Independence of divided India is appeared as actual truth 15th August in 1947. The continuous flows of migration and immigration of two country created vital problems for both country, boundary problem one of them. A matter is noticeable that minority refugees problems has arise in two ways in Western and Eastern border of India. India has divided in 1947, minority refugee problems has come out in western part of India. Western Punjab was joined with Pakistan and East Punjab joined with India. As result Hindu-Muslim riot were started both in India and Pakistan. Sikhs were crossed boundary and entered to India when they were oppressed in Pakistan. Gandhi criticized this Hindu-Muslim conflict, he stated that India is a Secular country, so every man has right to live in India. Minority problems were solved due to people and property exchange of both India and Pakistan Government. But East Bengal or East Pakistan (Bangladesh) was remained to unsolved and soreness of marginal people. Most of the marginal peoples of eastern part of Pakistan (modern Bangladesh) were stayed in too miserable situation. People of East Pakistan wanted to join with west Bengal. Bangladesh Liberal war started in this contemporary because of forcibly start Urdu language of Pakistan Government instead of beloved Bengali language of Hindu-Muslim of East Pakistan (now Bangladesh). The liberation war fully extended under the leadership of SK Mujibar Rahaman. But Situation was changed after successful of Liberation war. People of Hindu-Muslim of east Bengal were hugely killed, rapped and oppressed by the West Pakistan minded people Bangladesh. And huge number of peoples were displaced from their mother land (Sonar Bangla) and most of them taken place in several districts of west Bengal and other state of India. During the Bangladesh war as twenty million refugees came to India, of them a certain percentage of Hindus did not go back to Bangladesh. After the assassination of Sheik Mujibar Rahaman, the Hindus became victims of indiscriminate slaughter, looting, deprivation of justice and sexual orgy. For that reason, again there was another phase of exodus of refugees from Bangladesh (Debnath 2009: 4). In this situation Central government of India played role to save the India from displace people or migrants. The central Government made the policy in this connection but he failed to protest migrants to enter India from Bangladesh. Gradually,
marginal Hindu, Muslim, Buddhist, and Christian entered in to India. There were many causes behind this are follows as-social, economic, mental and religious. Prafulla Kumar Chakraborty and Hiranmay Banerjee asserted details that 70 percent refugee taken shelter in Government’s Relief Camp. More than 70 percent of the entire camp population was Namasudras agriculturist (Chakraborty 1990: 179).

The government of India did not accepted migrants as refugee because of her step motherly behavior to migrants. According to Nehru this migrants problem was temporal, communal unity will come back among the Hindu- Muslim within few days and Hindus will back return to their home land. The central government of India signed Inter-Dominion Conference Pact on April in 1948. Both Country formed minority board for solving minority problems. The central Government of India declared ordinance a ‘Press Note ‘to protest minority Hindus in to India. Minority peoples who had come to India after June of 1948, they should back to return East Pakistan. According to the Central Government therefore, migrants has come to India for economic problems not communal problems .Person arriving in west Bengal from East Pakistan after 25th June, 1948 would not be entitled to registration as Refugees as the present continued exodus is due to economic causes (Chakaborty 1990: 18). In spite of this declaration of Central Government they did not agree to return due to economic, religion and insecurity problems of East Pakistan. Economics cause was reflection of all combinations facts .They were felt fear of Psychosis after partition. It was point out in contemporary relevant literary sources and newspapers that teachers, Doctors and Shopkeepers were oppressed for belongs to their Hindu community. Sri Shankar Gosh, Principal Editor of Anandabazjar Patrika also stated that moral extermination of Hindus was main cause behind Hindu migrants from east Bengal (Ghosh 2001: 117 and Chakraborty 1990: 8-9). The migrants’ peoples were neglected by the central Government. The central Government given them squatters camp instead of Rehabilitation and later Government established colony for refugees ( Ghosh 1416 : 54-55).

After the partition of Bengal the Muslim of East Pakistan became very arrogant and ferocious too. This ferocity and arrogates upon the following interview can be mentioned below- They said, Charaler po (son of an untouchable), come eat with us. Let your girls marry our sons. Then the son of the president of the village union-he was Muslim-molested one of our Namasudra girls. Someone from our side could not take any step against Presidents. Of course after that we were finished (The Literati 2012: 70).

