

**ABU ISHAQUE'S SURYA-DIGHAL BARI: RELIGIOUS HEGEMONY IN THE
CONTEXT OF THE FAMINE OF 1943 IN COLONIZED BENGAL**

Imran Khan

Lecturer, Department of English Language and Literature, Central Women's
University 6, Hatkhola Road, Tikatuli, Dhaka-1203, Bangladesh

ABSTRACT: *Surya-Dighal Bari (The Ill-Omened House), published in 1955, translated into English by Bangla Academy awardee Abdus Selim, is Abu Ishaque's first and classic novel. Ishaque is considered one the pioneers of modern Bangladeshi novelists. The background or plot of the novel is twofold. First, the time period, this is known as the famine of '50. In Bangla year 1350 (1943 AD), a devastating famine stroke this land just four years before the Partition of Bengal and almost five million people died of starvation. This famine was caused by some controversial policies and indifference of the British government. A heartbreaking scenario of this famine reported in "Bengal Provincial Hindu Mahasabha Relief Committee Report of Relief Works" says, 'The streets of the "Second City of the British Empire" thronged with living skeletons, the emaciated deadbodies frequently found on the pavements of the metropolis, men and dogs fighting for a share of the garbage collected in the dustbins of Calcutta, unattended babies in the villages being dragged away by the jackals are the sights that are never to be forgotten' (6). Secondly, the pre and post-Partition Bengal and its impact on ordinary people. The Partition was done on the basis of Hindu-Muslim religious riot the devastating impact of which is still perforating Bangladesh, India and Pakistan. After the partition, people became more dominated by religious fundamentalism. So called Imams and other leaders started to take the opportunity of the ignorance of ordinary people to dominate them. Even in the novel, it is depicted how the ill-omened house is haunted by djinns. And to be safe from them, people have to take Tabij (amulets) or other superstitious precautions. Politicians, who used religious sentiment as their political weapon, are not the characters of this novel, yet they dominate the plot. Readers can smell gunpowder though they don't see a single gun. The famine emerged during World War II, the country became independent in the name of religion, and politicians were benefitted in various ways. This paper tends to show how insignificant this independence is for the ordinary people. Just within five or six years of independence, Ishaque realized that nothing positive was going to happen in independent Pakistan, a religion-based state. Independence in the name of religion is of no use to the ordinary people; rather, religion becomes another weapon of domination for the 'independent religious-political leaders'. Politicians didn't create war for economic- social-psychological freedom of these marginalized people. They wanted to fix up their own geographical border where they would practice power freely. National and international politicians created war and took their own shares. But the inextricable strike of the rodent paw of war descends on those who don't know the who- what- why- how of the war. They don't even know who are fighting against whom. The people dying of starvation are innocent and their only fund is some simple-impeccable dreams. One of these dreams is to have enough food for survival. This simple dream becomes an unreality when riot begins, war haunts and famine strikes. This paper also tries to show the true condition of a newly independent East Pakistan (now Bangladesh), where the infamous famine of 1943 has already stricken. It also tries to depict the condition of so called low*

life marginalized people. Has the controversial Partition of Bengal really benefited either Hindus or Muslims? Has it really freed people of religious, political or economic subservience? These questions are still valid because the devastating War of Liberation of 1971 again left an almost-permanent scar in the soul of Bangladesh. The necessity of the Liberation War proves that a partition on the basis of religion can never bring good luck to a country.

KEYWORDS: Famine, Partition, Colonialism, Religion, Hegemony

INTRODUCTION

The novel is named after a fictional house called 'Surya-Dighal Bari' because the house is stretched from east to west and it is considered ill-omened in the village. This is where the protagonist Jaigun starts living on the eve of the infamous Partition of Bengal based on religious majority. The villagers believe that malevolent djinns (creatures according to Islamic beliefs) dwell there. By the end of the novel, the readers can understand that this superstitious belief has been manufactured by Gadu Pradhan, a village headman. He and his people throw stones to that house at night to preserve the fear of demons in the souls of the villagers. Hence, the villagers are afraid of some nonexistent ghosts. Now, why has the novelist expanded the house from sunrise to sunset? There may have multiple reasons, the house is an allegory to the contemporary socio-political and religious condition of this subcontinent, especially East Pakistan (Now Bangladesh) was going through:

