Q1. How does Balibar’s notion of the territorial metaphor of inclusion and exclusion help us understand the political and social condition of the stranded Pakistanis in Bangladesh? Answer your question using Dina Siddiqi’s article ‘Left Behind by the Nation: ‘Stranded Pakistanis in Bangladesh (2013).

Key terms: social citizenship, active citizenship, passive citizenship, constituent power, existence in the form of resistance, negative community, recognition, excluded from inclusion, subjects and relationships between subjects

ANSWER1:

The plight of the stranded Pakistanis in Bangladesh, as described by Dina Siddiqi in her article 'Left Behind by the Nation: 'Stranded Pakistanis in Bangladesh,' can be better understood by applying Étienne Balibar's notion of the territorial metaphor of inclusion and exclusion. Balibar's concept helps illuminate the political and social conditions faced by this marginalized community, particularly in the context of social citizenship, active and passive citizenship, constituent power, existence in the form of resistance, negative community, recognition, exclusion from inclusion, subjects, and relationships between subjects.

The political and social condition of the stranded Pakistanis in Bangladesh presents a complex and often overlooked chapter in the broader narrative of citizenship and nationhood. Imagine living in a place where you don't quite belong, where your rights as a citizen are limited, and where you feel like an outsider in your own home. This is the reality for the stranded Pakistanis in Bangladesh. They are a group of people who have faced challenges in being recognized as full citizens in their own country. By using Dina Siddiqi's article, 'Left Behind by the Nation: Stranded Pakistanis in Bangladesh' (2013), we can explore the lives of these stranded Pakistanis and can be better understand by applying Étienne Balibar's notion of the territorial metaphor of inclusion and exclusion.

Balibar's idea of the territorial metaphor of inclusion and exclusion revolves around the notion that citizenship is not merely a legal status but is deeply connected to a sense of belonging within a particular territory. This means that one's rights and recognition as a citizen are intricately tied to their physical presence within the boundaries of a nation-state.

The Urdu-speaking Biharis in Bangladesh, according to Siddiqi, are a prime example of what happens when people are left out of this geographical metaphor of inclusion. When East Pakistan became Bangladesh in 1971, these Urdu-speaking Biharis, who had earlier actively contributed to the process of nation-building as citizens of Pakistan, were suddenly relegated to passive citizenship. Their active participation in the Pakistani nation-state was replaced by a passive, marginalized life in the newly established Bangladesh as a result of this change.

Balibar also highlights the importance of constituent power, the collective force that leads to the establishment of citizenship. In the case of the stranded Pakistanis, their contributions to the creation of Pakistan, their involvement in the struggle for independence, and their sacrifices were rendered obsolete and unrecognized. As Siddiqi's paper elucidates, these Biharis not only contributed to the formation of Pakistan but also experienced persecution during the Liberation War of Bangladesh.

Existence in the form of resistance is another key concept in Balibar's work. Siddiqi's account of the Urdu-speaking community reveals how they continued to resist their exclusion from the nation's fabric. Despite their passive citizenship, these stranded Pakistanis clung to their identity, language, and heritage as a form of resistance against being erased from the social and political landscape.

The idea of a negative community, as discussed by Balibar, is also applicable to the stranded Pakistanis. While they were a part of the larger Muslim community during the partition, they found themselves excluded from the Bengali Muslim community in Bangladesh. This exclusion from inclusion created a negative community characterized by social and political isolation.

Recognition is a critical aspect of citizenship, and Balibar emphasizes that the recognition of an individual as a citizen is essential for their full participation in society. Siddiqi's paper illustrates how the stranded Pakistanis were denied this recognition in Bangladesh, leading to their social, political, and economic marginalization.

The concepts of subjects and relationships between subjects, as outlined by Balibar, further illuminate the plight of the Urdu-speaking community. Siddiqi's work shows how these stranded Pakistanis were transformed from active subjects with agency and rights to passive subjects with limited rights and social exclusion. Their relationship with the Bengali population in Bangladesh was marked by tension, as they were seen as the 'other.'

