



A STUDY OF DR. BHIMRAO AMBEDKAR'S APPROACH TOWARDS WOMEN EMPOWERMENTS

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Abstract

This paper is centered in the Dr. BhimraoAmbedkar that passed its whole life for the improvement of women. Babasaheb separated knowledge between the women on its rights, education and professions. It fought for the inclusion of women in inclusive society. Its aim was to make a society based on social justice. It made the inequality of the sort between the India societies and raised his voice to include them in the modern society. The Dr. Ambedkar has given to equal state to the women like men providing many provisions in the India constitution, to consolidate and upliftment the position of women. About this frame, this paper thinks and emphasized the thoughts and the opinion of Babasaheb on the rights and the development of the woman who satisfies the present panorama with women. The Dr. BabasahebAmbedkar the main of the India constitution and like emancipator of the poor men and deprived architect. It was not only crossed against the chaste system of and a valiant combatant for the cause of the stepped on plain but also of older statesman and a national leader. The Dr. Babasaheb was the light of the light for million pressed, pressed and operated people of India. The mission of Babasaheb in its life was to defy the ideological foundation of the system described as the hierarchy of chaste that denied equality, the freedom and the human dignity to the woman in Hindu society, but his drowns documents like alive documents that is to say. The India constitution brings the equality by the rule of the law in this nation. The paper gives nearer and analytical penetrations in the thoughts of the Dr. Babasaheb to appreciate its ideological base of political, economic and social justice towards empowerment of the women in India society.

Keywords: *Social Justice, Hindu Social Order, Women Problems, Hindi Code Bill, Manu Smriti and Indian Constitution.*

Introduction

BabasahebAmbedkar fought for tooth and nail for woman's economics liberation and for securing woman's social rights. He stressed the need to safeguard the dignity and to respect the modesty of the women folk. He was trained as a social scientist, social progress and social stability depended on equity. Babasaheb Ambedkar was a saviour of the suppressed classes, a noted jurist, The chief architect of Indian constitution a profound scholar, a daring leader, overall a multifaceted personality an intellectual revolutionary, a ray of hope for the downtrodden and underprivileged section of Indian society but also worked tirelessly throughout his life to challenge the legitimacy of orthodox Hindu social order that upheld iniquitous gender relations in an institutionalized manner. Babasaheb Ambedkar was observed in several roles as a noted scholar, teacher, lawyer, parliamentarian, administrator, journalist publicist, negotiator agitations leader and devote¹. Babasaheb Ambedkar acquired deep knowledge in every field of human activity to become a founder of his own independent ideology. Babasaheb no caste, no inequality and no superiority all are equal that is what stood for². Literature survey reveals that from ancient time women in our land were not given proper treatment. She was not given even the basic rights. They were even equated to animals and put to the lowest rugs of humanity. The content of all issues used to be on gender equality, women education and exposed the problems related to women and other depressed class. He studied extensively the Hindu Shastras and Smritis to find out the root cause of degraded status of women in India. He strongly advocates for family planning measures for women in Bombay Legislative Assembly (Satyajit Das-2015). And equal opportunity and equal share with their male counterpart in Indian Society. He started his movements in 1920 raised his voice against.

Objectives of the Study

The present paper is an attempt to highlight the analysis made by Dr. Babasaheb Ambedkar on gender relation which were artificially constructed under Hindu Social order and women empowerment & in pre and post independent India and the relevancy of his modern democratic ideas in present and social scenario of India.

Research Methodology

The research is based on the secondary data collected through various resources like journals, books, and web sites. The objective of this paper is to draw an outline for Dr. B.R. Ambedkar's contribution to present Indian society.

Women's Involvement in the Society

Babasaheb picks his social reform approaches when he recognized the reality of reputation of Hindu women in the society. He noted that without education and opportunities for advancement in life, the women under the traditional Hindu Caste hierarchy had suffered for centuries. He thought that Hindu Women are coupled with off beam notions from their birth till death. They are forced to follow these wrong notions whole life from generation to generation, which they learnt through groundless traditions and unjustified customs. Men always used women like a machine for only their jubilation. Endless



