



Hunger, Inequality And The 21st Century: Revisiting So Many Hungers! In An Age Of Food Crisis

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Abstract:- Bhabani Bhattacharya's *So Many Hungers!* (1947) is a powerful social novel rooted in the historical reality of the Bengal Famine of 1943, a catastrophe that exposed the deep inequalities and moral failures of colonial India. The novel presents hunger not merely as physical starvation but as a complex condition shaped by economic exploitation, social injustice, and ethical collapse. Despite advances in science and technology, hunger continues to persist in the 21st century, intensified by global inequality, climate change, conflict, and uneven food distribution. This study addresses the continuing relevance of Bhattacharya's concern by re-reading *So Many Hungers!* in the context of contemporary food crises. The primary objective of the article is to examine how the novel's portrayal of hunger, inequality, and human dignity resonates with present-day realities and challenges prevailing notions of development. The study adopts a qualitative methodology rooted in close textual analysis, supported by a socio-political and Gandhian ethical framework to interpret the novel's themes. By juxtaposing colonial-era famine with modern food insecurity, the article highlights literature's enduring role as a social critique and moral warning. The study concludes that *So Many Hungers!* remains a profoundly relevant text, offering critical insights into the structural causes of hunger and the urgent need for humane and ethical responses in the contemporary world.

Index Terms- Hunger, Inequality, Bhabani Bhattacharya, Food Crisis, Gandhian Values, Postcolonial Literature

Introduction

Hunger is one of the most persistent and devastating problems confronting humanity across centuries. Despite remarkable advancements in science, technology, and economic development, millions of people around the world continue to suffer from chronic hunger and malnutrition. Hunger is not merely the absence of food; it is closely linked to inequality, poverty, political neglect, and unequal distribution of resources. From ancient civilizations to the modern globalized world, hunger has remained a harsh reality, revealing deep social and moral failures within human societies. The continuity of hunger across time highlights that it is not simply a natural disaster but a largely man-made crisis rooted in structural injustice.

During the colonial period, hunger assumed massive and brutal dimensions, particularly in colonized nations such as India. Famines like the Bengal Famine of 1943 exposed the exploitative policies of colonial rule, where economic profit was prioritized over human survival. Food shortages, hoarding, and administrative indifference led to the death of millions, making hunger a visible symbol of colonial oppression. Although political freedom has been achieved in many formerly colonized nations, contemporary food insecurity reveals striking similarities with the past. In the 21st century, hunger persists due to global

inequality, climate change, wars, corporate control over food production, and the widening gap between the rich and the poor. Thus, the transition from colonial hunger to modern food crises reflects continuity rather than rupture.

In this context, literature becomes an important medium through which hunger can be understood not only as a statistic but as a lived human experience. Re-reading literary texts today enables readers and scholars to connect historical suffering with present-day realities. Literary works preserve voices of the marginalized, expose systems of exploitation, and challenge dominant narratives of progress and development. Revisiting socially committed novels helps in critically examining whether contemporary societies have truly moved beyond the injustices of the past. Bhabani Bhattacharya's *So Many Hungers!* emerges as a prophetic text in this regard. Written in the aftermath of the Bengal Famine and India's freedom struggle, the novel presents hunger as both physical starvation and moral degradation. Bhattacharya's "art with a purpose" anticipates the recurrence of hunger in different forms, warning that political independence alone cannot eliminate inequality and suffering. Through characters like Kajoli and through Gandhian ideals of ethical resistance and human dignity, the novel speaks powerfully to present-day issues of food insecurity and social injustice.

This article seeks to address the following research questions: How does *So Many Hungers!* represent hunger as a socio-political and ethical crisis? In what ways does the novel remain relevant to the 21st-century global food crisis? To what extent does Bhattacharya's vision challenge contemporary notions of development and progress? The central argument of this study is that *So Many Hungers!* continues to offer significant insights into the enduring structures of hunger and inequality, making it an essential text for understanding both historical and contemporary food crises.

Bhabani Bhattacharya and the Social Vision of Literature

Bhabani Bhattacharya occupies a significant place in Indian English literature for his unwavering commitment to social realism and moral responsibility. Unlike writers who viewed literature primarily as an aesthetic or escapist pursuit, Bhattacharya firmly believed that creative writing should serve a larger social purpose. He famously asserted that "art must have a social purpose," a principle that shaped both the themes and narrative strategies of his novels. For Bhattacharya, literature was not merely a reflection of society but a powerful instrument to expose injustice, awaken moral consciousness, and inspire social change. His fiction consistently addresses the lived realities of ordinary people, especially the poor, the marginalized, and the voiceless, thereby transforming the novel into a space for ethical engagement.

