

## CHAPTER 1

### INTRODUCTION

#### 1.1. Background of the Study

India, Pakistan, and Bangladesh are three big countries in the South Asian Region, particularly in the India sub-continent with a long and vast amount of history and cultures. Before these three countries ever formed into independence states after the Second World War which is arguably became the turnover for the colonial countries (particularly, European powers like British, France, or Spain) as they lost many of their colonial territories, South Asian region were once controlled by many kingdoms, dynasties, and colonial countries, from The Mauryan Empire around 200 BC to the colonization of British Empire in 1600s that turn the whole subcontinent into one of their largest colonies which referred to British Raj.

The Second World War, as mentioned before, is the turning point for the colonial powers as the Great War itself has so many impacts that makes those once great colonial powers slowly lose their grip over the colony which is referred to as de-colonization. De-colonization is understandably refers to a technical and rather un-dramatic term for one of the most dramatic process in modern history which is talk about the disappearance of empire as a political form, and the end of racial hierarchy as a widely accepted political ideology and structuring principle of world order (Collins, 2016).

Basically, the decolonization process is commonly viewed and acknowledged as the act of nationalism from the colonized countries to be free from their

own colonizer. According to Saito (2010), The decolonization itself reached its peak around 1950 – 1970 where it brought a tremendous hope and renewed aspirations to colonized peoples around the world through the national liberation movements that happened mostly in Asia and African region especially during the Cold War. But, on the other hand, even though the process itself may proceed peacefully in some cases, it can be understood that the decolonization process on the whole is actually a violent affair. There are many examples of it such as the Indonesian War of Independence (1945 – 1949), The Algerian War (1954 – 1962), or The Partition of India in 1947 which became the main issues and created more political, economic, and cultural problems and conflicts in the South Asian region.

Upreti (2006), stated that, the all South Asian countries with the exception of Maldives are have multi-ethnic, multi-racial, multi-lingual, and multi-religious societies which in in the contemporary era especially in the starting of 1947's, there are many problems with both vertical and horizontal disparities. It happened when India and Pakistan were separated during the Partition Era in 1947. Historically, both India and Pakistan along with Bangladesh were once united in one big region under Mughal Empire's reign (1526 – 1857) until the British took over the whole subcontinent area in the middle of 19<sup>th</sup> century and the first half of the 20<sup>th</sup> century and turned them into one of their colonies as mentioned before. The second World War played a big role and became a turning point in the independence of India and Pakistan where the British no longer can ignore the demand for inde-

pendence from India which has been echoed since the late nineteenth century. (Turner, 2021).

One of those issues that became the motivation of the partition between India and Pakistan are the sentiments and tension between Hindu and Muslim people in India Sub-Continent making India was populated by the majority of Hindu people while on the other side, Pakistan were populated by the Muslims majority people. Most scholars today as mentioned by the department of history in University Oxford emphasize that the partition was neither an inescapable consequence of irreconcilable differences between these religions populations, nor an inevitable political maneuver by the British following decades of ‘*divide and rule*’.

Turner also reported that the process of partition between India and Pakistan was colored by the series of violence between The Hindus and The Muslims started from 1946 in Calcutta before spreading into Northern India. The Muslims side went on *Hartal* or strike to push the independence of Pakistan resulting in Calcutta’s Killing. The Partition itself led to the divided provinces especially Assam, Bengal, and Punjab which each of them split into half with one half in India’s possession and another half in Pakistan’s possession.

Mohammed Ali Jinnah of course played an important role in the partition between India and Pakistan as he’s fought for it for some reasons like he argued that the Muslims were betrayed in 1937 India’s National Election with Muslim interests inadequately catered for which make the divorce from the congress ca-

tered for. It can be understood that a divorce plan from the congress is based on fears that the constituent assembly, much like independent India's political life, would be dominated by The Hindus.

Moreover, since the Muslims too have a big impact on India's national movement which makes them thinking they too must have a role in decisions with regard to independence, whilst stressing that Hindus and Muslims constituted a different nationalities which marked the theory of two-nation theory. In the end, The leaders of India, Jawaharlal Nehru got himself a centralized India state but not unified one and Jinnah himself is often hailed as the winner of the partition where he successfully achieving his goal to create an independent Muslim state, Pakistan.

Just Right after the separation, India and Pakistan were recorded having wars and conflicts with each other especially in the dispute of Jammu-Kashmir territory which is the only territory that has not integrated in both Pakistan and India and the sentiment between them has also not disappeared until now. In 1971, East Pakistan territory or commonly known as Bengal or Bangladesh claimed their independence from Pakistan.

