

Unheard Voice of Hindi Poets for Reservation Policy

- Dr. Abnish Singh*

In democratic societies, reservation policy is the tools to achieve equality and to uplift the deprived people of society. Due to wrong interpretation and implementation, it is creating a new type of deprived class and frustration in our societies. Some Hindi poets are consenting the reservation policy. This study explores the concerning sentiments and expression of some Hindi Poets.

Key words:- Reservation Policy, Hindi Poets, Hindi Poetry

Reservation policy or Affirmative Action has been a popular subject for the Indian Hindi poets. Despite the fact that it is a government policy for socially backward people of India, it becomes a matter of discussion and description among them. The poets notice some negative impressions of the Affirmative Action on the people of India and, therefore, they want to bring some improvements in the scheme for the welfare of the whole humanity, especially in Indian context. It does not mean that they are against the aims of the government or the interests of the under-represented people of the particular castes or communities; they have some concerns for the people who fall into this category, without dividing them in castes and creeds. However, the voice of the Hindi poets is not heard by the authority up to now, they still hope for the positive response only because the matter is concerned with the public and it would help in achieving the objectives of the Indian Constitution- justice, equality, fraternity and unity for all its citizens. This is what the paper reflects through the study of some poems of Hindi poets.

The Hindi poetry has made its golden marks in the Indian firmament by imaginatively treating the existing problems and artistically recounting and interpreting social life and conditions in its own ways. Since it is concerned with the entire picture of Indian society, the poets are presenting it with full vigour and without any hesitation and fear. The poets are raising their voice not only for the present situation but also for the desired improvements in the life and society of our country. Here one thing requires to be noticed that poetry writing is a creative process and it requires the power of writing as well as the understanding of the subject. Subject may vary from poet to poet and situation to situation. And sometimes the subject remains the same, only its presentation varies from poet to poet. This variation in presentation gives different types of ideas of a topic and these ideas can also be helpful in bringing changes in the present system. Keeping it in mind one subject- Reservation Policy is also commonly dealt by the poets in their 'mighty lines' but it is sad to say that their voice is not heard up to the present time by the authority. Thus, the paper "Unheard Voice of Hindi Poets for Reservation Policy" tries to explore this aspect in its own way.

Reservation or Affirmative Action was introduced to provide an "opportunity for the allotments of jobs and access to education"¹ to the depressed classes i.e. SCs, STs, OBCs and other minorities. This framework of Indian Constitution aims to enhance the integration and representation of these classes in the mainstream of Indian society, so that these classes may feel free and work and lead life respectfully. But this could not happen in true sense in India up to the present time because many people of these classes could not get the benefits of this scheme. These people are still suffering with the same problem they were suffering at the time of implementation of this policy. Side by side a new class also emerged from the general category, which requires integration and representation in the society. This new class is also socially discarded and depressed due to their low living standard. Therefore, many Hindi poets have raised their voice for the review and reconsideration of this policy for achieving the objectives given in the preamble of the constitution- justice, equality, fraternity and unity for all its citizens.

Since the paper has its own limitation for the space, it covers the poetic lines of a few Hindi poets- Dr. Buddhinath Mishra, Dr. Mahesh 'Diwakar', Madhukar 'Asthana', Veerendra 'Astik', Anand Kumar 'Gaurav', Dr Vinay for the study. Renowned poet Dr. Buddhinath Mishra is known for his humanistic approach in his poetry. He has concerns

for all the living creatures and their rights. In his poem 'Aarakshan', he says-

*Van chhaya hui aarakshit
Sabhee jalshrot bhee ho gaye aarakshit
Hai arakshit sirf komal pran
Kastooree mrigon ka. ²*

The natural resources are not for any particular person, caste or creed; it is for all. But the tragedy is that they are reserved for some particular people or castes. This indicates that the authority has no concerns for life as a whole; it is worried about a part of life. Dr. Mishra again writes-

*Hai vyavastha mansar par
Mor ka adhikar hoga
Hans ke hisse padengee
Jhadiyan bas behaya ki. ³*

This reflects the brain drain situation occurring due to this scheme as well as the injustice made to the deserving people of our society. The 'hans' or the deserving candidates feel humiliated and depressed due to the present practices of Reservation Policy. Therefore, it needs to be audited.

