

Wildlife Conflicts & Tiger/Crocodile Victim Families in the Sundarbans

Rights, Accountability, and Field Action in a World Heritage Landscape

Prologue: When the river returns—but someone doesn't

In the Sundarbans, the most terrifying thing is not always what you see. Often, it is what you don't. A boat comes back without a man. A net floats loose near a creek bend. A cry travels a few seconds over water and then gets swallowed by mangrove and tide. After that comes the second ordeal: the office, the form, the proof, the implied accusation. *"Was he inside the core area? Did he have a permit? Show the documents."* For many families, grief is followed by a slow humiliation—because in the delta, death can become a paperwork dispute.

This chapter is written as activist documentation: it is meant to hold institutions accountable, to protect families from stigma and administrative violence, and to offer field-ready pathways for relief, compensation, counselling, livelihood rebuilding, and prevention. It is also a historical record of how conflict became structural—rooted in livelihood dependence, poverty, and governance gaps—rather than a series of "tragic incidents."

1) The Sundarbans: a living delta, a worksite, and a World Heritage responsibility

The Sundarbans is not just a forest. It is a tidal civilization—mangrove islands and mudflats stitched together by channels that flood and drain twice a day. It is also a globally recognized ecological heritage: UNESCO lists "The Sundarbans" (Bangladesh) as a World Heritage site and notes it is adjacent to India's Sundarbans World Heritage site, inscribed in **1987**.

But "heritage" is not only about wildlife. It is about people who live beside protected forests while carrying the economic cost of conservation. When governance fails to protect them, the world's pride becomes the community's burden.

In the Indian Sundarbans, daily livelihoods—fishing, crab collection, honey collection, boat work, fuelwood collection—pull people into zones where tigers and estuarine crocodiles also move. Conflict, therefore, is not random. It is produced by the overlap between:

- **livelihood compulsion** and the geography of risk,
 - **regulatory boundaries** (core/buffer/entry points) that are hard to "see" on water,
 - **weak safety infrastructure** (safe ghats, warnings, rescue capacity), and
 - **slow or selective relief systems** that punish families after tragedy.
-

2) A chronological history of conflict: from risk-normalization to rights struggle

2.1 The older social contract: "forest risk" as fate

For generations, the Sundarbans' occupational risks were treated as fate—something to be managed through collective memory, ritual, and caution. This cultural layer persists in Bonbibi traditions and local moral narratives around forest death. In modern times, that same culture becomes weaponized against widows, turning bereavement into stigma.

2.2 Conservation and zoning: when legality becomes an instrument of exclusion

As protection regimes strengthened after the launch of Project Tiger and the establishment of national parks and reserve management, the forest became more regulated. Regulation is essential for conservation, but in the Sundarbans it also created a brutal rule in practice: **if a man dies while allegedly entering a prohibited zone, the state may treat his family as undeserving.**

This is where wildlife conflict transforms into a rights struggle. A tiger's violence is sudden. Administrative violence is slow—and often harder to fight.

3) Tiger conflict: the long record, the lived pattern, and the politics of “entry”

3.1 What “records show”: a high-mortality conflict history

WWF India documents that between **1985 and 2008, 789 people were attacked by tigers** in the Sundarbans and **666 died**, and it also records **279 incidents of tiger straying** into fringe villages during the same period.

These numbers matter for two reasons.

First, they show the conflict is not marginal—it has shaped community life and public attitudes toward conservation. Second, they underline that *human deaths are part of the landscape's history*, and therefore relief and prevention cannot be treated as exceptional or optional.

3.2 The occupational pattern: who gets killed, and why

The victims are overwhelmingly livelihood workers—fishers, crab collectors, honey collectors—people whose work happens exactly where risk is highest: narrow creeks, mangrove edges, low-visibility zones, and tide-controlled mudbanks. When tragedy strikes, the household that loses the earner is usually already living near the edge of food security.