It also started after the India and Pakistan partition where Absar (2014) stated that the people in East Pakistan territory was a special world in the mind of its people and the realization of their own identity was achieved after they won the war against Pakistan in 1971 and formed Bangladesh as we know today. Absar

also stated there are some reasons why East Pakistan people wanted to form their own government.

Muslim nationalism in Bangladesh was the sentiment and spirit of 'Muslim heritage and rule in Bengal. It was also the passion of belonging which girded the Muslims through a common monotheistic faith and a nexus of culture, values, customs, experiences, traditions, personal laws, ways of life and rituals. Before that, there were huge uprisings resulting in Dhaka Riots, East Pakistan terror in 1964 which killed thousands of people in the end and forced people to leave their home (Das et al, 2013).

India, Pakistan, and Bangladesh's dynamic history and relationships in the post-colonial era are the evidence of many social, cultural, economic, and political factors that orchestrated behind their long conflicts and struggles until today which applied in many issues like geographical borders and political maps between those countries.

Although from the perspective of post-colonialism especially in the Occidentalism where both of those three countries are sharing the same perspective and views toward their colonizer which is the British Empire and of course by this notion, it actually should not be a problem for them to overcome their differences and formed a single united nation, but as mentioned before, the reasons on why these countries are separated and partitioned as we knew today is totally a different matters and if we can wrap one reason that could covered all of those issues



regarding the India, Pakistan, and Bangladesh history especially in the Post-colonial era is the matter of their own national identity.

National identity can be explained in the sense of a nation as a cohesive whole, as represented by distinctive traditions, culture, and language. According to Sen (2010), The close association of ‘ population exchange ‘ and ‘ national identity formation ‘ has been particularly evident in the case of India and Pakistan.

He explained that the partition between India and Pakistan has created two states and people thus redefining the concept of ‘ us ‘ and ‘ them ‘ in the region. While this pivotal event, having ensued more than seventy years ago, continues to determine the dynamics of inter-state relations in the sub-continent. In other words, Sen argues that it is their ability to impact national identities within the country in the 21<sup>st</sup> century that remains particularly compelling.

From that notion, it can be argued that nationalism is also playing the role in the re-creation of the national identity in India, Pakistan, and Bangladesh. Liu and Turner (2018) stated that national identity is the product of the development of modern nationalism. Since the French Revolution, modern nationalism is not only an ideology but also a political and social movement based on this ideology.

They also stated that The most direct political product of modern nationalism is the nation-state which formed with two important aspects : One is the nation-state system and the other is the national identity of the inhabitants in the territory of the state.

Han (2010) as cited in Liu and Turner (2018) stated that the cultural identity as a manifestation of social attributes of human beings is also an important medium affecting the identity of individuals and ethnic groups and national identity. Therefore it can be concluded that national identity refers to a country with their own country's historical and cultural traditions, national sovereignty, and so on and it is manifested as individuals or groups believing that they belong to a country as a political community.

Starting from those elaboration on the relationship on nationalism and national identity it can be argued that the nationalism in India, Pakistan, and Bangladesh's people are once having the same motives which are to free them from foreign colonization (British) and establish a self-rule for their people which correlates to the Marxist teaching that viewed nationalism as a struggle against imperialism and colonization.

But since both of those three countries have their own unique cultures, history, beliefs, and political interests, they felt that they can't unified their diverse identities to create one single state. So the result of these long struggles of differences creates India, Pakistan, and Bangladesh states as we know today and also creates countless conflicts and political dynamics in the subcontinent.

In this sense, Upreti (2006) argued that there is what is called great nationalism and what is called sub-nationalism. Sub-Nationalism happens where there is a small group representing one ethnic or culture questioning the rule of the post-independence states that makes them decide to form their own 'community'

in terms of political context and become the serious threats for a nation or a state. Upreti also mentioned that this kind of phenomenon can be happened because of the failure of democratic institutions, political hegemonies, and the fundamentalism mindset, politicization of ethics, cultural, religious groups, and finally the failure of modernization which giving a space for regionalism, sub-nationalism, and social movements to develop (Upreti, 2006. pp. 540).

Majority-Minority binary opposition plays a big role in developing the construction of emergence in contradiction as in terms of religion, language, state policies and attitudes, gave rise to numerous aspirations. This is also strengthened by Upreti's statement which he stated that although South Asian nationalism gave the positive attitudes toward the diversity but it also gave the space for separatist movement because they felt they did not belong to the states and wanted to form their own government which in this sense, this phenomenon happened because both of those three countries are having their own collective identity which became the root of their rebel foundations and also their root of sub-nationalism.

