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Dr. Babasaheb Ambedkar Open University, Ahmedabad
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પ્રા .અનિલા એન .સોની
આસિ. પ્રોફેસર,
શ્રી મહાવીર વિદ્યામંદિર ટ્રસ્ટ બી.એડ. કૉલેજ ,પાંડેસરા, સુરત.

પ્રસ્તાવના

ડૉ. આંબેડકરએ ભારતીય સમાજ સુધારણાના ઇતિહાસનો વિસ્મૃત અધ્યાય હતાં. રાષ્ટ્રના ઇતિહાસનું ઘડતર આવા મહાનપુરુષો દ્વારા જ થાય છે. અસ્પૃશતા અને દલિતોના હિતના સમર્થ લડવૈયા, સ્વતંત્ર ભારતના બંધારણના સક્ષમ ઘડવૈયા અને માનવમાત્રની સમાનતાના શંખનાદના બજવૈયા ડૉ. આંબેડકરનું જીવન એટલે સંઘર્ષ, સાધના, સચ્ચાઈ અને નિર્ભયતાની જીવતી તસવીર. ભીમરાવ રામજી આંબેડકર એક કાયદાશાસ્ત્રી, રાજનેતા, તત્વચિંતક, નૃવંશશાસ્ત્રી, ઇતિહાસકાર અને અર્થશાસ્ત્રી હતા. તેઓએ ભારતમાં બૌદ્ધ પુર્નજાગરણ આંદોલનની શરૂઆત કરી. તેઓ ભારતીય બંધારણના ઘડવૈયા અને પ્રથમ કાયદામંત્રી હતા. ભારતના પ્રથમ વડાપ્રધાન જવાહરલાલ નહેરુ એ કહ્યું હતું કે “ડૉ. બાબાસાહેબ આંબેડકર એ હિંદુ સમાજના તમામ દમનકારી લક્ષણો સામેના બળવાના પ્રતિક સમાન હતા” ડૉ. આંબેડકરએ મહિલાઓ માટે વ્યાપક આર્થિક અને સામાજિક અધિકારો માટે દલીલ કરી હતી. તેમને સ્ત્રીઓના તમામ પ્રકારના વિકાસ ખાસ કરીને સામાજિક શિક્ષણ તેમજ સામાજિક, સંસ્કૃતિક અધિકાર અપાવવાનું શરૂ કર્યું. દરેક ભારતીય મહિલાઓને વિકાસમાં તેમનો હિસ્સો મળે અને સ્ત્રીઓના ગૌરવનું ફરજિયાત રક્ષણ થાય તે પર બહાર મૂક્યો. પશ્ચિમી શિક્ષણ અને તત્વચિંતનની ઊંડી સમજને તેમને એક સ્વપ્ના દ્રષ્ટા તરીકે દલિતો અને ભારતીય મહિલાઓ માટેના સ્પષ્ટ વિચારો વિકસાવવામાં મદદ કરી હતી. પુરુષો જેટલી જ સમાનતક અને હક સ્ત્રીઓને મળી રહે તે માટે ડૉ.આંબેડકર અને કેટલાક સંતો જેવાકે, ગુરુનાનક, કબીર, રવિદાસ અને સામાજિક સુધારકો સ્વામી વિવેકાનંદ, દયાનંદ સરસ્વતી, રાજા રામ મોહોનરાય, મહાત્મા જ્યોતિબા ફૂલે એ

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પોતાનો અવાજ બુલંદ કર્યો. પ્રસ્તુત સંશોધનપત્રમાં સંશોધકે ડૉ. બાબાસાહેબ આંબેડકરના સ્ત્રીસશક્તિકરણ અંગેના વિચારોનું મૂલ્યાંકન અભ્યાસ અંગે કાર્ય કરવાનો અનુક્રમ હાથ ધર્યો હતો.

<u>સમસ્યા કથન -</u> પ્રસ્તુત સંશોધન સંદર્ભે સંશોધકે નીચે દર્શાવેલ સમસ્યા પસંદ કરી હતી :

" સ્ત્રી સશક્તિકરણ સંદર્ભે ડૉ .બાબાસાહેબ આંબેડકરના વિચારોનું મૂલ્યાંકન "

<u>સંશોધનના હેતુઓ</u>

પ્રસ્તુત સંશોધનના હેતુઓ આ મુજબ છે.

૧. ડૉ .બાબાસાહેબ આંબેડકરના સ્ત્રીસશક્તિકરણ અંગેના વિચારો જાણવા.

૨. ડૉ .બાબાસાહેબ આંબેડકરના વિચારોનું તુલનાત્મક મૂલ્યાંકન .

૩. ડૉ .બાબાસાહેબ આંબેડકરના સ્ત્રીઓના હકો માટેની ઝુંબેશો અંગે માહિતી મેળવવી.

૪. સ્ત્રીઓ માટે ભારતીય બંધારણમાં થયેલ જોગવાઈઓ જાણવી.

૫. ડૉ .બાબાસાહેબ આંબેડકરના સમયમાં ભારત સરકાર દ્વારા લેવાયેલા પગલાંઓનું મૂલ્યાંકન.

<u>સંશોધનના પ્રશ્નો</u>

પ્રસ્તુત સંશોધનના હેતુઓ આ મુજબ છે.

૧. ડૉ .બાબાસાહેબ આંબેડકર સ્ત્રીસશક્તિકરણ અંગેના કેવા વિચારો ધરાવતા હતા?

૨. ડૉ .બાબાસાહેબ આંબેડકરના વિચારો કેવા હતા ?

૩. સ્ત્રીઓના હકો માટેની ઝુબેશોમાં ડૉ .બાબાસાહેબ કરેલા પ્રયત્નો કેવા હતા?

૪. સ્ત્રીઓ માટે બંધારણમાં કઈ કઈ જોગવાઈઓ કરવામાં આવી છે?

૫. ડૉ .બાબાસાહેબ આંબેડકરના સમયમાં ભારત સરકાર દ્વારા સ્ત્રીઓ માટે ક્યા ક્યા પગલાઓ લેવામાં આવ્યા હતા?

डॉ.भीमराव अम्बेडकर और समाज व्यवस्था

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डॉ। बाबासाहेब अम्बेडकर मुक्त विश्वविद्यालय, अहमदाबाद।
meena.rajput@baou.edu.in

जो धार नहीं रूकती है चट्टानों से भी,
सागर केवल उसका अभिनन्दन करता है।

डॉ.भीमराव अम्बेडकर एक अदभुत विद्वान स्वतंत्र, विचारक ,न्यायशास्त्री विधिवेता,सविधान रचियता कुशल राजनीतिज्ञ ,महान देशभक्त ,सामाजिक एवं चेतना के जनक तथा भारत की महान विभूति थे उन्होंने सांस्कृतिक जागरण एवं शोषणमुक्त भारत के निर्माण के लिए अपना सर्वस्व न्योछावर कर दिया उनके सामने अनेक मुश्किलिया और कठिनाई आई फिर भी वो अपने सकल्प पर अडग रहे इसी ही प्रवाह से वे अपनी समाज सुधार और समाज समरसता की प्रवृतियों को करते रहे

डॉ.भीमराव अम्बेडकर के साथ घटित अपमानजनक धटनाओं और अमानवीय व्यवहार में उनके मन पर गहेरी छाप छोड़ दी और उन्हें अश्पृश्यता की समस्या पर विचार करने के लिए प्रेरित किया इसका निराकरण करने और उसे भारतीय समाज से उखाड़ कर फेकने का सकल्प लिया डॉ.भीमराव अम्बेडकर से पूर्व चक्रधर,रामानन्द ,चेतन्य,कबीर,तुकाराम,एकनाथ आदि संतो और राममोहनराय, मदनमोहन मालवीयास्वामी विवेकानंद, दयानंद सरस्वती,गांधीजी जेसे कई समाज सुधारकोंने इस समस्या निराकरण के अनेको प्रयास किये परंतु अम्बेडकर पहेले व्यक्ति थे जिन्होंने अपना सारा जीवन अछूतों, समाज के उध्धार के लिए समर्पित कर दिया उनके मत अनुसार भगवत गीता में वर्णश्रम की रचना धर्म को टिकाने के लिए किया गया था इस व्यवस्था को वो नाबूद करना चाहते थे १९२० में उन्होंने कहा था की इस कलंक को धोये बिना स्वराज निरर्थक हे

