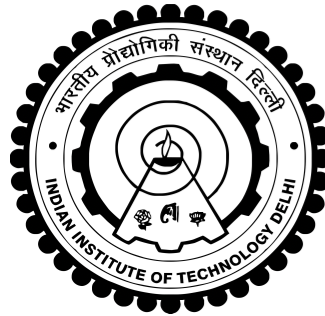


**BEYOND EVENT AND AFTERMATH: AN ETHNOGRAPHIC ACCOUNT OF  
EVERYDAY LIFE IN A KASHMIRI NEIGHBOURHOOD**

**AATINA NASIR MALIK**



**DEPARTMENT OF HUMANITIES AND SOCIAL SCIENCES  
INDIAN INSTITUTE OF TECHNOLOGY DELHI  
DECEMBER 2020**

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by

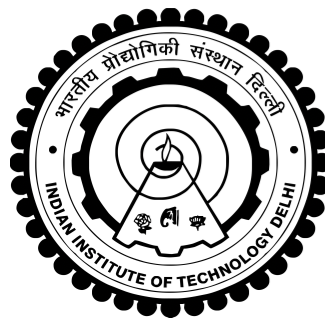
**AATINA NASIR MALIK**

**DEPARTMENT OF HUMANITIES AND SOCIAL SCIENCES**

**Submitted**

**in fulfilment of the requirement of the degree of Doctor of Philosophy**

**to the**



**INDIAN INSTITUTE OF TECHNOLOGY DELHI**

**DECEMBER 2020**

## Certificate

This is to certify that the thesis entitled '**Beyond Event and Aftermath: An Ethnographic Account of Everyday Life in a Kashmiri Neighbourhood**' being submitted by **Aatina Nasir Malik** to the Department of Humanities and Social Sciences, Indian Institute of Technology Delhi, for the award of **Doctor of Philosophy** is the record of the bonafide work carried by her under my supervision. In my opinion, the thesis has reached the standards of fulfilling the requirements for submission relating to the degree.

The contents of the thesis have not been submitted in part or full, to any other university or institute for the award of any degree or diploma.

Dr. Farhana Ibrahim  
Associate Professor  
Sociology and Social Anthropology  
Department of Humanities and Social Sciences  
Indian Institute of Technology, Delhi

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AATINA NASIR MALIK

## Abstract

The thesis departs from an account of violence as episodic or eventful and concerns itself with ordinary people in their everyday and mundane lives, to show how violence can be gauged from the ordinary, and at the same time, how social life is lived in the everyday. It is an ethnographic exploration of the everyday like taking care of children, providing for one's family, going to work, borrowing things from neighbours and friends, visiting each other, cooking, watching TV, using the internet, children's play and so on, to acknowledge how the contours of this everyday are shaped by the larger social and political temporalities of the ongoing violence.

The thesis challenges the dominant narratives of 'Kashmiris' vs 'the state'; the notion of a homogenized Kashmiri 'victim or 'resistor'; and the reduction of all ways of living into the rubric of 'resistance'. It further departs from a focus solely on violent 'events' and their 'everyday aftermaths' and proposes that the categories of 'eventful' vs 'non-eventful' need to be problematized in the case of Kashmir. It locates violence, negotiations and social life within the conceptual category of the everyday where the event is not separated but interwoven into the everyday with a focus on re-inhabiting the world beyond the power/ resistance model; concerning fractured subjectivities and agentic subjects.

The thesis takes as its subject *ongoing* life where life and death are not addressed via their literal meanings but at brinks of potentialities and hindrances; possibilities and non-possibilities; socialities and discords; collective subjectivity and individual subjectivity—between different social actors, between individuals and community, between individuals and their families and even between the same individual over the course of time. It explores the continuities and linkages

between life and death; between the eventful and the everyday; the ordinary and extra-ordinary; the intimate space of the home and the realm of the state, through the entanglement of the neighbourhood and the realm of the domestic with the ongoing violence. The neighbourhood and domestic are explored in the way the everyday tensions and boundaries are negotiated and renegotiated in the everyday paving the way for contingent and temporal nature of solidarities, socialities, subjectivities, as well as the emergent fractures within the Kashmiri political community.

