## Dahuk (Gallinule)

## by Farrukh Ahmed

A gallinule wails all night long There prevails sleep — sleep only The pond is silent as invisible bottomlessness Sleepless I pass alone.

Let you shun today playing the dice of slyness Let the bee of day have repose on the branch And hear by ears the cry of gallinule.

The moon leaves the port of the stars And enters into the ocean of night Crosses the cloud like feather floats in order As if an untired diver dives one after one And picks up corals of dreams.

Sleepy winged dews shower constant Calm and quietness lay around The lamp of desire goes off And only the gallinule is heard.

A wailing having much depth of death Of a diver

Of an unseen bird which seems bodiless Comes out of the bottomless ocean A Lamp within stars dozes in dreamy sky.

Are you still awake? Does your audible hear? Do you hear a sound ascending towards sky? A vigilant guard it is, in deep forest of sleep His fairy-dream advances through gentle breeze Crossing the path of rattan bushes The mate is drowsy.

The gallinule overflows the brim of the night-cup Only ... only the sound is being piled up. In the dreamy saddened seven skies of night The moon goes demolishing over rattan bushes.

As if you are merely a sound bodiless No, I know, you are not a sound You are only a sound-box.

You bear only an amazing music endless Which is absorbed in densely forest Piled up in the sky Painful having depth of sea. And the gallinule blurs the fake blue moon light O'bird! O'decanter! still I fail to recognise thee.

Might be I know thee And thy physic having well complexion. That is painted with a wonderful brush. And the amazing wine makes the end of night cry Painful and sour humour of that Piles up untolerable pain in the forest's edge Night's pangs appears in darkness and rhythm And I fail to recognise that tone.

As if you are the cupster A decanter full of sweet You are alone at the edge of the lonely forest And alone you have emptied the decanter Full of music.

O'goblet of liquor! The thirst of wine makes me eager, tired In the tranquility of night All around the rattan wood And crossing the ocean of darkness Reaching the threshold of moon That floats undiverted on the wing of deep music And with the direction of moon Advances towards the unknown state of sun.

The strong biting of the wine Makes the music float through wavy ocean And the music showers like withered feather Over a land stormed by stars And makes your ill-body enlivened by sprinkling Within a twinkle of time.

That runs fast as arrows or meteor does Over the far forest creating blue oceanic storm Which is violent and reckless.

All night long you create music From the invincible abbeys firm and deep. Gallinule ..... Oh! all pains and grievances go stopped and calm.

O'untired bird! at the edge of the forest of night \* Go on, with your song of unbound freedom We are over burdened being enchained We can't follow your tone Our own poisonous bite Has made our body and soul wounded.

You rank not the timid and ugly And bear in your knotted heart A complete music of life and death So, you are free-winged secluded gallinule You can cry whole-heartedly And making the heart empty We can't.

In the strings of rattan canes Now the violin of air is being played Then that goes stopped at a stage.

The moon over the old forest goes down And the darkness becomes thicker. I sit face to face at the depth of hour Shadowed by myriad of pains.

The night showers decaying as the dews of leaves At the bank of life and death with a dumb pain.

In that dense darkness overcasts A thirst extinguished gallinule is heard In the forest at distance From a tired tone that pierces heart

Note: The word Gallinule is used here to mean both the bird and the sound of it.

Translated by Chokdar Md Abdus Sattar

Continued from page 9 bring professional rehabilitation services to a larger number of disabled people, particularly in the rural areas, and to refer people in need of more sophisticated services such as available in rehabilitation centres.

**Bangladesh Perspective** Most of the disabled persons in the rural areas of Bangladesh live in neglect, silent misery and total socio-economic dependence, where very few initiatives have so far been taken to improve their lot. It is estimated that less than 1 per cent of the disabled persons in Bangladesh receive any trained help to be integrated and rehabilitated in the society. They live in a condition of abject poverty. Widespread illiteracy, poor economic conditions worked in synergy with ingorance of the available means of treatment and inaccessibility of medical

condition.

This situation changed significantly with the BDF launching a CBR project in three thanas of Bhola and three thanas of Narayangani districts in 1990 and 1993 respectively. Prior to launching the CBR projects in both the districts. the rural people were under the impression that the blind and visually impaired have, historically, been emblems of embarrassment and cause for pity and head-hanging in a family and community. In rural areas of Bangladesh, they are neglected and often left to fend for themselves. In cities also, they are hidden from public view. treated as objects of shame. Worse, disability is interpreted as an absurdity and disgraceful.