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डॉ.भीमराव अम्बेडकर को हिन्दू धर्म और भारतीय संस्कृति में पूर्ण आस्था और विश्वास था ऊन्होने साहित्य ,वेदों ,पुराणों को पढ़कर वो इस निष्कर्ष पर आये की रुग्वेद में समाज व्यवस्था जन्म ,जाती पर नही पर कर्म पर आधारित हे गीता में श्री कृष्ण भगवानने सही बताया हे की गुणों और कर्मो के विभाजन के आधार पर चार वर्णों की रचना की गई हे भ्रमित लोग अपने ही भाईओ की उपेक्षा करते हे तो उनकी यह वृती बदलने के लिए हमे संधर्ष करना होगा वे मानते थे की समाज मे समरसता व एकात्मता का भाव लाने के लिये कही रूढ़िचुस्त लोगो को समाजिक कार्य करना योग्य होगा तभी हिन्दू समाज में आई ये विभेदक विकृतिया मिटेगी तथा अपनी संस्कृति के मूल निर्मल व पवित्र स्वरूप की पुनप्रतिष्ठा हो सकेगी.

डॉ.भीमराव आम्बेडकरजी ने अवैज्ञानिक अत्याचार पूर्ण सकीर्ण एव गरिमा के विरुध्ध बताया उनके अनुसार यह वर्गीकरण श्रम के विभाजन आधारित थी भारतीय समाज की चतुवर्ण व्यवस्था यूनानी विधायक प्लेटो ने समाज का विभाजन व्यक्ति के योग्यताओ को ध्यान में रखते हुए उसे अलग-अलग भागो में विभाजित व्यक्तियो का सुस्पष्ट विभाजन ही अवैज्ञानिक तथा असंगत हे वे उन्नत तथा कमजोर वर्गो में जितना संधर्ष भारत में हे उतना किसी अन्य देश में नही हे .सामाजिक न्याय और समरसता के लिए वर्णव्यवस्था के सिध्धांत का अंत करने की वकालत की

डॉ.भीमराव आम्बेडकरजी ने वर्ण व्यवस्था के सिध्धांत में व्यक्ति की क्रियात्मक शक्तिओ की उपेक्षा की गई हे एक वर्ण का काम ज्ञान प्राप्त करना, दुसरे वर्ण का काम शस्त्र चलाना, तीसरे वर्ण का काम व्यवसाय या सम्पति धारण करना और चोथे वर्ण का काम उपरोक्त सभी वर्णों की सेवा करने का कर्तव्य एवम अधिकार नियत किया हे सामाजिक सरचना को पुनगठित करने को बहुत उत्सुक थे वे ऐसी सामाजिक व्यवस्था चाहते थे जिसमे एक की स्वतंत्रता का अर्थ दुसरे हेतु दासता (गुलाम) न हो उनके मत अनुसार आप स्वयं अपनी दासता (गुलामी) से अपने को मुक्त कर सकते है इसे दूर करने के लीये आप परमात्मा अथवा किसी अन्य विलक्षण पुरुष पर निर्भर न हो जीनती जल्दी आप इस भ्रान्ति से अपने को मुक्त कर पाएगे

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उतने आपके कष्ट पूर्व निदिष्ट है उतना ही आपके लिये ये श्रेयस्कर होगा अपने भाग्य पर नहीं अपनी शक्ति और कर्म पर भरोसा रखो आम्बेडकरजी हिंदु धर्म के मुक्तिदाता थे क्योकि उन्होंने सामाजिकता समानता और समरसता के लिए संघर्ष किया जिसके कारण ही हिंदु समाज संगठित रह सकता था ।

सामाजिक न्याय एक सिध्धांत हे जो ऐसे न्याय की मांग करता हे जिसमे सभी लोगो के बिच की सामाजिक स्थिति कोई भेदभाव न हो सबको आगे बढने का समान मार्ग और अवसर मिले व्यक्ति स्वयं में इक साध्य हे कोई किसी के लिए साधन न हो सामाजिक न्याय दो प्रकार से प्राप्त किया जा सकता हे भारत में राजनितिक चिंतन में धर्म के अन्तर्गत व्यक्ति अपने कर्तव्यो का भलीभाती पालन करता था व्यक्ति अपनी ओग्यतानुसार कर्तव्य करता हुआ समाज में कार्यरत रहेता था भारत में सामाजिक न्याय केवल कानूनों के द्वारा स्थापित किया जा शकता हे सामाजिक व्यवस्था नही बदलेगी तब तक कोई प्रगति नही होगी .

डॉ.भीमराव आम्बेडकरजी की हर गति में मंजिल का आवास रहा है। बिना मंजिल के उनकी कोई गति नही रही थी । मंजिल पाए बिना उनकी गति कभी रुकी भी नही । उसे कोई रोक भी नही पाया । इस लिए उनका सिध्दांतथा –

जिंदगी है फक्त गर्मी –ए –रफ्तार का नाम ।
मंजिल साथ लिये राह पे चलते रहना ॥

सन्दर्भ –

- डॉ.आम्बेडकर का शिक्षा दर्शन –प्रो.मधुसुदन त्रिपाठी,विनायक त्रिपाठी
- आम्बेडकर चित्रमय जीवनी –राजेंद्र पटरिया
- डॉ.आम्बेडकर जीवन और आदर्श –रामलाल विवेक

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as a tool for social movement.

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❖ Preface:

Newspapers in India were started by the British. They were mainly meant for the British. During 19th century and later a powerful Indian press grew. They grew in English and vernacular languages. Most of the reformers had either them started or were connected with newspapers and journals. As political consciousness grows as a beginning of political activities by Indians, there was a large increase in the number of Indian newspapers. Some of the English newspapers owned by the British were supporters of the British rule while remaining voiced aspirations of the Indian people and gave expression to their social, economic and political demands. They made people aware of the events in the different parts of the country and world. During the freedom struggle, they became powerful instruments for mobilizing the people. Journalism was not only used as a tool for freedom movement but also used as a tool for social reforms and movements. Dr. Ambedker had recognized the value of press as a tool for social movement and mass education. He had also made efforts to use it for the cause.

❖ Dr. Ambedker's Journalism Efforts:

Journalism is basically a value - based profession. It is also a social activity. Journalism is a part of social activity, which is concerned with the dissemination of news and views about the society. According to Mamkerar (1973), "The social responsibility of the press consists in serving as a vital communication link between the Government and the community and vice-versa and between one section of the community and another protecting and promoting the interests of society and to that end, functioning as the watch-dog of public interest and in that role, constantly reviewing and criticizing the Government's action and policies in order to ensure that it doesn't stray from the straight and narrow path of public good - in other wards, to play the role of responsible opposition nonetheless opposition".

He was subjected to undergo many humiliations, problems to have sustenance of his journals. To solve financial crisis, he adopted mass funding mechanism. He changed names of his journals, as situation demanded He started the newspapers called by name Mooknayak, (leader of dumb), Bahishkrit Bharat (Excluded India), Samata (Equality), Janata (The People), Prabuddha Bharat (Enlightened India) respectively.

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Shetty (1987) notes that The Times of India, Bombay, observed "Without political and economic power the Harijans will find it hard to attain social equality and Dr. Ambedkar has done well in realizing this fact."