The thesis makes a methodological entry into the neighbourhood through the temporality of the curfew and foregrounds the necessity of looking at neighbourhoods through a temporal analysis, going beyond the spatial metaphor alone, as community ties and everyday socialities wax and wane through the imposition and relaxation of curfews, lockdowns and so on. Although the temporality of the domestic and neighbourhood is explored through the long curfew that disturbs the daily routines, but it also gives an avenue to make sense of those routines and the tension and everyday labour that goes into sustaining them, which would have been difficult to make sense of or read during the 'normal' circumstances.

## सार

यह थीसिस हिंसा को प्रासंगिक या विख्यात दृष्टी से देखने के चलन से हटकर, इस हिंसा का आम लोगों के जीवन-शैले पर क्या प्रभाव पड़ता है और इस प्रभाव का अभ्यास कैसे हो सकता है इसकी चर्चा करती है। रोजमर्रा के सांसारिक और साधारण काम जैसे बच्चों की देखभाल करना, परिवार को प्रदान करना, काम पर जाना, पड़ोसियों और दोस्तों से चीजें उधार लेना, एक-दूसरे से मिलना, खाना पकाना, टीवी देखना, इंटरनेट का उपयोग करना, बच्चों के खेलना इत्यादि चीजों का नृवंशविज्ञान अन्वेषण कर, यह थीसिस दर्शाती है की प्रतिदिन की आकृति पर आसपास चलरही हिंसा का सामाजिक और राजनैतिक सामयिक प्रकृति का प्रभाव कैसे पड़ता है।

यह थीसिस प्रस्थापित आख्यान जैसे की 'कश्मीरियों विरुद्ध राज्य', एक सजातीय कश्मीरी 'पीड़ित' या 'निवारक', और कश्मीरियों की जिन्दगी के हर पहलु को केवल प्रतिरोध के रूप से देखने की पद्धति को चुनौती देती है। इसके अलावा यह थीसिस कश्मीर की स्थिति को केवल हिंसक 'घटनाएं' और उनका परिणाम या प्रख्यात या मामूली हिंसा की दृष्टि से हटकर अभ्यास करने की प्रस्ताव रखती है। यह थीसिस रोजमर्रा की वैचारिक श्रेणी के भीतर हिंसा, सामाजिक जीवन और लोगों द्वारा किए गए समायोजन का पता कर दर्शाती है की इन मुद्दों को घटना से हटकर नहीं देखा जा सकता है, बल्कि शक्ति / प्रतिरोध मॉडल से परे घटना से हुए खंडित आत्मीयता के बावजूद आम जीवन कैसे चलता यह देखना भी जरूरी है।

यह थीसिस 'रोजमर्रा' जिन्दगी को अपना विषय बनती जहाँ मृत्यु और जीवन की शाब्दिक अर्थ से चर्चा नहीं होती बल्कि विविध सामाजिक अभिनेताओं को, मानव और समुदायों को, मानव और उनके परिवारों को, यहाँ तक की स्वयं

को क्षमता और बाधाओं, संभावनाएं और गैर-संभावनाएं; सामाजिकता और कलह; सामूहिक व्यक्तिपरकता और व्यक्तिगत व्यक्तिवाद इन कगारों पर देखना पड़ता है। जीवन और मृत्यु, घटनापूर्ण और रोजमर्रा की जिंदगी, साधारण और अतिरिक्त-साधारण, घर और राज्य की सीमाओं के बीच निरंतरता और संबंधों द्वारा neighbourhood में होने वाली हिंसा से कैसे जुड़े हैं, यह पहलु समझने का यह थीसिस प्रयास करती हैं।

यह थीसिस कर्फ्यू के माध्यम से पड़ोस को केवल स्थानिक ही नहीं बल्कि कालिक दृष्टि से देखने की आवश्यकता दर्शाती है, क्योंकि समाज, रोजमर्रा की जिन्दगी पर कर्फ्यू और लॉकडाउन के आरोपण और रियायत का प्रभाव पड़ता है। यद्यपि घरेलू और पड़ोस की अस्थायीता का लंबे कर्फ्यू के माध्यम से पता लगाया गया है जो दैनिक दिनचर्या का क्रम-भंग करता है, लेकिन यह कर्फ्यू उन दिनचर्याओं में होने वाले तनाव और रोजमर्रा के श्रम को समझने का अवसर भी देता है। कर्फ्यू उन सस्थितियों को समझने के लिए मदद करता है जो 'सामान्य' परिस्थितियों के दौरान समझने या पढ़ने में मुश्किल हो सकती हैं।

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