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Abstract

Train to Pakistan by Khushwant Singh illustrates how the Partition disrupted the everyday coexistence of people through the lenses of social order, communication, communalism, identity, and cultural displacement. This study combines textual analysis and quantitative content analysis to investigate the ways multiculturalism and identities intercommunal conflicts and cultural displacement are portrayed in the text. Due to the absence of a complete, publishable edition of the book, the numerical component of the study relies on a dataset of 60 coded analytical text units that were established across twelve binary thematic areas; it is assumed that these data do not represent an exact count of the book. From the perspective of the analytical results, identity came to dominate the other codes (71.7%), while later phases of the analysis illustrated the presence of communalism (55.0%), fear/violence (51.7%), and cultural displacement (48.3%). Communalism was related to fear/violence ($\chi^2=9.55$, $p=.002$, $V=.40$) and cultural displacement and migration/displacement were significantly associated with cultural dislocation ($\chi^2=32.72$, $p<.001$, $V=.74$). In the context of recent studies on the Partition, the author's focus on the moral and thematic values of the Partition is set against the collective hatred of an entire community. Hashmi reveals how the building of rigid religious boundaries during a political crisis can disrupt and fracture the idea of locality. From the perspective of recent studies, the author focuses on the moral and thematic values of the Partition that continue to challenge the collective hatred of an entire community. The study shows how digital humanities can support but not replace literary analysis.

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KEYWORDS: Multiculturalism; Train to Pakistan; Khushwant Singh; Partition literature; identity; communal conflict; cultural dislocation

1. INTRODUCTION

The 1947 Partition of British India resulted in the external imposition of political borders and internal struggles in the reconciliation of multiple forms of identity, memory, and belonging. Khushwant Singh's *Train to Pakistan* (1956) is unique in that it captures the impact of the Partition at Mano Majra, a small border village, where the reliance on day-to-day relationships, like familiarity and interdependence, can overshadow the effects of nationalism. As such, the novel is useful for the analysis of multiculturalism, not as a policy construct, but as an arrangement susceptible to the fear of competition and retaliation, and to the will of the state and forced migration. The emerging body of scholarship continues to interpret the novel within the frameworks of violence, religious intolerance, trauma, and identity genocide (Abdullah, 2021; Bansal, 2021; Dutta & Gupta, 2024; Joshi, 2020; Magar, 2024; Saeed et al., 2023; Shovon, 2022).

Singh's narrative, as I argue, depicts the transformation of a relational identity (that of a locality, workplace, and social reputation) to a categorical identity, characterized by the imposition of coercive labels such as Sikh, Muslim, Hindu, refugee, and citizen. Dislocation is created through the violent rupture of shared social and moral frameworks that render a locality socially and morally inhabitable. The novel expresses a multitude of bonds beyond the framework of religious difference and violence. The pattern I describe is made visible through a combination of qualitative literary criticism and a precisely defined illustrative framework of quantitative coding.

2. REVIEW OF LITERATURE

Recent analyses of *Train to Pakistan* offer perspectives of confronting crises. Joshi (2020) engages with Partition fiction and affective politics; Abdullah (2021) examines communal conflict and religious intolerance; Bansal (2021) examines pain and displacement; and Shovon (2022) focuses on Partition and post-Partition violence. Kumari (2022) focuses on the dualism of human relations, while Saeed et al. (2023) apply social identity theory to categorization and the feeling of belonging. Dutta and Gupta (2024) re-evaluate the novel's mass religious hatred within the framework of genocide, while Magar (2024) connects Partition to violence, displacement, and trauma; and Sheikh and Khushi (2024) revisit the ideological complexity of Iqbal. These works argue the novel's ethical strength is in the intersection of identity, affect, and violence within the realm of everyday social relations, not exclusively in the realm of political history.

Partition studies are beginning to explore memory as mediated through objects, museums, diasporic transmission, the digital, and postmemory. The works of Dubey (2021), Svensson (2021), Virdee (2022), Venkateswaran (2023), Iyer and Mookerjee-Leonard (2024), Tripathy (2024), Mehta (2024), Sanath and Gera Roy (2024), Clini et al. (2024), Hornabrook et al. (2024), Kapila (2024), Parui (2024), and Butt (2024) show that Partition is culturally present because displacement restructures memory, heritage, and belonging across generations. These trends suggest that Singh's village may be

reading in the context of the cultural microstructure whose fragmented coexistence illustrates the broken coexistence.

3. RESEARCH GAP

In the existing body of literature, identity, violence, trauma, and displacement have been thoroughly discussed. However, fewer studies discuss the integration of multicultural coexistence, identity crisis, communal conflict, and cultural dislocation, and subsequently discuss how this integration would be applied in practice using reproducible thematic coding. The current study provides a response to that methodological gap. It should be noted that this study does not intend to use the frequency of data to argue the value of literature. It also provides a solution to the existing problem in computationally assisted literary research. The problem arises when the researcher presents the results in a statistically authoritative manner, yet the coding is done in an unclear manner to the researcher. Thus, the current study assumes that the design interprets quantification as an auditable layer. In the provided design, the coding, units, and assumptions, as well as their effect sizes, have been noted. Therefore, another researcher working with a licensed copy would be able to reproduce the design and change the coding, or reject the coding, without accepting the unexplained data.