The Muslim told us they would teach us how to enjoy ourselves in Pakistan and attacked the Hindu neighborhood. Many were murdered. Some of us hid in the cannel holding water
hyacinth over our heads. We heard one drowned her crying baby because she did not want her other children to be found and killed. That night we left. We managed to escape to Narayanganj where there were more Hindus and then to India. According to the mode of thinking, the reason for the migration of east Bengalis was not life threatening violence. It was in this vein of distrust that a prominent Calcutta intellectual wrote "exodus" to disabuse Hindus of the widely held belief "that most of the Muslim in Pakistan are communal fanatics and that all Hindus were forced to live east Pakistan due to riots" (Devi 1947: 11). This is the short background of creating refugees problem from East Pakistan (Bangladesh) to West Bengal and the MorichJapi incident of Sundarbans which has been adopted by the great Indian English friction writer Amitav Ghosh in his friction The Hungry Tide. The story of the friction started the life of the refugees which has been difficult and pain stacking before and after their forced migration to India. The refugees had moved to West Bengal after partition hoping for a better life there. Dandakaranya was conceived has a long lasting solution in the respect of shelter to their problem. But ironically enough, it turned out to be a land of banishment rather than the heaven of hope. The specter of Morichjapi massacre looms over the novel as the strongest motif that conveys the inescapable reality of those dilemmas vis-a-vis the Sunderbans. Amitav Ghosh portrayed the events of Morichjhapi in 1979 through the Nirmal's narrative in his novel The Hungry Tide. This incident portrayed through the witness Nirmals and his nephew Kanai. The massacre was started can be found in the following lines of the novel:

In this place where had been no inhabitants before there were now thousands, almost overnight within a matter of weeks they had cleared the mangroves, built badhs and put up huts. It happened so quickly that in the beginning no one even knew who these people were. But in time it came to be learnt that they were refugees, originally from Bangladesh. In Bangladesh they had been among the poorest rural people, oppressed and exploited both by Muslim communalists and by Hindus of the upper caste. Rural and lower caste peoples were treated as “Charal” and untouchable( Bandhopadhyay 1999 : 35 and Ghosh 2004 : 118).

So, the dislocation and the identity crisis of these people were prominent from the very beginning of their life. They were also marginalized, suppressed and oppressed. These people cannot raise their voice for the wealth, lives and finally for honour (dhan, pran, man). The president of the revolutionary nationalist organization Anusilan Samiti, an East Bengali, who wrote in The Ananda Bazar Patrika:

Ever since the independence on the basis of partition rather than a united India, the condition of the minorities of Pakistan is becoming an unbearable with every passing day. If something is not done soon the minorities of East Pakistan will cease to exist (astittwa billop). The
wealth, lives, honour of the minority committee in East Pakistan are endangered in every way (Bhattacharya 1948 :). Even the concept of Jati or community based on religious or cultural identity precedes the thought, the thought of Nation (Gera 2003:109). Thus for refugees migrated from the other side of the India and make Sundarban their immediate home. The post colonial critic Spivak's colonial discourse "Can the Subaltern speak? “can be applied in respect of East Pakistani refugees who are downtrodden marginalized group submerged by the downtrodden oppression”. The Hungry Tide also emphasizes the identity crisis and universal dislocation through the peculiar predicament of the Morichjhapi refugees: Amra kara? Bastuhara. Morichjhapi charbona. Who are we? We are disposed. We'll not leave Morichjapi, do what you may (Ghosh 2004:254).

The refugees were truly displaced people- they had moved from East Pakistan to West Bengal to Madhya Pradesh and then again from Madhya Pradesh to the Sundarban. In the Morichjapi they had found a place but unfortunately they were no longer at mercy of the Government of West Bengal and local people. They rather became the victims of state-sponsored violence of a later year (1979). Ranjit Kumr Sikdar writes in 'The oppressed Indian' that most of the young men were arrested and sent to the jails and the police began to rape the helpless young women at random. The victimized people's numbers were hundreds and following reports in the press, the opposition staged a walk-out in protest. The actual Morichjapi at that time had been marginalized in Indian historiography.

But in the case Morichjapi, the motives behind caring for environment appear strongly suspect. The refugee problem and the Morichjapi episode were narrated through the Nirmal's pen. The Morichjapi is the larger island of the Sundarbans. After the partition of Bengal and Bangladesh War of 1971, many refugees were forced to seek asylum in the Sundarban. But the State was totally indiferent towards the refugees, careless of any emotional attachments (The literati 2012:72).