In conclusion, Étienne Balibar's conceptual framework regarding the territorial metaphor of inclusion and exclusion provides valuable insights into the political and social condition of the stranded Pakistanis in Bangladesh, as discussed in Dina Siddiqi's article. The transition from active to passive citizenship, the role of constituent power, the resistance through existence, the negative community, the absence of recognition, and the altered subjects' relationships all contribute to a nuanced understanding of their marginalized status. These concepts shed light on the complexities of citizenship, identity, and exclusion in a post-partition context, ultimately emphasizing the need for more inclusive and just forms of belonging and citizenship for communities like the stranded Pakistanis.

ANSWER2:

Introduction

In this analysis, we will explore how Étienne Balibar's notion of the territorial metaphor of inclusion and exclusion can help us better understand the political and social condition of the stranded Pakistanis in Bangladesh. We will use Dina Siddiqi's article, 'Left Behind by the Nation: 'Stranded Pakistanis in Bangladesh' (2013), as the primary source of information to connect Balibar's theoretical framework with the real-life experiences of this marginalized community.

**Balibar's Territorial Metaphor of Inclusion and Exclusion**

Balibar's theoretical framework focuses on the idea that citizenship is not merely a legal status but is intrinsically linked to one's sense of belonging within a particular territory. Citizenship, in this sense, goes beyond legal documents and involves a deep connection to a specific nation's boundaries. Balibar argues that the recognition and rights of an individual as a citizen are directly related to their physical presence within the nation-state's territory.

Dina Siddiqi's Account of Stranded Pakistanis in Bangladesh

Dina Siddiqi's article delves into the harrowing experiences of the stranded Pakistanis in Bangladesh. These Urdu-speaking Biharis were once active participants in the nation-building process when they were citizens of Pakistan. However, with the transformation of East Pakistan into Bangladesh in 1971, they transitioned from active to passive citizenship, marking a significant shift in their status within the nation.

Social Citizenship and Active-Passive Citizenship

Balibar's concept of social citizenship is crucial in understanding the predicament of the stranded Pakistanis. They were initially active citizens, engaged in the construction of Pakistan and actively contributing to its development. However, their passive citizenship in Bangladesh marginalized them and limited their participation in society. The shift from active to passive citizenship was not merely a legal transformation; it had profound social and political consequences.

Constituent Power and the Erasure of Contributions

Constituent power, as emphasized by Balibar, refers to the collective force that leads to the establishment of citizenship. Siddiqi's account demonstrates that the stranded Pakistanis made significant contributions to the formation of Pakistan. They actively participated in the struggle for independence, made sacrifices, and played a role in nation-building. However, their contributions were erased and went unrecognized after the events of 1971, leaving them without the recognition they deserved.

Existence in the Form of Resistance

Balibar also introduces the concept of "existence in the form of resistance." This concept is evident in the way the stranded Pakistanis continued to resist their exclusion from the nation. Despite their passive citizenship, they clung to their identity, language, and heritage as a form of resistance against being erased from the social and political landscape. Their very existence was an act of resistance against their exclusion.

The Negative Community and Isolation

The notion of a negative community, as discussed by Balibar, is applicable to the stranded Pakistanis. While they were part of the larger Muslim community during the partition, they found themselves excluded from the Bengali Muslim community in Bangladesh. This exclusion created a negative community characterized by social and political isolation. The stranded Pakistanis became a marginalized group within the broader community, leading to their social exclusion.

Recognition Denied: A Path to Marginalization

Recognition plays a vital role in citizenship. Balibar emphasizes that the recognition of an individual as a citizen is essential for their full participation in society. Siddiqi's paper illustrates how the stranded Pakistanis were denied this recognition in Bangladesh, resulting in their social, political, and economic marginalization. Without recognition as citizens, they faced a multitude of challenges, furthering their exclusion.

Transformation from Active Subjects to Passive Subjects

The concept of subjects and relationships between subjects, as outlined by Balibar, helps shed light on the plight of the Urdu-speaking community. Siddiqi's work shows how these stranded Pakistanis were transformed from active subjects with agency and rights to passive subjects with limited rights and social exclusion. Their relationship with the Bengali population in Bangladesh was marked by tension, as they were seen as the 'other.'

Conclusion: The Complexities of Citizenship, Identity, and Exclusion

In conclusion, Étienne Balibar's conceptual framework regarding the territorial metaphor of inclusion and exclusion provides valuable insights into the political and social condition of the stranded Pakistanis in Bangladesh, as discussed in Dina Siddiqi's article. The transition from active to passive citizenship, the role of constituent power, the resistance through existence, the negative community, the absence of recognition, and the altered subjects' relationships all contribute to a nuanced understanding of their marginalized status. These concepts highlight the complexities of citizenship, identity, and exclusion in a post-partition context, ultimately emphasizing the need for more inclusive and just forms of belonging and citizenship for communities like the stranded Pakistanis. The plight of the stranded Pakistanis is a stark reminder of the consequences of exclusion and the imperative of reimagining citizenship for marginalized communities.