Bhattacharya's social vision is deeply rooted in realism, informed by the historical, political, and cultural conditions of colonial and postcolonial India. He draws extensively on real events such as the Bengal Famine, the freedom movement, and rural misery, blending factual accuracy with imaginative insight. This realistic approach allows his work to document social suffering while simultaneously interpreting its deeper causes. However, Bhattacharya's realism is not passive or pessimistic; it is reformist in spirit. His novels do not merely portray social evils such as poverty, exploitation, and corruption but also advocate moral resistance and human dignity as possible solutions. Influenced by Gandhian philosophy, Bhattacharya emphasizes values such as simplicity, self-reliance, compassion, and ethical action as antidotes to social decay.

In *So Many Hungers!*, Bhattacharya presents hunger as a multidimensional experience that extends beyond physical deprivation. While the novel vividly depicts starvation, emaciated bodies, and the brutality of famine, it simultaneously exposes a deeper moral crisis within society. Hunger in the novel is the result not only of food scarcity but of human greed, hoarding, political indifference, and social inequality. The exploitation of the poor by traders and middlemen during the famine highlights how moral corruption worsens physical suffering. Thus, hunger becomes a symptom of a larger ethical collapse, where compassion is replaced by profit and human values are subordinated to power. By portraying hunger as both physical suffering and moral failure, Bhattacharya universalizes the problem and makes it relevant beyond its immediate historical context. His social vision urges readers to recognize hunger as a collective responsibility rather than an individual misfortune. Through this ethical lens, *So Many Hungers!* emerges not only as a realistic documentation of famine but also as a moral critique of society, reinforcing Bhattacharya's belief that literature must engage with social realities and contribute to the reform of human values.

Hunger in *So Many Hungers!*: Beyond Physical Starvation

In *So Many Hungers!*, Bhabani Bhattacharya presents hunger as a complex and multi-layered experience that goes far beyond the mere absence of food. Set against the grim backdrop of the Bengal Famine of 1943, the novel exposes the brutal realities of starvation while simultaneously exploring deeper psychological, moral, and political forms of hunger. Bhattacharya's artistic achievement lies in his ability to transform hunger from a biological condition into a powerful metaphor for social injustice, loss of dignity, and ethical decline.

Hunger for Food

The most immediate and visible form of hunger in the novel is physical starvation caused by the Bengal Famine. Bhattacharya vividly portrays scenes of emaciated bodies, dead children by the roadside, and crowds of starving villagers moving toward cities in desperate search of food. In one haunting situation, Kajoli and her family are forced to leave their village after crops fail and food becomes unavailable. The repeated references to empty stomachs, begging, and the struggle for a handful of rice underline the cruelty of famine life. The author shows that this hunger is not caused solely by natural calamity but by hoarding, black-marketing, and colonial economic policies. Through such realistic situations, Bhattacharya captures the collective trauma of famine-stricken Bengal.

Hunger for Dignity

Beyond physical starvation, the novel powerfully presents hunger for dignity, particularly through the character of Kajoli. As hunger strips people of basic human decency, women and the poor are pushed into humiliation. Kajoli faces the possibility of selling her body to survive, a moment that sharply reveals how hunger threatens moral and personal dignity. However, her refusal to become a prostitute, despite unbearable starvation, becomes a significant moral dialogue in the text. Her decision to beg rather than lose her self-respect reflects a strong assertion of human dignity even in extreme deprivation. This situation illustrates that hunger in the novel attacks not only the body but also self-worth and identity.

Hunger for Freedom

Bhattacharya also connects hunger to the larger political hunger for freedom during India's struggle against colonial rule. The novel juxtaposes famine with the freedom movement, suggesting that political slavery and economic exploitation are closely linked. Characters like Rahoul reflect an intellectual hunger for national freedom and social justice. His involvement in nationalist activities reveals an awareness that true freedom is impossible without addressing poverty and hunger. The suffering caused by colonial governance highlights how hunger becomes a symbol of political oppression. Thus, the hunger for freedom mirrors the hunger for bread, reinforcing the idea that liberation must be both political and economic.

