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PORTRAIT OF DHAKA AS A MODERN UNREAL CITY; A REFLECTION OF THE WASTE LAND

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ABSTRACT

It is the belief of many critics that *The Waste Land* by T. S. Eliot is a modern epic and this poem is considered to be the finest example of disillusionment, decadence, sterility, hollowness, infertility etc. It is a complete picture of Post War disappointment and disgust of Europe with slight hope of redemption which is presented by the search for the Holy Grail. The aim of this paper is to connect the above mentioned features with present Dhaka City, the capital of Bangladesh. Different infections like air pollution, water pollution, corruption, abrupt prostitution, physical and spiritual sterility, use of black money etc have intertwined Dhaka City. It is a comparative study to prove that present Dhaka has many similarities with the modern London City of *The Waste Land*. In short, in this paper I used many real life incidents, factual references and published reports to prove and establish my claim.

Keywords: Prostitution, Sterility, Corruption, Decadence.

Introduction

For long since T. S. Eliot's *The Waste Land* has been an informative and interesting topic for the researchers. T. S. Eliot has proved his greatness as a poet, essayist, publisher, playwright, literary and social critic etc. *The Waste Land* (1922), a combination of five sections is considered as the finest example of rhetorical discontinuity. These five sections as a whole represent the fragmented pictures modern city life. Notably, in 'The Fire Sermon' (third section of the poem), London has been addressed as an unreal city, full of confused and hopeless people who have devoted their lives for lust and noting more than hollow entities. Corruption and decadence of modern society along with infertility, pollution, and spiritual sterility have been knotted together in this poem. Rise of neurasthenic and coward people in the early 20th

century is the result of the horror and destruction of the First World War. A complete picture of city life has been described though the image of street, park, garden, pub, hotels office, factory etc. Dhaka, the capital city of Bangladesh is rapidly emerging as a megacity with a population of 19.84 million. Post modern features like rejecting meta-narratives, end of history, cultural distortion, and discourses are not fully evident in Dhaka. The described crises of modern London in *The Waste Land* like air pollution, water pollution, riverside prostitution, illicit affair, spiritual and physical sterility, homosexuality, etc are easily found in Dhaka city. Most of the citizens of this city have devoted themselves in indulge by rejecting productivity, creativity and intellectuality. Furthermore, the alarming rate of suicidal attempt in Bangladesh especially in Dhaka is catastrophically rising. In this paper, I have tried to trace out the

problems of modern London and try to correlate them with present Dhaka city.

Literature Review

A literature review proves that the writer of the paper has done her home work properly and has adequate knowledge about the related topic. Many writers have given their opinions about the problems and solutions of modern city life based on *The Waste Land*. In "The Problems of City Life in Thomas Stern Eliot's Poetry" Farzana (2015) stated that the alienation of the consciousness individual among the unthinking masses is seen as responsible for the sordid loneliness of city life, as is the breakdown of family relationships, religion and morality. She also mentions that London is an unreal city as it is infected by lust, bankruptcy, hypocrisy and spiritual sterility. In "City of Dead Souls: *The Waste Land* and the Modern Moment", Gordon (2016) mentioned that *The Waste Land* is a poem of vision of horror, suggested by the original epigraph. The poem is about a repeated search for reality and to find ourselves imprisoned from the 'Unreal City'. The mass of the inhabitants of the Unreal City – the workers, the clerk and typist, the chatterers in the pub – are too oblivious of their condition to suffer the realization which the poem grants us readers who enter its silences ('I could not speak', says the lover of the hyacinth girl). Andrej Zavrl noted in "Sexing *The Waste Land* – Gender, Desire, and Sexuality in T.S. Eliot's *The Waste Land*" that modernist men often plunge into the wild water of gender and sexuality, revealing a remarkable degree of anxiety in cities especially. *The Waste Land* can be perceived as an expression of male hysteria and, the author argues, hysteria is never far from aberrant sexualities and unruly desires. Many researchers have found out the theme of rejuvenation from the *Waste Land*. On the contrary, in "Rejuvenation in T. S. Eliot's *The Waste Land*" Ahmed and Alshara (2015) interpreted 'The Burial of Dead' as a real promise of life and hope of resurrection. Basically, death and winter are followed spring and new life. My intention of writing this article is to present a parallel picture of modern London and present Dhaka.