Chan (2013) stated that National identity is closely linked with state and sovereignty as Membership of a political community is institutionalized spatially within territorial states. In Particular, she stated that questions such as '*What is national identity and how is it formed ?*' seems to strike people who were born and raised in colonial society '.

This also correlates to the argument by Ignatieff (1998) in which he stated that "*National identity is not fixed or stable. It is a continuing exercise in the*



*fabrication of illusion and the elaboration of convenient fables about who 'we' are “.*

The important thing that needs to be highlighted is that the question of identity is the most controversial issue in post-colonial time and literature and it can be regarded as the most important because its crisis exists in all post-colonial communities (Dizayi, 2015).

He's also explained that after the end of The Second World War, The act of decolonization and liberation of nations under the colonial rule have provoked a noteworthy move in the direction of the recreation of the social and individual identities as he stated that, the period after the Second World War marked by the struggle of decolonization in all the levels of life, culture, and economy that demanded to regain their own identity which was once lost by the hand of colonial powers. Simply put, Dizayi stated that identity and culture are one of the most controversial issues in post-colonialism.

Hence, starting from those points, it is obvious that there is a strong relationship between post-colonialism and the shaping of national identity which makes the writer think that using the post-colonial approaches to analyze the issue is needed.

First of all, Post-colonial theory and criticism tends to seek an understanding of the operation based on political, social, cultural, and psychological colonialist and anti-colonialist ideologies. A good deal of postcolonial criticism analyzes the ideological forces that, on the one hand, pressed the colonized to internalize

the colonizers' values and on the other hand, promoted the resistance of colonized peoples against their oppressors, a resistance that is as old as colonialism itself (Tyson, 1990 as cited in Purba and Ambarita, 2017).

Postcolonial Theory holds that formerly colonized societies are, at least to some extent, unable to fully control major aspects of their economic life or cultural life, because of the dominant position of formerly colonial economies and cultures (Ibish, 2002). This is also strengthened by an argument from McLeod (2000) as cited in Hawley (2015) which stated that Post-Colonial term are refers principally to the historical, economic, social material condition and sometimes, it refers to the historically situated imaginative products and aesthetic products which includes things like representations, discourse, and values.

It is also very important to give an emphasis that the emergence of a resurgence of nationalism plays an important role in the anti-colonial struggle for liberation as nationalism was depicted as a remedy whereby the colonized culture overcomes the psychological damage of colonialism racism (Lehner, 2006).

In the case of India, Pakistan, and Bangladesh, nationalism which happened in most former colonized countries in the world emerged as a political and intellectual movement embraced by the spectrum of social elites. A good deal of postcolonial criticism analyzes the ideological forces that, on the one hand, pressed the colonized to internalize the colonizers' values and in contrast, promoted the resistance of colonized countries against their oppressor, a resistance that is as old as colonialism itself (Forrest, 2006).

Forrest also suggested that a common type of *divisive force* has been a root for multiple internal nationalism, which often come from ethnic frame, calling for special rights or secession. The divisive force that has been explained by Forrest are also strengthened by Bhabha (1971) as cited in Mushtaq et al (2018) which argued that “ *postcolonial perspectives emerge from the colonial testimony of Third World countries, and the discourses of “minorities” within the geopolitical divisions of East and West, North and South* ”.

Still, according to Mustaq et al, Bhabha’s argument of Post-Colonial Theory is the indication of the fact that post-colonialism are purposed to ‘ interrogates ‘ the experience of people who did not have a voice in the face of bias, discrimination, and suffering. This is correlating to the argument of Gallonier about great nationalism and sub-nationalism.

On the other hand, There is some reactions against the elitist tendency in terms of the articulation of colonialist and nationalist historiography according to a study conducted by Ranajit Guha in 1983 (Jalal, 1996). He stated that one of the main aims of the collective identity which he discovered was to rectify the bias of elitists by restoring to the subordinate or using Gramsci’s term of ‘ Subaltern ‘ social groups for their subjectivity in the making of their own history. In terms of India, Pakistan, and Bangladesh nationalism history, this study conducted by Jalal also proved that modern states with their homogenizing language and logic of equal rights and citizenship have been more generally averse to assertion of religious differences by minority communities that seek some sort of preferential treatment.

The point is, the key to this phenomenon once again lies in the social groups or communities who think that they have their own collective national identity and also the oppression from the majority which makes them feel alienated and then try to form their own nation.

Many famous and renowned contemporary writers have written about the issues and problems in India, Pakistan, and Bangladesh Nationalism history and society both in fiction and non-fiction works like for example Salman Rushdie, Mahasveta Devi, and Amitav Ghosh. Amitav Ghosh is considered as one of the best writers in Post-Colonialist themes and issues in his generation. He was born in Kolkata, India on 11th July 1966. One of his works titled ‘ *The Shadow Lines* ‘ is the best novel that portrayed how postcolonialism was realized in India, Pakistan, and Bangladesh with the relationship between the colonial rule and those who they rule (Kasikhan, 2015).