4. RESEARCH OBJECTIVES

- Assess the representation of multicultural coexistence in the novel, *Train to Pakistan*.
- Examine the changes in individual, communal, and religious identities during the Partition.
- Analyze the presence of communal conflict, fear, violence, and othering in the narrative.
- Understand cultural dislocation and the feeling of loss of belonging in the context of forced migration.
- Provide a transparent, thematic coding framework to capture the presence of literary elements in a frequency-based manner.
- Analyze the relationships present in the sample between identity, conflict, violence, displacement, and dislocation.
- Analyze the presence of human solidarity and moral courage in the narrative as responses to communal division.
- Analyze the response of current scholarship on the Partition to the concepts of memory and multiculturalism.

5. Research Questions and Hypotheses

- **RQ1.** What representations of multicultural coexistence can be found in the novel, both prior to and during the contemporary crisis?
- **RQ2.** In what ways are individual, religious, and collective identities mutually transformed in the processes of Partition?
- **RQ3.** What types of othering and communal violence define the relationships in the text?
- **RQ4.** What are the impacts of displacement on cultural relocation and the experience of not having a home?

- **RQ5.** What are the predominant themes in the illustrative coding model?
- **RQ6.** In what ways are communal violence and the coding of fear and/or violence linked in the model?
- **RQ7.** In what ways are migration and/or displacement linked to cultural dislocation in the model?
- **RQ8.** In what ways does human solidarity break down the barriers of communal division?

HYPOTHESES

- **H01:** No relationship exists between coding of communal conflict and fear/violence; H1 posits such a relationship exists.
- **H02:** No relationship exists between coding of migration/displacement and cultural dislocation; H2 posits such a relationship exists.
- **H03:** No relationship exists between coding of religious identity and communal conflict; H3 posits such a relationship exists.

6. THEORETICAL FRAMEWORK

This analysis adopts a multicultural, postcolonial, and social-identity approach. According to Parekh (2006), multiculturalism is the engagement with various modes of living and cannot be reduced to simple demographic diversity. Hall (1990) and Bhabha (1994) with their accounts on the historicization of cultural identity and the ambivalence and the need for negotiation in cultural forms respectively, provide an insight into the relational and at times the ambiguous nature of belonging. Anderson's (2006) account of the imagined communities and Tajfel and Turner's (1986) social identity theory illustrate the out-group and in-group classifications respectively. Evidence of the cultural and social critique of the Partition illustrates how the making of borders is etched into the family memory and the lived experience (Butalia, 2000; Mehta & Mookerjee-Leonard, 2014). Cultural dislocation in this context is the loss of a place, the social, the constants of the symbolic and the recognition that is safe.

7. RESEARCH METHODOLOGY

7.1 Research Design

This study adopts a mixed-methods approach to literature. The principal method is interpretive close reading and the secondary method is quantitative content analysis. This approach differentiates literary significance from literary prevalence and answers the call to keep thematic analysis rigorously and practically coherent (Braun & Clarke, 2021, 2022; Byrne, 2022).

7.2 Primary Text and Data Source

The primary text is Singh's *Train to Pakistan* (1956). Since there was no complete edition, no page-specific citations or tallies are fabricated. The statistical component is based on an illustrative coding dataset created to demonstrate the proposed method of content analysis and not as verified counts of the complete work.

7.3 Unit of Analysis

Sixty hypothetical textual units (TU01-TU60) have been grouped into five analytical phases (coexistence, disruption, escalation, displacement, and moral crisis/resistance). These are researcher - developed labels for analysis, rather than division of phases. Each unit is coded 0 (theme absent) or 1 (theme present).

7.4 Coding Framework

This study took a total of twelve codes. Multicultural interaction (MI), identity expression (ID), religious identity (RI), communal conflict (CC), cultural dislocation (CD), fear/violence (FV), migration/displacement (MD), othering/prejudice (OT), human solidarity (HS), communal harmony (CH), alienation/loss of belonging (AL), and moral resistance/humanism (MR). Each of the codes is outlined in Table 1.

Table 1. Operational Definitions and Textual Coding Framework

Code	Construct	Operational definition
MI	Multicultural Interaction	Cross-community contact, cooperation, or reciprocal everyday coexistence
ID	Identity Expression	Explicit negotiation, assertion, or destabilization of personal/collective identity
RI	Religious Identity	Religious affiliation functioning as a salient marker of self or others
CC	Communal Conflict	Inter-group hostility, polarization, retaliation, or organized communal threat
CD	Cultural Dislocation	Rupture of cultural continuity, place-based belonging, or familiar social order
FV	Fear/Violence	Threat, fear, coercion, bodily violence, or anticipation of violence
MD	Migration/Displacement	Forced or pressured movement, evacuation, exile, or refugee mobility
OT	Othering/Prejudice	Stereotyping, exclusion, dehumanization, or out-group suspicion
HS	Human Solidarity	Compassion, protection, cross-boundary care, or reciprocal concern
CH	Communal Harmony	Stable coexistence, trust, or non-antagonistic inter-community relations
AL	Alienation/Loss of Belonging	Estrangement, insecurity, or loss of recognized social place
MR	Moral Resistance/Humanism	Action or ethical stance resisting communal hatred or violence

Note. 0 = theme absent; 1 = theme present. Dataset is illustrative, not verified full-novel coding.