Discussion

The Waste Land refers the spiritual and intellectual decay of the modern world. It is a desert like situation where nothing can grow. The dwellers of this desert can neither speak nor can see as the poet mentioned 'I was neither/ Living nor dead, and I knew nothing.' This inability to speak or perceive suggests mental paralysis condition. 'London' has been addressed as an unreal city in the first section of *The Waste Land* titled 'The Burial of the Dead.'

"Unreal City

Under the brown fog of a winter dawn,

(The Burial of the Dead, 60-61)

Again in 'Fire Sermon',

"Unreal City

Under the brown fog of a winter noon."

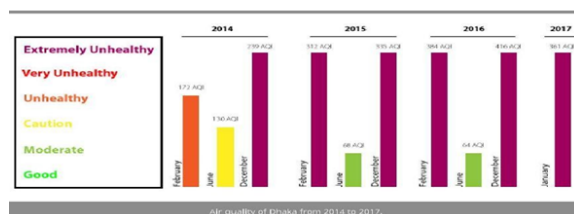
(The Fire Sermon, 206-207)

London, the unreal city has been burdened with death, lust, love, infertility, alienation, disintegration, spiritual sterility, water pollution, etc. Hypocrisy, flow of black money were grasped the society. 'Unreal City' this allusion has been taken from Charles Baudelaire (1821-67) entitled 'Les septs Vieillards' (The Seven Old Men). He quotes in the original French poem, 'Fourmillante cite, cite pleine de reves./ Crowded city, city full of dreams Ou le spectre en plein jour raccroche le passant./ "Where in broad daylight the spectre stops the passer-by.'

These two lines of Charles Baudelaire had a great significance on T. S. Eliot. The 'Unreal City' of Baudelaire (Paris) seems to merge with the other 'Unreal Cities' such as Eliot's London or Dante's city in the Inferno. Many evidences of the modern *Waste Land* are easily traced out from present Dhaka like water pollution, personal hypocrisy, corporate hypocrisy, prostitution, homosexuality, sterility are described below.

Air Pollution: 'The Burial of the Dead' announces the presence of brown fog in a winter dawn and is later confirmed by 'The Fire Sermon' as the poet mentions the existence of brown fog in the winter noon. Usually, the fog of winter is not brown in

color. It is the result of extreme pollution. During 18th and 19th Centuries, many industries were flourished in London town. Urban air pollution level often reached in zenith in winter season because of industrial smoke and burning coal for domestic heat. During foggy conditions, pollution levels escalated and urban smog (smoke and fog) were formed. The level of carbon monoxide was two times higher than the normal range. It is very easy to prove that the air of Dhaka is more contaminated than modern London. On 30th January 2018, Dhaka experienced the highest level of pollution among the cities of the world as the AQI (Air Quality Index) was recorded to 608 ppm (presence of pollutant particles). "The AQI standard for Bangladesh is 0-50 (good), 51-100 (moderate), 101-150 (caution), 151-200 (unhealthy), 201-300 (very unhealthy) and 301-500 (extremely unhealthy). According to CASE data, the air was extremely unhealthy in Dhaka (416ppm)." (Zaman) Department of Environment (DoE) announces that during dry season the air quality of Dhaka city constantly remain unhealthy. The below chart reminds us about the air quality of Dhaka city for last three years.



Air Quality of Dhaka from 2014-2017

River Pollution: The opening lines of 'The Fire Sermon' echoes the presence of Nymphs in the Thames River. The river-song begins in this section, with the refrain from Spenser's Prothalamion: "Sweet Thames, run softly till I end my song." Unfortunately, the present scenario shows the speaker is fishing in the Thames River but that area is surrounded by rats and garbage. The Elizabethan nymphs of the Thames River are replaced by the modern call girls. Thames River has turned into a centre of lust by holiday merry makers. The river banks are filled with summer night symbols like empty bottles, cigarette-ends, handkerchiefs, cardboard boxes etc. The modern nymphs probably work for the City Directors, sell themselves to the

summer friends who leave no address for future communication.