Hunger for Moral Justice

Another significant form of hunger in the novel is the hunger for moral justice. While the poor starve, traders, hoarders, and profiteers thrive, exposing the ethical bankruptcy of society. Bhattacharya sharply contrasts starving villagers with wealthy grain dealers who manipulate scarcity for personal gain. This unequal distribution creates a deep longing for justice among the oppressed. The novel implicitly questions a social system where survival becomes a privilege rather than a right. Through such contrasts, hunger becomes a moral indictment of a society that allows exploitation to flourish unchecked.

Bengal Famine as Backdrop

The Bengal Famine of 1943 functions not merely as a historical setting but as a living presence throughout the novel. It shapes the actions, decisions, and moral dilemmas of characters. Bhattacharya uses the famine to reveal the interconnectedness of political power, economic control, and human suffering. The famine becomes a catalyst that exposes hidden inequalities and tests the moral strength of individuals and communities alike.

Symbolic and Literal Meanings of Hunger

Literally, hunger refers to starvation, disease, and death. Symbolically, it represents the emptiness created by injustice, corruption, and loss of values. The title *So Many Hungers!* itself suggests multiplicity, emphasizing that hunger exists in various forms—physical, emotional, political, and ethical. Through realistic situations and emotionally charged moments, Bhattacharya transforms hunger into a universal metaphor for human deprivation and moral urgency. The novel thus transcends its historical moment, making hunger a timeless issue that continues to resonate in contemporary discussions of inequality and social responsibility.

Through this layered portrayal, Bhattacharya demonstrates that hunger is not simply about food scarcity but about the failure of society to uphold justice, dignity, and compassion.

Inequality and Class Divide: The Politics of Food

In *So Many Hungers!*, Bhabani Bhattacharya powerfully exposes how hunger during the Bengal Famine is shaped and intensified by deep-rooted social and economic inequalities. The novel presents famine not as an equalizing disaster but as a condition that brutally magnifies the divide between the rich and the poor. Through sharp contrasts, realistic situations, and morally charged moments, Bhattacharya reveals hunger as a political weapon controlled by those in power and endured by the powerless.

Rich vs Poor during the Famine

One of the most striking aspects of the novel is the contrast between abundance and starvation existing side by side. While poor peasants die on the streets, the wealthy classes continue to live in relative comfort. Bhattacharya presents scenes where starving villagers crowd city streets begging for a handful of rice, while well-fed elites discuss market prices, profits, and political developments from the safety of their homes. This contrast exposes famine as an artificial scarcity rather than an absolute lack of food. The poor are denied access to food not because it does not exist, but because they lack purchasing power. Hunger thus becomes a class-based experience, reinforcing the idea that survival itself is unequal in an unjust social order.

Exploitation, Hoarding, and Systemic Injustice

The novel repeatedly highlights hoarding and black-marketing as primary causes of famine suffering. Grain traders and middlemen deliberately withhold food supplies to raise prices, turning hunger into an opportunity for profit. Bhattacharya presents situations where starving people watch helplessly as carts loaded with rice pass them by, guarded and reserved for the wealthy. These moments function as silent yet powerful “dialogues,” where the unspoken contrast between abundance and deprivation speaks louder than words. The system itself—supported by colonial administration and corrupt local agents—protects exploiters rather than victims. Thus, hunger in *So Many Hungers!* is revealed as a structural injustice sustained by economic greed and political indifference.

Gendered Experience of Hunger: Kajoli as a Symbolic Figure

Hunger affects men and women differently in the novel, and Bhattacharya foregrounds the gendered dimension of suffering through Kajoli. As a young village woman displaced by famine, Kajoli faces not only starvation but the constant threat of sexual exploitation. One of the most powerful moments in the novel occurs when hunger pushes her to consider prostitution as a means of survival. The inner conflict she experiences—choosing between bodily survival and moral dignity—reveals how women’s bodies become sites of economic and social exploitation during crises. Her decision to reject prostitution and choose begging instead becomes a morally charged statement. Through Kajoli, Bhattacharya presents women as the most vulnerable victims of hunger, while also portraying their capacity for resistance, self-respect, and ethical strength.