- a) East= Sunrise and West = Sunset.
- b) East= Indian Subcontinent (the colonized) and West= Britain (the colonizers)
- c) East= East Pakistan (now Bangladesh) and West= West Pakistan (now Pakistan)

Now let's see in elaboration. First, sunrise represents the hope of light while sunset the opposite. On the way from sunset to sunrise, an invisible socio-political and religious malevolent ghost prevails. A nation must overcome this fear of the ghost to reach its destination. Second, the famine of '50 happened in English 1943. This country was still under the British Raj. British rulers were primarily responsible for this infamous famine. Amartya Sen wrote in his *Poverty and famine*, 'In the Bengal Famine of 1943 the people who died in front of well-stocked food shops protected by the state were denied food because of lack of legal entitlement (p. 257). It indicates that people of Bengal starved to death not because there was no food but because they were not allowed to eat. So displaced persons like Jaigun are coming back to their homeland (East) for shelter. But East has already been devastated by the West. Third, this novel was published in 1955 after the independence of Indian subcontinent from British rule. Pakistan became independent also. So, after the dismissal of Britain, another passage from East (Bangladesh) to West (Pakistan) emerged, a passage which people could never cross as a result of which the Liberation War of 1971 became inevitable. This Surya-Dighal Bari represents Bangladesh. Like Jaigun, the people of East and West Pakistan became hopeful of the 'Surya Dighal country's independence. A good writer is usually prophetic. He can predict the future logically. Abu Ishaque's logical intuition could understand that this hope would be in vain. Serajul Islam Choudhury quoted Subhas Chandra Bose in his award winning book *Jatiotabad, Samprodailota O Jonogoner Mukti* (Nationalism,

Communalism and the Freedom of People). Bose, a famous Indian nationalist announced in the Azad Hind Radio, 'I have no doubt that dividing India will be destructive to Bengal. I am against the Pakistan plan to break the motherland. Our holy motherland will not be broken into pieces' (trans. mine, p. 373). The famine was manmade. During the WWII, Britain became involved in the war and wanted to win at any means. But they soon realized that they were going to lose. Losing the war means losing grip over the colonized maps. Hence they created the famine to make Indians realize that they were still a super power. In his book *Hajar Bochhorer Bangla Samskriti* (One Thousand Years of Bengali Culture) Ghulam Murshid writes, 'During World War II, in 1942-43, the Japanese forces were present in India along the route of Burma. They were able to throw the bombs on the city of Kolkata. In this environment, import of rice from Bangladesh to Burma was stopped. Besides, so that the Japanese army or the Azad Hind Fauj cannot take advantage of food grains and communication system even if it enters the country, the government purchased lots of rice and seized the boat. Although the government prepared for war, there was no account of whether there was any necessary food grain in the country. In this situation, the supply of rice decreased and traders kept the rice stocked by rising prices. Thus a severe man-made famine emerged. There had been no such famine in the previous 170 years' (trans. mine, p. 172-173). The anxiety found in this 1955 novel flourishes in 1969 and 1971. East and West broke up for the second time and this country and people started their journey to another uncertain destination just like the novel ends with the beginning of another uncertain journey of Jaigun. It has already been stated that the Partition of India in 1947, that caused "the largest mass migration in human history of some 10 million" (Bates 2011). The exodus continued for more than two decades following the Partition. Those who left initially thought it to be a temporary thing with the hope that the situation would change soon and "the two countries would be one again" (Kundu 2009).