"The river bears no empty bottles, sandwich papers, Silk handkerchiefs, cardboard boxes, cigarette ends Or other testimony of summer nights." (The Fire Sermon, 177-179)

The Thames River, popularly believed a part of Isis, is the longest river in England covering 215 miles (346 km) and the second longest river in the United Kingdom. The Thames River was contaminated by industrial waste, human waste and plastic waste in modern times. Some of the sewerage pipes were badly damaged by the wartime bombing which helped to keep the river clean. In 1957, the Natural History Museum declared the Thames biologically dead, it was a vast, foul-smelling drain." "No oxygen is to be found in it for several miles above and below London Bridge", was reported by The Manchester Guardian in 1959.



Plastic waste is now the biggest risk (Credit: Steve Taylor ARPS/Alamy Stock Photo)

On December 4, 2014, a seminar held on "Pollution Profile on the Major Rivers around Dhaka" organized jointly by Plasma Plus, a private scientific research laboratory, and Brotee, a non- government organization, at Cirdap Auditorium. On behalf of Dhaka Wasa, Plasma Plus conducted a study on pollution profile of the six rivers around Dhaka; they are the Buriganga, the Turag, the Balu, the Shitalakkhya, the Dhaleshwari and the Bangshi. The report concludes,

"None of the rivers was found to have "blue" category water suitable for drinking after disinfection as evident from the water quality analysis, said Prof Amir H Khan, chief scientist of Plasma Plus laboratory. He also said that most rivers of Dhaka were of

“yellow” category, meaning they are suitable only for recreation, pisciculture, and livestock. Besides, water belonging to “green” category, suitable for aquaculture, was rare. (“6 Rivers?”)

The Buriganga River is closely connected with history, culture, livelihood, economy of 400 years old capital of Bangladesh. This river was once called the life of Dhaka but presently marked as a dying river. The river still continues to play a very important role, since an average of 30000 people use the Sadarghat launch terminal for departure and arrival every day (The Daily Star, April 01, 2009). Among the six rivers of Dhaka City, the Buriganga stands in the most vulnerable situation. The worsening water quality of the Buriganga is the major concern of the Environment Department of Bangladesh. “The major point sources of pollution in the Buriganga River are a number of industrial installations, municipal wastewater and sewage treatment plants.” (Rahman & Rana) The second worst conditioned river of Dhaka city is the Turag River. This river is badly experiencing river filling by powerful political leaders and different Group of Companies. Notably, the third bridge of Basila of the Turag River is the highest pollutant area. There are twenty nine heavy industries beside this river that are continuously dumping industrial waste with poisonous chemicals. Heavy metals frequently reported in literature with regards to potential hazards and occurrences in contaminated soils are Cd, Cr, Pb, Zn, Fe and Cu. So, it is very clear that the Thames of the modern times is similar to the rivers of present Dhaka city.



The Buriganga River



The Turag River

Riverside Prostitution: Riverside prostitution is the next related topic. Prostitution is considered as the World’s oldest profession, indicates of engaging in sexual activity in exchange of money. It is a wicked

profession in the social structure of Bangladesh though is granted by our constitution. At night most of the rivers of Dhaka city have become the merry making places for the Commercial Sex Worker (CSW) and their customers. Furthermore, the biggest brothel of Bangladesh, Daulatdia, stands near Gualondo Ghaat, is visited by 3000 people every day. There are about 1600 women and girls who work as CSW. A true story from a prostitute is stated in Dhaka Tribune,

“Neela (not real name) told that her boyfriend sold her at the cost of Tk 35,000 to a Sardarni (brothel owner, usually previously a prostitute herself) at Daulatdia (beside the Padma River), the largest brothel in Bangladesh. “I lived there for four years. Each day, I used to have intercourse with 10-12 customers as the demand for chukri (bonded prostitutes) are always high, but at the end of the day; I would get none of my earnings. It was all pocketed by the Sardarni as a means of paying off the price at which she bought me,” Neela, now a floating sex worker in the capital.” (Farhin)