Intersection of Poverty, Caste, and Colonial Power

Bhattacharya further deepens the theme of inequality by showing how hunger intersects with caste hierarchies and colonial domination. The poorest victims of the famine are overwhelmingly rural peasants and lower-caste communities, already marginalized even before the crisis. Their voices remain unheard, and their deaths unnoticed by the colonial state. Colonial power structures, focused on war needs and economic extraction, remain indifferent to native suffering. The novel suggests that famine is not merely a social tragedy but a political outcome of colonial priorities. Hunger thus becomes a tool through which imperial power maintains control, while caste and class divisions ensure that suffering is unevenly distributed. Through these interwoven themes, *So Many Hungers!* exposes the politics of food as a reflection of broader social injustice. Hunger is shown not as fate or accident but as a product of deliberate systems that privilege the rich, exploit the poor, oppress women, and silence marginalized communities. By foregrounding inequality and class divide, Bhattacharya transforms the novel into a powerful critique of both colonial rule and enduring social hierarchies, making it profoundly relevant to contemporary discussions of food insecurity and social justice.

Gandhian Philosophy and Ethical Resistance

Bhabani Bhattacharya's *So Many Hungers!* is deeply informed by Gandhian philosophy, which functions in the novel as a moral and ethical counterforce to hunger, exploitation, and social injustice. Rather than presenting hunger as a condition that inevitably leads to moral collapse, Bhattacharya—drawing upon Gandhian ideals—redefines suffering as a potential site of resistance, self-purification, and moral awakening. Through characters, situations, and symbolic actions, the novel transforms hunger from passive submission into an active ethical response to injustice.

Gandhian Ideas of Simplicity, Self-Reliance, and Non-Violence

Gandhi's philosophy of simple living and high thinking runs as an ethical undercurrent throughout the novel. Bhattacharya contrasts Gandhian simplicity with the greed and excess of profiteers who hoard grain during the famine. While traders accumulate wealth through black-marketing, Gandhian ideology rejects accumulation and stresses moral responsibility toward fellow human beings. The novel repeatedly exposes how the abandonment of simplicity and self-restraint leads to social disaster. Rahoul, the educated nationalist, embodies this Gandhian influence intellectually. He recognizes that freedom is meaningless if it does not address hunger and inequality. His growing disillusionment with colonial systems and capitalist greed reflects Gandhian criticism of modern civilization. Though Rahoul does not deliver long speeches, his reflections echo Gandhi's belief that true independence lies in ethical living rather than political power alone. Non-violence in the novel is not restricted to political struggle but is extended to everyday moral choices. In a society where violence appears in the form of exploitation and starvation, Gandhian non-violence becomes an inner discipline—refusing to exploit others even when survival is at stake.

Kajoli's Transformation and Moral Awakening

Kajoli's character represents the most powerful embodiment of Gandhian ethical resistance in the novel. Initially an innocent village girl displaced by famine, she experiences hunger in its most brutal form—physical starvation, homelessness, and social vulnerability. When hunger drives her family into the city, Kajoli is confronted with a horrifying possibility: survival through prostitution. A woman persuades her that selling her body is preferable to starving, reflecting society's moral collapse where hunger forces women into degradation. This moment marks a critical turning point in Kajoli's moral journey. She recalls Gandhian ideals of purity, self-respect, and truth, and realizes that survival at the cost of dignity would be a deeper form of hunger—hunger of the soul. In one of the novel's most significant moral situations, Kajoli rejects prostitution and declares that she would rather beg than sell her body. This decision is not portrayed as weakness but as moral courage. Her choice reflects Gandhi's belief that suffering willingly endured in the name of truth becomes a form of strength rather than humiliation. Kajoli's transformation from a helpless famine victim into a morally awakened individual illustrates Bhattacharya's belief that ethical consciousness can arise even in extreme deprivation.

Hunger as a Tool of Ethical Protest rather than Submission

In *So Many Hungers!*, hunger acquires a new meaning under Gandhian ethics—it becomes a form of silent protest rather than helpless surrender. Gandhi's use of fasting as moral resistance is subtly echoed in the novel. Hunger, when accepted voluntarily and ethically, becomes a critique of injustice rather than a consequence of defeat. Kajoli's refusal to compromise her dignity transforms hunger into a testimony against an unjust society that forces such choices upon the poor. Bhattacharya makes it clear that the real shame lies not in hunger itself but in a system that creates it. By choosing ethical resistance over moral collapse, characters like Kajoli expose the inhumanity of exploitation and profiteering. Her hunger becomes a moral accusation against society—an unspoken protest that reveals the failure of colonial rule, economic greed, and social inequality.