Well-known writer and poet Dr. Mahesh 'Diwakar' is worried about other things- separatism and divide and rule politics. He finds that this scheme was designed to help the needy ones but now it is used for ulterior motives. And these motives are only for the personal fulfillments of some politicians, parties and businessmen. He says it in his poem

'Aarakshan ka Garal'-

*Bagh-bhediye, ajgar neta
Bhed sareekhi janata hai
Jinda mans chabaya karate,
Kursi lok-niyanta hai
Aarakshan ka garal pilakar, roj udhen nabhyan men
Desh-dharm sab isane bante foonko ise makan men. ⁴*

Another remarkable lyricist and novelist Anand Kumar 'Gaurav' thinks that reservation policy is self-killing as it is destroying peace and harmony in the society - "Atm-ghat padarth-sa, kote ka avasadèk toota hua samaj hai, aahat hai sudhi-nad." ⁵ He also believes that this scheme has overshadowed the sense of nationality and discarded the value of the worthy ones- "Ab aarakshan rashtra hai, baki sab gumnamèk pahan ki keemat lagee, heera hai bedam." ⁶

Madhukar 'Asthana' is a poet of Indian sensibility. He knows not only the pitfalls of our society but also the reasons behind it. When he writes about the reservation scheme, his expressions are very painful. He thinks that this act is knocking down the dreams of a good nation as it is full of selfishness and a plan to divide the masses. He also understands that this policy is given undue favour by the power-holding people. His poem 'Aarakshan Ki Peeda' tells it clearly-

*Arakshan ki mili vyavastha
Toot gaye sapane
Aur swarth men ho na sake jo
Kahalaye apne
Mali chatur-sujan
De raha sarankshan pratikool. ⁷*

Veerendra 'Astik' is a poet of the masses. He knows that the depressed class (class here does not mean caste) is still jobless and under-represented. Many of them are doing the job of rag-picking and bound to lead their life under the open sky. They are homeless and helpless. Now the question is who are getting the maximum benefits of this policy. The poet thinks that at least these people are not getting it-

*Akele pad gaye hamèk inqilabon ki ladai men
Kisi futpath par tanbooèk laga karake basar karana
Chhuda paye naheen unkaèksadak par momiya binana Grihasthi potali bhar
haièkpake sapane kadhai men. ⁸*

Dr. Vinay is a poet of social life and etiquettes. His voice is always poignant. He criticizes present democrats for their irresponsible and opportunistic behavior. He considers that these people do not belong to the under-privileged class. Yet, they are getting the benefits of reservation policy. And it is also humorous. He says-

Majedar chal raha ajkal

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*Prajatantra ka khel
Loole-langade fand rahe hain
Oonche-oonche shail
Dukkhee-sukkhee baith rahe sab
Aarakshan ki rel.⁹*

Today everyone has the right to lead life with dignity and make progress in the best possible way. "In our twenty first century the concept of 'human rights' has become part of social and political consciousness of informed people and public opinion. There is always a concern that there should not be any affront from any quarter to the human dignity. Man as a man is to be valued by other man."¹⁰

Thus, it can be said that India requires some standard reservation policy, which should facilitate only those people who are really under-represented and under-privileged and the policy should also not be caste and creed-based but human-based. And the policy makers should also frame it on the basis of the living standard of Indian citizens. And those who bypass the rules for getting the benefits of this policy and are not deserved for it should be punished severely. Then the Preamble of Indian Constitution could meet its end in the form of justice, equality, fraternity, integration and unity for all and sundry in our country. This is what the Hindi poets feel and write in their anthologies; but their voice is still not heard in the commotion of corruption.

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