His struggle can be seen in his writing that, "It is depressing that we don't have enough resources with us. We don't have money; don't have newspapers; Throughout India, each day our people are suffering under authoritarianism with no consideration, and discrimination; those are not covered in the newspapers. By a planned conspiracy the newspapers are involved full-fledged in silencing our views on socio-political problems"

Babasaheb Ambedkar throughout his life struggled against all kinds of injustices. For this purpose he used many ways and means. One of them was press. He successfully used it to educate, inform the people about their sufferings. He advocated the democratic values and not caste culture. He criticized those journals who upheld the supremacy of caste and varna culture. He visualized the dawn of new social order of liberty, equality and fraternity.

❖ **Dr. Ambedker's thoughts on Journalism as a tool for social movement:**

A veteran American journalist has laid down six social responsibilities of the press.

1. Safeguarding personal liberties
2. Enlightening the public
3. Making a profit
4. Providing entertainment
5. Serving the economic system
6. The press can contribute to a dynamic and expounding economy by bringing together the buyers and sellers of goods and services.

Dr. Ambedkar wa sbeliever the democratic values and not caste culture. He criticized those journals that supported the domination of caste and varna culture. He visualized the rise of new social order of liberty, equality and fraternity. His thoughts on journalism are:

1. A leader without the press is a bird without wings.
2. A press can play role of path shower in the movement.
3. Control of minds by some powerful individuals, press and other means of communication is bad as such control retards movements.
4. Mind control by mass media and drug is the awesome reality in Indian society.
5. Criticized commercialization of Indian Press.
6. Journalism should not be allowed to become the handmade of the corrupt and dominant sections of Indian society.
7. Journalism can play herculean role to liberate the oppressed Indians from social an economic disadvantages.
8. The oppressed people were under-represented in the newspapers

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9. source for discrimination in the media was due to the upper caste domination.
10. The oppressed people, who were excluded, segregated, oppressed from the society experienced the same from the media. The very same newspapers which represented *Dandi yatra* of Gandhi as a satyagraha refused to accept Ambedkar's Mahad struggle as a satyagraha.
11. Never give professional ethics. Ambedkar was not able to sustain the journals because of shortage of funds. He was not prepared to compromise on professional ethics.

He believed that no thought can become strong without publicity as no tree can be grown without water. He used journalism to propagate his movement for social reform. According to Keer D. (1981), a close associate of Ambedkar, about the role played by Ambedkar as the editor of Bahiskrit Bharat: "Ambedkar now began to explain his views, define his aims and reply to the critics of his movement through the new journal. He said that the temples and water sources should be open to the untouchables because the untouchables were Hindus. He wrote editorial after editorial in his short, crisp and fearless style, asking the government to bring into force the 'Bole Resolution' and not to trust the good sense of the local bodies for its implementation as they were dominated by reactionaries who were narrow-minded, old-fashioned, orthodox and antagonistic to the interests of the depressed classes. He also appealed to the government through his newspaper to punish the wrongdoers and trespassers who opposed the implementation of the above cited resolution."

❖ Conclusion

Dr. Ambedker's journalism was prominent advocate of social justice, professional ethics and public interests. Ambedker has special place in the history of Indian journalism. His thoughts are highly relevant in the present times in order to make journalism as an important player in the public life and shape the destiny of India on the basis of humanitarian considerations.

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Introduction

Dr. B.R Ambedkar was well known as a revolutionary thinker and philosopher. He was social activist and critic and strode like a colossus in the Indian sociopolitical scene unto his death. He worked not only for dalit but for women also. He gave new identity to Indian women. **Singariya, M. R. (2014)** wrote that, "Dr. Babasaheb spent his life for the betterment of women even involved in bad practices and professionals like prostitutions. Ambedkar created awareness among poor, illiterate women and inspired them to fight against the unjust and social practices like child marriages and devdasi system." Ambedkar saw women as the victims of the oppressive, caste- based and rigid hierarchical social system. He provides source of inspiration for women's empowerment movement in India.

According to Velaskar, P. (2012), "Ambedkar's social and educational thought remains surprisingly neglected in Indian educational discourse." Not many people know that Dr. Ambedkar always worked hard to uplift the situation of women in Indian society.

According to Maurya, R.S.(1988), "Education of women is the most powerful tool of change of position in society. The greatest single factor which can incredibly improve the status of women in any society is education. Education also brings a reduction in inequalities and functions as a means of improving self-esteem, self-confidence, necessary courage and their status within the family."

Newspapers started by Dr. B. R. Ambedkar, Mooknayak and Bahiskrit Bharat predominantly used to cover issues related to women and their empowerment. Ambedkar was always concerned about women empowerment. In a letter to his father's friend, young Ambedkar, during his studies at New York, said – We shall see better days soon and our

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progress will be greatly accelerated if male education is persuaded side by side with female education…"

The higher rate of illiteracy of women is undoubtedly the reason for women's dependence on men and to play a subordinate role. The lack of education is the main cause for women's exploitation, violence and negligence. Education can help women to understand the provisions that are made to strengthen them. Thus promoting education among women is of great importance in empowering them to accomplish their goals in par with men in different spheres of life (**Singariya M. R. (2014)**).

Women Empowerment

Empowerment means the process of becoming stronger and more confident, especially in controlling one's life and claiming one's rights. **(www.oxforddictionaries.com)**

Women Empowerment refers to the creation of an environment for women where they can make decisions of their own for their personal benefits as well as for the society.

- Every minute, 2 girls and women are raped in South Africa.
- Every hour, 48 girls and women are raped as a weapon of war in Congo.
- Every day, 3 women are killed by their male partner in the United States.

In fact, more than 100 million girl babies have been killed, aborted, and neglected to die...simply because they were girls**. (www.huffingtonpost.com)**

According to the **(www.selfgrowth.com),** Empowerment is probably the totality of the following or similar capabilities:

- Having decision-making power of their own
- Having access to information and resources for taking proper decision

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- Having a range of options from which you can make choices (not just yes/no, either/or.)
- Ability to exercise assertiveness in collective decision making
- Having positive thinking on the ability to make change
- Ability to learn skills for improving one's personal or group power.
- Ability to change others' perceptions by democratic means.
- Involving in the growth process and changes that is never ending and self-initiated
- Increasing one's positive self-image and overcoming stigma

Dr. Ambedkar's thoughts on women empowerment

On 18th July 1927, Dr. Ambedkar addressed a meeting of about three thousand women of Depressed classes, he said 'I measure the progress of community by the degree of progress which women had achieved.'

- Send your children to schools. Education is as necessary for Females as it is for males. If you know how to read and write, there would be much progress. – Dr. B. R. Ambedkar (While addressing women of Depressed classes on 18th July 1927)
- Dr. Ambedkar said to Women "Learn to be clean. Keep from vices. Give education to your children. Instill ambition into them. Inculcate in their minds that they are destined to be great. Remove from them all inferiority complexes."
- Dr. Ambedkar said to Women – The paternal duty lies in giving each child a better start than its parents had. Above all, let every girl who marries stand by her husband, claim to be her husband's friend and equal, and refuse to his slave. I am sure if you follow this advice, you will bring honour and glory to yourselves.
- Dr. Ambedkar made provisions in articles 14-16 in the Indian Constitution, which provide equal status to Woman and also banned the of sale and purchase of woman prevailing Hindu India.

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- Dr. Ambedkar created awareness among poor, illiterate women and inspired them to fight against the unjust and social practices like child marriages and devdasi system.

Constitutional Provisions

The Constitution of India contains various provisions, which provide for equal rights and opportunities for both men and women.

