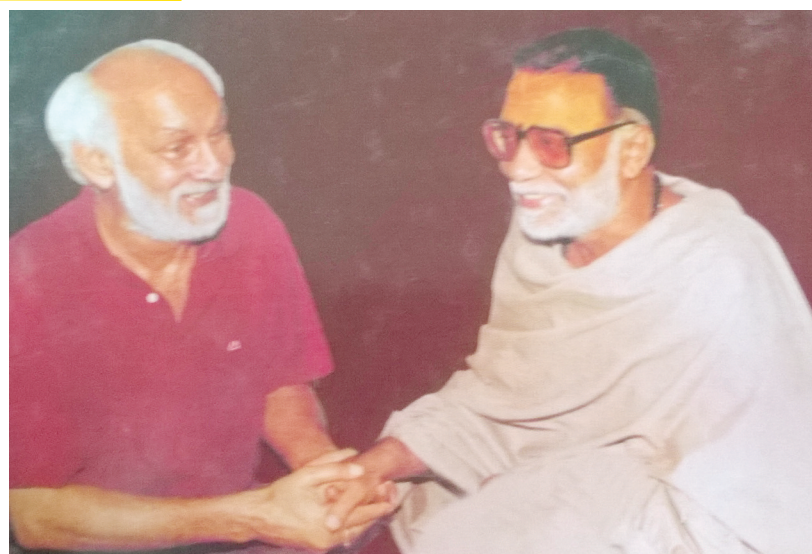


## Unsaid is the Pain :

Dr. Hemendra Singh Chandalia

In the post-globalization era, the question of regional identities has assumed importance. The global winds of change have influenced the cultures which lack the economic strength and political will to reciprocate the advances of the imperialist powers. This is resulting in a vicious homogenization that suits the ends of the imperialist's designs. The "Narrow" nationalism which has been propagated as an antidote to this unidirectional flow of cultural currents has its own pitfalls. What is required then, is a balanced approach towards the flow of knowledge. To accept what is requisite and to nurture and project what is present in the indigenous cultural-systems. The local sources of history, literature and culture need to be explored and developed. This can be done through exploration, analysis and evaluation of literary sources in our own land.

The influence of colonial rule drew several young men and women in the 19th and 20th centuries towards a study of English language and literature. Some of these people even wrote in English and created works of poetry, fiction and prose. Poetry in English about India began during the colonial rule when quite a few British Nationals chose to write their experiences and reflections about India. They include authors like Sir William Jones, John Leyden, Sir Edwin Arnold, Meadows Taylor, F.W. Bain etc. Several Indians, too were influenced by the English education and chose to write in English. They formed what came to be known as Indo-Anglian Literature. Henry Vivian Derozio, Toru Dutt, Aru Dutt and Michael Madhusudan Dutt laid down the foundation that flourished in the later generation to build an edifice of Indian poetry in English well represented by Rabindranath Tagore, Aurobindo Ghosh, Sarojini Naidu, A.K. Ramanujan,



Nissim Ezekiel, Kamla Das, Pritish Nand, Syed Ammanullah and Shiv K. Kumar etc.

Although Bengal remained the center of Indo-Anglican writing, other parts of the country also witnessed springs of literature in English.

In Rajasthan too, this activity could be seen. The ruling class which included erstwhile feudal lords, nobility, and people related to the fields of judiciary, administration and education developed a taste for creative writing in English. Traces of writing in English start appearing at the beginning of 20th century. Though the only name that has found a place in the history of Indian writing in English is that of Mrs. Rama Mehta whose novel Inside the Haveli won her central Sahitya Academy Awards. Her other works in prose are memoirs and sketches as The Western Educated Hindu Woman, The Hindu Divorced Woman, Ramu and Life of Keshav. K.R. Shrinivas Aiyangar, in his History of Indian Writing in English writes:

"Inside The Haveli is a sensitive piece of realistic fiction, even an authentic sociological study, and it is written with a naturalness and poise that the disarming and effective at once."

Among the poets H.S. Murdia of Udaipur and S.L. Chordia of Chittorgarh have been mentioned in the Golden Treasury of Indo-Anglian Poetry edited by V.K. Gokak. Other poets of Rajasthan who have been published widely and included in anthologies and journals include Prof. I.K. Sharma, O.P. Bhatnagar, Prof. L.S. Rathore, N.K. Sharma. Even the wife of one of the descendants of the erstwhile rulers of Mewar A.B.S. Maharani of Mewar published a poem "Evening of Jagamandir, the island where dwelt Shahjahan." This romantic poem runs into twenty four lines. Its has four Quatrains with rhymes abab, cdcd, efef, ghgh followed by eight more lines without a regular rhyme scheme. This poem is published in a booklet called Trials and Triumphs of Mewar.

