



EDITORIAL

Robyn Andrews and Brent Howitt Otto

This issue is the second of a two-part series on the theme of Anglo-Indian life story collection and life writing. The catalyst for this issue and the last (Volume 13, August 2103) was the Kolkata workshop held at St Xavier's College, Kolkata in January 2013 which we co-convened immediately after the 9th World Anglo-Indian Reunion. Current research was presented by scholars from the USA, Canada, Russia, Australia, New Zealand, as well as India. For these two issues focussed on life story collection and writing we also invited papers that had been presented at other events, in particular the symposium held at the Anglo-Indian Reunion in January 2013, and at the 8th Biennial Conference of the International Auto/Biography Association 'Framing Lives' conference, held in Canberra, Australia, in July 2012.

In this issue we have four articles, two of which explore the value and urgency of writing the life stories of Anglo-Indians. The other two articles employ life stories that the authors have themselves collected; one addresses the implications of social class for Anglo-Indians, while the other examines one of the difficulties of authentic life-story writing.

Kathleen J. Cassity, an Anglo-Indian living in the U.S., argues in "Anglo-Indian Life Writing: Why It Matters" that life writing is important both for the community itself – as a record of experience and as a corrective to stereotypical portrayals – and because it provides a valuable contribution to other areas of scholarship relating to diasporic communities generally.

Catherina Moss, an Anglo-Indian living in Kolkata, also picks up the theme of value of life story collection in her article, "Importance of Oral History in the Conservation of Anglo-Indian Culture". She argues that collecting stories in a systematic and comprehensive way needs to be pursued with some urgency, and looks to examples

from around the world where such projects have been undertaken with other communities to provide models that could be adapted for an Anglo-Indian oral history project. The details and references she provides will be valuable to aspiring life story collectors. As an educator she also presents ideas for Anglo-Indian youth-led projects.

Sudarshana Sen's "Living Stories of Anglo-Indian Women in Kolkata" uses the life stories of two women from different social classes to illustrate the significance of class position, relative to advantages they have of being able to identify as an Anglo-Indian. The life stories were collected as part of her PhD research which looked at the experiences of two generations of Anglo-Indian women in Kolkata.

Robyn Andrews' in her essay, "Working with Anglo-Indian Life Stories: Emotional Labour and Ethics," reflects on the experiences of collecting a particular life story, one which recounted traumatic episodes in the life of the narrator. In her article she explores some of the difficulties inherent in writing stories such as these.

Our hopes for the next couple of issues include one with a general Anglo-Indian studies focus, and another on nationalism and national identity for Anglo-Indians. We will call for papers but welcome submissions at any time. We are also looking for book reviews of recently published works in the area of Anglo-Indian studies. Please contact us with submissions and queries about submissions.

Robyn Andrews holds a Ph.D. in social anthropology from Massey University in New Zealand, where she is a senior lecturer in anthropology. Her Ph.D. thesis was on the Anglo-Indian Community (2005), about which she continues to research and write extensively in collaboration with other scholars in Anglo-Indian Studies who belong to various disciplines. Contactable via R.Andrews@massey.ac.nz

Brent Howitt Otto, S.J. holds a dual M.A./M.Sc. in history from Columbia University and the London School of Economics (2010), where his research and thesis was on the Anglo-Indian Community (from which his maternal ancestry derives). He teaches history occasionally at St. Peter's University, U.S.A., while currently also a postgraduate student of theology at Santa Clara University, U.S.A. He is a Jesuit seminarian, preparing to be ordained a Catholic priest. Contactable via botto@scu.edu