The salient features are:-

- Article 14 guarantees that the State shall not deny equality before the law and equal protection of the laws;
- Article 15 prohibits discrimination against any citizen on the ground of sex;
- Article 15 (3) empowers the State to make positive discrimination in favour of women and children;
- Article 16 provides for Equality of Opportunity in matters of public employment;

In pursuance of the above Constitutional provisions, various legislative enactments have been framed to protect, safeguard and promote the interests of women. Many of these legislative enactments have been in the sphere of labour laws to ameliorate the working conditions of women labour.

Dr. B.R. Ambedkar said that, "It is the education which is the right weapon to cut the social slavery and it is the education which will enlighten the downtrodden masses to come up and gain social status, economic betterment and political freedom."

Education to women is the most powerful instrument of changing their position in the society. Education also brings about reduction in inequalities and also acts as a means to improve their status within the family. In order to encourage education of women at all levels and to dilute gender bias in the provision and acquaintance of education, schools, colleges and even universities were established exclusively for women in the country.

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Conclusion

Society is in a continuous process of evolution. It will take several decades for these imbalances to be rectified. Education of both men and women will lead to change in attitudes and perceptions. It is not easy to eradicate deep-seated cultural value, or alter tradition that perpetuate discrimination. Women in the rural areas are wholly oblivious of their rights. It will require a much greater and concerted effort for the various measures to become a living reality for women in the rural areas. This can happen only through the collective effort of the State, NGOs, imparting of formal and informal education, through the media, etc. Empowerment of women so as to enable them to become equal partners with their male counterparts so that they have mutual respect for each other and share the responsibilities of the home and finances should be the ultimate goal that we must aspire to achieve. Enforcement of basic human rights of gender equality must take place, without undermining the institution and sanctity of marriage, and family. Working women continue to remain primarily responsible for taking care of home and child rearing, in addition to their careers. Increased stress has made them more prone to heart and other stress related diseases. Hence, it is necessary to improve the Support System for working women.

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The Role of Dr. B. R. Ambedkar in Modern India

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Introduction

Some people are born brilliant, some have brilliantness thrust upon them and some achieve brilliantness. To the last division, Dr. B. R. Ambedkar belongs. Dr. Ambedkar was a great patriot, social thinker, political reformer, philosophical writer with progressive ideas. He stood for all political, social and cultural activities which increased the cause of human progress and happiness. He was the soul for the constitution of India. He crusaded for the betterment of the oppressed and depressed classes. And in this struggle, he stood rare crusading spirit, carving out in this process plays significant role for himself among the leading architects of modern India.

Objectives of the Study:

i. To know the impact of the pioneering work of Dr. B. R. Ambedkar in the field of human dignity, against caste discrimination in India.
ii. To highlight his role as one of the founders of Modern India.
iii. To analyze and assess his Legacy and Contribution to India.

Methodology

The present study on 'The Role of Dr. B. R. Ambedkar in Modern India' is based on historical method. This research is based on a good deal of primary and secondary sources that are available. Dr. B. R. Ambedkar's writings, What Congress and Gandhi have done to untouchables (1945), Federation versus Freedom (1939), The problem of Rupee: Its origin and its solution (1925), Annihilation of Caste (1936), Castes in India: Their Genesis, Mechanism and Development (1918), Who were the Shudras (1946), The Untouchables: Who were they and why they became Untouchables (1948) and diverse

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collection of secondary sources for the study were also consulted. Dr. Ambedkar as a social reformer. Dr. Ambedkar believed in peaceful methods of social change. He was supported to constitutional lines in the evolutionary process of social transformation. He thought the factors like law and order which are indispensable for social life. It also strives to sustain institutions that will make better 'social order'. He was opposed to the violent methods in social change for it obstacle the tranquility and creates chaos. He had no faith in anarchy methods. A welfare state of all cannot be developed on the grounds of terror, force and brutal methods. According to him violent methods to a peaceful society is not only improper but also unscientific and immoral. He was a true Renaissance man, a person who excelled in many different areas of inquiry. Though he was hated by orthodox Hindus and labelled as a destroyer of Hinduism, historians now realize the crucial role Dr. Ambedkar played in recognizing Hindu society. Far from being a traitor, he played an important role in revitalizing Hinduism, reviving it by challenging everything that was unjust and unfair within it. In fact, he brought about a renaissance of Hinduism by provoking the Hindus to rethink some of the basic tenets of their religion.

He had a great faith in social reformers to create public opinion for against of the gross inequalities in the society. He urged them to found organizations to deal with urgent cases of discrimination. The organizations should deal the powerful section of society to give a chance to the oppressed and depressed classes to work in different sectors. The Hindu society should give a space to depressed sections by employing them in their various sectors suited to the capacities of applicants. According to Dr. Ambedkar, social change and social justice are indeed critical to the egalitarianism that any democracy must aspire it. As a social democrat Dr. Ambedkar stressed on a much broader notion of stable reconstruction of country with inclusive growth and cultural integration in the Nation without caste discrimination. As the major architect of the Indian constitution, Dr. Ambedkar constructed the safeguards for establishing a more equitable society to millions of oppressed and depressed classes. In this process, Dr.

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Ambedkar emerges not only as a Valliant upholder of the Indian democratic republic, but also captures the uniquely distinctive place in the Indian Pantheon as a rare intellectual mass leader who awakened the social conscience of Modern India.

He was strongly believed that political institutions were responsible for reforming the existing social institutions by using legislative force to yield the results. Political institutions will survive only when they actively work for social reformation.

Dr. Ambedkar was a freedom fighter of the truest kind, not merely dreaming of setting India force from British rule, but of transforming India into a country where freedom holds meaning for everyone. While Mahatma Gandhi led fellow Indians in a struggle against discrimination in South Africa, Dr. Ambedkar led a battle, too, against prejudice within his own country. By securing equality for his community, he was creating a more equal world for us all.

Dr. Ambedkar as an emancipator of the Dalits

Dr. Ambedkar dedicated his life for the uplifting of Dalits. He was opposed to the theory of caste based superiority and social discrimination. He made a path for legal rights to enact the laws in connection with progress of dalits which could positively change their lives.

Dr.Ambedkar always led by example. He showed his followers, through the way he lived his own life, that education and hard work alone held the key to their liberation. The untouchables had been a demoralized, helpless group of people, but Ambedkar taught them to stop waiting for help to come from the outside and to rely upon themselves instead. The idea was a revolutionary one for a people who had always been told that their lot in life was preordained and that they had no control over it.

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Dr. Ambedkar said, "You can change your lot, but do not flock to temples hoping for justice to come to you in heaven. There is justice to be found on earth if you can fight for it. This idea gave them a new courage and a sense of self respect that they had never known before. The Ambedkar statue was an icon for depressed and oppressed classes civil rights. His posture, constitution in his hand and showing a new path for millions of down trodden people to modern society were symbols in the new era[5].To conclude, Dr. Ambedkar has always resembles in lives of 160 million strong Dalit communities throughout the country. Dr. Ambedkar views were consistently been inspiring the oppressed, depressed and the downtrodden classes to challenge the dominant strands of political articulations in the country. According to Raja Sekhar Vundru who calls Dr. Ambedkar as the other father said: "Dr. Ambedkar gave millions of untouchables an identity of their own … (He) is now regarded as a great Indian, a person relevant for all times to come. This is not because his followers are unwavering in their devotion, or that they happen to be numerically higher than supporters of any other person (dead or living) in India, and certainly not because he probably has been represented in the highest number of statues erected for any man in history. It is because his following has transcended generations. His relevance political, social, ideological, religious, economic will persist as long as the clamour and struggle for justice and equal rights exists".

Dr. Ambedkar as a Scholar

He starved through university life, saving every penny for his family back home and to buy books. It was no easy at any point to fight his way forward without a family fortune behind him and yet he did. He turned his hardships into an opportunity to become stronger and to fight harder. He was unafraid of opposition, of thinking differently from the crowd and of speaking his mind.