Banglapedia says, 'According to one calculation, during the period 1943-46, between 3.5 and 3.8 million people died as a result of the famine and the epidemic diseases that accompanied it. These were deaths in excess of normal mortality. Indeed, this was the worst of the famines that had struck any part of the sub-continent after 1770' (5). There is an obvious relation between famine and religious superstition. We find the scenario of famine affected country in the very second paragraph of the novel, 'It was enough to make them lose their mind, for they banged their heads on the firm, heavy doors of the rich merely for a bit of rice till they fell numb. They bruised themselves fighting with the street dogs to get a tiny share of the leftovers. Many breathed their last just watching the pompous mansion of the wealthy people or staring at the colorful dresses of haughty wayfarers. Yet, others were crushed under the auto-wheels of the prosperous' (p. 1). As it is a fiction in the context of 1940s Bengal, it can easily be assumed that the society was then full of illiterate/half-literate people. They were full of prejudicial and single-minded views. Abdus Selim, the translator of the novel, has written in the Introduction that, 'Deleterious societal and religious exploits abounded amplified by the aftermaths of the devastating famine of 1943 of Bengal' (p. ix). It is to be clarified how religion was used as a political weapon during the famine and how it happened just before the Partition of Bengal. Throughout the novel, illustrations of social and religious abuse with pragmatic enthusiasm are available. Moreover, Selim writes in the Introduction, 'Rural life at that time teemed with ghost stories and in many ways village people's way of living was regulated by their belief in apparitions. This, more or less, still persists among the villagers and also among other urbanites' (p. ix). Now comes politics. Village politics or rustic trickery is still predominant in the Bangladeshi villages. Religious leaders along with the village

headmen impose fake *fatwa* (an Islamic verdict) on the poor, especially women. In this novel, Gadu Pradhan, a trickster, in collusion with the religious leader *Maulavisab*, forced and compelled Jaigun to promise in the name of God that she won't go out for work anymore. Famine instigated child marriage as it was a way to get rid of one person to be fed. Jaigun also had to do so. Jaigun's mate Gedi's Ma (Gedi's mother) brings her daughter Gedi with her everyday as she is only five years old. But another inmate Lalu's Ma suggests her to marry her daughter off. The reason is not the traditional child marriage here. But they think like that only to ensure food security for Gedi and Gedi's Ma (p. 23). Jaigun had to arrange marriage for her daughter Maimun at her adolescence. In the marriage ceremony, Gadu Pradhan very cunningly acts like a kidnapper. He demands a *taoba* (religious confession) from Jaigun, otherwise the marriage won't take place. She has to promise to remain in *purdah* (veil) and can't go out to work. The village headman in collaboration with the religious leader announces that going out of home and working is forbidden for women in Islam. When Jaigun asks, 'Would you feed me if I did that and sat idle at home?' (p.109). Answer comes, 'Khoda will feed you. He has given us life, it's Him who'd provide you' (p. 109).

Before that, in a previous chapter we see that, Jaigun is irritated by the comments of the villagers as they call her immodest. But if she does not work, she will starve to death with her children, 'I earn my own living working hard. I neither steal nor beg. Let them bray, I don't care (p. 20). Yet, the traditional religious belief infects her. She becomes afraid of hell. But again, looking at her children's faces, she forgets religion and survival becomes the only religious code for her, 'Two tender faces. They must live, she instantly becomes oblivious of all religious obligations. At this moment, to her, remaining alive is much more important than following those compulsions'. (p. 21)

At a certain point of the novel, we see that a train is coming waving the national flag of Pakistan and the marginalized people are working like slaves beside the railway track as they have been doing since the British colonization of this land. Their life has not been changed. The national flag of independence and sovereignty usually fails to show any new light to the ordinary people whose life is sunk into darkness for time eternal. Communication becomes impossible between the government and the citizens as the second sect is like invisible men in the society.

In the wedding of Maimun, the condition of post-Partition country is revealed through the conversation among the wedding guests. Even a marriage ceremony cannot be a place of enjoyment in a famine-ridden country. Gadu Pradhan is the only person to be happy that the price of rice is going up even after independence, because, he is a *mahajan* (capitalist). He has already stocked rice in his godown. Now he will profit more than enough. Even train ticket price is also going up. The condition of the ordinary people becomes clear when the father of the bridegroom says, 'I don't see any sign of freedom even after gaining our independence. We are heading from bad to worse. Price of rice has shot up very high even in the harvesting season. Don't know what's waiting for us in future' (p. 106).