Hypocrisy in Society: Hypocrisy of modern people is the next highlighted point. Madame Sosostri, a character of chapter 27 of *Crome Yellow* (1921) Aldous Huxley’s (1894-1963). Originally, Sosostri is an Egyptian name means the sorceress of Echatana. In this poem, we are introduced with Madame Sosostri as a clairvoyant, the literal meaning of the word is someone who sees clearly, who has clear vision. In other words, a clairvoyant is someone who has an extra-sensory perception to gain a vision or information about a person, event, object etc. In this poem, Madame Sosostri is a fortune teller. Here she represents modern bankruptcy and hypocrisy and deviate people by different predictions.

Madame Sosostri, famous clairvoyante, Had a bad cold, nevertheless Is known to be the wisest woman in Europe, With a wicked pack of cards. (*The Burial of the Dead*, 45-48)

The Tarot pack of 78 cards was used by Egyptian Priests to read the future or to foretell the rise and

fall of the Nile water. This ancient art is vulgarized by modern fortune tellers like Madame Sosostri. Modern man has abused the Tarot reading. Madame Sosostri's false advice and the things she is forbidden to see point to her as the wholly inadequate conveyor of the spiritual traditions of death. Modern people are trying for spiritual vision through superstition and being cheated even there. The traditions of faith are corrupted and inert.

From street palmists to aristocrat fortune tellers are found in Bangladesh especially in Dhaka. In Gulistan, one of the busiest places of Dhaka, there is a man named Shoshodhor Gonok has been unveiling the secrets from the future for past 20 years. He often uses talisman to evade the unseen danger of his customers. "The talismans are made of holy Ashtadhatu which prevents the Saturn to cast his evil eye on a person. Saturn is the cause of all evil things in the human life," says Shoshodhar. The cost of the talisman ranges between 100 to 500 takas, depending on the nature of the hazard it fights off." ("Reading your Future")



Photo: Probir Das

Basundhara City, an aristocratic shopping mall situated at Panthapath of Dhaka city is bearing the testimony of this modern fortune telling corruption. There are several fortune telling shops led by famous palmists who warn their customers about the fourth coming dangers. The projected hypocrisy of modern people like Madame Sosostri is frequently found in present Dhaka.

Random Sex: Sex is the recurring theme in the different sections of *The Waste Land*. Norton Anthology of English Literature has marked this poem "is a poem about spiritual dryness". Random sex is closely connected with this spiritual dryness. We can see a wealthy, highly groomed woman in an aristocratic room in the beginning of 'A Game of

Chess'. She is associated with Cleopatra and Dido is eagerly waiting for her lover. She is frustrated, emotional, over sensuous but not intellectual. Her day culminates with plans for an excursion and a game of chess. The episode shifts to a barroom of East London where Lil, a lower class girl is talking with another lady. The other lady suggests that Albert, Lil's husband may seek the company of different women if she doesn't improve her appearance. The main purpose of T. S. Eliot in this section of the poem is to show the materialization of sex in the both classes of the society. In one side sexuality is a dry, barren interchange inseparable from neurosis and self-destruction, the other side of this sexuality is a rampant fecundity associated with a lack of culture and rapid aging. Tiresias, the speaker of the poem observes a typist girl who returns home from office and waits for the carbuncular clerk.

The typist girl is an ambassador of modern working ladies and for many of them sex is a tool of satisfying physical pleasure. The typist girl feels free and relieved after the departure of the clerk. To her, it's a routine work and she is very glad that it's over.

Like a taxi throbbing waiting.

.....

Well now that's done: and I'm glad it's over.

When lovely woman stoops to folly and Paces about her room again, alone,

She smooths her hair with automatic hand, And puts a record on the Gramophone.