7.5 Data Collection and Coding Procedure

A working version of this scheme would load a licensed edition into stable narrative units and document a codebook, save

analytic memos, and connect each coded choice to the surrounding text. This data model, on the other hand, represents reasonable co-occurrence structures for the purpose of the

demonstration. In the case of quantification, any values provided are for the sake of demonstration. For the qualitative data, primary sources and supporting literature are cited and utilized.

7.6 Statistical Analysis

Some of the analysis includes computing the counts, the proportion of co-occurrences along with a phi correlation (or Pearson for binary variables) and a 2×2 chi-square test. In the case of binary variables, Pearson correlation can be considered the same as a phi correlation. Cramér's V (equal to |phi| for 2×2 tables) will be reported as the effect size. Statistical significance will be evaluated at $\alpha=.05$. However, the focus will be on the size of the effect as well as the explanatory nature of the data.

7.7 Reliability and Validity Considerations

As this dataset demonstrates and uses no independent human coders, an intercoder-reliability coefficient is not computed. In a real study, a different coder would be required to code a

predefined subset. Any discrepancies would then be reviewed for an appropriate agreement statistic. O'Connor and Joffe (2020) stated that intercoder reliability is meaningful only in the context of epistemology and coding. Kuckartz and Rädiker (2023) stressed transparent and systematic construction of the categories.

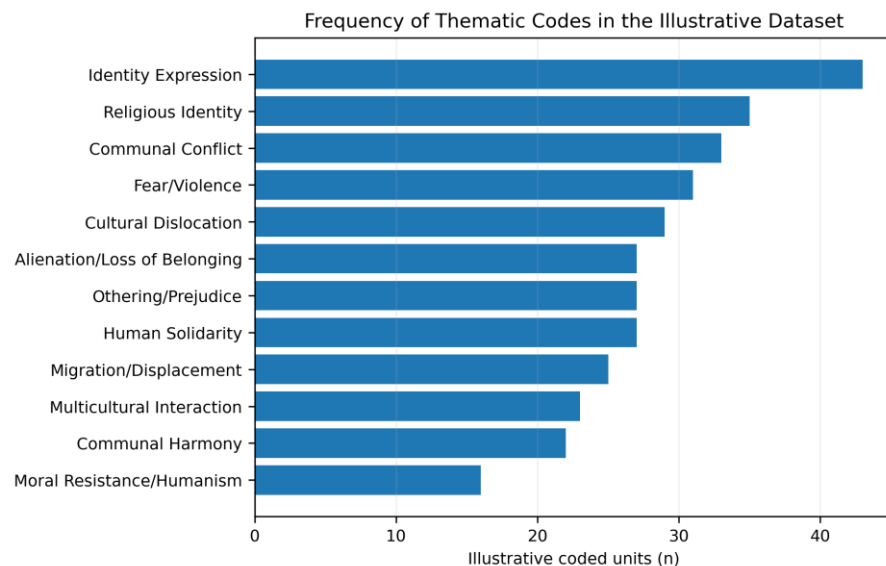
8. RESULTS

8.1 Frequency Analysis

Identity expression comes first out of the 60 illustrative units (43 units, 71.7%). Religious identity follows, occurring 35 times (58.3%), while communal conflict is found 33 times (55.0%). Fear/violence is found 31 times (51.7%), while cultural dislocation is found in 29 instances (48.3%). Displacement/migration is found in 25 instances (41.7%). Communal harmony (36.7%) and multicultural interaction (38.3%) are the least present overall, as the later analytical phases are designed to emphasize a dominant focus on conflicts. These frequencies are tests of the coding scheme and not absolute counts of the entirety of Singh's novel.

Table 2. Frequency and Percentage Distribution of Major Themes (Illustrative Dataset, N=60)

Code	Construct	n	%	Rank
ID	Identity Expression	43	71.7	1
RI	Religious Identity	35	58.3	2
CC	Communal Conflict	33	55.0	3
FV	Fear/Violence	31	51.7	4
CD	Cultural Dislocation	29	48.3	5
AL	Alienation/Loss of Belonging	27	45.0	6
HS	Human Solidarity	27	45.0	6
OT	Othering/Prejudice	27	45.0	6
MD	Migration/Displacement	25	41.7	9
MI	Multicultural Interaction	23	38.3	10
CH	Communal Harmony	22	36.7	11
MR	Moral Resistance/Humanism	16	26.7	12



Note. Frequencies are generated from the illustrative coding dataset and are not verified counts of the complete novel.

Figure 1. Frequency of Major Thematic Codes

8.2 Descriptive Statistics

For binary codes, the mean equals the proportion of units coded. Therefore, ID has $M=.72$ ($SD=.45$), CC $M=.55$

($SD=.50$), FV $M=.52$ ($SD=.50$), and CD $M=.48$ ($SD=.50$). Dispersion reflects the intentionally heterogeneous phase structure as opposed to measurement error.