This is the first activist claim of the chapter:

Sundarbans conflict is a poverty tax.

If society and government treat these deaths as “mistakes” or “trespass,” they erase the core truth: **the forest is entered because survival demands it.**

3.3 The “core area trap”: why families are denied and how courts responded

A major breakthrough came with the Calcutta High Court order directing the West Bengal forest authority to pay **₹5 lakh each** to two widows of fishermen killed by tigers in the **core area**. The Court held that denying compensation on the ground of illegal forest entry would be “grossly disproportionate.”

That sentence—*grossly disproportionate*—is a human rights statement. It says: the state cannot punish families after death by withholding recognition and relief, especially when the very livelihood system pushes workers toward risk.

The Times of India reporting around the case also notes that the state's compensation scheme did not differentiate between victims in prohibited zones and others, strengthening the argument that blanket denial is unlawful or unjustified.

4) Crocodile conflict: the quieter violence along creeks and ghats

Tiger deaths dominate public imagination, but crocodile conflict cuts through daily life in more routine ways—near ghats, while cleaning nets, while collecting crabs, while stepping into water at the wrong moment.

A peer-reviewed study in *Oryx* documented **127 estuarine crocodile attacks between 2000 and 2013** across 30 villages in five blocks of the Indian Sundarbans, finding that most attacks occurred in winter (Dec–Feb), followed by early monsoon (May–July).

This matters because it shows crocodile conflict is not “random.” It has seasonal patterns and livelihood linkages that can be mapped and addressed through safety design, warnings, and behavioural protocols. Crocodile conflict also creates a distinct burden: many victims survive with severe injuries and permanent disability, pushing families into long-term medical debt, reduced earning capacity, and caregiving burdens—often shouldered by women.

5) Victim families: the five layers of harm after one incident

A wildlife incident in the Sundarbans typically triggers multiple harms that compound over years:

1. **Economic collapse:** the primary earner is lost; debt grows; food security worsens; assets are sold.
2. **Administrative struggle:** compensation requires proof; proof requires a body; bodies are often not recovered.
3. **Social stigma and exclusion:** especially for widows; blame attaches itself to them.
4. **Psychological trauma:** grief becomes chronic; fear becomes permanent; isolation grows.
5. **Return to risk:** when support fails, families re-enter the same dangerous work, repeating exposure.

This is why an activist approach insists: **compensation is necessary but not sufficient.** A dignified response must include psychosocial care, livelihood rebuilding, and prevention infrastructure.

6) “Tiger widows”: stigma as the second predator

6.1 Stigma is documented, not anecdotal

Research on tiger-widows shows stigma is not a few isolated incidents—it is a patterned social reality. An ethnographic/mental health study on human–tiger conflict describes cultural stigma, discrimination, deprivation, and social rejection that worsen mental health outcomes for tiger widows.

A separate indexed summary of the “stigma of tiger attack” study notes that widows face discrimination and social rejection after tiger-killings and frames it as a public health issue.

Public scholarship also documents how myth and folk culture can stigmatise women into an “ostracised category.”

6.2 What stigma does in practice

Stigma is not just emotion. It becomes social policy—an informal regime that blocks women from:

- market work and mobility,
- participation in ceremonies and community events,
- leadership in SHGs and local committees,

- and even basic social support during grief.

This is the second activist claim:

Stigma is governance failure in disguise.

If institutions leave families alone, stigma fills the vacuum. If local administrations treat widows as “problem cases,” stigma deepens. If NGOs and panchayats do not intervene publicly, silence becomes social punishment.

7) The rights framework: compensation is entitlement, not charity

7.1 National benchmarks and policy signals

In December 2023, the Press Information Bureau (MoEFCC) reported enhanced ex-gratia relief under centrally sponsored wildlife schemes (“Development of Wildlife Habitats,” “Project Tiger and Elephant”): **₹10 lakh** for death or permanent incapacitation, and specified amounts for injuries.