Dr. Ambedkar, in his brief life time, managed to acquire several University degrees at the finest schools in the world, to edit newspapers, to write books, to become the principal

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of a law college, to lead mass movements, to address public conferences and to work on committees involved with the making of the Indian nation. It was as though he sensed very early on that he had a lot to achieve and that time would always be running out for him. He was an intellectual giant and perhaps if the plight of the untouchables had not pushed him into politics, he could have been a scholar.

Books were not only his weakness. He had a penchant for fountain pens of all kinds. He enjoyed well-tailored clothes and loved dogs. As on adult, he took up both painting and playing the violin because to believed that every man should love music and art. His hobbies, be it reading or music, spoke of his softer side. But in his political career, not many people saw this side of Ambedkar. He was often described as British bulldog and Sarojini Naidu once called him Mussolini. There is perhaps no one who had escaped his sharp tongue and unforgiving sarcasm, especially if those rebukes were deserved. He was truthful to the point of being harsh.

Dr. Ambedkar as a Nation builder

He was out spoken about his ideas of nation building. He possessed great foresight and his warnings about the future of India ring so true today. In a speech before the constituent assembly he cautioned his fellow legislators against the use of non-constitutional methods of protest, such as civil disobedience and Satyagraha, because they were essentially an anarchic in nature. He rallied against the Indian tendency to engage in hero worship. He was afraid that the people of India would lay their liberation at the feet of someone they worshipped or entrust them with extraordinary limitless powers. He also underlined the importance of creating not just a political democracy, but also a social and economic one. His PhD thesis was inspired to set up for the Finance Commission of India and his works helped a lot in framing guidelines for the RBI Act 1934.He was one of the founders of Employment Exchanges in our country. He played a vital role in establishment of the

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National Power Grid System, Central Water Irrigation, Navigation Commission, Damodar valley project, Hirakud project and Sone river project.

Dr.Ambedkar as a major contributor to Indian constitution

Dr. Ambedkar had imprinted his mark of talent and vision in drafting Indian Constitution. His statesman qualities can easily visible each and every article of Indian Constitution. Ambedkar preferred the parliamentary system In England than the Presidential System in America. Dr. Ambedkar described the role of President as "He is the head of the state but not the executive. He represents to nation but does not rule the nation. He is the symbol of the nation. His place in the administration is that of a ceremonial device on a seal by which the nation's decisions are made known … The president of the Indian union will be generally bound by the advice of the Ministers. He can do nothing contrary to their advice nor can he do anything without their advice".

He strongly supported for federal system. He said "The Draft constitution is, Federal Constitution is a much as it establishes what may be called Dual polity. This Dual polity under the proposed constitution will consist of the union at the centre and the states at the periphery each endowed with Sovereign powers to be exercised in the field assigned to them respectively by the constitution……. The draft constitution can be both unitary as well as federal according to the requirements of time and circumstances. In normal times, it is framed to work as a federal system. But in times of war it is so designed as to make it work as though it was a unitary system".

Dr. Ambedkar supported the minorities' rights that "It is wrong for the majority do deny the existence of minorities. It is equally wrong for the minorities to perpetuate themselves. A solution must be found which will serve a double purpose. It must recognize the existence of the minorities to start with. It must also be such that it will enable majorities and minorities to merge somebody into one. The solution proposed by the constituent assembly is to be welcomed because it is a solution which serves this twofold purpose".Dr.

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Ambedkar clarified about the criticisms of The Directive Principles of state of policy as "whoever captures power will not be free to do what he likes with it. In the exercise of it, he will have to respect these instruments of instructions which are called Directive Principles. He cannot ignore them. He may not have to answer for their breach in a court of Law. But he will certainly have to answer for them before the electorate at election time".

Dr. Ambedkar stated about Article 32 that "It I was asked to name any particular article in this as the most important an article without which the constitution would be a nullity I would not refer to any other article except this one. It is the very soul of the constitution and heart of it".

Dr. Ambedkar said about independent Election Commission that "the greatest safeguard for purity of elections, for fairness in elections, was to take away the matter from the hands of the executive authority and to hand it over to some independent authority".

He remarked about the constitution as "It is workable, it is flexible and it is strong enough to hold the country together both in peace time and in war time. Indeed, if I may so, if things go wrong under the new constitution, the reason will not be that we had a bad constitution what we will have to say is that man is vile"[8].

Conclusion

Dr. Ambedkar's was a short life and yet a most remarkable one. He rose up from dust, from being treated worse than an animal to becoming the father of the Indian Constitution. Dr. Ambedkar was truly a multi-faceted personality. A veritable emancipator of Dalits, a great National leader and patriot, a great author, a great educationalist, a great political philosopher, a great religious guide and above all a great humanist without any parallel among his contemporary. All these facets of Ambedkar's personality had strong humanist underpinnings. It is only regrettable that the press in the past as well as the contemporary has projected Ambedkar mainly as a great social rebel and a bitter critic of the Hindu religion. Critics of Dr. Ambedkar have ignored his basic humanistic instincts

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and strong humanitarian convictions behind his every act or speech throughout his life. Thus we conclude Dr. Ambedkar was one of the foremost makers of Modern India.

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परजा' आदिवासियों के उत्पीड़न को संभव बनाने वाले कारकों का विश्लेषण

वीनू

(पीएच.डी. शोधार्थी)

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भारत का अधिकांश आदिवासी समाज एक लम्बे समय से वनों में वास करता रहा है । वैश्विक परिप्रेक्ष्य में इन्हें इंडिजिनस, एर्बोजिनल, प्रिमिटिव, ट्राइबल्स आदि नामों से संबोधित किया जाता है । अफ्रीकी आदिवासी जनसमुदाय के लिए सर्वप्रथम इंडिजिनस शब्द का प्रयोग किया गया । भारत में इन्हें वनवासी, आदिवासी, गिरिजन, वन्यजाति आदि नामों से सम्बोधित किया जाता है । हालाँकि उनकी पहचान विशेष के सन्दर्भ में प्रयुक्त किये जाने वाले नाम 'वनवासी' को लेकर विवाद की स्थिति रही है ।इनके सम्बन्ध में सबसे अधिक प्रचलित नाम आदिवासी है । इसका अर्थ है- आदि समय से एक भौगोलिक पृष्ठभूमि के अंतर्गत स्थाई रूप से निवास करने वाले लोग । इससे स्पष्ट हो जाता है कि कालांतर में आदिवासी नाम से पहचाने जाने वाले लोग ही वास्तव में भारत के मूल निवासी हैं । आदिवासी समाज प्रकृति से घनिष्टता से जुड़ा रहता है । ये लोग आमतौर पर जंगल, पहाड़ों को अपना निवास स्थान बनाते हैं ।इस सम्बन्ध में अपने विचार प्रस्तुत करते हुए ***डॉ. ईश्वरसिंह राठवा*** लिखते हैं कि –

"भारतीय समाज व्यवस्था की कथित मुख्य धारा से अलग-थलग दुर्गम जंगलों, बीहड़ वनों, पहाड़ों व प्रकृति की आह्लादक खुशनुमा गोद में हजारों-हजार वर्षों से मस्तमौला जीवन जी रहे आदिवासियों की अपनी अलग दुनिया है ।इस अजायबघर-सी दुनिया को प्रसिद्ध समाजविज्ञानी

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*रामशरण जोशी 'दूसरा भारत' कहते हैं।इस आदिवासी भारत में न तो छल-कपट का डेरा है और न बनावटी – दिखावटी संसार ही।"*1