# The Mystic Poetry of Ravindra Krishan Majboor



In this tradition of poetry writing in English in Rajasthan is the collection of verses entitled Unsaid is the Pain by late Sh. Ravindra Krishan Majboor. Born in Sialkot now in Pakistan, Majboor migrated to India at the time of Partition. For some years the family lived in Punjab and then shifted to Ajmer where he spent a major part of his life. When his son was transferred to Udaipur, Majboor came to Udaipur and stayed till the last days of his life. Shubhakaran Daitha writes about him, "Here is a poet as natural as the shaded of life. Caged...yet free...born and bound...yet outspoken...adamant...frank and fair".

He fears no one, bows to no one. A well known poet in Hindi and Urdu Majboor has to his credit eight collections of poetry in Hindustani.

In 2013 he published a book of verses in English entitled Unsaid is the Pain. Written in free verse the poems in his collection have the intensity of the spiritual experience that drives one close to mysticism. The very first poem of the collection brings the reader to that height of perception :

*Any O any !  
Like you  
Aren't many  
Are you mind  
Or also mind ?  
The question hangs  
Answer also.*

Mysticism, the immediate experience of oneness with ultimate reality, is the central note of most poems in the collection. It seems that the relationship into which Mr. Majboor finds himself inducted transcends the ordinary distinction between subject and object or between "I" and "Thou".

*When bodies meet  
They repeat "n" repeat*

*The only gain  
They are spent  
When souls seek  
They melt  
Light is seen  
Light is left.*

(Unsaid is the pain, P. 133)

The mystic knows himself to be involved with no more ideas or thing but that beyond which nothing can be known or imagined.

*"I am there"  
Even the kings/long to be here  
You can't buy  
Comes like showers  
You are drenched.*

(Unsaid is the pain, P. 138)

Though written in free verse, the poems of the collection have the intensity of the "Sheir" in Urdu poetry. They are full of the essence of wisdom derived from a deep understanding of life. The poet has reflected upon the experience of love in more than three of his poems in this collection. To him love is not a contract or an agreement. The worldly love can only demean humanity. It is the spiritual love which raised man to sublimity:

*"Love at the best  
Is an exchange  
We fall in love  
Rise in devotion."*

(Unsaid is the pain, P. 141)

In many of these verses there is a strong devotional strain. The poet talks of the relationship between man and God. To him it is a close friendly relationship as is visible in Sufi Literature too. Like a true mystic he defines the love of God as some kind of madness:

*"How can you make others mad ?  
Unless you yourself are mad.  
Its madness that shakes you  
Its madness that wakes you  
Its madness that takes you*

*Nothing less works  
Nothing less is worth."*

(Unsaid is the pain, P. 101)

Majboor relates the poetic process to the divine act of genesis. Creation of poetry is nothing less than giving birth. God is a creator, a poet too is one:

*Poet is not he  
He is she  
He receives  
He conceives  
He carries  
He delivers.*

The poetry of Majboor is full of axiomatic expressions. They are powerful statements deeply embedded in truth as one can witness in the poetry of saint poets like Amir Khusro, Kabir, Rahim and Tulsidas. They are a part of the poet's vision of life which is inspired by love-not mundane but truly spiritual.

*Love is love  
Live is giving  
Keeps giving  
Seeks nothing  
But love*

(Unsaid is the pain, P. 151)

The most mysterious thing in life is 'death'. Several seers, prophets and poets have written about it. The secret of death still remains unrevealed. Majboor talks of death which is mysterious by virtue of its being unpredictable.

*Call it  
Unasked  
It comes  
.....Death.*

Majboor passed away on 26th August 2006 in Udaipur. This too was a sudden blow. He was busy even those days, in composing poetry in Hindustani's most of which is also highly mystic. Better known in the Hindi - Urdu world of letters, Majboor will also be remembered by readers of his poems in English.

## "A Step in Making Child Friendly Gram Panchayat for Better India"

In the last few years the problem regarding exploitation of Child Rights has been increased. Child protection issues are a huge challenge in India, especially in rural areas. More than 80 million children a year - 41% of the child population leave school without completing eight years of education. In addition 43% of girls are married before they are 18. In the rural area of Rajasthan state where the problems like Child Labour, Child marriage, Low literacy level, Malnutrition are very common, Child Protection is itself a bigger issue to be catered. Child below 18 years of age contributes approx 48 percent in the total population of Rajasthan out of which many are affected by the issues like neglect, violence, various forms of abuse and exploitation.