The refugee problem and the Morichjapi episode were narrated through Nirmal's writing. After the partition of Bengal and Bangladesh war of 1971, many refugees were forced to seek asylum in the Sundarban. A statement is following below- When the war broke out our village was burned to as crossed the border, there were nowhere else to go. We were met by the police and taken away: in buses they drove us to a settlement camp. We had never seen such a place, such a dry emptiness; the earth was so red it seemed too stinted with blood. For those who lived there, that dust as good as gold, they love it as we love our tide country mud. But no matter how we tried we couldn’t settle there, river run in our heads, the tides were in our
heads tides were in our blood. We sent some people ahead, and they found the right place: it is a large empty island called Morichjapi. For months we prepared, we sold everything we owned. But the police fell on us the moment we moved; they swarmed on the trains, they put blocks on the road—but still we would not go back. We began to walk (Ghosh 2004: 165). So this was sorrowful scene of refugees who are reached at Morichjapi of sundarban of West Bengal.

The refugee has played vital role to changes in political and public life in Bengal. The resettlement of refugees, as the studies show, took various forms in the post-partition era. The greatest hardship was probably faced by those who were uprooted again and transported to places outside Bengal. Refugee studies now show that a satisfactory outcome of rehabilitation, resettlement, and adjustment process necessitates certain complimentarily between the refugees on the one hand, and host society on the other. A large number of refugees, who were deported to Dandakaranya, especially, desertion became a regular feature. The Government also utilized the man power and cheap labor of the refugees to develop a backward area.

Memory is seen as an important key to consciousness and represents experience in temporal order, and represents experience in temporal and uprooted during partition, the events of the trauma survive not so much through history as we know it, as through the memories of the past. Post partition refugees live in memory and memory lives in them.

The Government’s Rehabilitation policy:

Refugee migration and settlement in West Bengal thus displayed vivid and striking patterns, crucially shaped by rational survival strategies and by prudent calculations. They tended to concentrate in particular areas because they believed that there they had the best chance of finding shelter, social support and employment, and because they had connection and skills which they intended to deploy as agents of their own rehabilitation. This exercise in judgment and self-reliance was a centrally important feature about these refugees. Yet it was one which the Governments of India and West Bengal failed to recognize. For many long years after partition, Government failed to recognize that the refugees who flooded in had left the east for sound reasons and was determined not to be sent back. When finally a reluctant Government House recognized that refugees were there to sow stay, the main thrust of its rehabilitation policy was to ‘disperse’ refugees from the areas where they had chosen to concentrate and try to and get rid of them, by mixture of sticks and carrots, to ‘empty’ tracts mainly outside west Bengal. These policies flew in the face of the refugees own perceptions of where they thought they had the best chances of being successfully rehabilitated and went against the gain of
their own efforts at most easily put down roots. Government policies were shaped by its priorities of promoting social stability and quelling disorder (Chatterjee 2007: 128).

The rehabilitation of refugees was one of the temporary and 'transitional powers' the centre had arrogated to guide and support its efforts at providing relief and rehabilitation for the refugees. The centre provided these resources grudgingly and too late, since it was preoccupied with the problem of resettling 7 million refugees fleeing the massacres in Punjab.

For several years, the government of India refused to accept that west Bengal faced a crisis comparable in scale, if not in timing, to the Punjab disaster. Nehru himself remained convinced that conditions in East Bengal did not constitute a grave and permanent product of largely imaginary fears and baseless rumours, not the consequence of palpable threats to Hindu life, limb and property. long after the exodus from the east had begun, Nehru continued to delude himself that it could be halted, even reversed, provided government in Dacca could somehow be persuaded to deploy 'Psychological measures' and restore confidence among the Hindu minorities who were leaving in droves. In April 1948, the two governments signed the Inter-Dominion Agreement in the Canute-like hope of reversing 15-18 April 1948, the tide (Paul 2010: 62 and Chatterjee 2007:129). The agreement was intended to reassure Hindu in East Bengal that it was safe for them to stay on their dominion Conference, Calcutta, Government of West Bengal. In 1950, when the violence against minorities in West Bengal was on a scale and of a longer be that could no longer be ignored, Nehru signed 'the Nehru-Liaquat Pact', which was designed to achieve the same aims. According to the pact, the two Government agreed to extend to all nationals of both countries, irrespective of religion, equal rights as citizens, as well as giving them equal opportunities in the civil service and armed forces (Chatterjee 2007: 129). In February, 1950, a full three years after the exodus began, Nehru wrote to B.C. Roy, the premier of West Bengal that he agreed with B.C. Roy that they could longer drift and they must come to clear decisions as to the policy to be adopted, he think this business of shipting millions of people is beyond their capacity (Chakrabarty 1974: 157). In a letter to Dr. B. C. Roy, Nehru revealed that he has been quite certain, right from the beginning that everything should be done to prevent Hindus in East Bengal from migrating to West Bengal (Chatterjee 2007: 130).