आदिवासीयों के वजूद को सम्मान के साथ अपनाते हुए वैश्विक स्तर पर पहली बार 9 अगस्त सन् 1982 को अंतर्राष्ट्रीय आदिवासी दिवस मनाया गया।यूनेस्को के तत्वाधान से अब इसे विश्वभर में प्रत्येक वर्ष मनाया जाता है।प्रकृति की गोद में जीवन-यापन करने वाले इस समाज को करीब से जानने-समझने वाले उड़िया के प्रसिद्द साहित्यकार गोपीनाथ महान्ती का आदिवासी जीवन पर आधारित उपन्यास ***'परजा'*** सन् 1948 में प्रकाशित हुआ।आंचलिकता की बहुरंगी झलकियाँ प्रस्तुत करने वाले उपन्यास परजा के अतिरिक्त आदिवासी जीवन को केंद्र में रख कर 1949 में लिखा गया उनका एक अन्य महत्वपूर्ण उपन्यास **'अमृत संतान'** है।इसके अतिरिक्त उनके अन्य महत्वपूर्ण उपन्यास हैं – **'दाना पानी', 'राहुर छाया', 'लय-विलय'** और सन् 1964 में प्रकाशित उपन्यास **'माटी-मटाल'**।आजादी की लड़ाई से कुछ पहले के समय को 'परजा' उपन्यास में चित्रित किया गया है।

ब्रिटिश शासन काल के अंतर्गत गोपीनाथ महान्ती जी ब्रिटिश सरकार के राजस्व विभाग में विभिन्न पदों पर कार्यरत रहे। अपने सेवा-काल में महान्ति जी ने उड़ीसा के विभिन्न जन-जातीय क्षेत्रों जैसे कोरापुट, खोंडमहल, कालाहांडी आदि में काम किया और आदिवासियों के जीवन को निकट से देखा-समझा। यही कारण है कि लेखक ने 'परजा' उपन्यास में आदिवासी जन-जातियों के दैनिक जीवन का, उनकी संस्कृति का, उत्सव, व्यवहार, राजनीति आदि का सजीव चित्रण किया है।

*"गोपीनाथ महान्ती आदिवासी समाज के प्रमाणिक और विश्वसनीय भाष्यकार के रूप में जाने जाते हैं।"*2

इस उपन्यास में जिस परजा आदिवासी जनजाति को लेकर कथा का निर्माण किया गया है वह आदिवासी समुदाय की वास्तविक स्थिति को चित्रित करता है। मध्य वर्गीय तबके से होते हुए भी लेखक ने इस समाज के रहन-सहन, रीति-रिवाज आदि का अति सूक्ष्म चित्रण उस समाज का 'हिस्सा' बनकर किया है (वीनू, 2019. 205)। आदिवासी समाज आदिम समय से समतावादी जीवन मूल्यों का निर्वहन करता रहा है। मुख्यधारा के समाज से कटी रहने वाली जनजातियों और मुख्यधारा से समय-समय पर होने वाले उनके संघर्षों, आन्दोलनों, प्रतिशोध आदि की अभिव्यक्ति

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इस उपन्यास में हुई है । अपने जीवनानुभवों में थोड़े बहुत कल्पना के रंग भरकर लेखक ने उस समुदाय के जीवन जीने के ढंग, तमाम संघर्षों के बावजूद भी सहनशीलता, सोहार्द्र आदि को दर्शाया है । गोपीनाथ महान्ती जी ने अपने वास्तविक जीवन से जुड़ी घटना को उपन्यास के रंग में ढाला है । लेखक ने उड़ीसा राज्य में कोरापुट के एक बंधुआ आदिवासी द्वारा जमींदार की हत्या किये जाने की खबर को आधार बना कर इस उपन्यास की रचना की है ।

उपन्यास में उच्च एवं शिक्षित वर्ग द्वारा प्रत्येक स्तर पर हर संभव प्रकार से किये जाने वाले शोषण, अमानवीयता की सारी हदें पार करने वाले उत्पीड़न की वास्तविकता को उपन्यास के प्रमुख पात्र शुक्रू जानी और उसके परिवार के माध्यम से उजागर किया गया है । इस सम्बन्ध में ***मधुरेश जी*** लिखते हैं कि –

"वे जमींदार और अधिकारी तबके के व्यक्ति थे ।लेकिन इन दोनों द्वारा आदिवासियों पर किये जाने वाले अत्याचारों, भ्रष्टाचार और शोषण के चित्र उन्होंने गहरी वस्तुपरकता से अंकित किये हैं ।"3

गोपीनाथ महान्ती जी के बारे में आगे लिखते हुए वह कहते हैं कि –

"एक लेखक के रूप में इसे कभी नहीं भूलते कि उन्हें किसके साथ रहना और खड़ा होना है ।आदिवासी जीवन की जटिलताएं, उसका संघर्ष और संताप, उसका राग-रंग, स्पर्धा-द्वेष, क्रोध-आवेश सब कुछ उन्होंने बहुत निकटता से देखा था, उसी समाज में गहराई से रमकर ।"4

यह उपन्यास धर्मदुआर घाटी के एक गाँव सरसुपदर को केंद्र में रख कर लिखा गया है ।इसके अंतर्गत तीन जातियों के केवल बाईस घरों की एक छोटी सी बस्ती है । ये जातियां हैं- डोम साही, गदबा साही और परजा साही । शुक्रू जानी के परिवार में उसकी स्वर्गवासी पत्नी सोंबारी की स्मृतियाँ हैं, दो बेटियाँ –जिली और बिली हैं, दो बेटे – माँडिया और टिकरा हैं ।इन चार प्रमुख पात्रों के अतिरिक्त कुछ अन्य पात्र जैसे जिली का प्रेमी बागला, कजोड़ी, काव परजा, गाँव का नायक, मधु घासी, जंगल जमान, साहूकार राम बिशेई आदि ।दिन भर के भोजन को जुटाने हेतू पूरा परिवार निरंतर संघर्ष करता है ।जंगल से लकड़ियाँ लाना, केवल मांड पीकर अगले पहर का भोजन जुटाने के प्रयासों में लग जाने वाले परिवार का मुखिया शुक्रू अपने बच्चों की शादी और उनके लिए अलग घर, ज़मीन और खेती के ख़्वाब बुनता रहता है ।इस सम्बन्ध में वह निरंतर कड़ी मेहनत करता है

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।उसी समय उसके जीवन में विपदाओं का आगमन जंगल-जमान के आने से हो जाता है ।पूरे आदिवासी समुदाय के सम्बन्ध में **दीपक कुमार** एवं **देवेन्द्र चौबे** लिखते हैं कि -

"यदि जंगल और जमीन न हो तो आदिवासी का अस्तित्व ही खतरे में पड़ जाता है ।इसलिए मैदानी वर्चस्ववादी तबकों, शासकों एवं प्रशासकों ने, चाहे वे देशी हों या विदेशी, उसे भूमि और जंगलों से विलग करने की एक शातिर चाल चली ।"5

निर्वस्त्र झरने के किनारे नहाती जिली पर कुदृष्टि डालने वाला जंगल जमान (फोरेस्ट ऑफिसर) उसका भोग करना चाहता है । खेती के लिए शुक्रू को ज़मीन देने की एवज में काव परजा को वह रात के अँधेरे में जिली को उसके पास लाने हेतु भेजता है । जिसे शुक्रू अस्वीकार कर देता है । इसका चित्र प्रस्तुत करते हुए उपन्यासकार लिखते हैं कि – ***"हाँ-हाँ, जिली को...रे....मैं झूठ बोलता हूँ...तेरी...बेटी को जमान..."***

"क्या बोलता है रे काव ? मेरी जिली पर उस अधिकारी की निगाह क्यों और कैसे पड़ी? मेरा क्या दोष हो गया ?"