Harassment on women increases day by day in all way crime, violence and dishonour are not only because of uneducated society in which they live but also because of political and education system, non-availability of employment prospects, limited resources and development programmes etc. Babasaheb wanted Indian women should be a part of Indian society, to given equal opportunities like men and an equal contribution to the social, political and economic areas. He always believed in movements led by women. He said that if the women from all walks of life are taken into confidence, they may play a major role in making a new India. Babasaheb was very offended with the wretched position and low prominence of women in the society⁴. During 1923, Babasaheb started his Law practice with full dedication along with betterment of depressed class. In 1930, he became the president of the All India Depressed Class Association and shows a path of light with full dedication, enthusiasm and passion to uplifting the position of women. Today the place of Indian women in our society is much better than the early stage of women. Now a woman is independent, she can marriage after 18 years, Indian women have Provision of alimony means they have rights for maintenance allowance from their husband after legal separation, adoption of child is easy for a Widow, women have rights on property of parent's if needed, Mother have rights to change guardian of minor by will, other than this women have various rights due to the unremitting efforts of Babasaheb. He take pain for the development of women, so now they are in places where they can take decisions and holding equivalent positions in their homes and high positions in very field like Business, Higher Education, Administration, Medical, Engineering, Foreign Services, Industry, Trade, Politics, Air Force, Navy etc., but the progress of women still needs to have more involvement invisible leadership, which means participating equally in public as well as private sectors⁵. So as a perception of Babasaheb, there is a basic need to set up a policy for inclusion of women in every field of our society.

Strong Supporter of Women for Their Equality and Fraternity

With justice on our side, I do not see how we can lose our battle. The battle to me is a matter of joy for ours is a battle not for wealth or for power. Ambedkar, All India Depressed Classes Conference, 1942 the early stage of women was full of difficulties they were measured as least in our society. In 1927, in a conference, Babasaheb addressed massively depressed classes as well as women and convey a strong call for freedom of women. Babasaheb advised women to develop their strength of mind, will- power and courage for self-help. He said to women that he measured the progress of a community by the degree of progress made by the women of that community. Babasaheb promoted equal wages for equal work, caste and sex base discrimination, as well as a grant of paid the maternity leave to expecting mothers. In 1942, in Bombay Legislative Council, during his tenure as Labour Minister in Governor General's Executive Council, Dr. Ambedkar strongly supported maternity benefits to women of India and said that "it is in the interest of the nation that the mother ought to get a certain amount of rest during the pre-natal period and also subsequently"⁶. During the Law Minister in the Union Cabinet, Babasaheb made a strong effort for the passage of Hindu Code Bill and as the Chairman of Constitution Drafting Committee; Dr. Ambedkar made a revolutionary contribution in introducing Articles which are useful for the protection and useful for women from any kind of discrimination in the Indian Constitution.

Constitutional Provisions

Articles	Constitutional Rights
Article 14	In this Article clearly mentioned about equal rights and opportunities in political, economic and social spheres for women.
Article 15	In this Article, 15 prohibit discrimination on the ground of sex.
Article 15 (3)	This Article enables affirmative discrimination in favour of women.
Article 39 and 39 (d)	In this Article, equal means of livelihood and equal pay for equal work.
Article 41	This Article shall guarantee within its economic limits to all the citizens, the right to work, to education and public assistance in certain cases.
Article 42	In this Article provision of human conditions of work and maternity relief.
Article 46	This Article promote with special care, the educational and economic interests of the weaker section of people and to protect them from social injustice and all forms of exploitation.
Article 47	This Article raise the level of nutrition and standard of living of its people and the improvement of public health and so on.
Article 51 (A) (C)	This Articles describes Fundamental duties to renounce practices and derogatory to the dignity of women.
Article 243D (3), 243T (3) & 243R (4)	These Articles provides for an allocation of seats in the Panchayati Raj System.

Babasaheb always encourages women to speak out boldly, to be organised, to become financially independent, to include in the mainstream and increase networking, to generate leadership and equality among them. He also stirred women to take part against caste prejudices. This is Babasaheb's efforts that during Mahad Tank Struggle, women along with men marched in the procession. All this shows the great significance which he attached to the cause of gender equality in India⁷.



Self Help Groups: Self Help Groups are small homogenous groups consisting of 12-20 women from BPL families voluntarily organised to promote savings. They are self-managed groups of poor women which primarily came into existence to mobilise financial resources through their own savings and lend the same amongst themselves to meet the credit needs of their members.

Capacity Building and Skill Formation: In order to improve the entrepreneurial ability and skill of the women, Government has been imparting various types of training designed to promote self and wage employment.

Skill Up-gradation Training Programme: Provision of skill training to women in SHG has been given recognition so as to enable them to start their own income-generating activities. The duration of the training and the cost depends on the nature of the trade selected by the members.

Women & Child Development: Women's empowerment is an important agenda in the development efforts. There has been significant shift in approach of the district administration towards the development of women, especially the poor & the illiterate.

Working Women's Hostel: To provide secured accommodation to the working women, Working Women's Hostel has been established at Angul & functioning since 1996. State Old Age Pension (SOAP) / National Old Age Pension (NOAP).

Employment and Work Participation Rate: The work participation rate indicates to a great extent the economic empowerment of women in the society. The status of women is intimately connected with their economic position, which in turn depends on opportunities for participation in economic activities. Education along with participation of women in workforce has been universally recognised as an important element in the adoption of small family norms, which is essential for family planning⁸. There has been a considerable improvement in the entry of women in all sectors of employment in the country.