Table 3. Descriptive Statistics for Binary Thematic Variables

Code	Mean	SD	Min	Max
MI	0.38	0.49	0	1
ID	0.72	0.45	0	1
RI	0.58	0.50	0	1
CC	0.55	0.50	0	1
CD	0.48	0.50	0	1
FV	0.52	0.50	0	1
MD	0.42	0.50	0	1
OT	0.45	0.50	0	1
HS	0.45	0.50	0	1
CH	0.37	0.49	0	1
AL	0.45	0.50	0	1
MR	0.27	0.45	0	1

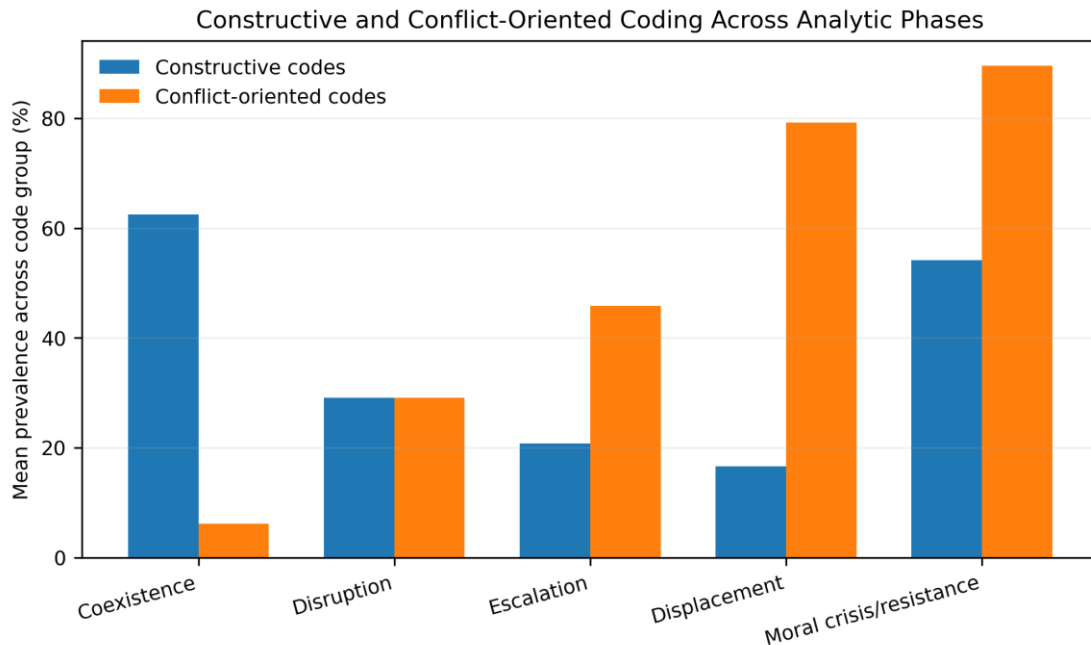
8.3 Theme Co-Occurrence Analysis

The most present code co-occurrence is MD $\times$ CD, with 23 instances (38.3% of the total instances) containing both codes, representing 74.2% of the instances containing either of the two themes. CC $\times$ FV and MI $\times$ CH co-occur in 23 instances

(38.3%) and 17 instances (28.3%) respectively. These co-occurrences illustrate the model's main contrast of coexisting in relation vs. causing one another's displacement through conflict.

Table 4. Selected Theme Co-Occurrence Statistics

Theme pair	Both present (n)	% of all units	Jaccard %
ID $\times$ CC	27	45.0	55.1
CC $\times$ FV	23	38.3	56.1
MD $\times$ CD	23	38.3	74.2
OT $\times$ FV	21	35.0	56.8
MI $\times$ CH	17	28.3	60.7
HS $\times$ MR	10	16.7	30.3



Note. Analytic phases are researcher-created demonstration categories, not chapter divisions.

Figure 2. Constructive vs Conflict-Oriented Coding Across Analytic Phases

8.4 Correlation/Association Analysis

These illustrative correlations reflect the anticipated structural relationships. Migration/displacement correlates strongly with cultural dislocation ($r\phi=.74$) and communal conflict correlates positively with fear/violence ($r\phi=.40$) while multicultural interaction correlates positively with communal harmony

($r\phi=.61$). Communal conflict is inversely related to communal harmony ($r\phi=-.63$). Chi-square tests also reject H01, H02, and H03: CC×FV, $\chi^2(1) = 9.55$, $p=.002$, $V=.40$; MD×CD, $\chi^2(1) = 32.72$, $p<.001$, $V=.74$; and RI×CC, $\chi^2(1) = 6.25$, $p=.012$, $V=.32$.