शुक्रू जानी समूचा थर्रा रहा था ।काव परजा की बात पूरी होते न होते दबोच लिया बूढ़े ने ।पीठ पर, गालों पर धूम-धाम पिटाई-ले ले और ले –दे देना तेरे जमान अधिकारी को ।...डंगर शिस्तु...नगल...पानु...ले ले और जा भाग ।" (जंगल का कर और खेत का लगान)"6

यहीं से शुक्रू परजा और उसके परिवार का शोषण एवं उत्पीड़न आरम्भ हो जाता है ।आदिवासी स्त्री की स्वतंत्रता एवं उसकी सीमाएं उपन्यास के अंत तक दृष्टिगोचर होती हैं ।स्त्री जीवन की विडंबना प्रत्येक समाज में आमतौर पर एक जैसी ही है (वीनू, 2020. 103)।वास्तव में यह उपन्यास न केवल आदिवासी जीवन की संघर्ष गाथा है बल्कि यह उपन्यास शिष्ट एवं सभ्य कहे जाने वाले समाज में निरंतर जीवन-संघर्षों से जूंझने वाले वंचित वर्ग का प्रतिनिधित्व करता है ।इस सम्बन्ध में **मधुरेश** जी लिखते हैं कि –

"आदिवासी समाज की गाथा होकर भी यह एक तरह से समूची शोषित-वंचित मानव जाति के आख्यान का रूप ले लेती है ।"7

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जंगल जमान की नाराज़गी के नतीजे के रूप में जेल जाने से बचने हेतु हर्जाने के तौर पर दी जानी वाली रकम का इन्तजाम करने के लिए शुक्रू, साहूकार राम बिशेई से धनराशी उधार लेता है ।जेल जाना परजा के लिए सामाजिक बदनामी का प्रतीक है ।अपने स्वार्थ की सिद्धि हेतु पुलिस प्रशासन का वह कर्मचारी कुछ अन्य अधिकारीयों के साथ मिलकर ऐसा चक्रव्यूह रचता है कि जिससे शुक्रू परजा ताउम्र निकल न सके और इस कार्य में स्वयं गाँव के नायक समेत उसके कुछ 'चमचे' भी सहयोगी होते हैं ।पुलिस प्रशासन के निचले स्तर से लेकर उच्च पद तक फैले भ्रष्टाचार को बहुत स्पष्ट रूप में दर्शाया गया है ।साहूकार राम बिशेई उत्पीड़न, शोषण, भय, तबाही का प्रतीक बन कर शुक्रू के जीवन में प्रवेश करता है और शुक्रू जानी और उसके परिवार के पूरे जीवन को तहस-नहस कर देता है ।

*"प्रेमचन्द के गोदान की तरह सरकारी तंत्र, साहूकार और दलाल किस्म के लोग इसमें बराबर के हिस्सेदार हैं।"*8

रकम की एवज में शुक्रू जानी को अपने पुत्र टिकरा जानी सहित साहूकार का गोती (बंधुआ मजदूर) बनने पर विवश होना पड़ता है ।गैर कानूनी रूप से मद रान्धने के अपराध में शुक्रू के बड़े बेटे माँडिया पर भी पचास रुपये का जुर्माना लगा दिया जाता है ।इस राशि को न भर पाने की स्थिति में माँडिया को भी साहूकार का गोती बनने पर मजबूर होना पड़ता है । अपने कृषि कार्य में पारंगत परजा के हाथों में मिट्टी और गारा ढोने और अन्य प्रकार के कार्य सोंप दिए जाते हैं (वीनू, 2022.)। उसकी सबसे प्रिय पुरखों की ज़मीन तक साहूकार हड़प लेता है । वह जिली को अपने प्रेम के झूठे पाश में बाँध कर उसका भी शारीरिक शोषण करता है । शुक्रू जब अपनी ज़मीन वापस पाने हेतु न्यायालय में गुहार लगाता है उस समय न्यायिक व्यवस्था में भीषण रूप से फैले भ्रष्टाचार का सामना करता है । वकील उसका केस ले ले इसके लिए वह केले तथा अन्य प्रकार की चीजों को लेकर जाता है । वहीँ उसके साथ जाने को तैयार हुए गांववासी भी उसका खूब शोषण करते हैं । वकील से लेकर न्यायाधीश तक को घूस खिलाई जाती है ।किन्तु सरकारी तंत्र और राजनैतिक ताकतों से सम्बन्ध रखने वाला साहूकार जीत जाता है । शुक्रू परजा को न तो न्याय मिलता है और न ही बन्धुआपन से आज़ादी, बल्कि शोषणकर्ता की पकड़ उस पर और अधिक मजबूत हो जाती है । निरक्षरता और स्वयं को मुख्य धारा के उस तबके से हीन समझने की मानसिकता ही परजा के उत्पीड़न को जन्म देती है ।

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उपन्यास में चित्रित आदिवासी समुदाय अपने दैनिक जीवन से जुड़ी आवश्यकताओं की पूर्ती हेतु पहाड़, झरने एवं जंगल से प्राप्त होने वाले उपादानों पर निर्भर रहता है ।इस कृति में प्रकृति से गहराई से जुड़े रहने वाले आदिवासी समाज की सीमित आवश्यकताओं और उनकी पूर्ती हेतु किये जाने वाले संघर्षपूर्ण प्रयासों से सम्बंधित दृश्य-विधान किया गया है ।इस उपन्यास में विभिन्न साहित्यिक विधाओं का समन्वय किया गया है ।कभी तो यह एक कहानी का रूप ले लेता है और कभी यह किसी घटना की रिपोर्ट जैसा प्रतीत होता है । जहाँ एक ओर प्राकृतिक सौन्दर्य का वर्णन करते समय संगीत की लयात्मकता शब्दों के माध्यम से अभिव्यक्त होती है । वहीं दूसरी ओर सौन्दर्य से परिपूर्ण प्रतीत होने वाली इस प्रकृति की भयावहता अपनी पूर्ण सजीवता के साथ विद्यमान हो जाती है । परजा उपन्यास के माध्यम से गोपीनाथ महान्ती जी आदिवासी समुदाय के प्रकृति से घनिष्ठ रूप से जुड़े रहने और जमीनी जुड़ाव के उनके भावनात्मक लगाव को दर्शाते हैं ।

शिक्षा के अभाव के कारण होने वाले शोषण की कहानी, बंधुआ मजदूरी की समस्या के माध्यम से वर्ण-व्यवस्था पर आधारित समाज में निम्न वर्ग की समस्या को दिखाया गया है । जिसका प्रचलन एक समय पर सेठ, साहूकारों आदि उच्च वर्ग में बहुत अधिक था ।आदिवासी समुदाय को तो वर्ण-व्यवस्था के निम्न वर्ग तक में स्थान नहीं दिया गया किन्तु उनका शोषण दरिंदगी की हद तक किया जाता रहा ।इस उपन्यास में एक सम्पूर्ण अंचल की कथा को ब्योरेवार ढंग से प्रस्तुत किया गया है । जमींदारी प्रथा, साहूकारों और राजनीति के कुचक्रों में फंसने के बाद उपन्यास के पात्रों की सहनशीलता सत्ता की आड़ में शोषण करने वालों के विरुद्ध गहरे विद्रोह में तब्दील हो जाती है । जिसका परिणाम षड्यंत्रपूर्वक जमीन हड़पने वाले साहूकार की हत्या होती है । सहज एवं सरल स्वभाव वाले आदिवासी को यह हत्या असत्य, पाप पर सत्य की जीत नहीं लगती, बल्कि उनका सरल हृदय इसे एक जीव की हत्या के रूप में लेता है और स्वयं को इस जघन्य कृत्य का दोषी करार देते हुए वे अपराधबोध से ग्रस्त हो जाते हैं । वे स्वयं पुलिस के समक्ष आत्मसमर्पण कर देते हैं । इसका चित्र प्रस्तुत करते हुए उपन्यासकार लिखते हैं कि –