# Revisiting the World of Nandalal Bose

by Ziaul Karim

NE of the greatest Bengali artists was solely moved by bhakti. His life, in consequence, was a complete surrender to a sacred ritual - his oeuvre with no regard to the profit that might redound to the individual. His bhakti and tyagin for an ideal have never lost their way amid allurement of good fortunes; for a number of times he received lucrative offers but disregarded those for Santiniketan, even at the cost of severe hardship. To his way of thinking, every act of one's diurnal routine is to be performed with disinterest as taught in the Bhagavad Gita - which is the self-energy of a devotee. This selfless man thus discovered in his life and on his canvas the spirit of the

during the British rule in In-Nandalal Bose was born in Mungher, Bihar, on December 3, 1882. His father, Purnachandra Bose, was a nayeb of the Maharaja of Dwarbhanga. And his mother, Khetramani Devi, was a simple devout Hindu lady with a flair, like so many Bengali ladies, for knitting, modelling dolls in clay and drawing decorative pat-

Orient that suffered an eclipse

Much of his infancy was spent in Mungher, a sleepy small idyllic town, watching hours and hours, potters modelling idols in clay of the Hindu deities.

terns on the mud floor - al-

The '.... pattering rain, and breathing dews' and '... hues and harmonies of evening and the images of deities, seen in the potters' village, have, no doubt, exerted a lasting influence on this sannyasi-like man - throughout the life his interest in nature and yearning for divine have never lost their intensity.

Nirad C Chaudhuri, in an article (March of India, 1953). has helped us feel Nandalal's keenness to nature and its unfathomable intensity: "One of my friends told me, while we were on a chat, he was looking for Nandalal in Santiniketan and found him observing a palm tree as being hypnotized. When asked, Nandalal replied: 'I was only trying to read the shape of the larger leaves'."

In Mungher, where the first fourteen years of his life were spent, he attended the Middle Vernacular School till leaving for Calcutta in 1897 and enrolled in the Central Collegiate School: and from there he passed the Entrance examination but failed his FA. He was then twenty. The time - 1903. This was also the year when he accepted Sudhira Devi in wed-

After failing to pass the F A

Today (December 3) is the 111th birthday of Nandalal Bose (1882-1966), the pioneer of many genres — fresco, genre painting, poster design — in this part of the world; illustrator of the constitution of India, and some of his works even inspired Rabindranath Tagore to compose quite a number of songs.

(First Arts) twice, Nandalal, in a desperate attempt to get a degree went to the Presidency College to study commerce. It did not take him long to realise that commerce did not suit him and he decided not to continue his studies. The next six months of his life was a period of anguish, moral distress - roving on the roads of Calcutta and groping for an answer to lightless life.

At the beginning of the year 1905 two published works in the Prabashi by Abanindranath Tagore came to Nandalal's rescue. It was there, in those paintings, Nandalal at last discovered the light groped for long and his true vocation painting. Decided to become a disciple of Abanindranath Tagore, he came to Calcutta's Art School. Abanindranath. then, was teaching there.

The Tagore-Bose relationship lasted for 15 years before Rabindranath, another, and ofcourse most prominent of the Tagores, picked Bose up for Santiniketan.

Bose came to Calcutta at a time when the progressive circles of the British and Indian intelligentsia were showing newly awoken interest in the historical and cultural heritage of Indian people. No doubt, the young Bose inhaled the spirit of the time that led him to his later interest in Ajanta and Rajput painting.

During his Collegiate days, he was beginning to realise that he could not adapt to the academic kind of studies offered at the school. In the poetry class, our artist, indifferent to lessons, used to give expression to the theme of Wordsworth's poem along the



'Sati' by Nandalal

# Nandalal's portrait by Abanindranath

margin of the book. In those days, he also did some sketches of characters taken from the famous Indian book of fables 'Hitopadesh.' These sketches are prolegomenon for his later intense interest in drawing mythical characters and episodes. In fact, as a tour de force his works on myth and legend are hypsos (Greek word for sublime. The term owes its existence to 'On the Sublime' by Longinus).