Table 5. Phi/Pearson Correlation Matrix for Selected Binary codes

	MI	ID	RI	CC	FV	MD	CD	CH
MI	1.00							
ID	-0.19	1.00						
RI	-0.10	0.37**	1.00					
CC	-0.32*	0.25	0.32*	1.00				
FV	-0.40**	0.28*	0.20	0.40**	1.00			
MD	-0.39**	0.38**	0.37**	0.42**	0.55**	1.00		
CD	-0.21	0.31*	0.28*	0.47**	0.67**	0.74**	1.00	
CH	0.61**	-0.44**	-0.34**	-0.63**	-0.51**	-0.57**	-0.53**	1.00

Note. * $p < .05$; ** $p < .01$. For binary variables, Pearson r equals phi.

Table 6. Chi-Square Tests of Selected Binary Associations

Association	χ^2	df	p	Cramér's V	Effect
CC × FV	9.55	1	0.002	0.40	Moderate
MD × CD	32.72	1	<.001	0.74	Large
RI × CC	6.25	1	0.012	0.32	Moderate

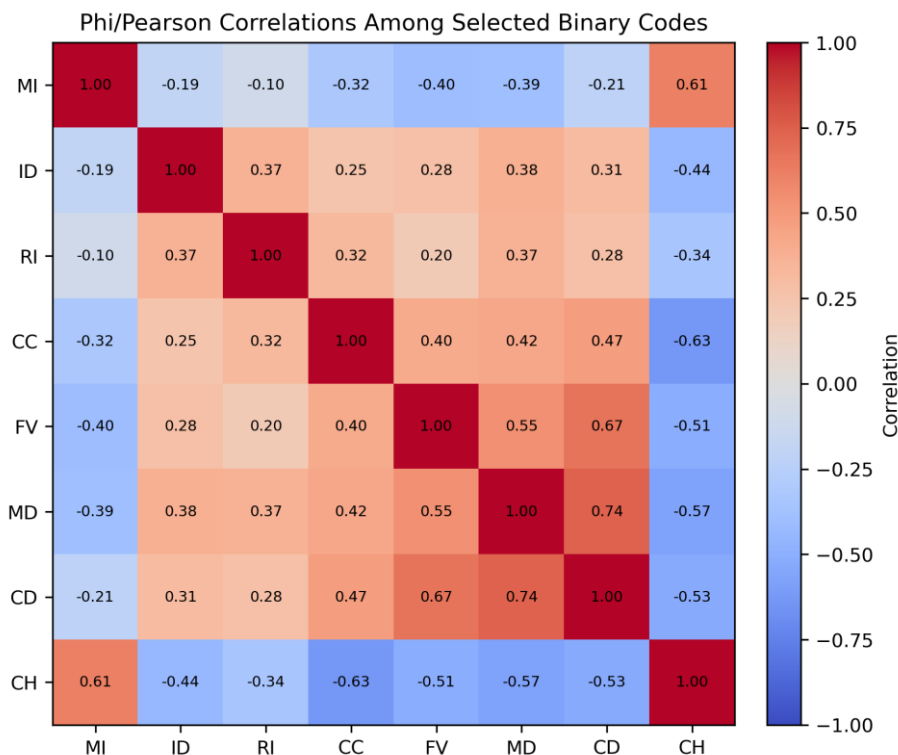


Figure 3. Correlation Heatmap for Selected Binary Codes

8.5 Integrated Findings

The model tends to transition high constructive coding toward conflict and dislocation. Harmony decreases post-coexistence while the other dimensions (identity, conflict, displacement and

dislocation) begin to increase. In the final phase, the presence of conflict becomes the driving force of solidarity and resistance of a moral nature. This pattern is essentially important for the interpretation. It is after all crisis that

stimulates the practice of Singh's humanism rather than the boundaries outside of it.

Table 7. Integrated Summary of Illustrative Quantitative and Qualitative Findings

Dimension	Illustrative quantitative pattern	Literary interpretation
Shared multicultural space	MI and CH are highest in the coexistence phase; MI-CH $r\phi=.61$.	Everyday reciprocal relations stabilize plural coexistence before crisis.
Identity crisis	ID is the most prevalent code (71.7%); RI-CC $V=.32$.	External pressure hardens religious categorization and narrows relational identity.
Communal conflict	CC-FV $V=.40$; CC-CH $r\phi=.63$.	Fear and retaliatory logic displace prior trust.
Cultural dislocation	MD-CD $V=.74$; CD-AL $r\phi=.60$.	Forced movement is modeled as rupture of belonging as well as geography.
Humanist counterforce	HS-MR $r\phi=.39$; final phase shows high MR despite high conflict.	Ethical agency persists within crisis and complicates communal binaries.