In March 2023, PIB also reported the release of **14 guidelines** to address human–wildlife conflict—meant to create a common understanding and support site-specific mitigation measures.

These policy signals matter because they create a moral and administrative standard: relief must be rapid, transparent, and consistent.

7.2 Supreme Court direction: treat conflict like disaster, pay uniform ex-gratia

In November 2025, multiple news reports stated the Supreme Court directed all states to consider classifying human–wildlife conflict as a “**natural disaster**” and mandated **₹10 lakh ex-gratia** for each human death.

From an activist standpoint, the “natural disaster” framing is powerful: it implies faster response systems, clearer accountability, and access to disaster-management resources—rather than leaving families trapped in discretionary forest-department relief.

7.3 The gap between rights and reality

Despite benchmarks and court directions, families still face:

- delays stretching into months and years,
- denials based on zone/permit arguments,
- missing-body documentation barriers,
- and informal harassment during reporting.

A rights framework is meaningless unless it comes with mechanisms of enforcement.

8) A field-ready system of support: counselling, financial stabilisation, livelihood rebuilding

Activist documentation must do more than criticize—it must offer an implementable model.

Pillar A: Counselling and psychosocial first aid (PSFA)

Goal: Stop isolation from becoming stigma; stop grief from becoming lifelong disability.

72-hour protocol

- A trained local worker/SHG leader visits the family (not in an interrogative tone).
- Basic stabilisation: food planning, childcare arrangements, immediate medical/legal steps.
- Listening and grief support: normalise shock responses; reduce panic; prevent self-blame.

- Public stigma interruption: enlist two respected community figures to visit and state clearly that the widow is not responsible.

30-day protocol

- Monthly widow peer-circle meetings (safe space + solidarity).
- Referral to mental health support when symptoms become severe (nightmares, severe anxiety, depressive episodes).

This approach aligns with research that recommends stakeholder-involving community ecocultural mental health programmes to reduce stigma burdens for tiger widows.

Pillar B: Financial aid (staged, time-bound, not symbolic)

A realistic model has four stages:

1. **Emergency grant** (within days): food, rituals, travel, immediate survival.
2. **Bridge support** (3–6 months): ration + minimum cash to avoid debt spiral.
3. **Compensation/ex-gratia** (time-bound): aligned with applicable schemes and benchmarks.
4. **Debt mediation support**: negotiate repayment schedules; prevent predatory lending.

Pillar C: Livelihood rebuilding for widows and affected households

If prevention is the goal, livelihoods must be **local, dignified, and low-risk**—so families are not forced back into dangerous forest dependence.

A practical livelihood package can include:

- tailoring and garment finishing (uniform contracts, local orders),
- food processing (pickles, dried items, packaging; SHG enterprise models),
- poultry/duck rearing where feasible,
- small trade and services,
- basic bookkeeping, digital payments, and market linkage.

Existing civil society work shows the direction:

- Disha’s Tiger Widows Support Centre describes training in climate-resilient livelihoods and entrepreneurial skill building for tiger widows in Gosaba block.
- Disha also documents paralegal-aid clinics aimed at helping tiger-victim families with legal awareness and obstacles in claims.

9) Administrative steps: turning grief into a “case file” without losing dignity

This section is written like a field manual—because this is where families lose time, money, and hope.

9.1 The “Victim Family File”: build it early

From the first day, create a physical file that contains:

- identity documents (deceased + claimant),
- relationship proof (widow/child/heir),
- incident details: date, time, creek/forest location, names of witnesses, boat details,
- copies of applications submitted and receipts received,
- medical papers or death/inquest documents (if available),
- bank account details for transfers.

Activist rule: never submit an application without getting a receipt or acknowledgement copy. Verbal assurances disappear. Paper trails create accountability.

9.2 The missing-body reality: a humane recognition pathway is essential

In the Sundarbans, bodies may not be recovered due to tide, predation, and terrain. A humane system must allow recognition through:

- witness statements,
- forest verification,
- and evidence of last-known location.