(*The Fire Sermon*, 217; 250-256)

Dhaka is a mobile city by keeping pace with urbanization and industrialization. Most of the hotels of Dhaka facilitate bars where aristocratic class enjoys alcohol and random sex. A feature was broadcasted in Islamic TV on April 17, 2009 about Dhaka Hotel Prostitution Business. This report informs that the most vulnerable hotel areas of Dhaka are Karwan Bazar, Tejgoan, Mohakhali, Fakirapul, Old Dhaka etc. Farm gate has become

the big bazaar for the CSW. From Ananda Cinema area up to Grameen Phone office a significant number of ladies are seen dressed in burkha. Second biggest Dhaka red light is in the southern checkpoint of High Court. In addition, Dhaka University, Baily Road, Goachia market, Mouchak Industry and Ramna Park are the area where lower middle-class women gather together for prostitution. "A qualitative study was conducted among key informants and 53 young clients (15 to 24 years of age) of commercial sex workers from nine hotels in Dhaka, Bangladesh. Respondents reported first sexual encounter before 18 years of age." (Gazi, et al. 167) They also informed that the Hotel management allows the CSW to satisfy their roomers who want to enjoy sexual pleasure in exchange of money. Additionally, Hotel management also gets a percentage of it. Random sex has a far-reaching effect in society. Different types of incurable diseases like AIDS are result of random sex. Emergence of broken family is also the outcome of random sex. Usually, the children of broken families suffer from different psychological diseases and often prone to crime. So, the modern London social complexities are apparent in present Dhaka.

Extra-Marital Affair and Rape: The rapid growth of illegal affair has imposed a major threat in the social life of Dhaka city. "On 3rd November, 2017 police recovered the dead bodies of Jamil Sheikh, 41, and his nine-year-old daughter Nusrat from their residence in Dhaka's Badda area. This murder was happened because of the extra marital affair of Jamil Sheikh's wife Arjina. It is confirmed by the neighbours that Arjina and Shahin were having an extra-marital affair" (Rabbi). Celebrities of Dhaka city have become the victim of extra-marital affair. In this regard, Bangladesh's popular singer and model Mila Islam has filed for divorce alleging that her husband had extramarital affairs with multiple women even after the marriage on 6 October, 2017. She wrote in her facebook page,

"Yes, I am getting a divorce. We got married after 10 years of relationship but only 13 days after our marriage, I got to know about his affairs with more than one woman. He was continuously cheating on

me while we were dating and he continued to cheat even after our marriage with multiple women." ("Mila Files Divorce")

Sexual Harassment or rape has alarmingly increased in our country than previous years. The Annual Report of Ain O Salish Kendra confirms that in 2017, a total of 818 women were raped across the country, among which 47 were killed after rape and 11 committed suicide. Surprisingly, most of the rape cases are done in Dhaka City. The first three sections of *The Waste Land* embody the references of materialization of sex where the sole purpose is to have sexual pleasure and no fertility is expected. From the above discussion it is crystal clear that in 2018 Dhaka City is having the same crisis. Uncontrolled prostitution, extra-marital affair, rape, living together without marriage etc have circled the City.

Infertility: The central allusion of *The Waste Land* is based on the myth of Fisher King who was impotent. His impotency was affected the fertility of the land and reducing it to a barren wasteland. The first line of "The Burial of the Dead" proves that the inhabitants of *The Waste Land* are against in fertility.

April is the cruelest month, breeding Lilacs
out of the dead land, mixing Memory and
desire, stirring Dull roots with spring rain.

(*The Burial of the Dead*, 1-4)

The theme of sterility has slightly portrayed in *Belladonna*, later is strengthened by the description of Lil who already has five children; her health is broken by pills. She seems to embody sterility and betray fertility with a vengeance. Grover Smith stated that "sterility is provided by the act of abortion which epitomizes the woman's life-experience." Lil seeks sterility after having five children, an inversion of ancient rites and processes.

"..... She said, pulling a long face.

It's them pills I took to bring it off, she said.