Udaipur is one of the tribal dominated districts in the Southern part of Rajasthan, where tribal habitants are still away from basic amenities and infrastructural services. Lack of awareness coupled with remote geographical access has boosted the vulnerability of children in this particular area. As which is also near the border of Gujarat, due to lack of sustainable source of income children in this area are prone to work as child labourers in their own villages or in the nearby town/urban area which in turn also increasing the cases of children migration every year.

However, various laws, policies and schemes have been formulated by Government for ensuring the rights of children and also improving their situation. Integrated Child Protection Scheme (ICPS) is a comprehensive scheme introduced in 2009 by the Government of India to bring several existing child protection programs under one umbrella, with improved norms. Under ICPS various child protection structures have been developed at different levels (i.e.



District to panchayat level). It envisages carving out a broad and comprehensive framework for child protection in the XI plan and setting the foundation for creating and strengthening a robust protective environment for children. Child protection concept incorporates prevention, protection and rehabilitation aspects. Thus, the Millennium Development Goals (MDGs) cannot be achieved unless child protection is an integral part of programmes, strategies and plans for their achievement. Failure to protect children from issues such as violence in schools, child labour, harmful traditional practices, child marriage, child abuse, the absence of parental care and commercial sexual exploitation among others, means failure in fulfilling both the Constitutional and International commitments towards children.

Keeping all the above mentioned situation in mind a Non Governmental Organisation named, Gayatri Seva Sansthan (GSS), Udaipur which intervenes in tribal dominated area of Udaipur district and developed various Gram Panchayat as Child Friendly. Presently, GSS is working for Protection of Child Rights through their innovative Child Protection program and created various villages and panchayat as Model. Seeing the achievements and positive changes in tribal villages which have created everlasting examples of Child Friendly Panchayat, GSS works with collaboration with UNICEF and working in 210 Gram

Panchayat (Sarada, Girwa, Jhadol, Kherwara and Kotda) in Ensuring Protective and Learning Environment for children.


### Major Highlights:

- 10 Model Gram Panchayat (Nimboda, Shyampura Jhadol, Rathora, Balua, Nathara, Thana, Intali, Gataud, Kuradiya & Pal Sarada) of Sarada block organised Vishesh Bal Gram Sabha and declared their GP as Child Labour Free.
- Out of 18114 Out of School Children, 7452 Out of School Children's (OOSC) as per updated Child Tracking System (CTS) has been enrolled in school with the help of School Management Committee (SMC), Panchayat Level Child Protection Committee (PLCPC) & Volunteers of GSS and 5988 children's are of other category (Over age, Under age, Migrated, Death and Not existing).
- 1712 children/families has been identified and linked under Social Security Schemes.
- 500 Child Help Line Display Board which is being launched by Director of DCR, Jaipur has been plugged in Schools.

**An Example: Nimboda as Child Friendly Gram Panchayat:** Out of 10 Gram Panchayat mention above here is one example of Gram Panchayat named Nimboda at Sarada block of Udaipur district. Situation over here prevail the same condition as mention above. GSS intervenes here as has shown the positive colors of change. In the year 2012 Gayatri Seva


Sansthan introduced an intervention at this Gram Panchayat through a project Child Protection Program supported by UNICEF. Lack of knowledge and awareness regarding the importance of education and harms of child labor among the community members was responsible for the above situation. They were sending their children to work as laborer instead of school. Efforts of GSS by facilitation of VCPC, PLCPC, SMC and PRI members held with the result of enrollment of Out of School Children, and 100% children has been enrolled by PLCPC and SMC members. Many families/children's were being identified by Committee members who don't have access of Social Security Schemes (SSS). They were also linked with many social security schemes by the Committee members. Some of the family members were also linked with livelihood activities so that they can support their families.

Due to the joint efforts of GSS and community members a good coordination among all the members of village committees as SMC, PRI's and VCPC was developed. As a victory for the above efforts in the initiation of the academic year 2012 (July) all the children (whether dropout or never enrolled) of Nimboda Gram Panchayat were enrolled in the school. After an achievement of hundred percent enrollments in the school; VCPC developed a Child Tracking System. The aim was to ensure the children retention in the schools and also that no child should be engage in the labor activities as earlier. The villagers were now well aware about their roles and responsibilities. They themselves started checking the attendance of the children to trace out the situation. Panchayat painted quotes "Ek bhi bachha Balsharamik Batao, Panchayat se enam pao".



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