Significance of Gandhian Ethics in the Novel

Through Gandhian philosophy, *So Many Hungers!* redefines resistance as a moral act rooted in self-respect, simplicity, and non-violence. Hunger is no longer merely a sign of victimhood; it becomes a space where human values are tested and reaffirmed. Bhattacharya thus elevates the novel beyond a famine narrative, presenting it as an ethical text that urges readers to confront injustice not only politically, but morally. In doing so, the novel affirms Gandhi's timeless belief that ethical integrity remains the strongest weapon against oppression, even in an age of extreme hunger and suffering.

Revisiting the Novel in the 21st Century Food Crisis

Revisiting *So Many Hungers!* in the context of the 21st-century global food crisis reveals the novel's striking contemporary relevance. Though rooted in the Bengal Famine of 1943, Bhattacharya's portrayal of hunger exposes patterns of exploitation, inequality, and moral indifference that continue to define modern food systems. The novel anticipates a world where hunger persists not due to absolute scarcity but because of political decisions, economic control, and ethical failure—conditions disturbingly familiar today.

Parallels between Colonial Famine and Modern Food Crises

In *So Many Hungers!*, famine emerges as a man-made disaster. Bhattacharya repeatedly shows that food exists but is rendered inaccessible to the poor due to hoarding and profit-driven distribution. One recurring situation in the novel depicts starving villagers watching grain being transported under guard for sale at inflated prices, while they themselves collapse on the roadside. This silent yet powerful contrast mirrors contemporary realities, where warehouses overflow while millions sleep hungry. Similarly, today's food crises—whether in war-torn regions, drought-stricken areas, or urban slums—are rarely caused by total food absence. Like colonial administrators who prioritized wartime needs over Indian lives, modern governments and global institutions often prioritize markets, exports, and economic growth over human survival. Bhattacharya's novel thus offers a lens through which current food insecurity can be understood as a continuation of colonial logic under new names.

Corporate Control, War, Climate Change, and Inequality

Bhattacharya exposes how hunger is intensified by those who control food supply. Traders and middlemen in the novel manipulate scarcity for profit, reflecting an early form of what today appears as corporate control over agriculture, seeds, pricing, and distribution. The grain merchants who profit while people starve resemble modern multinational corporations that dominate global food chains, often marginalizing small farmers and poor consumers. The novel's wartime background further strengthens its modern relevance. The Bengal Famine occurred during World War II, when resources were diverted, prices soared, and civilian suffering was dismissed as collateral damage. This echoes contemporary hunger caused by wars and conflicts, where food supply is disrupted and starvation becomes a weapon. Climate change, too, finds an implicit parallel in the novel's depiction of failed crops and environmental vulnerability. However, Bhattacharya insists that natural causes alone do not create famine; it is human greed and unequal power structures that turn crisis into catastrophe.

Literature as Social Warning and Moral Mirror

Bhabani Bhattacharya's *So Many Hungers!* exemplifies how literature can function simultaneously as a social warning and a moral mirror. Rather than offering escapist entertainment, the novel confronts readers with uncomfortable truths about hunger, exploitation, and ethical failure. By dramatizing lived experiences instead of abstract statistics, Bhattacharya turns the novel into a space of awareness-building, compelling readers to recognize their moral position in relation to suffering.

Power of Literature in Awareness-Building

One of the greatest strengths of *So Many Hungers!* lies in its ability to make hunger emotionally visible. Bhattacharya does not merely state that people starve; he shows how starvation erodes bodies, relationships, and values. Scenes of villagers collapsing on roads, mothers unable to feed their children, and families abandoning homes create a visceral impact that no report or policy document can replicate. The dialogues and situations in the novel often rely on painful silences rather than elaborate speeches. For instance, when Kajoli's family migrates to the city in search of survival, their encounters with indifference and hostility reveal how society normalizes suffering. A starving person's plea for food is often met with suspicion or dismissal, suggesting that hunger has lost its moral urgency in a profit-driven world. Through such moments, the novel awakens the reader's ethical awareness, forcing confrontation with the human cost of inequality. Literature here becomes an instrument of empathy. By inviting readers to inhabit the emotional world of the hungry, Bhattacharya ensures that hunger is not perceived as someone else's problem, but as a collective moral failure.