Current Challenges

Matama Jyotirba Phule and his wife revered Mata Savitribhai Phule opened unity⁸ school time for young lady in Pune starting from ever first school for daughter s on 1-1-XVIII 48, and adopted son born to a Brahmin widow as their heir against strict opposition from Hindu clergies. Ramaswami, Mahatama Jyotibaphuley raised their forceful voices in party favour of women be given equality in status and opportunities with man. Ambedkar, many saint like Guru Nanak, Kabir, Ravidas & social reformers like Swami Vivekananda. Purity violent death to suppress female person to marry as per their choice continues despite existing laws to the contrary. Ever condemned British Rule in India came to rescue of Indian women in a big way, as it banning Sati Arrangement on the insistence of Raja Ram Mohan Roy keeping in view un-natural natural law enforcing by men duly sanctified with discriminatory religious sanctions against women, besides Dr. Dayananda, Raja ram Mohan Roy, Periyar E. Congress women MP'S 37 in the 1991-1996 Lok Sabha, none was a Cabinet minister. Out of the 20 U.S. Congress women MP'S 37 in the 1991-1996 Lok Sabha, none was a Cabinet minister⁹.

Rising of Ambedkar Thoughts

His principle of life was to speak, work & fight for the just cause of oppressed, depressed, exploited, illiterates, ill fed & ill-treated men & women irrespective of their caste or social status, place of birth affiliations and without caring for his personnel life discomforts. Dr Ambedkar advocated for equal wages for equal work without discrimination on the basis of sex or caste, besides grant of paid maternity leave to expecting mothers. While addressing largely attended Depressed Classes Women conference on 9 July 1942, he said, "He measured the progress of a community by the degree of progress made by the women of that community. The Manusmriti was burnt in full public view by Dr Ambedkar on 25th December 1927, thus he blew bugle of fight against discrimination and exploitation on the basis of one's caste, creed, sex or place of birth. While strongly supporting proposed maternity benefits to women in Bombay Legislative Council in 1928 he said "it is in the interest of the Nation that the mother ought to get a certain amount of rest during the pre-natal period and also subsequently"¹⁰. On March 19 & 20, 1927 he addressed a huge meeting of depressed classes, including women, and gave strong call for liberation of women. Till then woman was considered lowest of the low in the Indian society, so he fought a very difficult battle for their cause. Give proper education to your children, so that they live a dignified life". He advised them to attend more to their development of mind and the spirit of self-help; He said that education was as necessary for development of women as was for men. With the rise of Polar Star from tatters in Marashtra, named Dr BR Ambedkar (1891-1956) women got their real emancipator.

Hindu Code Bill

Pt. Nehru promised for the passage of the Bill and said that, if, the Hindu Code bill was not passed he along with his Cabinet of Ministers shall resign. But elite persons supported it as Justice Gajenderagadkar, an imminent Sanskrit Scholar, jurist & Judge of the Bombay High Court said, "If Dr Ambedkar gives us Hindu Code Bill, his achievement would go down in history as a very eloquent piece of poetic justice indeed". Patel was not in favour of even its consideration, not to speak of passing of the Hindu Code Bill. To strike last nail in the coffin of discrimination against Indian women, Dr Ambedkar raised a new battle cry by finally submitting modified and revised Hindu Code bill to Constituent assembly in October 1948, which



was under consideration since 1941 this gave a great shock to the reactionary opponents. Shayama Prasad Mookerjee said "The Hindu Code Bill would shatter the magnificent structure of Hindu culture." The tactics of long speeches to delay the passage of the Bill was resorted to by the members opposed to the Bill. But it is reported that even Dr Rajendra Prasad (Then President of India), a devote Brahmin, said, that, if, the Bill was passed he shall resign. 5, 1951 in the Parliament and continued for three days, when its consideration was postponed to next session in Sept. All objections raised against the Bill, during debates were replied ably by the Law Minister, but even the "Marriage & Divorce" Bill could not be completed, and the rest of the Hindu Code Bill was never taken up. The Hindu Code Bill was let down in the tragic manner and in the words of Dr. Ambedkar "It was killed and buried, unwept and unsung after four clauses were passed". Even Nehru did not honor his word of full support for passage of the Bill. The four clauses of the Bill, which were adopted by the House on 25 Sept, 1951, strengthened the position of the women in the society. The four clauses passed were incorporated in the Hindu Code Bill, these were.

