

Partition, Migration, Divergence: The Ethnography of Char Area, Murshidabad

(A critical Case study on conflict vicinity)

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Religiosity and ethnicity are inseparable facets for community identity at *Char* area of Indo-Bangladesh International Border. And here post-partition historicity not only distorted their geography and politics but also problematise their daily life, livelihood and linkage with relatives from other side of boundary. From octogenarian Sirajuddin Sarkar of *Char Parashpur* to middle-aged Anup Mondal of *Char Bansgara* all are victimized by this time, by the intrinsic factors of geo-political, socio-economic and environmental parameters. Moreover here the Radcliff Line anatomize the physical map of a land and ethnic body of a language, probably the second highest of pre-partition subcontinent. When I introduced with the populace of Char, the barren island, as a field-researcher and Human Rights activist, I experienced with some unique terminologies like trafficking or *pachar*, flesh-trade (women and cow trafficking), trafficking market or *bangla bazar*, trafficking centre or *ghat* and so on. Here all time migration is going on by the name of trans- border exodus and internal displacement. And now the tragedy remains with *Midnight's Children*, and their involvement with midnight activities.

Partition and erosion the two major key factors engulf the parabolic phase of Jalangi, Raninagar blocks of Murshidabad district. The challenge of researching and streamlining the demographic and structural change, change on social fabrics and inter-faith relation due to those factors is still being ignored by Governmental initiative. '*Drunken by the starry void*' and butchered by the state-sponsored terror, the barren island sometime dares to speak, '*Hazrat, we are melting, melting and melting, nothing remain, except tear, toil and tension*'.

When post-47 people settled here, leaving the catastrophic memories of riots, refugee camps and nostalgia of native villages, they hardly dreamt on further re-displacement. But erosion ransacked all, and a new era of uncertainty ambushed again. Erosion and land reallocation the decade-long geomorphic hazards of Gangetic banks came out as a new juggernaut. The DSRR (Displacement, Settlement, Re-displacement and Resettlement) syndrome rebirths in this part of globe an all time migration. The fruitful and the frivolous initiative like Mid-day meal Scheme, MGNREGA, Rural Electrification Scheme (*Rajib Gandhi Gramin Bidyut Yojona*), Rural Roadways Scheme sometime can generate immense impulse debunking the entire negative notion about Char community. But regrettably here the socially and economically neglected Muslim *Atrafs* and Hindu *Antojos* got nothing (See socio-economic survey report of Char Parashpur at subhaprotimsarticle.blogspot.in) and forced to migrate or sustain by adopting illegal trades and finally getting bullets of the Border Security Forces (BSF).

When an Indian citizen migrated to Delhi or Gujarat for searching better occupational option and settled at the urban slums is treated as cheap labour and poor slum dweller. However a Bangladeshi citizen for the same reason when migrated and attempted to settle at Delhi or any other urban or industrial locality is treated as 'intruder' and 'push back' operation is inevitable for them. Ignoring the UNHR 1951 Convention and 1967 Protocol (relating to the status of Refugees) and Resolution 2198 (XXI) (adopted by the UN General Assembly) our Security Forces used to fire on those people, indiscriminately. We all are probably informed about Felani, the poor teen aged girl, killed by BSF. As I am with them, since 2007 from the field-study to the field of activism, I feel a diasporic gravity and greed for them.