So Many Hungers! As a Continuing Social Document

Although set during the Bengal Famine of 1943, *So Many Hungers!* functions as a continuing social document rather than a closed historical narrative. The novel records not only an event but a pattern—the repetition of hunger under unjust systems. Bhattacharya exposes mechanisms such as hoarding, speculation,

and political indifference, making it clear that famine is not accidental but produced. Dialogues involving traders and profiteers, who justify inflated prices as “market necessity,” echo disturbingly familiar arguments heard even today. Their calm rationality contrasts sharply with the desperation of the starving, turning the novel into a record of how language itself is used to excuse cruelty. In this way, *So Many Hungers!* documents the moral vocabulary of injustice, preserving it for future generations to examine and challenge. As a social document, the novel also records resistance. Kajoli’s refusal to abandon her dignity and Rahoul’s ideological awakening stand as testimonies to ethical courage. These moments ensure that the novel is not merely a chronicle of suffering, but a record of moral possibilities within oppressive systems.

Why Literary Studies Matter in Policy and Ethics Debates

In contemporary discussions on food security and inequality, policy debates often rely on data, efficiency, and economic growth. While essential, such approaches risk ignoring the human and ethical dimensions of hunger. Literary studies provide what statistics cannot: insight into lived experience, moral dilemmas, and emotional consequences. *So Many Hungers!* challenges the assumption that development alone can solve hunger. By showing how hunger persists amid abundance, the novel questions policies that prioritize profit over people. Kajoli’s experience illustrates how women bear disproportionate burdens during crises—an insight crucial for ethical policymaking but often absent from technical discussions. By engaging with texts like *So Many Hungers!*, literary studies contribute to ethical reflection in governance and social planning. The novel reminds policymakers and scholars alike that hunger is not only a logistical problem but a violation of human dignity. Literature thus acts as a moral mirror, reflecting society’s values and failures back to itself.

Concluding Perspective

Through *So Many Hungers!*, Bhattacharya demonstrates that literature has the power to warn societies before crises repeat themselves. As a social mirror, the novel exposes exploitation; as a moral warning, it urges responsibility and compassion. In an age where hunger continues despite technological advancement, the continued study of such literary works becomes not merely academic, but ethically necessary.

Conclusion

Bhabani Bhattacharya’s *So Many Hungers!* remains profoundly relevant in the contemporary world, reaffirming the enduring power of literature to engage with urgent social realities. Written in the specific historical context of the Bengal Famine of 1943, the novel transcends its time by addressing structures of inequality, exploitation, and moral failure that continue to define modern societies. Bhattacharya’s vision of “art with a purpose” finds renewed significance in the 21st century, where hunger persists despite unprecedented global wealth and technological advancement. The novel’s portrayal of human suffering, ethical resistance, and social responsibility continues to speak to present-day readers with striking urgency. The study has demonstrated that hunger, as depicted in *So Many Hungers!*, is not a natural or inevitable condition but a largely man-made crisis sustained across centuries. Whether under colonial rule or within contemporary global systems, hunger arises from unequal distribution, political negligence, economic greed, and the marginalization of vulnerable communities. Bhattacharya exposes how famine is produced by human choices and power structures rather than by scarcity alone. By revealing the social and moral mechanisms that create hunger, the novel challenges simplistic explanations and compels readers to confront their ethical implications.

In revisiting the novel, this article emphasizes the necessity of ethical and human-centered approaches to development. Bhattacharya’s Gandhian framework underscores the importance of compassion, dignity, simplicity, and moral responsibility in addressing hunger and inequality. Development that prioritizes profit, growth, and efficiency while ignoring human suffering risks reproducing the very injustices it claims to resolve. *So Many Hungers!* reminds us that true progress must be measured not by economic indicators but by the well-being and dignity of the weakest members of society.

Finally, the article calls for sustained interdisciplinary engagement with the problem of hunger. Literary studies, when combined with insights from history, economics, sociology, ethics, and political science, can offer a more holistic understanding of food crises. Literature humanizes abstract problems and enriches policy debates by foregrounding lived experience and moral consequence. By engaging across disciplines, scholars and policymakers can better address hunger as both a social and ethical challenge. In this sense, *So Many Hungers!* continues to serve as a powerful reminder that the fight against hunger demands not only resources and policies, but also conscience, empathy, and collective responsibility.

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