(She's had five already, and nearly died of
young

George.) (*A Game of Chess Line*, 158-160)

Like Lil, modern women take pills for temporary sterility or abortion but it has a strong chemical reaction in their body. Lil confesses that the abortion drug was okay but she complains she's "never been the same" since taking the abortion pill. UNDP report informs that the national rate for induced abortion in Bangladesh was 29 per 1,000 women in 2014. The rate of abortion has also increased in Dhaka. Many Gynecological diseases are the result of abrupt taking of birth control pills. In "Illegal Abortions Rising at an Alarming Rate in the Capital", the reporter stated,

"The number of unwanted pregnancies is especially high among teenage girls, the sources claimed. More than 150 abortions on average take place every day in Mirpur and Shyamoli areas alone, according to Babu, who works around Shyamoli area to dispose of dead foetal remains he collects from the abortion facilities. 'The number was half even two years ago', he told the Dhaka Tribune." (Islam)

Business Class and Homosexuality: The next character arrives in T. S. Eliot's unreal city is Mr. Eugenides, a Smyrna merchant. He steps into this unreal city when it is covered with brown fog. He is unshaven but his pocket is full currency and necessary documents. He invites the protagonist to have lunch with him, following a weekend enjoying homosexual escapade at the hotel Metropole in Brighton. Basically, Smyrna is an ancient city of Turkey, a great centre of trade and business.

Mr. Eugenides, the Smyrna merchant
Unshaven, with a pocket full of currants

C.i.f. London: Documents at sight, Asked
me in demotic French

To luncheon at the Cannon Street Hotel
Followed by a weekend at the Metropole.

(The Fire Sermon Line, 209- 214)

Dhaka city is burdened with trade and commerce centers. Business and insurance men like Mr. Eugenides crowd in Dhaka as it is the centre many business offices. Metropolitan Chamber of

Commerce and Industry (1904), Eunose Trade Centre, Brac Trade Centre, Esquire Trade Centre,

Pran-RFL Trade centres etc are situated at Dhaka. Besides, there are many foreign trade centers in Bangladesh; for example, Japan Trade Centre, (Banani, Dhaka), British Trade Centre (Baridhara, Dhaka), German Trade Centre (Gulshan-2, Dhaka) etc are visited by many people with papers. Motijheel is the main commercial area of Dhaka. Most of the Head Offices of Public and Private Banks are situated in Motijheel. Head Offices of many Micro Credit Institutions and Life Insurance companies like Jiban Bima Corporation, American Life Insurance Company are also located at Motijheel. People from different districts continuously travel to Motijheel with business papers and a lot of money. So, Motijheel can be compared Smyrna. The next related topic with Mr. Eugenides is homosexuality. Rapid Action Battalion (RAB) has detained 28 people from what it calls "a homosexual party" at a community centre in Dhaka's Keraniganj on May 19, 2017. In a press briefing an officer of RAB stated,

"Homosexuals from 20 districts gathered there. They usually get together once every two months," RAB 10 Commanding Officer Jahangir Hossain Matubbar told reporters on Friday. He said they raided the place at Keraniganj's Ati Bazar around 3am and also recovered 45 contraband yaba tablets and 250 grams of marijuana from their possession. Most of the detainees, all under the age of 30, are students. They used to keep in touch with each other on social media, the RAB officer claimed." (Mahmud)

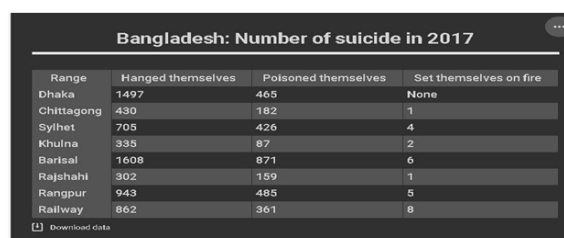
Spiritual Sterility: Last but not the least theme of The Waste Land is the spiritual sterility. Modern London was full of living dead inhabitants who lost their faith in religion and tradition and devoted themselves in passion. There are several references of spiritual hollowness like 'the empty chapel' being 'only the wind's home' and surrounded by 'tumbled graves'. Empty chapel suggests that modern people are not driven away from religious preaching where only the graves are left over. Another reference of 'heap of broken image' connotes the meaningless