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Introduction

To understand the plight of the stranded Pakistanis in Bangladesh and their exclusion from citizenship rights, we can apply Étienne Balibar's concept of the territorial metaphor of inclusion and exclusion. By analyzing Dina Siddiqi's article 'Left Behind by the Nation: Stranded Pakistanis in Bangladesh' (2013), we can delve into the interplay of social citizenship, active citizenship, passive citizenship, constituent power, existence in the form of resistance, negative community, recognition, and the dynamics of being excluded from inclusion. This analysis will shed light on how the stranded Pakistanis' predicament aligns with Balibar's theoretical framework.

Balibar's Territorial Metaphor of Inclusion and Exclusion

Balibar discusses how citizenship goes beyond mere legal documentation; it is also about the relationship between individuals and the nation based on territoriality. Your citizenship rights and the recognition you receive are intricately linked to your physical presence within a nation's borders. This connection between where you are and your citizenship status is central to Balibar's idea.

Stranded Pakistanis and Citizenship

Dina Siddiqi's article tells the story of the stranded Pakistanis in Bangladesh, a group whose citizenship status underwent a profound transformation. These individuals were once active citizens in Pakistan, but with the birth of Bangladesh in 1971, they shifted from active to less active citizens. This transition significantly impacted their lives and their sense of belonging in Bangladesh.

Social Citizenship: A Connection to Society

Balibar distinguishes between various types of citizenship, including social citizenship, which is about one's integration into society. The stranded Pakistanis initially enjoyed social citizenship while living in Pakistan. However, their relocation to Bangladesh led to a loss of social citizenship. This loss was not merely a legal matter but had tangible effects on their social lives and connections.

Constituent Power and Nation-Building

Balibar also addresses the concept of constituent power, which refers to the forces that contribute to the formation of a nation. In Siddiqi's narrative, the stranded Pakistanis played an active role in building Pakistan. Yet, when Bangladesh emerged as an independent country, their contributions were largely disregarded, and they were denied the recognition they deserved.

Existence as Resistance

Balibar emphasizes how existence itself can serve as a form of resistance. Although the stranded Pakistanis became less active citizens, they clung to their language and culture as a way of asserting their continued presence and identity. This act of resistance through existence was a means of saying, "We persist, even if you choose not to acknowledge us."

Negative Community and Exclusion

Balibar introduces the concept of a "negative community," a term used to describe those who are excluded from the larger group. The stranded Pakistanis, once part of the Muslim community, found themselves excluded from the Bengali Muslim community in Bangladesh. This exclusion resulted in their isolation and marginalization from society.

Lack of Recognition: A Barrier to Inclusion

Recognition plays a pivotal role in citizenship. Balibar asserts that recognition is the key that unlocks an individual's participation in society. Siddiqi's account illustrates how the stranded Pakistanis were denied this recognition in Bangladesh, leading to their exclusion from mainstream society and a host of associated challenges.

Transition from Active to Less Active Subjects

Balibar's discussions about subjects and their roles in society are mirrored in Siddiqi's narrative. The stranded Pakistanis evolved from being active subjects with rights to becoming less active individuals with fewer rights. Their relationship with the Bengali population in Bangladesh deteriorated as they became perceived as different or "the other."

Conclusion: Citizenship, Identity, and Exclusion

In summary, Étienne Balibar's notion of the territorial metaphor of inclusion and exclusion, rooted in the relationship between physical presence and citizenship, aligns with the experiences of the stranded Pakistanis in Bangladesh. Their shift from active to less active citizenship is marked by the loss of social citizenship, denial of constituent power recognition, and the assertion of existence as a form of resistance. The concept of the negative community illustrates their exclusion, highlighting the vital role of recognition in citizenship. The transition from active to less active subjects further underscores the impact of exclusion and the need for more inclusive approaches for marginalized groups. This analysis emphasizes the importance of addressing exclusionary citizenship practices and advocating for a more inclusive and just society for all.