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Topic of Research: Community Resilience - A Sociological Study of Trauma, Memory and Recovery of Victims of Communal Violence

Findings

This study aspires to contribute to a deeper understanding of the complex interplay between individual suffering, kinship structure, community, and state intervention in shaping the lives of survivors in the aftermath of communal violence. This ethnographic journey traversed various intersecting and, at times, conflicting methodologies to interrogate the phenomenon of violence. It encompassed ethnography of the state, an exploration of the anthropology of kinship, and an engagement with the conceptual frameworks of eventfulness and suffering. Through this multi-faceted approach, I sought to unravel the layered complexities of violence, examining its manifestations across different domains of life.

The Introduction of the thesis provides an exploration of the methodology and existing literature on the significance of "events". Through this chapter I seek to answer the question of why events matter in the lives of individuals, particularly those residing on the margins of the state. The study is situated in an area where multiple events have shaped and reshaped life. These events include Anti CAA protest the pogrom in February 2020, and the national COVID lockdown. The people in this region have been displaced from various locations by the state and placed on the outskirts of Delhi. Through narratives, I trace their life genealogy, where they question the linear progression of the national history as an expansion toward a non-violent society. I find a multitude of Delhi in their narratives.

The second chapter, interrogates three interconnected themes: time, suffering, and religion, and examines how these elements shape life in the aftermath of violence. At its core, the chapter engaged in a reflexive ethnographic approach, wherein I consciously positioned my own self within the narrative. In the initial phase of this chapter, I located the sense of "nothingness" within my own chronology. I deployed the concept of *frozen time*, though with a significant contention. Unlike traditional understandings of trauma, where the past violently re-emerges in the present, or Doha's *dead time*, which is permanently lost and irretrievable, *frozen time* represents a distinct phenomenon. This *frozen time* is not accessible through conventional means of narration or recollection; instead, it can only be traced in the realm of *experience*. Here, the experience of *frozen time* becomes a form of embodied knowledge - a knowledge that exists only at the level of experience, resisting articulation, and remaining forever elusive to language.

Other than my own experience, I use narratives such as those of Nisa to reveal the impossibility of locating and articulating certain experiences within the anthropological canon.

The third chapter explores the kinship structures in the aftermath of violence. Although kinship was not initially the focus of my inquiry, its significance emerged as essential frameworks for understanding how violence becomes embedded in and transforms the fabric of everyday life. This chapter positions kinship as a critical lens for analyzing the social processes through which violence permeates and reshapes ordinary existence.

In the fourth chapter on neighbourhood, we explored how the anonymity thesis of violence is constructed through state narratives and perpetrator accounts to shield those responsible for the violence. However, the narratives I presented revealed that the violence was not inherently rooted in the neighborhood itself. Through the accounts of Muslim survivors, it became evident that before the violence, there was a deep *bharosa* (trust) in their Hindu neighbors, highlighting the rupture of longstanding communal ties in the wake of the violence. The narratives of Mehboob Bhai and his *padosi* (neighbor) reveal a level of trust, even to the extent of entrusting their children to the care of their Hindu neighbors in their absence. Such accounts show that the violence was not an organic outcome of neighborhood dynamics.

Through the last chapter on compensation as a governing practice, I sought to explore the human and social dimensions of compensation, a process often examined solely through a legal framework. This chapter engages with theoretical paradigms, primarily situated within Nasser Hussain's concept of hyper-legality. This framework provides a critical perspective to unravel the human dimensions of state intervention, revealing how legal regimes create zones of confusion—hyper-legal spaces in contexts of violence. These spaces do not alleviate but instead exacerbate the pain and suffering of victims, leaving profound impacts on their social and existential realities.