One of the blind beliefs that can be found in the rural areas of Bengal is, when a hen or duck lays eggs, the first egg goes to the Imam Sahib. In the novel, when Hashu offers the eggs to the Imam Sahib, he at first asks to take them to his house. But when he comes to know that eggs have come the ill-omened house, he rejects. An Imam is supposed to be a knowledgeable person and a man

of modern thinking. But at that time, villages were full of superstitious-hypocrite religious leaders. He becomes more furious when he is informed that Jaigun has sent them to hime, ‘... Tauba! Tauba! (God forbid). It’s *haram, haram!* (prescribed by Islamic law)... Remove them from my sight, quick! Who dared to bring them inside *masjid*? Give them back right away. Those belong to an immodest woman! What a shame!’ (p.10).

Before the Partition, while travelling by train, one day Jaigun overhears the conversation of passengers which indicates a mixed hope about the future of the country. A possibility of freedom from Britain excites the countrymen. When one passenger says, ‘Signs of bad days are clear this year. Price of rice has already shot up to 38’ (p. 23). Then someone replies, ‘No mister. The country will be free from the British Raj. All our sufferings will be over. I’ve the information. Once we’re independent, price of rice will go down. Just as was before--- ten *seers* a taka (p. 23). Again they start to debate over who would the king, Jinnah, Gandhi are the choices. At this point someone asks whether they need to pay tax after independence. Initially everyone thought ‘no’ as tax in British period symbolizes subservience but one passenger utters the truth, ‘There is no escape from taxpaying, dear, it is king’s due’ (p. 24). That is what actually happened. The fate of marginalized people never changes. Jaigun is very happy about only one thing that is, after independence, ‘rice will be cheaper, all sufferings will be gone’ (p. 24). In a famine infected country, what can be more desirable for marginalized people than to be able to buy staple food cheap? This depiction of the simple dreams of ordinary people is perfectly real. A hungry man has only one religion, hunger and his God is food. Before the partition, ordinary people of Indian Subcontinent became utterly hopeful about their life after independence. But all in vain. Patrick Williams and Laura Chrisman writes in their essay “Colonial Discourse and Post-Colonial Theory: An Introduction”, ‘The ending of colonial rule created high hopes for the newly independent countries and for the inauguration of a properly post-colonial era, but such optimism was relatively short-lived, as the extent to which the West had not relinquished control became clear. This continuing Western influence, located in flexible combinations of the economic, the political, the military and the ideological (but with an over-riding economic purpose), was named neo-colonialism by Marxists, though the term was quickly taken up by leaders of newly or soon to be independent countries. Although the name apparently privileges the colonial, the process itself can be seen to be yet another manifestation of imperialism’ (11).

So, East Pakistan (now Bangladesh) did not become independent in its truest sense. Before retreating after the World War II, Britain threw its final dice to create a permanent unrest and chaos in this subcontinent. They properly understood that religion is the thing which could be their perfect weapon. And they cut off the organs of this country. But cutting off and independence are not the same. Maswood Akhter properly wrote, ‘The retreat of the British after the Second World War occasioned the start of political independence for its colonies, but colonialism was not to end with the end of colonial occupation. The obvious signs began to disappear, but the population did not really gain freedom as colonial encounters impacted powerfully on the culture, literature, and politics of the non-West’ (p. 838).

A heart-rending scene of famine can be found when Hashu, who works as a coolie to support his family during the famine, after being late one day, spending the night at the rail station, hears people shouting, ‘O faithful, remember your Allah’ (p. 79). He understands that cholera has broken

out somewhere and people are offering *Khodai Shirni* (offerings to the creator for kindness). That means famine has created epidemic, which is a common aftermath of a famine. *Uposhi Bangla: Samayikpatre Panchaser Manvanantar (The Starving Bengal: The Famine of '50 in Periodicals)* is a collection of newspaper reports published during and after the famine. According to this book a report published in June 1944 in the *Probashi* says, 'After the famine, Bangladesh has been affected with epidemic. There is not a single district where the epidemic has not invaded. The Bengal government has also admitted that cholera and small pox have emerged as epidemic in at least 18 districts' (trans.mine, p. 82).