- The Hindu marriage Act, 1955
- The Hindu succession Act, 1956
- The Hindu Minority and guardianship Act 1956
- The adoption & maintenance Act 1956

Women can now have custody of child, no marriage before age of 18 years, Provision of alimony (maintenance allowance from husband on getting legally separation), Widow can now adopt a child, rights over parental property, a uniform scheme for succession to the property of a Hindu female who dies intestate (not having made a will), Mother can change guardian of minor by will, and many more rights due to the relentless efforts of Dr Ambedkar. Ambedkar efforts the women are now holding high positions of authority in all fields including, Engineering, Medical, Education including Higher Education; Installing Miss Mayawati a Dalit woman as Chief Minister besides other women CM's, Mrs Indra Gandhi as Prime Minister of India & now Her Excellency Madam Pratibha Singh Patil is President of Indian Union as per the equal rights granted by our Constitution. Although Dr Ambedkar could not succeed in getting passed the full Hindu Code Bill, he successfully put the ball rolling & laid the foundation of equality for the women of India in all spheres of life. 243-D of Indian Constitution, India shall have 50 percent share of women in Panchayati Raj with nearly ten lakh and forty thousand women force. However adequate representation to deprived castes women in Parliament and other elected bodies is a distant dream. So Dr Ambedkar created history of sorts in sacrificing his Cabinet Law Ministry for the just cause of women by resigning on Sept. An example of supreme sacrifice for women liberation was created in not only Indian but world history. Dalit women are suffering on two fronts of castes and sex. 82%), which shall be raised three fold in the next Parliament with the passing of the proposed Women's Reservation Bill, for which ruling party is committed. Still religiously dominated. Ambedkar was not against Religions, he was against un-religious acts in the name of religion, by the orthodox clergies and he always opposed the unreligious act of differentiating between humans (woman & Child included) on the basis of castes, sects, sex, colour or place/ status at birth¹¹. Ambedkar said "If God does not recognize man or woman by caste or place of birth, the man made Orthodox and superstitious religions cannot/ should not do so. It a matter of concern that a handful orthodox, are still glorifying the illegal act like Satisfavouring child marriage, Parading naked, Dalit women in full public view for minor crimes, advocating opening of Girl- Dance Bars. Ambedkar's heart can be read for women welfare from his following saying "Unity is meaningless without the accompaniment of women. Education is fruitless without educated women, and agitation is incomplete without the strength of women"¹². Still curse of killing of girl child in the mother's womb is continuing unabated despite strict rules against this inhuman act. Education is fruitless without educated women, and agitation is incomplete without the strength of women".

Conclusion

The condition of the women was lowest of low in the Indian society and he was dreaming the society based on gender equality is yet to be realized and therefore his thoughts are important for the society and upliftment of women. Along with women all the people of India should be proud for the tremendous and everlasting steps for the empowerment of women in Indian society carried by Dr Babasaheb Ambedkar. He also talked about the Muslim women about wearing veil, their religious traditions and marriages and fought against all kinds of discrimination against women throughout his whole life. But still discrimination against women in Indian society is overlooked. He strongly stated that women must be treated as equal and prestigious as men, give them an opportunity to grow up, support them to get equal status in the society. So it is a duty of every Indian to fulfil the dreams of Ambedkar for a better life world of women. Dr Babasaheb Ambedkar was a path-maker of all the women irrespective of religion, caste, creed, gender and brought a new trend for uprising the women through his thoughts and beliefs. It may also be mentioned here that the term, "Social Justice" will not be exercised properly if the people of India should not be able to change their attitudes specially towards women, SCs, STs and other weaker section of the society. He did a lot throughout his life towards the inclusion of women in the mainstream of the society. Babasaheb strongly fought for Gender discrimination in the society. It is a fact that in the glorious development of Indian society, the Indian



women have march forward to the developmental process and somewhere treated equally with their male counterparts but it is yet to be realized by the people of India that women should have given the equal rights and opportunity with men so as to establish a shining India where women can live freely and equally irrespective of religion, caste, creed, gender etc. In that context, to prevail social justice in the society, the companies should work within the constitutional framework and the concerned state government or central government should make rules, regulation for the engagement and involvement of people from different categories so as to ensure social justice. So that society would be based on equality and equal opportunity and the dreams of Dr BabasahebAmbedkar would be fulfilled. Keeping in mind the importance of Ambedkar's views towards Indian society, the then prime minister of India Pandit Jawaharlal Nehru said, "Dr. In present scenario the Indian women have progressed a lot in various parts of their life although they are still suffering from various social evils like dowry, eve teasing, rape etc. "Unity is meaningless without the accompaniment of women. Education is fruit-less without educated women, and Agitation is incomplete without the strength of women". Ambedkar's slogan on Unity, Education and Agitation. In the era of globalization many Multi-National Companies (MNC) are searching for merit for the smooth running of the functions of their companies. BabasahebAmbedkar was a symbol of revolt against all oppressive features of Hindu society".

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