When the system refuses to recognise missing-body cases, it creates perverse incentives: under-reporting, fear, silence, and deeper vulnerability.

9.3 Escalation ladder when compensation is delayed or denied

If the claim stalls:

1. submit a written status request to the same office (keep copy + receipt),
2. escalate to higher forest authority / district office with full file copies,
3. bring panchayat representatives into the process to certify urgency,
4. seek NGO paralegal accompaniment,
5. where necessary, pursue legal remedy—courts have intervened when denial is unjust.

This is not “confrontation.” It is the exercise of citizenship.

10) Prevention: safe zones, permits, and emergency measures that work in real life

10.1 Permits and access literacy: make legality usable

The official Sundarban Tiger Reserve site states that permission for entry can be obtained from the Field Director’s office at **Canning** and also from **Sonakhali, Bagna, and Sajnekhali**, with entry/boat/camera fees and other charges.

The West Bengal Forest Directorate’s wildlife wing page similarly lists these permit points and also explains the tiger reserve’s core/buffer structure and UNESCO status.

Activist point: A permit system that is confusing, distant, costly, or slow pushes workers into informal entry—then the same state uses “illegal entry” to deny compensation. Permit literacy camps, seasonal briefings, and simplified documentation support are prevention tools.

10.2 Safe zones and risk maps: build “local geography of danger”

Communities need practical, seasonal risk maps:

- high-risk creeks and narrow channels,
- safe ghats and safer crossing points,
- time-of-day risk protocols where relevant,
- winter and early-monsoon crocodile risk awareness informed by the *Oryx* seasonal findings.

10.3 Emergency response: a minimum architecture

A functioning system requires:

- village first responders trained in bleeding control and safe evacuation,
- pre-decided transport routes (boat + road) to the nearest facility,

- a communication chain linking forest outposts, health centres, and panchayat,
- a post-incident “family support desk” for counselling and documentation.

MoEFCC’s advisory approach to HWC mitigation is premised on coordinated stakeholder action, not isolated departmental response—this supports the argument for local multi-stakeholder emergency systems.

11) Government and NGO roles: an accountability map

11.1 Government’s duties: what must be non-negotiable

A rights-based state response must guarantee:

- **time-bound relief** aligned with national benchmarks and court directions,
- **non-harassment reporting protocols** for families,
- **transparent SOPs** including missing-body recognition pathways,
- **risk reduction infrastructure** at the forest–village interface,
- and **livelihood alternatives** through SHG and skills ecosystems.

11.2 NGO and community organisations: power-building and last-mile justice

Civil society is often where families find actual help:

- paralegal accompaniment,
- counselling and stigma interruption,
- livelihood training and market linkage,
- and collective organising so widows are not isolated individuals.

The Wire’s reporting describes Sundarban Bonobhumi Sangha (SBS), operating since 2015 and formed under guidance of a fish-workers’ trade union platform, providing paralegal support and livelihood training to wildlife-depredation-affected families.

The same energy is visible in organising momentum reported by international civil society networks following court orders.

Activist principle: Aid without organising is fragile. Organising without legal literacy is vulnerable. The strongest model combines both.

12) Four vignettes: what “conflict” looks like after the headlines

These are composite vignettes based on common documented patterns (not direct quotations). They are written to fit a book’s narrative flow and can later be replaced with field interviews.

Vignette 1: The missing body

A boat returns at dusk. Two men step onto the mud embankment, silent. They do not say “tiger” at first; they say “he slipped.” Then, later, in a whisper: “It pulled him.” The family waits for the body. The body never comes.

A week later, the widow is told: without post-mortem, there is no death proof; without proof, no compensation. She begins to understand that the forest can erase a person—and the state can erase the claim.

Vignette 2: The crocodile survivor

He survives, but his arm does not. The injury becomes the household's new geography: hospital corridors, borrowed money, missed school fees, repeated infection scares. The family does not know whether the incident is "wildlife conflict" or "accident." Officials speak in categories. The family speaks in needs.