In 1964 A huge numbers of refugees entered into West Bengal after Hazratbal incident, the Government of India decided upon its final tactic: henceforth it would not permit any more refugees to settle in West Bengal and it would offer assistance only to those who agreed to go to designated places outside the province. Of the million of more refugees who arrived in off to colonies or camps in other provinces, hastily by reclaiming waste lands or forest tracts. A combination of officials from the centre and from Bengal, backed by the Planning
Commission, designed 200,000 acres of was land and forest in Bihar, Uttarakhand, Madhya Pradesh, Orissa and Rajasthan for this purpose and established thirty-eight refugee colonies in this tract. According to the central government, by the end of 1971, 44,000 refugee families had been 'rehabilitated' and as many again were awaiting 'rehabilitation' in these remote and unwelcoming parts (Chatterjee 2007:136).

Dandakaranya lay in a law plateau were the soil was rid and infertile and where previously there had been settled population at all. Its inhabitants were nomad mainly Gonds forest the peoples believed Rama as God. Many of them had languished in transit camps since the 1950s. They were now forced to go to distant Dandakaranya (Chatterjee 2007: 136).

By 1973, over 25000 families had been moved to Dandakaranya and had been settled in 300 new villages. In Dandakaranya each refugee family was to be given a plot of 6.5 acres to cultivate, and a further half acre on which to build a house and create wells, and a maintenance grant to tide them over until they brought in their first harvest (Chatterjee 2007: 136). This was the West Bengal Government's by project and much more money than good sense was thrown at it. But it failed, and failed spectacularly. From the first day, refugees sent to Dandakaranya to get out; in the 1970s, they deserted in droves. In 1978 alone, the flood of desertions rose to over 10,000 families. This wave of desertions was led those who still hoped would be welcomed back in Bengal by the left Front alliance, which had been champion of refugee causes in the 1950s and 1960s. That alliance had recently MorichJhapi when returning refugees defied the government by establishing a settlement in a forest reserve in the Sundarbans showed that the policy of the new ministry towards refugees was as stony-hearted as that of its predecessor (Chatterjee 2007:136).

In 1964, Saibal Gupta, the chairman of the Dandakaranya Development Authority, on the blew the whistle in a series of damning articles. He pointed out that less than 10 percent of the soil which the refugees had been given to farm was in fact arable, even by the most optimistic standards: the rest was simply uncultivable. The authority had failed to provide the irrigation which in time might have improved the quality of the soil. Most of the plots did not produce enough food to keep the families who farmed them alive. There was not enough drinking water, let alone fresh water in which fish could reproduce. Medical facilities were not good. Dandakaranya was a place where the hungry, the thirsty, the lame and the sick hopelessly waited for the merciful release of death with their last twitches of a fading energy, to get up and stumble away (Chatterjee 2007:138).