'Sati', drawn between 1908-10, is perhaps the chefd'oeuvre of his mythological interest. The work not only expresses the bhakti or devotion of Sati for Siva, but also reflects the weltanschauung of

the painter himself. According to Hindu mythology, Sati is the wife of Lord Siva, who dwells in the mountains, has braided hair and wears a hide. In the Rigveda, his name is Rudra, personified as the destructive powers of nature - storm and lightning. He comes to be represented as the patron as well as the pattern of ascetics and auspicious or Siva in the Vedas. He is also the Lord of dance or Nataraja, for his cosmic dance of creation and destruction. In the Svetasvatara Upanishad, he is

fied as third class citizens.

Many people say that in a

country where two crore able-

bodied people are unemployed,

how can there be employment

opportunity for the disabled?

view this theory as inhuman. If

an able, educated person can-

not find one suitable employ-

ment, he/she may choose any

other occupation to lead his life.

But for the disabled person, an

appropriate employment is

essential. If not, how the dis-

abled will survive? We have

seen in our training centre that

the trained blind worker is

It can not, however, be said

equal to any other person.

declared to be knowable through loving devotion or bhakti. Sati's bhakti and dhuana (meditation) for Siva is stated in Kalika myth. According to the myth, Sati, after years of dhyana and bhakti, wins the divine heart and thus they become husband and wife with the consent of Sati's father Himalaya. Nandalal has woven myth

into personal feeling, belief into colours, and moksa (final freedom or salvation) into mudra in 'Sati' - a work simultaneously subjective and objec-

In visualising this mythical character the painter is detached from and outside of what he is drawing and has expelled himself from it - exercising and preserving what is described as 'aesthetic distance' or Keatsian 'negative capability' or what Jose Ortega Y Gasset explained as a quality in painter: "... a maximum of distance and a minimum of feeling intervention." James Joyce has also felt it is best to keep the creator hidden: "Ideally. the artist, like the God of Creation, remains within or behind or above his handi-work, invisible, refined out of existence, indifferent, paring

his fingernails ... Subjectivity is a terrible thing. It is bad in this alone, that it reveals the author's hand and feet." 'Sati's marked objectivity shows Nandalal is miles removed from Horace's recipe: Si vis me flare doldrums est primum ipsi tiki.

Sati is shown in profile in a trance, meditating in a white sare, before a splash of vermilion against a background of viridian - a lone figure at the centre of the composition in bhakti mudra. The overall colour impression we receive from the work is of whiteness, creating a kind of spiritual plane with no disturbing influence from the colourful physical world that lifts the picture to a metaphysical tier and be-comes a colour for purification and symbolises Sati as a holy virgin. The work, for its brilliant use of white can be compared with 'Ecce Ancilla Domini' of Dante Gabriel Ros-

Nandalal has created an aesthetics of economy in 'Sati'. Here, in 'Sati', there is a sense of linear control, and the handling of space and volume is instinctive. Here, the personal vision of the painter is dictated in a subjective way, at the same. time his 'hand and feet' are concealed. He thus achieves and preserves an equilibrium out of a creative balancing act. The same is true of 'Sri Chaitanya at the foot of Garur Column', painted in 1906. In addition, this work declares another aspect of his powerful brush - his ability to go deep into human psychology and an authority on character-analysis for which the painting can be compared with Rembrandt's Self-Portrait.

Nandalal, especially in the two works - 'Sati' and 'Sri...' has taken Rajasthani style of Rajput painting (Rajput painting scholar Ananda Coomaraswamy has divided the Hindu styles into two distinct schools based upon areas of provenance. These are the Rajasthani, from the central plains, and the Pahari, from the Himalayan foothills) to a spiritual paradigm. This is what made him more Indian than his other contemporaries -Abanindranath, Binode Behari Mukherjee and Jamini Roy.

As an artist, Nandalal's energy was prodigious. He has travelled almost all the branches of fine art and adorned those with Nan dalalian jewels; and the astounding number of works he has left us would surely outnumber those of mighty Pi-

In art. Nandalal is closest to Tagore from the point of volume and for upholding the spirit of India. Or, to put it another way, the Tagore of paint-

Abraham Lincoln was con-

ducting war against the confed-

## Right of Education

Continued from page 9 ing the parliament for a separate legislation to safeguard the rights of the mentally retarded persons. The National Trust for Welfare of Persons with Mental Retardation and Cerebral Palsy Bill 1991 and the Board for Welfare and Protection of Rights of Handicapped Bill 1991 have made a beginning in articulating the distinctive needs of peo-

ple with mental handicap. From the above discussion it is obvious that the legislation regarding the 'right to education' for the retarded in developed and developing countries has been realized through civil rights movements. In August, 1993. Prime Minister Begum Khaleda Zia has formally signed the ESCAP document on declaration of Asian-Pacific Decade of Disabled Persons. We are grateful to her and hopeful of the future. It is our sacred and moral duty to protect our children and let them enjoy the right to education, health and care. I, therefore, urge upon our government to subscribe and implement the following recommendations:

(1) Universal, free primary education should be introduced as early as possible. No child should be excluded from such education, no matter how severely the child is handicapped.