The Maulavisab (religious leader) of the mosque comes across Jaigun when she was collecting vegetables for selling so that she can buy food. But Maulavisab utters, 'Tauba! Tauba (utterance of deprecation)!' (p. 89). That means Islam says women shouldn't work out of home being *bepurdah* (without following religious code of dressing). But people like them are not aware of the fact that survival comes first, then religion. They being falsely hegemonized by blind religious beliefs neither creates any way of survival for the marginalized people nor allow them to work for survival. They just know the outside of the religion. For them, people are for religion, not religion is for people. And this is the message they preach among the illiterate/half-literate population. And during a dangerous time like famine, helpless people's minds are ready to accept any kind of superstition. The religious hegemony found in *Surya-Dighal Bari* is a kind of internal colonization. Liberation or freedom does not mean only geographical sovereignty. Beside addressing economic, social and political freedom, a free state must create scope for free thinking. This did not happen to Bengal, hence it went back to the pre-Renaissance period. Maswood Akhter wrote about this in his article "On Doing Postcolonialism Or, How Shall We Negotiate Post-Colonial Colonialism?", '... considering the fact that oppression, domination, and discrimination are the core characteristics of colonialism, perhaps we need now to understand colonialism as having diverse faces along with the classic Prospero-Caliban tableau; perhaps we need to identify different forms of social marginalisation within the ex-colonies as forms of "internal" colonialist operation" (p. 853). In an independent country, people like Jaigun are still under oppression, hence the liberation of the nation has no meaning for her.

These helpless-hungry-innocent people just want to survive, not for any kind of luxury. Even buying sugarcane is also luxury for them. When Jaigun buys sugarcane for 12 *paisa*, a friend of her, Raja's *Ma* (Raja's mother) exclaims, 'Just for that tiny stem twelve *paisa*! As expensive as any medicine, better swallow raw coins my dear' (p. 90). Sugarcane is one of the cheapest plants in Bangladesh. But during that time of one of the most devastating famines, thinking of anything except rice is a luxury. Just after that Raja's *Ma* informs Jaigun that the price of rice is soaring high every day. So the dream of buying rice cheap remains a dream even after the independence.

Kashu, Jaigun's son from her previous marriage to Karim Bakhs, represents ordinary people of Bangladesh who are illiterate or half-literate. He is living with his father but could not respect him as his father has deprived him of his origin or root, his mother. Karim Bakhs does not permit him to meet his mother. When ordinary people cannot feel secure in a country, they remain devoid of basic necessities, and then become detached of their root. When people want to revolt against the system, they are controlled with fear. When Kashu becomes eager to go back to his mother (root), Karim Bakhs uses rural superstition (witches) to frighten him so that he does not dare going to his

beloved root. Though Kashu does not have any heartfelt love for his father, he is compelled to call him *bajan* (father) being frightened of witches, ‘Off from me! If you don’t call me *bajan*, I’ll call *gangaburi* (rural fairy tale witch) right away’ (p. 121). Kashu represents ordinary people of Bangladesh (then East Pakistan) who, being falsely frightened, never dares to seek their original identity. If they do, the political system will make them frightened as Karim Bakhs says to Kashu, ‘Kashu, never go out of the house. I warn you! That *gangaburi* will choke you to death! There lives another dangerous witch on that tamarind tree. She’s called *salarburi*’ (witch with sack) (121). Afterwards the imaginary ghost becomes true in the village. Kashu becomes sick being afraid of the witches and the hypocrite *fakir* (witch doctor) gets benefitted. Karim Bakhs and others blindly believe the *fakir* and never think of seeking help from a doctor.

