

*The Other Side of Silence as Ethnographic Novel flaunting
Narrative Realism*

Writing on Indian ethnicity in *The Other Side of Silence* Ethnicity refers to the collective identity of a race. It is founded on the premise that a group shares ancestry, heritage, religion, culture, nationality, language, and territory. In the modern society, everyone is expected to have an ethnic identity. Ethnicity is frequently associated with a definite ethnic identity. This is increasingly resembling the concept of ethnically homogeneous national states. Despite the contentious definition of ethnicity, ethnic identities have a material foundation and exist as a social force in today's society. An ethnic group is a social group composed of people who share a shared culture, rituals, customs, and history. According to M. Bulmer, an ethnic group is a collectivity within a larger population with real or presumed common ancestry, memories of a shared past, and a cultural focus on symbolic elements that define the group's identity, such as kinship, religion, language, shared territory, nationality or physical appearance. Members of an ethnic group are aware of their group identity. In the context of racialization in Britain, R. Berthoud describes ethnic groups as follows: A community's tradition unites members and distinguishes them from others. There is a barrier that separates 'we' from 'them,' and this distinction is likely recognized on both sides. Ethnicity include physical appearance, subjective identification, cultural/religious affiliation, stereotyping, and social exclusion. The term ethnic comes from the Greek word 'ethnos,' which signifies people or swarm. The concept of ethnicity has evolved over time and across

locations. The term *ethnic* has a variety of meanings, including 'heathen' or 'pagan', 'peculiar race,' and 'people or nation.' The concept of *ethnography* emerged from the tradition of cultural anthropology. It embodies the scientific study of humans and their culture. It is broadly interdisciplinary in nature, dealing with fields that focus on human culture, cognition, language, and society. At times, ethnography is included into humanities disciplines like as folklore, linguistics, literature, history, and sociology. As a result, it can be classified as both a social science and a humanities-related area. Ethnography is a means of cultural transmission or transition from one form to another. In some ways, it is both a process and a product. As a process, it provides concepts for data gathering, participant observation, interviews, and the recording of human acts in natural environments, as well as a road map for describing other people's cultural practices. It is a product that documents a whole group of people's cultural conduct. Their livelihood, social institutions, rituals, beliefs, cultural poverty, economy, cultural dynamics, indigenous knowledge, language, literature, history, and any relevant biological and ecological information are then documented. Later, it became intimately tied with anthropology, a new field of study. Eminent researchers such as T. Asad, S. Feuchtwang, R. Kabbani, and Edward Said have discovered that modern anthropology has a nexus with colonialism and imperialism. The four researchers agree that colonial conquest and imperialism continue to impact modern anthropology, especially in the British and American traditions. Because anthropology was only associated with colonialism, there are

colonial or imperial characteristics in the development of ethnographic texts. Asad observes that the colonial power system made the topic of anthropological study accessible and safe, allowing for persistent physical closeness between European observers and non-Europeans. It enabled anthropological fieldwork by fostering one-sided and provisional human closeness. The colonial power structure not only provided the material foundation for the creation of anthropology, but the discipline was also defined by its willingness to accommodate to colonial ideology. Ethnography is inextricably linked to anthropology. Since its historical predecessors have had two connected implications on modern ethnographic practice. First, "narrative realism" remains prevalent in anthropology and ethnography. It is both an outcome of the empiricist tradition. The second is what Said refers to as the observer's predicament, which he believes is astonishingly understudied, even within the most radical and critical versions of anthropology. Due to narrative realism, their work frequently provides thorough and appealing ethnographic narratives, but it lacks everyday realities or lived actualities.