(2) There should be provisions in the general school system for integrated special education classes for the mentally retarded children. All government primary schools should have at least one special educa-

tion class. (3) General medical and health services should be made free for person with menta handicap. Early detection of the disability and help for early intervention should be empha-

sized wherever necessary. (4) Medical Colleges and Teachers Training Colleges should introduce courses on disability. Special educators physical therapists and other professionals needed for, the training and education of such persons have to be trained in the country. And therefore, provisions for such training need to be developed.

(5) A comprehensive legisla tion is needed for the mentally retarded which should have adequate provisions for ensuring their right to proper education and training

Let me conclude by saying that our battle would continue till we are successful in changing the situation for persons with mental handicap from charity and sympathy to opportunity and rights.

# The Visually Impaired

Continued from page 9 families with disabled children face crucial obstacle. The government pronounces education as compulsory for all by 2000 But the disabled are not included. For instance, there is no Braille system education in ordinary schools. Even if a wheel chair is provided, the disabled student cannot go and enter school in a wheel chair because the school is not built for that

Even if a disabled person, by virtue of his/her strenuous efforts, obtains the highest degree of university, no job facilities waits for him/her. A disabled person cannot take part in the BCS examination on health ground. There is no access for them to the first class employ ment. Government has allocated 10% of the employment to the disabled and orphans. Here is a question too, who is disabled and orphan? Problems between the two differ them from each other. What is the logic to equalize them? If 3% out of 10% is meant for the disabled even then there is no credit. This procedure is not applicable in case of first class employment. If quota system is introduced, then it will be applicable for third and fourth classes employment, which means, the disabled are classi-

that no change has been initiated for disabled people by the family, society and the state. But the pace of this change is so slow that it is hardly realized. After the liberation, some steps have been taken for the rehabilitation of the disabled. Both NGOs and the Government came forward. Attitude of man is changing, man is extending his helping hand. The Government could realize that no development is possible, keeping one crore disabled outside the development programme. In recent times. Government attitude is more extended in comparison to any time of the past.

We know that on last 22nd August, the Hon'ble Prime Minister signed the declaration connected with the main slogan of ESCAP decade "relating to equal right and equal participation of the disabled." Through this signature, the highest regard of the Government has been declared. Government has accepted the procedure for equal right and equal participation of the disabled. It is now our duty to urge the Government for implementation of the agreement. We must take right now the appropriate steps.

We know that we cannot restore the eye-sight to the visually impaired. But what we can do is ensure their social status; we can make arrangement for their education, health care and employment. If we can perform this obligation, we can mitigate their suffering to certain extent It is our responsibility to build the country. We must ensure the participation of the disabled in the nation-building task.

The writer is Project Director Vocational Training Centre for the Blind, Dhaka.

## Angei

Continued from page 10 against his erstwhile ally. Abul Hassan, the moorish

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sultan of shrunken portion of Muslim Spain abdicated in favour of his capable and courageous vounger brother az-Zaghal. He had to overlook the claim of his son Boabdil, by his first wife Avesha, in view of his rebellious conduct. This made Avesha angry. She bribed some of the courtiers of Granada into fomenting trouble against az-Zaghal. The perfidious Castillian King Ferdinand seized this opportunity. He sent Boabdil with men and armaments to seize the territory of az-Zaghal. Boabdil seized Granada and even prevented az-Zaghal from issuing out to defend Malaga. Az-Zaghal fought valiantly with decimated ranks and was defeated by Ferdinand. He was banished to Africa. Ferdinand then laid siege to Granada. Boabdil faintheartedly went out of defend the last foothold of Moorish Spain. He was overpowered easily and exiled to Fez. Morocco. Thus ended 700 years of Muslim rule in Spain.