Now go back to the immature married daughter of Jaigun, Maimun. When Maimun cannot fulfill her mother in law’s expectation, the blame goes to the ill-omened house. She is a teenager and this is her age to play and study. She cannot do household chores properly and cannot fulfill her husband’s sexual desire. Soleman Kha, Maimun’s father in law says to his wife, ‘I think you are right. She is possessed. She eats a lot because the evil spirit lives within her’ (p. 131). This clearly reveals the superstition of a religion-based patriarchal society where a woman incapable of doing household works and giving birth to children is considered possessed or ill-omened. Jaigun has also went through the situation. This ignorance is fueled in a famine-affected country as Maimun’s father in law specially indicates that Maimun eats a lot. Readers come to know that more specifically when Shafi’s *Ma* (Shafi’s mother) says to her, ‘Husband’s shelter is the most secure heaven for a wife. A wife has to spend her entire life there. She has to hold on to that shelter until she dies. Is it worth it to leave that safe abode? No matter what happens a wife has to cling to her husband’ (p. 134).

When Kashu becomes sick, we, through Anjuman, Karim Bakhs’ present wife, come to know about some superstitious-unscientific rural treatment like *kabiraj* (Ayurvedic doctor), *paani para* (holy water), *tabij* (amulet) etc. (p. 136). Instead of seeking medical attention, Karim Bakhs does *manat* (offering sacrifices to God if prayer is granted) (p. 36-37). The superstitious mind of religiously hegemonized people are perfectly described by Abu Ishaque when he is seeking inside the mind of allopathic doctor Ramesh Chakrabarty, who, beside Jaigun, is a liberal human being. He, unlike many Hindus, has not migrated to India, the Hindu majority country after partition. Ishhaque describes, ‘Normally villagers don’t have any faith in allopath. The general belief among them is if one took strong allopathic medicines, one’s death would be hurried’ (p.138). People usually believe in the aforementioned unscientific treatments as a result of their false religious sentiment. Here we find Dr. Ramesh Chakrabarty, the only modern man of the village. When Kalipada, a patient claims that ‘Life and death rest in God’s hand’ (p. 139), Dr. Chakrabarty responds, ‘If I give you a drop of potassium cyanide now, can your God save you?’ (p. 140). Ishhaque created a character like Dr. Chakrabarty to show the necessity of being realistic in life. Religion or superstition cannot save a human being when he needs medical attention.

An insight into the post-independent East Pakistan (Now Bangladesh) can be found here. Dr. Chakrabarty becomes the spokesperson of the novelist. At the time of post-Partition, there was a craze for migration. Minorities both in India and Pakistan were going through a kind of addiction of hope and dreams. Dr. Chakrabarty’s wife was not an exception to this. She is eager to leave

Pakistan and migrate to India. But Dr. Chakrabarty is not convinced. There were incidents of riot in many different places of India and Pakistan. But for the doctor, his religion is not the priority, serving people comes first. He says, 'Nobody feels happy killing their own brothers. And everybody has realized that. The sad experience we all Hindus and Muslims had by spilling our own blood, it would never be wiped out of our mind. If it ever did, then I 'd know it all resulted from the ferocity of our selfishness. . . Our ancestors, Hindus and Muslims, have traditionally spent their lives together like kinsmen on this land for generations. One has lived depending on other. One has provided food and the other light of knowledge' (p. 144-155). There was not and still is not a single village in Bengal where Hindus and Muslims do not live as neighbors. Anybody will find a Hindu house just beside one of the Muslims in rural and urban areas. A freethinking will give a person a shiver in his/her spine to think what a blunder the politicians had made in 1947. That famous British rule, 'divide and rule' was absolutely true in British Raj. Serajul Islam Choudhury wrote, 'Sometimes they (the British government) pretended to support Hindus and sometimes Muslims. But in fact they meant their own interest. They left Indian subcontinent, but before doing so, they divided India so that it keeps suffering' (trans.mine, p. 282). This is like cutting off cables from electricity. When people become more religious than nationalists, then the riot begins. Dividing a nation on politico-religious propaganda is one of the most devastating histories in the subcontinent. That the Partition was a failure had been proved in 1971. Romila Thapar wrote in *The Past and Prejudice*, '... the Hindus and Muslims constituting two separate nations were used to justify the creation of Pakistan – a theory which has been recently disproved by the emergence of Bangladesh.' (10).