"आँख सिकोड़े मुँह बाये वे उस लाश को देखते रहे।

*...माँडिया जानी ने बाप की ओर देखा ।बाप-बेटे आपस में बाँहों में भर रो पड़े ।खून में आँसू मिल गये।....उस दिन छाँव ढलने तक तीनों वैसे ही जाकर लछमीपुर पुलिस थाने में हाजिर हुए ।कहा, "हमने मनुष्य को मारा है ।हमें जो दंड देना हो दे दो !"*9

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महान्ती जी के इस उपन्यास की कथा रचना धर्म दुवार घाटी के गाँव सरसुपदर को केंद्र में रख कर की गयी है ।अत्यंत संघर्षों, दुःखभरे जीवन में भी सुनहरे भविष्य में उन्माद के क्षणों की कल्पना करने वाला उपन्यास में चित्रित परिवार का मुखिया शुक्रू जानी है । बाघ-बाघिन के नाम ही इनके जीवन में सबसे बड़े भय के सूचक बन कर आते हैं । दरअसल शुक्रू जानी की पत्नी सोंबारी और समय-समय पर अन्य गांववाले भोजन के लिए जंगल में लकड़ी, पशुओं को चराते समय, साग-सब्जी जुटाते समय स्वयं ही बाघ का भोजन बन चुके थे, जिसका डर सदैव बाईस घरों के इस गाँव ने बना रहता है । शुक्रू जानी के बच्चे जिली, बिली, माँडिया, टिकारा हैं जिनके भावी जीवन की सुखद कल्पना करते समय शुक्रू जानी विस्तृत भूभाग पर अपने अधिकार की कल्पनाओं में खोया रहता है । इस कल्पना को साकार रूप देने की निरंतर कोशिश करने वाले शुक्रू के जीवन में भूचाल आने की शुरुआत जंगल-जमान के गाँव प्रवेश से हो जाती है । दैनिक जीवन के संघर्षों और अभावों के बीच आदिवासी लोकोत्सवों, त्योहारों का विशिष्ट महत्व है । अविवाहित लड़के-लड़कियों के लिए बने 'धांगड़ा बसाघर' और धांगड़ी बसाघर दिनभर के संघर्षों, जी-तोड़ श्रम के बाद कुछ हलके – फुल्के समय को गुजारने के काम आते हैं जहाँ वे अपने लिए जीवन साथी चुनने को स्वतन्त्र होते हैं ।-

"परजा समाज में लड़के-लड़की अपने घर नहीं सोते, लड़कियाँ 'धाँगड़ी बसाघर' और लड़के 'धाँगड़ा बसाघर' में सोने का नियम है ।"10

इस उपन्यास में जहाँ आदिवासी स्त्री को पुरुष के समान स्वतंत्रता सम्बन्धी अधिकार प्राप्त हैं तो वहीँ उसके शोषण, उत्पीड़न की समस्या से ही उपन्यास अपनी गति पकड़ता है और यह समस्या उपन्यास के अंत तक रहती है ।परजा अपने बच्चों को उनकी मर्ज़ी से जीवन साथी का चुनाव करने की स्वतंत्रता देते हैं । सच्चे-सरल आदिवासी अपने साथ छल सहन नहीं कर पाते इसलिए भी उनकी निरक्षरता का फ़ायदा उठाने वाले मुख्यधारा के एक वर्ग के कारण वे समाज की मुख्यधारा में आने से बचते हैं । वे अपनी परम्पराओं, मान्यताओं से जुड़े रहना चाहते हैं । आदिवासी समाज के रीति-रिवाजों के ब्योरे भी उपन्यास में विस्तार से दिए गये हैं ।बूढा दिशारी जो लगभग विवाह करने वाले पंडित की भूमिका का निर्वाह करता है, वह देवताओं से कजोड़ी और बागला को आशीर्वाद दिलाने हेतु पूजा-पाठ करता है (वीनू. 2020. 105) । उपन्यास के अन्य पात्र के रूप में आये कंजोड़ी और बागला के विवाह सम्बन्धी रस्मों-रिवाज़ का ब्यौरा देते हुए महान्ती जी लिखते हैं कि –

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"कंजोड़ी और बागला को हल्दी पानी में पीलाकर गांव वाले झरने के किनारे दूर चले गये ।जहाँ दो झरने मिलते हैं, वहीँ दोनों को खड़ा करके इसके सिर का एरंड तेल उसके सिर, उसके सिर का एरंड तेल इसके सिर मल दिया ।बागला ने कंजोड़ी के बायें पैर को दाहिने पैर से दबाकर उसके मुंह में तीन बार थूका ।कंजोड़ी ने भी वैसा ही किया ।अब गले की माला, हाथ की मुंदरी अदला-बदला की ।पहनी गई साड़ी के छोर पर गांठ लगी, दोनों को नहलाया ।घाट पर दिशारी ने रह पूजा की ।मुर्गी का अंडा फोड़ा गया...."11

तमाम संघर्षों के बावजूद भी यह आदिवासी समाज जीवन जीने की ललक नहीं छोड़ता । वह लड़ता है, हार जाता है किन्तु फिर से लड़ने को उठ खड़ा होता है । मेहनतकश आदिवासी अपनी अस्मिता को बचाने के प्रयास में बहुत बार आहत हुआ है । उपन्यास की भाषा एवं कथा शैली बहुत सहज और सरल हैं जिनके माध्यम से आदिवासी संस्कृति और समाज के विभिन्न पक्ष दृष्टिगोचर होते हैं । भाषा के प्रयोग विविध रूपों में होते हैं । जंगल-जमान की संवाद करने की अपनी एक विशिष्ट शैली है । शुक्रू जानी की संवाद शैली अलग है । प्रेमपूर्ण ठिठोली करते प्रेमी युगल की संवाद शैली अलग है । धांगड़ा बसाघर और धांगड़ी बसाघर में डुगडुगे की तान पर गाये जाने वाले गीतों की भाषा में वहाँ की संस्कृति झलकती है । कजोड़ी, जिली, बिली द्वारा तमाम व्यस्तताओं के बावजूद भी साज श्रृंगार के नाम पर बालों में फूल खोसना, बालों में तेल लगाकर एक तरफ बाँधना आदि के माध्यम से स्त्री सौन्दर्य के आदिवासी पक्ष को उजागर किया गया है (वीनू, 2021. 98)।

निष्कर्षत: कहा जा सकता है कि गोपीनाथ महान्ती जी का यह उपन्यास आदिवासी जीवन को करीब से देखने और समझने के साथ-साथ उनकी ,मान्यताओं, रहन-सहन, उनके जीवन की जटिलताओं, उसका संघर्ष आदि को जानने-समझने का अवसर देता है ।यह उपन्यास न केवल आदिवासी जीवन-मूल्यों से पाठक वर्ग को परिचित कराता है बल्कि, मुख्यधारा के समाज द्वारा अमानवीयता की हद पार करते अत्याचार की परतों को भी खोलता है ।कथाकार ने जिस कथा का सृजन आदिवासी पृष्ठभूमि को आधार बना कर किया है वह वास्तव में समाज के निम्न वर्ग के प्रत्येक तबके की सच्चाई है ।सरकारी तंत्र और साहूकारों, जमींदारों के हाथों का खिलौना बन कर रह जाने वाले पूरे के पूरे परिवार की कथा इस उपन्यास में बहुत मार्मिक ढंग से चित्रित की गई है ।समन्वय और सोहार्द पूर्ण जीवन व्यतीत करने वाले परजा पर शोषण के शिकंजे इस कदर हावी हो जाते हैं कि जसके परिणाम स्वरूप आदिवासी को हिंसक हो जाना पड़ता है ।जीवन के विविध आयामों को समेटने में यह उपन्यास सफल होता है ।

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