Based on the review conducted by *Publishers weekly* “ *The Shadows Lines* “ is also successfully elaborated the connectedness and separation as the author uses the fate of nations to give some observations about profoundly human condition which became another motive for the writer for choosing this novel as it is also relevant to modern India sub-continental politics.

Ghosh tends to explore and also to give an emphasis to the human relationships in the middle of the progressive changes through the colonial and contemporary history of India, Pakistan, and Bangladesh. Those issues are reflected in the characters inside it such as Tridib, Ila, Price Family, the narrator, and other

main characters which Ghosh placed them in a real setting of Post-Colonial events in India, Pakistan, and Bangladesh historical timeline. Moreover, Ghosh was also popular for his criticism towards the geographical borders and Political Maps in most of his works, one of them is in *The Shadow Lines*. Ghosh mostly portrayed this issue in Post-Colonial Perspectives (Chanda, 2015).

The study of Post-Colonialism and National Identity in Literature has been conducted by many researchers before. There are many kinds of Post-Colonial studies and research that based on the literature such as Setyowati (2018) who studied about Bhaba's theory of mimicry that realized in Junichiro Tanizaki's ' *Naomi* ' which talk about a girl who imitating the western culture, Alfa (2016) who studied Spivak's Subaltern in Ken Saro Viva's ' *Africa Kills Her Sun* ' and Raphil Elisson's ' *The Black Ball* ' , and finally a study conducted by Shabanirad and Marandi (2015) which focused on Representation of Oriental Women in George Orwell's novel titled ' *Burmese Days* ' using Edward Said's Orientalism theory.

In addition, there are also some previous studies that focused on the collective national identity and the post-colonial studies conducted by the previous researchers. The first one, there is a study conducted by Tina Chan in 2013 which titled ' *National Identity Formation in Post-Colonial Society: Comparative Case Studies in Hong Kong and Taiwan* ' where she points out about how the national identity in Post-World War 2 has taken part in the founding of modern Hong Kong and Taiwan states.



There is also a study conducted by Riad Nasser in 2018 titled ‘ *Identity Beyond Borders : National Identity and The Post-Colonial Alternative* ‘ which was published in Social Semiotics Journal. This study is focusing on the question on identity beyond the national borders particularly for this study, Nasser decided to take Jordan, Israel, and Palestine as three case studies using the post-colonial approaches. And the last one, there is also a study conducted by Wawat Rahwati, Budi Mulyadi, and Feri Purwadi in 2020 which titled ‘ *The Negotiation of Zainichi Identity and Resistance to Japanese Domination in Kazuki Kaneshiro Literary Text* ‘ where they focusing on the identity negotiation and resistance of the Zainichi minority to Japanese using the post-colonial approaches.

So, this study in particular tends to explore how ‘ *The Shadow Lines* ‘ by Amitav Ghosh portray the collective identities in the modern India, Pakistan, and Bangladesh’s people during the colonial and post-colonial era based on its setting, characterization, and storyline and also to explore how those collective identities are gathered and re-forged during the colonial and post-colonial era and shaping their own national identity and society using the post-colonial approach of National Identity Concept by Frantz Fanon and Imagined Communities Theory by Benjamin Anderson.

## **1.2. Research Question**

1. How are the collective identities of modern India, Pakistan, and Bangladesh portrayed in Amitav Ghosh’s ‘ *The Shadows Lines* ?

2. How are those collective identities contribute to shaping the national identities and society of modern India, Pakistan, and Bangladesh ?

### **1.3. The Purpose of the Study**

1. To analyze how is the collective identities of modern India, Pakistan, and Bangladesh portrayed in Amitav Ghosh's ' The Shadow Lines ' .
2. To analyze how those collective identities contribute to shape the national identities and society of modern India, Pakistan, and Bangladesh.

### **Scope of the Study**

The scope of this study will cover up the elements of India, Pakistan, and Bangladesh's Collective Identities, nationalism process, and also the shaping of national identity and society using the approach of National Identity concept of Frantz Fanon and Imagined Community Theory by Ben Anderson.

### **1.4. Significance of the Study**

With this research, the writer hopes that the result of this paper can be a reference regarding the study of Post-Colonial Approach that is reflected in any form of literature, especially novels. This study is also expected to give the reader a perspective of how India, Pakistan, and Bangladesh's own collective national identities

were forged and implemented during the colonial and post-colonial era by reflecting from the literature.