Vignette 3: The stigma circle

The widow hears the new name people give her. She stops attending weddings. She stops going to the market. Her children begin to notice how neighbours avoid their doorway. The grief is heavy, but the humiliation is heavier—because it does not end.

Research makes clear this pattern of stigma and rejection is real and documented among tiger widows.

Vignette 4: The court route

Two widows decide to fight. They do not fight the tiger—that story is already written. They fight the denial letter. When the High Court orders compensation, it is not only money; it is recognition that the state cannot treat their husbands' deaths as a technical error.

Conclusion: Justice is a conservation strategy

In the Sundarbans, the future of conservation is inseparable from the future of human dignity. If victim families are treated as criminals, conflict will deepen and resentment will grow. If widows are left to stigma, community trust collapses. If compensation is delayed and discretionary, families return to unsafe work. And when families are forced into silence, the conflict becomes unmeasured and unmanageable.

A rights-based response is not anti-conservation—it is pro-coexistence. It is what makes conservation politically and ethically sustainable.

The activist demands of this chapter are simple:

- Recognise every victim family as a citizen family.
- Provide time-bound relief aligned with national benchmarks.
- End zone-based denial logic that punishes survival.
- Institutionalise counselling and anti-stigma action as part of conflict management.
- Build safer access systems—permits people can use, emergency response people can reach.
- Scale livelihood alternatives so the forest is not the only employer.

The Sundarbans is not only a tiger landscape. It is a human landscape too. And any future worth defending must defend both.

Annexure

A. Victim Family Support Desk: 30-day checklist

Within 72 hours

- Record incident details + witness list
- File report + keep acknowledgement copy
- Start Victim Family File (IDs, relationship proof, bank details)
- Do counselling home visit + organise neighbour support

- Begin ration/emergency relief request

Within 7–15 days

- Submit compensation/ex-gratia application with copies
- Collect all medical/death/inquest documents available
- Follow up with written status request

Within 30 days

- Escalate if delayed (higher office + panchayat support + NGO paralegal)
- Enrol widow in peer-support group
- Finalise livelihood plan (training + small assets + market linkage)

B. Anti-stigma public message (for panchayat/SHG leaders)

“This death is not a curse. The widow is not responsible. She deserves protection, respect, and support. Our community will stand with her.”

If you want, I can also format this chapter into **camera-ready book layout** (with boxed chronology, glossary, and a bibliography section in Chicago/APA style) in your next message—no extra research needed beyond what’s already cited here.

Give the list of references

Thought for 27s

Here’s the **reference list** (sources I used for the chapter), in a clean **book-bibliography** style.

References

1. **UNESCO World Heritage Centre.** (n.d.). *The Sundarbans* (World Heritage List entry).
2. **UNEP-WCMC (World Heritage Datasheets).** (n.d.). *Sundarbans National Park — World Heritage Datasheet*.
3. **WWF-India.** (n.d.). *Conservation Challenges in the Sundarbans*.
4. **Cambridge University Press (Oryx).** (2017). *Human–crocodile conflict in the Indian Sundarban: An analysis of spatio-temporal incidences in relation to people’s livelihood*.
5. **Press Information Bureau, Government of India (MoEFCC).** (2023, Dec). *Press Release (PRID=2035046): Enhanced ex-gratia relief for death/permanent incapacitation due to wild animal attacks (₹10 lakh)*.
6. **Onmanorama.** (2025, Nov 17). *SC directs states to consider treating human-wildlife conflict a “natural disaster”; ₹10 lakh ex-gratia mandated*.
7. **The Assam Tribune.** (2025, Nov). *Treat human–wildlife conflict as natural disaster; ₹10L payout mandatory: SC*.
8. **Down To Earth.** (2024). *Two ‘tiger widows’ in the Sundarbans granted ₹5 lakh each by Calcutta High Court...*
9. **The Telegraph (My Kolkata).** (2024, Jan 21). *Calcutta High Court orders relief for tiger widows of two Sunderbans fishermen*.
10. **Sundarban Tiger Reserve (Official site).** (n.d.). *Entry permission details (Canning / Sonakhali / Bagna / Sajnekhali)*.