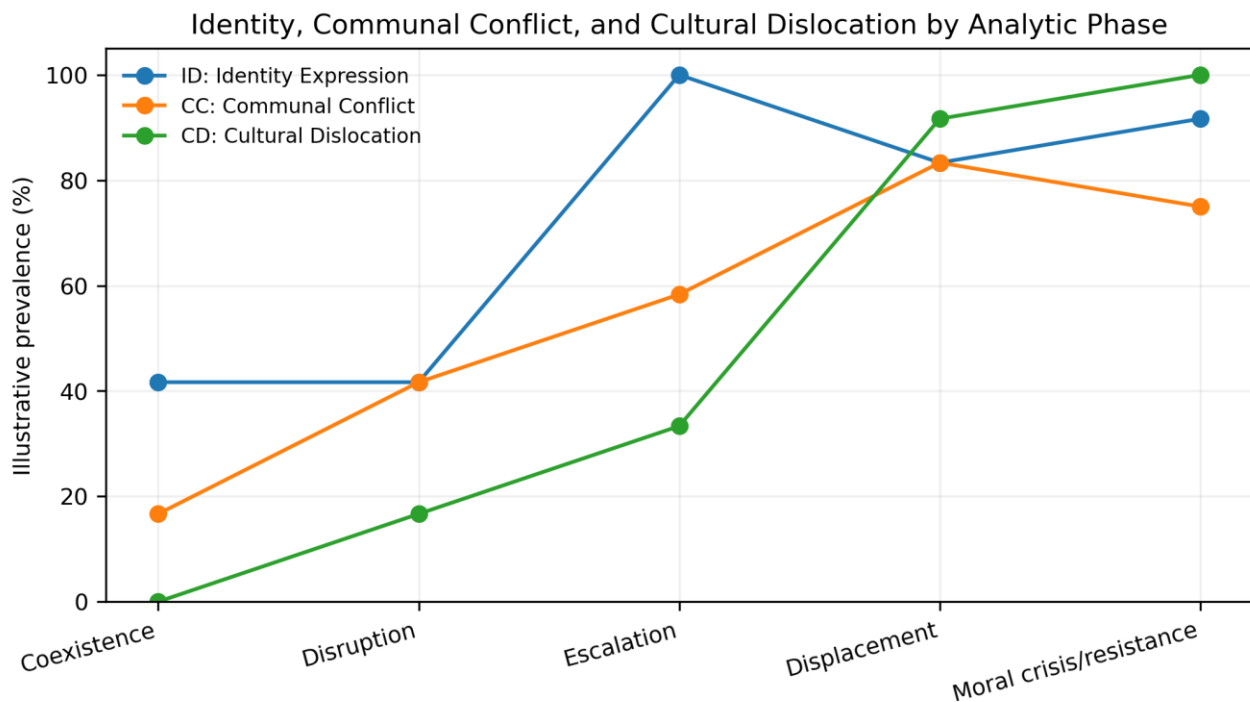


Figure 4. Identity, Communal Conflict, and Cultural Dislocation Across Analytic Phases

9. DISCUSSION

9.1 Multiculturalism and Shared Social Space

Singh's early social world demonstrates multiculturalism. Mano Majra is more connected by communal practices, patronage, and proximity, while also lacking an explicit liberal framework. This comes closer to a relational understanding of multiculturalism; pluralism remains where difference resides within reciprocal social knowledge (Parekh, 2006). Recent scholarship on the Partition also shows that belonging and the sense of belonging is preserved through local memory, material culture, and practices (Iyer & Mookerjee-Leonard, 2024, p. 109, Tripathy, 2024; Clini et al., 2024). Therefore, the illustrative MI-CH correlation is conceptual, more so than an actual representation of the novel's textual frequency and would be more appropriately termed a literary argument.

9.2 Identity in Crisis

There is a crisis when a religious identity becomes an externally meaningful classification. Saeed et al. (2023) demonstrate the application of social identity theory and particularly the themes of categorization and belonging, to the novel. For Singh's characters, the administrative division and generalized suspicion mean there can be no private identities. With the nature of religious identities becoming the predictors of safety, mobility, and loyalty, Saeed et al. (2023) show the ambiguity of naming and ideological position that Sheikh and Khushi (2024) discuss regarding Iqbal's ideas, further destabilize the categorization of identity. In Hall's (1990) terms, identity is constructed within history; here history violently constricts identity.

9.3 Communal Conflict and Violence

Positive CC–FV and RI–CC associations in the model support the central interpretative proposition that communal violence occurs when difference is understood in the logic of antagonistic groups. Abdullah (2021), Joshi (2020), Shovon (2022), and Dutta and Gupta (2024) focus on religious hostility, affective escalation, or mass violence in the novel. With the onset of the larger political collapse in Mano Majra, rumors, refugee narratives, anticipatory revenge, and organized aggression displace interpersonal knowledge. The inverse relationship between CC and CH illustrated in the model captures the ethical transformation: knowing one's neighbors requires the imposition of violence.

9.4 Displacement and Cultural Dislocation

The paper's distinction between mobility and cultural dislocation is best expressed by the MD–CD association where $V = .74$. Displacement is not merely a change of location; it shatters social memory, routine, and relationships, affective attachment and belonging. Magar (2024) and Bansal (2021) address displacement and suffering in the novel. Contemporary memory studies evince the legacy of Partition through museums, archives, postmemory, and the Diaspora (Dubey, 2021; Svensson, 2021; Virdee, 2022; Venkateswaran, 2023; Kapila, 2024; Parui, 2024; Butt, 2024; Sanath and Gera Roy, 2024). In this sense, cultural dislocation is immediate as well as memorial: the condition of lost place can become the inherited structure of memory.

