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Title

India at War: The Subcontinent and the Second World War. By Yasmin Khan. New York: Oxford University Press, 2015. xvi, 416 pp. ISBN: 9780199753499 (cloth).

Permalink

<https://escholarship.org/uc/item/1dh761th>

Journal

The Journal of Asian Studies, 78(4)

ISSN

0021-9118

Author

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Publication Date

2019-11-01

DOI

10.1017/s002191181900161x

Peer reviewed

Ladakh into a border area after the independence of India, with significant demographic and economic consequences. (p. 71)

Aptly titled, this book suggests caring for glaciers. But what does that mean? Dolma—who tries to convince Gagné that renting her horses and trekking to the glaciers with her husband, Phuntsok, a man in his late sixties, is going to be a much more valuable experience than going with any village youth—offers an answer to this question. Her words are instructive. “To care for the glacier, you have to see the glacier, you have to know the glacier, like you know a friend” (p. 140).

Tsewang Lhamo, one of the last herders of Nye to regularly go to the high pastures with her animals, had seen with great dismay that much of her village glacier had melted, ice cover giving way to bare rocks. Her sense of despair was so profound that she mobilized her fellow villagers to address the problem. They requested the help of a monk who performed a religious ritual that included prayers and the burying of a sacred vase in the valley that leads to the summit. According to Gagné, this was an intervention that is part of the conceived entanglement among glaciers, invisible forces, and villagers, in mutual relations of care and reciprocity.

This refreshing, honest-to-life portrayal of ethnographic moments makes this an essential book for anyone interested in understanding contemporary issues in the Himalayas and changing human-cryosphere relationships, as well as gaining a processual understanding of life overcoming the nature/culture divide.² It complements Radhika Govindrajan’s *Animal Intimacies* in broadening our understanding of the region that constitutes more than the humans.³ As a result, the Himalayas can no longer be seen simply as a geological massif. Gagné demonstrates that the region becomes meaningful through the entanglements of land, animals, and humans. In *Caring for Glaciers*, readers learn that the ethics of care, which maintain these entanglements, are eroding. It is therefore a sobering gift.

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India at War: The Subcontinent and the Second World War. By YASMIN KHAN.
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Two years ago, Christopher Nolan’s *Dunkirk* was released to great acclaim. One would not know from viewing this film that the war that Britain remembers as the most glorious instance of the indomitable courage and endurance of its people in the face of the mighty German military machine was also fought by millions of subjects of the British Empire, including over two million Indian soldiers who served in Europe,

²See also Donna J. Haraway, *Simians, Cyborgs, and Women: The Reinvention of Nature* (New York: Routledge, 1991); *When Species Meet* (Minneapolis: University of Minnesota Press, 2008).

³Radhika Govindrajan, *Animal Intimacies: Interspecies Relatedness in India’s Central Himalayas* (Chicago: University of Chicago Press, 2018).

Africa, and Asia (p. xiii). In India, if for different reasons, the story of the country's role in World War II was for a long time similarly eclipsed from the popular narrative, except for the outsized reputation of the nationalist Subhas Chandra Bose and the Indian National Army that he had raised in the quest of India's liberation. The Indian National Congress, the largest body of nationalist opinion, was from the outset committed to neutrality, and as a result of the "Quit India" Resolution of August 8, 1942, the leadership of the Congress was confined to jail for the next two years. Muhammad Ali Jinnah, the chief initiator of the idea of Pakistan, was alone in characterizing the war as a "blessing in disguise" (p. 135) since it was during this period, with the Congress sulking in isolation, that the Muslim League gained ascendancy and the idea of Pakistan started to bear fruit.

The Oxford-based historian Yasmin Khan advances the view that the Second World War ought to occupy a much larger place in Indian historiography than it does at present because "the war delivered decolonization and the Partition of 1947—neither of which were inevitable or foreseen in 1939" (p. xvi). One might reasonably debate whether independence was truly precipitated by the war, but agreement with some of Khan's judgments is not required to recognize that the strength of her book lies in its meticulous yet creative documentation of the war as something that was central rather than peripheral to the experience of many ordinary Indians. Other scholars have underscored India's contribution to the war effort, but she renders visible the much lesser-known aspects of the sociocultural and military history of those years, adverting, for example, to the "Asian merchant sailors who kept the British ports going" (p. 319), and to the back-breaking labor of those who built the 500-mile Ledo Road through the mountains of northern Burma to link India to China (pp. 259–63).