and sterile situation of modern society and religion. Spiritual knowledge is delivered by Madame Sosostri who herself is an ambassador of modern bankruptcy. The lack of spirituality of the inhabitants of Dhaka City can be proved by a recent example which took place on the 1st December, 2018. At least one killed and more than 200 people were injured by a series of attacks between the two factions of Tabligh Jamaat for taking control over Ijtima Ground. Biswa Ijtima is one the largest peaceful Muslim gathering in Tongi. Tabligh Jamaat is a non-violent, peaceful and religious community. Unfortunately the prominent leaders are divided into two groups; one group is in favor of Maulana Saad Kandhalvi of Delhi and other group claims that he had made some “controversial statements about the Quran and Sunnah”. Another group led by Maulana Jubayer strongly opposed to accept Maulana Saad as the main preacher. As a result, a valiant collision took place between the two groups.

“Supporters of Indian preacher Maulana Saad Kandhalvi, and Maulana Jubayer’s supporters engaged in sporadic clashes, chases, and counter - chases for several hours since morning, said OC Emdadul. The trouble mongers also vandalized a number of cars and motorcycles parked at the Ijtima grounds, he said.” (Akand)

Suicidal Attempt: The epigraph of The Waste Land announces the death wish of Sybil. We get the reference of Sibyl from the Satyricon of Petronius. Sybil was the beloved of Apollo. She asked immortality from him but forgot to ask eternal youth. Gradually, she became too old and was shriveled up in a bottle. According to Trimalchio, “In fact, I actually saw the Sybil at Camue with my own eyes dangling in a bottle, and when the children asked her in Greek: ‘what do you want Sybil?’ She used to answer: I want to die.” (Mundra 52) The Waste Landers, unlike Sybil, “are too afraid and want to die, but like her they are in a condition of unwanted life” (Williams 33). The catastrophic rise of suicidal attempt among the teenagers is a matter of great concern of present Dhaka. Arity, a Viqarunnisa student committed suicide because she applied unfair means in the examination and expelled by the school management. Being hopeless

and depressed, teenagers are abruptly committing suicide. “According to data from Police Headquarters, among the 11,095 people who committed suicide in 2017, 569 of them hanged themselves, 3,467 took poison, and 59 people set themselves on fire. In 2016, the total number of suicide in Bangladesh was 10,600. In 2017, the number increased to 11,095. The rate of suicide is increasing each year.” (Roney)



Range	Hanged themselves	Poisoned themselves	Set themselves on fire
Dhaka	1497	465	None
Chittagong	430	182	1
Sylhet	705	426	4
Khulna	335	87	2
Barisal	1608	871	6
Rajshahi	302	159	1
Rangpur	943	485	5
Railway	862	361	8

Bangladesh: Number of suicide in 2017 Infogram

Conclusion:

The Waste Land does not only deal with social problems but also prescribes some solutions. In ‘What the Thunder Said,’ T. S. Eliot has referred three ways of salvation. These ways are taken from Brihadaranyaka- Upanishad through the Projapati God’s voice. In front of the river Ganga, the Prajapati God utters “DA”, “DA” and “DA” for three times which indicate to control ourselves, to give and to be compassionate. These three things (Giving, compassion and control) are the written philosophical responsibilities of Hinduism and Buddhism. These “da” suggest that each individual must sacrifice himself to the God(s), to other people, animals etc. Here, thunder is the harbinger of rain which will bring fertility in the waste land. April will fulfill the summer promise with the help of rain. The thunder’s potential promise of rain along with fertility is alike every citizen’s responsibilities towards the society. It is possible to turn Dhaka city as a Utopia if the city dwellers are conscious. Air and water pollution can easily be minimized by personal and governmental initiatives. If we can restrain ourselves from lust then prostitution will automatically decline from society. Religious belief and the practice of morality can easily terminate hypocrisy from society. Spiritual sterility can be healed by enlightenment and through traditional system or scientific treatment, infertility can easily

be cured. In short, our collective initiatives can easily turn Dhaka into a real city from an unreal city.

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