Anam Zakaria. *The Footprints of Partition: Narratives of Four Generations of Pakistanis and Indians.* Noida: HarperCollins Publishers India, 2015. Pp 246. Paperback. $15.99.

In her award-winning first book, the former Director of the Citizen Archive of Pakistan (CAP), Anam Zakaria, records Pakistani and Indian generational views of the 1947 Partition, one of the bloodiest mass migration events in recent history and a defining subcontinental event. Many academics and politicians view Partition as the starting point for the current strained relations between various religious communities in the region, resulting in increasing animosity between India and Pakistan. A majority of third or fourth-generation Pakistanis, and Zakaria herself, hold perspectives that do not mirror views held by older generations who witnessed the intercommunal violence that accompanied Partition. Older generations see people of the other country in a more positive light, while neither government is particularly concerned with narratives that showcase the friendly relationship shared by many Sikhs, Hindus, and Muslims during Partition. Therefore, many third and fourth-generation Pakistanis and Indians are raised solely with violent narratives of Partition and increasingly see the other community as the enemy. As the generation that witnessed Partition passes, so too do the nuanced perspectives they had. Zakaria wrote *The Footprints of Partition* partially to combat this loss.

The book is divided into four thematic sections: "The Border," "Families Partitioned," "Reclaiming Heritage," and "Redefining Partition." Each chapter focuses on one individual's narrative. While recording their stories, Zakaria also details her encounters with the interviewees, often through her personal or professional connections. Although these interviews comprise the majority of the source base, they sometimes require context that both the interviewers and interviewees already have but the audience may not. Zakaria takes every opportunity to explain these situations, while occasionally pulling from the CAP to exemplify situations similar to those the interviewees faced.

The stories told in *The Footprints of Partition* are its biggest strength; they are both descriptive and emotional.

Zakaria's transliterations of exact statements made by interviewees, followed by English translations, constitute her book's most poignant moments. These emotional moments showcase the complexity of the relationship between Pakistanis, Indians, and their border. This chapter is fortified with statistics and secondary information regarding primary school education in Pakistan.

There are, however, some major limitations in Zakaria's reliance on a limited number of interviews from India. Despite trying to showcase the narratives of both countries, the book leans heavily towards Pakistani perspectives. Furthermore, although Partition mainly affected the Pakistani states of Punjab and Sindh, a majority of the interviews were from Punjab, particularly around the city of Lahore. Finally, only the story of a young Pakistani boy who joined a pen pal program with Indian students focuses on the fourth generation of Pakistanis.

Zakaria excels at showcasing the devastating effect of Partition on individuals and families, both in 1947 and the decades following. She challenges the commonly accepted belief that Hindus, Sikhs, and Muslims have only enmity in common. Instead, she shows that they shared cities and created blended communities prior to 1947 and that many share the same complicated feelings towards these communities. This is especially useful for Indians and Pakistanis, not simply academics, but the common people who were taught to hate the other side from a young age. *The Footprints of Partition* provide insight into the many ways that Pakistanis and Indians connect with the other country and the other people.

Sania Shahid