Khan is perhaps most engaging in her sensitive representation of the untold number of ways in which the war impacted ordinary people throughout the country. Recruitment officers often made their way to the remotest villages, the "War Fund" imposed burdens on people already living at the brink of poverty, paddy fields were requisitioned—usually with inadequate compensation—to build over 200 aerodromes, and wardens patrolled the streets of major cities to ensure that blackouts were being observed. Many are unaware that India, already an exceedingly poor country, had yet room enough for 10,000 Poles escaping ethnic cleansing by the Soviets and Nazis (p. 123), though Khan's observation would have had more analytical import if she had framed their story within an Indian ethic of hospitality. At Ramgarh, Jharkhand, over 50,000 Chinese soldiers received training (p. 271), and the 22,000 American black servicemen in Calcutta were reminded of racism at home when the British-run swimming pool imposed "white days and black days" (p. 268). If previous histories have sought to convey the impression that the war barely touched India, Khan successfully puts this notion to rest.

Khan's ability to draw the reader into the lives of common people and her ear for nuance and irony lend her history poignancy. One of the most sensitive subjects for Indians was the recruitment drives, and Khan notes the moral pressure that women, in a patriarchal society, were successfully able to apply "in determining whether their sons left home for the war or not" (p. 227). In Rajinder Dhatt's family, two brothers who fought for the empire returned home safely but the third, whom the mother kept close to her bosom, died of typhoid (p. 312). The specter of the Bengal Famine, with the numbing accounts of bodies littering the streets, the skeletal bodies of beggars at every street corner, the acute shortages of food and clothing, and the requisitioning and destruction of boats that eviscerated a people and their lifestyle, haunts Khan's book. The Bengal Famine Inquiry Report, Khan says, was published the same week that VE Day was announced. Even as Khan indicts the British for their cynicism and

callousness, she hints at the enormity of the tragedy in quoting a British woman in Calcutta who, when shown pictures of starved concentration camp inmates from Buchenwald, commented thus: “The German atrocities apparently do not compare with the Bengal famine so the pictures don’t shock the folks out here” (p. 299). Khan’s history has doubtless paved the way for a more complex understanding of the Second World War as India’s war too.

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Australianama: The South Asian Odyssey in Australia. By SAMIA KHATUN.
New York: Oxford University Press, 2018. xviii, 286 pp. ISBN: 9780190922603
(paper).
doi:10.1017/S0021911819001621

A significant body of academic research on White Australia Policy has spanned the history of Asian migration and policy-making initiatives in Australia. In their research, prominent Australian scholars such as Marie De Lepervanche, David Walker, David Goldsworthy, Margaret Allen, and Kama Maclean have focused on the impact of White Australia Policy on early Indian migrants and Australia-India relations. Research on early Indians in the Australian colonies, especially Hindu and Punjabi settlement in New South Wales and Victoria, has particularly focused on male laborers, cameleers, and plantation workers. Other sociological, anthropological, and genetics studies have shed light on linguistic similarities between Aborigines and Andamanese tribes. These point to earlier links or encounters between precolonial Australia and the Indian subcontinent, such as the trade between Aborigines and Makassar seamen. With the beginning of British colonialism, countries of South Asia, particularly India, often acted as a lifeline for Australians. The Ghans and hawkers (Afghan and Indian camel drivers), brought from northern India to connect the outback with towns and cities, became central to inland transportation in Australia. Samia Khatun’s exquisitely written and fascinatingly entitled book *Australianama*, which means “Chronicle of Australia,” is an extension of, and a timely contribution to, Australian history and the narrative of South Asian migration in Australia. Her book not only contributes to the above oeuvre of research but also demonstrates the need for, and vitality of, research on tracking pioneer South Asian settlers in the field of a largely Eurocentric scholarship dedicated to migration history.

In most historical studies written from a Eurocentric position, the marginal, vernacular, and diverse histories of migrant communities, especially those of the colonized, are consigned to the sidelines. Khatun’s book, divided into eight well-crafted chapters, makes references to the contemporary Muslim experience and takes us on a journey to chart the history of the South Asian Muslim diaspora in Australia. As a passionate and consummate historian, Khatun uses multilingual resources from South Asian and Aboriginal narratives to argue for an alternate history of the British Empire and Muslim migration in Australia.

In chapter 1, Khatun recounts how she was encouraged to begin this research after stumbling upon a nineteenth-century Bengali book, *Kasasol ambia*, in a mosque at Broken Hill, New South Wales, which was incorrectly identified as a Quran. This took her to the Australian outback to reexamine cross-cultural interactions between