Alexander Pushkin, the highly talented Russian writer was provoked to fight a duel for his wife Natalia. He was angry at the advances, the other gentleman, George Heckeren of d'Anthes of the Dutch chancery. made to his wife. Pushkin was fatally wounded in the duel and died at the age of 37. A promising literary career was cut

In the field of sports, it has been observed that teams overpowered by anger fail to display the best of their skill and in most cases loose their games Ali taunted Sonny Liston as an ugly bear. Liston was angry like hell. The world observed dumbfounded, the giant was floored by Ali in less than one minute.

Unbridled anger has ruined many families, many marriages, many friendships, many countries. But what is the prescription for anger? We can learn much from what our prophet Muhammad (Sm) said of the right attitude toward anger. He said: When you are angry, if you are standing, sit down, if it does not calm you down, lie down. He further said: When you are angry, perform ablution (Waju); anger is a satanic emotion, and satan is made of fire; ablution with water will extinguish it.

erate forces. Many of his cabinet members and military generals were given to the habit of defying him with much insolence. He did not give in to anger. According to Carl Sandburgh, an elderly woman asked Lincoln, "How can you speak kindly of your enemies when you should rather destroy them?" "Madam" he said, "do I not destroy them when I make them my friend?"

Anger is a poison. Don't let it posses you. The sages say, keep postponing your angry outburst for another day, stop acting on the spur of the moment. Roman philosopher Seneca said, "The greatest remedy to anger is delay". When you are angry, most of all TALK. Talk out anger. Willium Black in his poem "Poison Tree" spoke of the virtue of talking in dissipating your anger. He wrote, "I was angry with my friend I told my wrath, my wrath did end, I was angry with my foe; I told it not, my wrath did grow".

Anger is the animal in us. Learn to domesticate it. Cultivate anger in your heart, be it against people or life, you reap a bitter harvest. Better civilize it; else you can end up as its slave.

## Distant Drum

Continued from page 10 able daughter got Shaikh Saadi

released by paying the ransom on the condition that the poet would marry his daughter. Few days were spent happily -Saadi wrote poems on romance and heavenly conjugal love. But soon the heaven turned into hell. To release him from the regular dose of womanly shrieks and shouts, he sought divorce and married again. There too he fought another crusade of domestic scale. Count Leo Tolstoy fought his wife throughout his life. Finally he gave up and left home in search of what he called peace. It came in a railway platform where the great litterateur breathed his last.

With the death of Pechu Miah at the hand of his wife, now men should decide whether this death could be elevated to martyrdom to retrieve men's sagging prestige or not. Some men feel, when one dies at wife's hand, one loses life and prestige as well.

On the other hand, in the vil-Concept of CBR lages a blind person belonging to a landless wage-earner family is sometimes considered as an asset for income as a beggar. In situation. Moreover, supersticountry like Bangladesh tion and unscientific means of where more than 78 per cent of treatment aggravate the present people are living below the

> landless family. Community Participation

poverty line, begging, as a pro-

fession is sometimes treated as

a good earning source for the

blind coming from a poor or

Community participation develops a sense of belonging amongst the villagers, which guarantees meaningful achi evements and continuity of the CBR programme. This further assists the community in identifying their needs and to search ways and means to solve the problems, effectively and efficiently in the community.

The key to success of any CBR programme depends entirely on the trained and committed field staff and active participation of the community Recommendations

 Administrative structures and professional information constitute a critical constraint on the effective formulation and execution of CBR programmes. A national resource centre on CBR is to be developed to study. research and conduct training course in order to develop trained manpower for effective management of the CBR programme.

2. The Ministry of Social Welfare, Govt. of the Peoples Republic of Bangladesh in collaboration with NGOs may initiate and undertake Community Based Rehabilitation Programmes by utilising the existing infrastructure of the Rural Social Service Programme. Two field workers from each Thana of the RSS Programme could be trained in disability issues in order to impart services to the largest population.

3. The commitment of the government of Bangladesh of reserving 3 per cent quota in the non-gazetted posts is to be translated in to practical reality by engaging disabled persons in varied occupations, commensurating with their age, professional skill and experience.

4. Government and NGOs must'sponsor CBR projects in order to train, educate and create self-employment opportunity by providing credit fund to start petty shops, handicrafts centres, poultry raising, handloom and agricultural pursuits in the rural areas of Bangladesh

5. All scheduled banks, autonomous bodies like Bangladesh Rural Development Board, cooperatives and nongovernment organisations operating all over the country shall be mandatory to have a provision to extend services to persons with disability by providing credit fund for various income generating programmes.

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tor. Bangladesh Drishtihin Foundation.