In the turbulent landscape of post-independence Bangladesh, the stranded Pakistanis found themselves caught between the promises of a new nation and the harsh realities of exclusion. This community, who had once contributed to the creation of Pakistan, now faced a complex web of challenges that limited their social and political participation.

The notion of social citizenship was a distant dream for the stranded Pakistanis. While they held on to the promise of enjoying benefits like healthcare and education as active citizens, their reality was quite different. They were often perceived as outsiders, their active citizenship hindered by systemic challenges. This passive citizenship meant that, despite having rights on paper, they experienced discrimination and inequality.

Their lack of constituent power left the stranded Pakistanis vulnerable to political shifts and exclusionary policies. The Bangladesh they helped shape in 1971 was a far cry from the one they had envisioned. Yet, they refused to be mere passive subjects of history. Instead, their existence transformed into a form of resistance, a powerful assertion of their identity.

However, the stranded Pakistanis were labeled a negative community in the eyes of the majority, leading to discrimination and lack of opportunity. Their quest for recognition as equal citizens was often denied, leaving them excluded from broader

**Social citizenship**

Social citizenship means being part of a community and enjoying the benefits that come with it, like healthcare, education, and social services. In Siddiqi's story, the Urdu-speaking community felt excluded from the full social citizenship rights in Bangladesh, even though they had contributed to the nation's creation.

Social Citizenship and the Urdu-Speaking Community:

The Urdu-speaking community, who had contributed to the creation of Pakistan, found themselves marginalized in Bangladesh. They were denied full social citizenship rights, including access to education and social services, despite their historical role.

**Active Citizenship:**

Active citizenship is when individuals take an active role in their community, like participating in elections or volunteering. For the Urdu-speaking community, their active citizenship was hindered because they were often seen as outsiders in Bangladesh.

Active Citizenship and Hindrances:

The Urdu-speaking community's active citizenship was hindered as they faced challenges in participating in elections and other civic activities due to the perception that they were outsiders

**Passive Citizenship:**

Passive citizenship is when individuals technically have citizenship rights but don't get to enjoy them fully due to others not recognizing them as equal members. Siddiqi's story highlighted how the Urdu-speaking community's passive citizenship led to inequality and discrimination.

Passive Citizenship and Inequality:

The Urdu-speaking community experienced passive citizenship as they held citizenship rights on paper but were often treated unequally, facing discrimination and exclusion from society.

**Constituent Power:**

Constituent power is the ability to create and shape a nation's rules and structures. In Siddiqi's narrative, the Urdu-speaking community's lack of constituent power in post-independence Bangladesh left them in a vulnerable position.

Constituent Power and Vulnerability:

The Urdu-speaking community's lack of constituent power meant they couldn't shape the nation's post-independence rules. This left them vulnerable to political shifts and the changing dynamics of citizenship.

**Existence in the Form of Resistance:**

Existence in the form of resistance means asserting one's identity by resisting efforts to suppress it. The Urdu-speaking community's resistance to being marginalized reflects their determination to be recognized as part of the nation.

Existence in the Form of Resistance:

Despite their marginalized status, the Urdu-speaking community resisted the efforts to suppress their identity, determined to be recognized as an integral part of the nation.

**Negative Community:**

A negative community is a group marginalized or excluded by society. Siddiqi's story depicts how the Urdu-speaking community became a negative community in Bangladesh, experiencing discrimination and injustice.

Negative Community and Discrimination:

The Urdu-speaking community became a negative community in Bangladesh, facing discrimination, lack of opportunity, and often being treated as second-class citizens.

**Recognition:**

Recognition is about being seen, valued, and respected for who you are. The Urdu-speaking community sought recognition as equal citizens, a recognition that was often denied to them.

Recognition and the Quest for Equality:

The Urdu-speaking community sought recognition as equal citizens, a recognition that was frequently denied, pushing them to assert their existence through resistance.

**Excluded from Inclusion:**

This term refers to people left out and not allowed to fully participate in society. Siddiqi's narrative demonstrates how the Urdu-speaking community was excluded from the broader inclusion in Bangladeshi society, limiting their rights and opportunities.

Excluded from Inclusion and Limited Rights:

The Urdu-speaking community's exclusion from broader inclusion in Bangladeshi society left them with limited rights, hampering their ability to access opportunities and social services.

**Subjects and Relationships Between Subjects:**

"Subjects'' are individuals with rights and responsibilities in a community. The "relationships between subjects'' are how people interact within a group. Siddiqi's story reveals how the dynamics of power and inequality influenced the relationships between the Urdu-speaking community and the Bengali majority.

Subjects and Relationships Between Subjects:

Siddiqi's story highlights the complex relationships between the Urdu-speaking community and the Bengali majority, marked by power imbalances and inequality, impacting the community's overall citizenship experience.

By examining these key terms in the context of Siddiqi's story, we gain a deeper understanding of the exclusionary politics of citizenship and how the Urdu-speaking community in Bangladesh struggled for their rights and recognition. This analysis helps us appreciate the challenges they faced in asserting their active citizenship and constituent power while being labeled as a negative community and excluded from inclusion.