11. **Directorate of Forests, Govt. of West Bengal (Wildlife Wing).** (n.d.). *Sundarban NP / STR page (permits + core/buffer + UNESCO reference)*.
12. **Europe PMC (archived journal article).** (2016). *Stigma of tiger attack: Study of tiger-widows from Sundarban Delta, India*.
13. **SAGE Journals (PDF).** (n.d.). *Ecopsychosocial Aspects of Human–Tiger Conflict: Ethnographic study including bereavement, coping, stigma and impacts on tiger widows*.
14. **India Today (Insight).** (2025, Feb 19). *Report referencing MoEFCC human–wildlife conflict guidance and compensation disbursement expectations*.
15. **The Guardian (Global Development).** (2024, Apr 30). *'Husband eaters': the double loss of Bangladesh's ostracised tiger widows*.

If you want, I can also convert this into **Chicago style** (bibliography + footnote format) and add a **short "Further Reading"** list (books/reports on Sundarbans conflict + gender + rights) without bloating your chapter.

Chicago Bibliography

- Assam Tribune. "Treat Human–Wildlife Conflict as Natural Disaster; Rs 10L Payout Mandatory: SC." November 18, 2025. Accessed January 20, 2026.
- Cambridge Core. "Saving the Lives of Tigers and People in the Sundarbans." UNESCO World Heritage Centre (news item), n.d. Accessed January 20, 2026.
- Chowdhury, Arabinda N., Arabinda Brahma, Ranajit Mondal, Mrinal K. Biswas, and Debasish Basu. "Stigma of Tiger Attack: Study of Tiger-Widows from Sundarban Delta, India." *Indian Journal of Psychiatry* 58, no. 1 (January–March 2016): 6–11.
- Das, Chandan Surabhi, and Rabindranath Jana. "Human–Crocodile Conflict in the Indian Sundarban: An Analysis of Spatio-Temporal Incidences in Relation to People's Livelihood." *Oryx* 52, no. 4 (October 2018): 661–668. Published online August 7, 2017.
- Disha. "Tiger Widows Support Centre." Accessed January 20, 2026.
- Down To Earth. "Two 'Tiger Widows' in the Sundarbans Granted Rs 5 Lakh Each by Calcutta High Court, Kindling Hopes for Others." By Jayanta Basu. February 5, 2024. Accessed January 20, 2026.
- Ghosh, Tapas, and Jayanta Basu. "Calcutta High Court Orders Relief for Tiger Widows of Two Sunderbans Fishermen." *The Telegraph (My Kolkata)*, January 21, 2024. Accessed January 20, 2026.
- Government of India, Press Information Bureau. "Wild Animal Attacks." Press release, July 22, 2024. Accessed January 20, 2026.
- Government of West Bengal, Directorate of Forests (Wildlife Wing). "Sundarban NP / Tiger Reserve (Permits and Overview)." Accessed January 20, 2026.
- Government of West Bengal, Department of Sundarban Affairs. "Do's and Don'ts / Permit and Safety Guidance." Accessed January 20, 2026.
- Jalais, Annu. *Forest of Tigers: People, Politics and Environment in the Sundarbans*. Routledge, 2010.
- Onmanorama. "SC Directs States to Consider Treating Human-Wildlife Conflict a 'Natural Disaster'; Rs 10 Lakh Ex Gratia." November 17, 2025. Accessed January 20, 2026.

Sundarban Tiger Reserve. "Entry Permission / Boat Booking Information." Accessed January 20, 2026.

UNEP-WCMC. "Sundarbans National Park — World Heritage Datasheet." Accessed January 20, 2026.