The Bengal Famine of 1350 has been compared to Sindabad's monster as it prolonged its duration till 1355 (English 1948). So, even after the religion-based independence, people were not happy. After the *tauba* Jaigun did at Maimun's marriage, she is almost starving to death with family. But at last, she promises to break the *tauba* for survival. Ishaque writes, 'To a hungry person *pardah* has no meaning at all! She has come to realize that survival is the first and foremost divine motto. She is not ready to fight against all the evil plots designed by the so called religious agents. She dares not jump into the hellfire to bring an end to the fire that burns inside her stomach' (p. 163-164). In these lines, Ishaque's critical viewpoint on the hegemony created by so called religious agents is clear. Here the debate of 'religion for men' vs. 'men for religion' is resolved.

At the end of the novel, Gadu Pradhan is exposed as the ghost of the ill-omened house. The discoverer of truth, Karim Bakhs is killed and the blame goes to evil spirits. Asking the question, 'Gadu Pradhan! It's you then!' (p. 168) cost Karim Bakhs' life so that the ghosts remain alive and Gadu Pradhan is not caught and the nonexistent ghosts turn the heaven into hell for Jaigun. Jaigun and his family, representing the ordinary human beings of so called independent and famine stricken Bengal, find their own motherland unlivable.

Conclusion

Religious hegemony, as a political weapon, makes the natives outsiders in their own motherland. So, at the end of the novel, like the ordinary people, Jaigun and his family become rootless again and they start a new journey in search of another address. This is just what happened to the people of Bengal. They became independent from Britain with a dream of freedom and food which was broken soon. Again they had to start searching for a new identity and after a couple of decades the

Liberation War of Bangladesh took place. Now it is a matter of investigation that if the people have found their true destination or not.

References

- Akhter, Maswood. "On Doing Postcolonialism Or, How Shall We Negotiate Post-Colonial Colonialism?". *Literature, History and Culture: Writings in Honour of Professor Aali Areefur Rehman*. Eds. Abdullah Al Mamun and Maswood Akhter. Rajshahi: Dept. of English, University of Rajshahi, 2014. 837-860. Print.
- Bates, Crispin. "The Hidden Story of Partition and its Legacies." BBC History. n. pag. Web. 25 June 2013.
- Chattopadhyay, Kashinath (Ed.). (2007). *Uposhi Bangla: Samayikpatre Panshaser Manvantar*. Kolkata, Seriban Publications. Print.
- Choudhury, Serajul Islam. *Jatiotabad, Samprodaikota O Jonogoner Mukti*, Dhaka, Samhati Publication, 2015. Print.
- Famine, 1943. Banglapedia. http://en.banglapedia.org/index.php?title=Famine,_1943. Retrieved from 14 March 2019.
- Ghosh, Haricharan. "Bengal Provincial Hindu Mahasabha Relief Committee Report of Relief Works". *Rastra Sangram O Panchaser Mannantar: A book on an account of some thoughts of Bengal Famine of 1350*. Ed. Shyamaprasad Mukherjee. Kolkata: Mitra & Ghosh, 2014. pp 112. Print.
- Ishaque, Abu. *Surya-Dighal Bari*, translated by Abdus Selim, Dhaka, Bangla Academy, 2017. Print.
- Kundu, Tridib Santapa. "The Partition and the Muslim Minorities of West Bengal, 1947-1967." *Partition Studies*, 2009. n. pag. Web. 31 Aug. 2013. Print.
- Murshid, Ghulam. *One Thousand Years of the Bengali Culture*. Dhaka: Abosar Publication, 2006. Print.
- Sen, Amartya. *Poverty and Famines: An Essay on Entitlement and Deprivation*. Oxford: Oxford University Press, 1983. Print.
- Thapar, Romila. *The Past and Prejudice*. First Rev. Ed. New Delhi: NBT. India, 2000. Print.
- Williams, Patrick, and Laura Chrisman. "Colonial Discourse and Post-Colonial Theory: An Introduction". *Colonial Discourse and Post-Colonial Theory: A Reader*. Ed. Patrick Williams and Laura Chrisman. Harlow: Pearson, 1993. 1-20. Print.