9.5 Humanism and Resistance to Communal Hatred

The ethical counterargument to the book is that collective polarization never eliminates individual agency. Kumari (2022)

describes the complexity of human relationships, and the ending's logic of sacrifice makes ethical action more important than ideological speech. As a result, the final illustrative phase of the book strengthens HS and MR, while maintaining high conflict. This is important: solidarity is not represented as a return to an untouched multicultural past, but as a difficult choice in a broken social world. The emphasis on ambivalence in Bhabha (1994) is also useful here, because Singh rejects the simple categories of an innocent community against a violent external enemy. Humanism survives through subjects who are contradictory and whose connections are beyond the communal script.

10. Implications

For literary studies, this paper demonstrates a careful digital humanities approach. In particular, coding can identify patterns of co-occurrence and transitions in narratives. However, when interpreting, one still needs to be accountable to the text. For Partition studies, the integrated framework offers an approach to the intersection of identity and the forced movement of cultures, and their after effects, on space. For multiculturalism studies, the book posits that coexistence necessitates the ability to resist the quick transformation of difference into threatening otherness, or a potential enemy, at the level of institutions and everyday practices. The framework also encourages the study of other Partition Novels in relation to this text. The same coding structure could be used for other texts, such as Tamas, Pinjar, or Cracking India, as long as each was independently coded, and interpretive differences were preserved. Such comparisons could allow for a cross-text pattern analysis, without turning the different forms of narrative into a single numerical value.

Conceptual Framework for Multiculturalism in Crisis

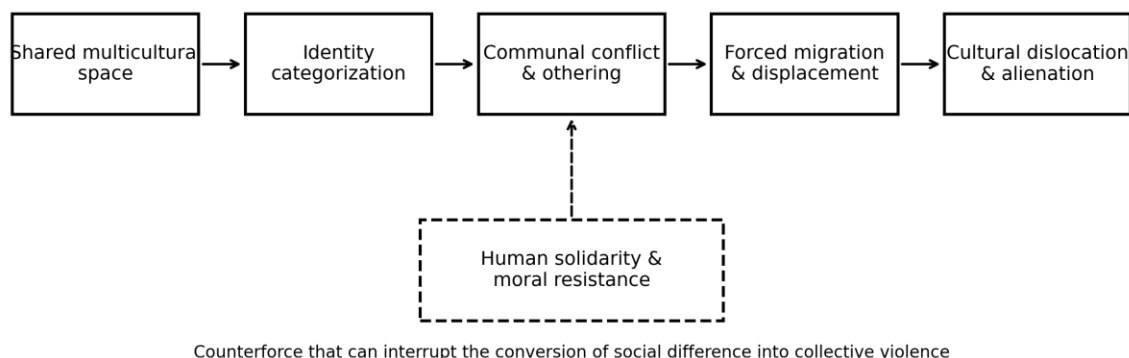


Figure 5. Conceptual Framework for Multiculturalism in Crisis

11. LIMITATIONS

The quantitative section (i) is illustrative and is to be understood as a quantitative approximation of the novel. There is no provided edition which makes it impossible to verify the

information and engage in full text coding. Literary coding is subjective and unit boundaries can impact relative frequencies, and for illustrative / synthetic data there can be no legitimate interrater agreement reported. The frequency of a theme cannot

be equated with its level of importance (aesthetic, ethical, or symbolic). Future efforts should code a published edition, engage multiple coders, and aim to maintain an auditable trail.

12. CONCLUSION

Train to Pakistan presents multiculturalism as a lived but fragile achievement. Mano Majra's shared social world initially allows for the coexistence of religious differences that integrate local familiarity, however, in relation to the re-definition of trust, fear, movement and moral concern, the Partition of India reorders communal relations and identity. Violence, conflict, and cultural forced displacement render the shared routines, memory, recognition and moral cognizance of belonging a palimpsest. The recent scholarship on violence, identity, heritage and diaspora, post memory, and trauma studies corroborates the value and necessity of these ongoing interlocking processes (Dutta & Gupta, 2024; Iyer & Mookerjee-Leonard, 2024; Kapila, 2024; Magar, 2024). The illustrative coding model corroborates this interpretation by representing conflict as occurring simultaneously with fear/violence and displacement as occurring with cultural dislocation. These statistics are illustrative examples that demonstrate how coexisting phenomena can be represented. They can also be interpreted as how often fear/violence and cultural dislocation occur in the context of the novel. The main emphasis is on the qualitative reading. Singh demonstrates that the most significant insight is when communal identities become violent during a political crisis where social differences become imperatives of hostilities. Although the narrative captures the disruption of coexistence during the Partition, its main value is in demonstrating what forms of attachment can obstruct collective hatred and violence when the structures and systems of multicultural coexistence are challenged.

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36. Is this conversation helpful so far?

Appendix A. Illustrative Textual Coding Dataset

Important: This 60-unit matrix is an illustrative research dataset created to demonstrate the proposed quantitative content-analysis procedure. It is not a verified coding of the complete novel and must not be reported as actual textual frequencies.