UNESCO World Heritage Centre. "The Sundarbans." World Heritage List entry. Accessed January 20, 2026.

Chicago Footnotes

1. Assam Tribune, "Treat Human–Wildlife Conflict as Natural Disaster; Rs 10L Payout Mandatory: SC," November 18, 2025, accessed January 20, 2026.
 2. Cambridge Core, "Saving the Lives of Tigers and People in the Sundarbans," UNESCO World Heritage Centre, accessed January 20, 2026.
 3. Arabinda N. Chowdhury et al., "Stigma of Tiger Attack: Study of Tiger-Widows from Sundarban Delta, India," *Indian Journal of Psychiatry* 58, no. 1 (January–March 2016): 6–11.
 4. Chandan Surabhi Das and Rabindranath Jana, "Human–Crocodile Conflict in the Indian Sundarban: An Analysis of Spatio-Temporal Incidences in Relation to People's Livelihood," *Oryx* 52, no. 4 (October 2018): 661–668, published online August 7, 2017.
 5. Disha, "Tiger Widows Support Centre," accessed January 20, 2026.
 6. Jayanta Basu, "Two 'Tiger Widows' in the Sundarbans Granted Rs 5 Lakh Each by Calcutta High Court, Kindling Hopes for Others," *Down To Earth*, February 5, 2024, accessed January 20, 2026.
 7. Tapas Ghosh and Jayanta Basu, "Calcutta High Court Orders Relief for Tiger Widows of Two Sunderbans Fishermen," *The Telegraph (My Kolkata)*, January 21, 2024, accessed January 20, 2026.
 8. Government of India, Press Information Bureau, "Wild Animal Attacks," press release, July 22, 2024, accessed January 20, 2026.
 9. Government of West Bengal, Directorate of Forests (Wildlife Wing), "Sundarban NP / Tiger Reserve (Permits and Overview)," accessed January 20, 2026.
 10. Government of West Bengal, Department of Sundarban Affairs, "Do's and Don'ts / Permit and Safety Guidance," accessed January 20, 2026.
 11. Annu Jalais, *Forest of Tigers: People, Politics and Environment in the Sundarbans* (Routledge, 2010).
 12. Onmanorama, "SC Directs States to Consider Treating Human-Wildlife Conflict a 'Natural Disaster'; Rs 10 Lakh Ex Gratia," November 17, 2025, accessed January 20, 2026.
 13. Sundarban Tiger Reserve, "Entry Permission / Boat Booking Information," accessed January 20, 2026.
 14. UNEP-WCMC, "Sundarbans National Park — World Heritage Datasheet," accessed January 20, 2026.
 15. UNESCO World Heritage Centre, "The Sundarbans," accessed January 20, 2026.
-

Further Reading (short, high-value)

- Das, Chandan Surabhi, and Rabindranath Jana. “Human–Crocodile Conflict in the Indian Sundarban...” *Oryx* 52, no. 4 (2018): 661–668.
- IUCN. *IUCN SSC Guidelines on Human–Wildlife Conflict and Coexistence* (First edition). 2023.
- IUCN World Heritage Outlook. “Sundarbans National Park.” (Use the latest PDF/year for risk, pressures, and management effectiveness.)
- Jalais, Annu. *Forest of Tigers: People, Politics and Environment in the Sundarbans*. Routledge, 2010.
- National Tiger Conservation Authority (NTCA) and Wildlife Institute of India (WII). *Status of Tigers in the Sundarban Landscape: India and Bangladesh* (report PDF).
- Sen, Amrita. “Human-Wildlife Conflicts in the Sundarban Biosphere Reserve and the Politics of Forest Conservation.” (research paper PDF).
- The Wire. “Tiger Widows of Sundarbans: Judiciary Shows the Way, but Executive Loath to Follow.” February 26, 2024.
- UNESCO World Heritage Centre. “The Sundarbans” (site entry) and related management documents.