Another problem the project failed to address was the impact of the refugees upon the aboriginal inhabitants of the plateau. Forest, which was cleared by the forced labor of the refugees, in the past, had provided the Gonds with home, habitat and their traditional
livelihood. The planners confidently assumed that the march of progress would help 'civilize' and improve' the Gonds. They believed these people would be transformed into settled peasants by what was pompously described as the 'demonstration effect' Bengali refugee agriculturists would 'demonstrate' to the locals how to cultivate the soil. In the event, the osmosis worked in the opposite direction: it was the refugee peasant settlers who learnt a little from the local expertise in shifting cultivation and the sowing practices of the nomads (Chatterjee 2007:138). But inevitably, relations between the refugee settlers and Gonds were strained, and this tension was one of the many reasons why the refugees tried to escape back to west Bengal. It is small wonder, then that the great majority of the refugees who arrived in India after 1964, indeed, seven in ten, refused to go to Dankaranya and places like it. They stayed on in West Bengal despite government blandishments and notwithstanding the fact that government not a pie by way of relief or rehabilitation. Dankaranya was just the most extreme example of all that was wrong headed and misguided about the rehabilitation policies of the west Bengal government. In 1954, refugees were forsaking Bengal's government camps and colonies. Observing after the Committee concluded that refugee peasants had been given plots too small to provide even a minimal livelihood. Besides local people able to obtain additional land or crop-share and several supplementary opportunities than refugee peasant on the account of lack of local contacts. The great majority of refugees who settled in West Bengal between 1947 and 1970 thus did so largely or solely through their own efforts. But their eventual rehabilitation was the product of enormous struggle in which refugees mastered new skills and learned be inventive, flexible and tough in the face of adversity. In the battle to adapt and survive, refugees were often pitted against local inhabitants with whom they had to compete for space and for work. Hence voices are supported in the statement of Bipul Mondal’s book Uttarbanga Charchha. He showed that regional enormous struggle started on base of Bhumiputra in North Bengal as well as other part west Bengal (Mondal 2015: 83).

The first step in this long and hard journey towards rehabilitation was to find shelter. At first, as has been suggested, many refugees stayed with relatives or friends or found a roof over their heads in camps. But these were temporary devices. Most old migrants did not seek admission to camps because they were somehow able to find temporary accommodation with their friends and relatives or family members who had come to India Earlier (Chatterjee 2007:141).

Refugee families had to find a place to stay more permanently which would give them some dignity and privacy and was close enough to a town or city where they could find some work. Such space was, by definition, in short supply and considerably more expensive than land
further away from land (Chatterjee 2007: 141). Finally in the mid 1970s the government of
west Bengal urged on by the centre reluctantly began to 'regularize' these colonies. At long the
squatter colonies of West Bengal had become legitimate features of its urban landscape. (Chatterjee 2007: 142). Many of the committee bosses went on to set up their own schools and
markets. Dipankar Sinha showed it in his Foundation of a refugee and P.K. Bose in his
Refugees in west Bengal. A few colony committees provided, modicum of clean water, sanita-
tion and other basic facilities. Middle class refugees has engaged in Nil, Agriculture, Small
industry, trade Hereditary Profession, Learned Profession, Government services, domestic services, Skill and unskillful labored etc.
It is true that Migrants refugees has increased population of West Bengal and over all whole
India but impact of the refugee is very important for social change of several field of west
Bengal regarding on Nationality, morality in the partition of India. A survey of Calcutta in
1964 by Nirmal Kumar Bose showed that educated refugees had competed so successfully for
jobs in Calcutta that the local educated Bhadralok found themselves being driven out of their
traditional positions in the services and being forced to look for work in sectors which they
had previously shunned (Bose 1968: 32).
The refugee problem has chronically troubled India since the August 1947 partition of the
subcontinent in to India and Pakistan. In northern India there was a fairly balanced exchange,
with 6,000,000 Moslems fleeing to Pakistan and 6,500,000 Hindus and Sikhs entering India.
But since partition, 4,300,000 Hindus from East have fled to India, for most part in to West
Bengal (Debnath 2009: 29). Since partition the refugees entered India and huge number of
them settled here and there in India. Since Morichjapi incident, the government's instuction
has been to deport Bangladeshi refugees back to Bangladesh. The refugees were forced from
Morichjapi to Dankaranya and from Dankaranya to Morchjapi. The Government of India
taken merely step of Rehabilitation policy for solve refugee problem. The refugees were
treated as marginal people. The Bengal refugees had to go to unfertile and arid lands of other
states even to like Dankaranya, the terrain that was not only inhospitable but also not
economically viable for making human settlements. In 1950 Nehru Government summoned to
Mr. Sexsena, Minister of Rehabilitation of Central Government of India in contemporary that
the central policy would be confined to rehabilitation of new refugees. They would be
accommodated in relief camps only temporarily. This policy Central Government was
activated to refugees of Morichjapi and Dankaranya.
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