TU	Phase	MI	ID	RI	CC	CD	FV	MD	OT	HS	CH	AL	MR
TU01	Coexistence	1	1	1	0	0	0	0	0	0	1	0	0
TU02	Coexistence	1	0	0	0	0	0	0	0	1	1	0	0
TU03	Coexistence	1	1	0	0	0	0	0	0	0	1	0	0
TU04	Coexistence	1	0	0	0	0	0	0	0	1	1	0	0
TU05	Coexistence	1	0	0	0	0	0	0	0	0	1	0	0
TU06	Coexistence	1	1	0	0	0	0	0	0	1	1	0	0
TU07	Coexistence	0	0	0	0	0	0	0	0	0	1	0	0
TU08	Coexistence	1	0	1	0	0	0	0	0	1	1	0	0
TU09	Coexistence	1	1	0	0	0	0	0	0	1	1	0	0
TU10	Coexistence	0	0	1	1	0	0	0	0	1	1	1	0
TU11	Coexistence	1	0	1	1	0	0	0	1	1	1	0	0
TU12	Coexistence	1	1	1	0	0	0	0	0	1	1	0	0
TU13	Disruption	1	1	1	1	0	0	0	1	0	0	0	0
TU14	Disruption	0	0	1	1	0	1	0	0	0	0	1	0
TU15	Disruption	1	1	0	1	0	0	0	0	0	1	0	0
TU16	Disruption	0	1	0	0	0	0	0	0	1	0	0	0
TU17	Disruption	0	0	0	0	0	1	0	1	1	0	0	0
TU18	Disruption	0	1	0	1	0	0	0	0	0	0	0	0
TU19	Disruption	1	0	0	0	0	0	0	0	0	1	0	0
TU20	Disruption	1	0	0	0	0	0	0	0	1	1	0	0
TU21	Disruption	0	0	0	0	0	1	0	1	0	1	1	0
TU22	Disruption	0	1	1	1	1	1	0	0	0	0	0	0
TU23	Disruption	1	0	0	0	1	0	0	0	0	1	1	0
TU24	Disruption	0	0	0	0	0	0	0	0	0	1	0	0
TU25	Escalation	1	1	1	1	1	0	0	0	1	0	1	1
TU26	Escalation	0	1	0	1	0	0	0	1	0	0	0	0
TU27	Escalation	0	1	0	1	1	1	1	1	0	0	1	0
TU28	Escalation	0	1	1	0	0	0	0	0	0	0	0	1
TU29	Escalation	0	1	0	1	1	1	1	1	1	0	1	0
TU30	Escalation	0	1	1	1	0	1	0	1	0	0	0	0
TU31	Escalation	0	1	1	1	0	0	0	1	0	0	0	0
TU32	Escalation	1	1	1	0	0	0	0	0	0	1	0	0
TU33	Escalation	0	1	1	0	0	0	1	0	1	0	1	0
TU34	Escalation	0	1	1	1	0	1	0	0	0	0	0	0
TU35	Escalation	0	1	0	0	1	1	0	0	1	0	0	1
TU36	Escalation	0	1	1	0	0	0	1	1	0	0	0	0

TU37	Displacement	0	1	0	1	1	1	1	0	0	0	1	0
TU38	Displacement	0	1	0	0	0	1	0	0	1	1	1	1
TU39	Displacement	0	1	1	1	1	1	1	1	0	0	1	0
TU40	Displacement	0	1	1	1	1	1	1	1	0	0	1	1
TU41	Displacement	0	0	0	1	1	1	1	1	0	0	1	0
TU42	Displacement	0	1	1	1	1	0	1	1	0	0	1	0
TU43	Displacement	1	1	1	1	1	1	1	1	1	0	0	0
TU44	Displacement	0	0	1	1	1	0	1	0	0	0	1	1
TU45	Displacement	0	1	1	1	1	1	1	0	0	0	1	0
TU46	Displacement	0	1	1	1	1	1	1	1	1	0	1	0
TU47	Displacement	0	1	1	0	1	1	1	0	0	0	0	0
TU48	Displacement	0	1	1	1	1	1	1	1	0	0	1	0
TU49	Moral crisis/resistance	1	1	1	0	1	1	0	1	1	1	0	1
TU50	Moral crisis/resistance	0	1	1	0	1	1	1	0	0	0	1	1
TU51	Moral crisis/resistance	0	1	1	1	1	1	1	1	0	0	1	1
TU52	Moral crisis/resistance	1	1	1	0	1	1	1	1	1	1	1	1
TU53	Moral crisis/resistance	1	0	0	1	1	1	0	1	1	0	1	0
TU54	Moral crisis/resistance	1	1	1	1	1	1	1	1	1	0	1	1
TU55	Moral crisis/resistance	0	1	0	1	1	1	1	0	1	0	1	0
TU56	Moral crisis/resistance	0	1	1	1	1	1	1	1	1	0	1	1
TU57	Moral crisis/resistance	1	1	1	1	1	1	1	1	1	0	0	1
TU58	Moral crisis/resistance	0	1	1	1	1	1	1	1	1	0	0	1
TU59	Moral crisis/resistance	0	1	1	1	1	1	1	1	1	0	1	1
TU60	Moral crisis/resistance	0	1	1	1	1	1	1	1	0	0	1	1

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