

**DR. B. R. AMBEDKAR AND WOMEN EMPOWERMENT IN INDIA****Dr.Santosh Babare**

Head of Dept.History

Shri R.R. PatilMahavidyalaya,
Savljaj,Tal.Tasgon,Dist.Sangali.**Abstract:**

In January 1923 a women's association was founded in Bombay with Ramabai, Ambedkar's wife as its president. In the Kalaram Temple entry satyagrahat Nashik many women participated and many of them were arrested along with men and ill-treated in jails. To face torture along with their men women also organized their Samatasainik Dal. In the round table conference hundreds of women were present for the committee meeting. At various places depressed classes women's conferences were held and they began to present their demands assertively. The encouragement of Ambedkar empowered women to speak out boldly their feelings. Dr. Ambedkar was well known about status of women, as the chairmen of drafting committee, he tried to adequate inclusion of women's rights in the Indian constitution. Dr. Ambedkar believed in the strength of women's and their role in the process reform. The historic Mahadsatyagrah witnessed participation of three hundred women's with their man counterparts addressing another meeting of about 300 women. He said that "The progress of a community is measured by degree of progress which women had achieved. He gave slogan. "The Educate, Unite and Fight." Let every girl who marries stand by her husband, claim to be her husband's friend and equal, and refuse to be his slave. I am sure if you follow this advice you will bring honor and glory to your selves."

Introduction:

Women's development is a much discussed subject but sensitization about this issue is grossly neglected at grass root level. While we must try to build alternative system of health care, we must also expose the responsibility of the system for the neglect of Women. Women constitute about one half of the global population, but they placed at various disadvantageous positions due to gender difference and bias. They have been the victims of violence and exploitation by the male dominated society all over the world. Our society is a tradition bound society, where women have been socially, economically, physically, psychologically and sexually exploited from times immemorial, sometimes in the name of religion, sometimes on the pretext of the writing in the scripture and sometimes by the social sanction.

Dr. Ambedkar started his movement in 1920. He stated "We shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education..." He started fierce propaganda against the Hindu social order and launched a journal *Mook Nayak* in 1920 and *Bhishkrut Bharat* in 1927 for this purpose. Through its issues he put due stress on the gender equality and need for education and exposed the problems of the depressed as well as women.

Ambedkar's perception of women question, emphasizing their right to education, equal treatment with men, right to property and involvement in the political process resembled the global feminists demand. As J.S. Mill expressed in the subjection of women, the legal subordination of one sex to the other is wrong in itself and one of the chief hindrance to human development; perfect equality, admitting no privilege or power on the

oneside, nor disability on the other, Ambedkar also holds the same views on work for women. (More:2011)

In January 1923 a women's association was founded in Bombay with Ramabai, Ambedkar's wife as its president. In the *Kalaram Temple* entry *satyagrah* Nashik many women participated and many of them were arrested along with men and ill-treated in jails. To face torture along with their men women also organized their *Samatasainik Dal*. In the round table conference hundreds of women were present for the committee meeting. At various places depressed classes women's conferences were held and they began to present their demands assertively. The encouragement of Ambedkar empowered women to speak out boldly their feelings. Dr. Ambedkar was well known about status of women, as the chairman of drafting committee, he tried to adequate inclusion of women's rights in the Indian constitution.

Dr. Ambedkar believed in the strength of women's and their role in the process reform. The historic *Mahad satyagrah* witnessed participation of three hundred women with their man counterparts addressing another meeting of about 300 women. He said that "The progress of a community is measured by degree of progress which women had achieved. He gave slogan. "The Educate, Unite and Fight." Let every girl who marries stand by her husband, claim to be her husband's friend and equal, and refuse to be his slave. I am sure if you follow this advice you will bring honor and glory to your selves."

Dr. Ambedkar also raised the Women's issue as Member of Legislative Assembly on 10th Nov. 1938; he strongly advocated family planning measures and said that besides many other problems giving Maternity Benefit Bill during his tenure as Labor Minister in Governor General's Executive council. He provided several provisions in the constitution for protecting the welfare and civil rights of women.

Dr. Ambedkar also introduced the Hindu Code Bill in parliament which was opposed both inside as well outside the house and which was drop. Ambedkar resigned from the cabinet expressing his discontent over non acceptance of women's right by the parliament. Besides, he highlighted the issues of Muslim women. His secular perspective is known through his thoughts on '*purdha*' (Veil) system, religious conversions and legal right for Muslim women. In short, along with the depressed class women, his thoughts for emancipation of all the women are expressed with same allegiance.²

Ambedkar's emphasis was on reconstruction of the Hindu society on the basis of equality rather than the social reforms initiated by *BrahmaSamaj* or *AryaSamaj* because their attempts were limited only to the upper strata of the society. His in depth study of *Smritis* and *Shashtas* and his experience from the response of upper castes during the temple entry movement crystalized his conclusions on Hindu philosophy and society.

Gaining inspirational from Ambedkar, many women wrote on various topics and Tulsibai Bansode started a newspaper '*Chokhamela*'. This shows how Ambedkar created awareness among poor's, illiterate women and inspired them to fight against the unjust and social practices like child marriages and *Devdasi* system.

Dr. Babasaheb Ambedkar exclaimed " I am strongly believe in the movement of run by women. If they are truly taken into the confidence, they may change the present picture of society which is very miserable. In past, they have played a significant role in improving the condition of weaker section and classes". He always honored to women for their work and hardship.

While addressing in conference to women he could easily communicate with them as a homely person and conversation. He told them to change their dressing style, to do away with unwanted ornaments, which they used to wear all the time and told them to send to their daughters to school, keep cleanliness etc. His speech was so effective that women dropped completely, the unwanted ornaments in that meeting itself next day the women could be seen with their style of dressing changed completely. Thus Dr. Ambedkar brought about a



revolutionary change in the attitude of *dalit* women. That gave an extra boost to his movement.

Dr. Ambedkar spent his life for better establishment of women life even involved in bad practice and professionals like prostitution. The greatest example of it was seen in *Kamathipura*. There was person named was David who was the mediatory working in brothel. He left his profession persuaded by the thought and teachings of Dr. Babasaheb Ambedkar . He evoked entire prostitute to gives their profession and lead the life of honour.

In the *ManuSmruti*, *Manuu* not only shows contempt for women but goes up on to degrade them as slaves, devoid of intellect, denies them the right of education and the rights about the property; and forbids them from performing sacrifices. Being India's first law minister and chairman of drafting committee of the constituent Assembly, Dr. Babasaheb Ambedkar thought it appropriate, rather his duty, to free women from the old age thralldom by reforming the Hindu social laws crated by *Manu*. He, therefore, took for initiative to draft and introduce the Hindu code bill in the constitution assembly.

Dr. Ambedkar's most important effort towards the empowerment of women was in the form at Hindu code bill when he was the law minister of the India. When the code bill presented in parliament on 11 April 1947 which invited strong opposition from Hindu orthodoxy in post- independent India. The bill provided several basic rights to women which sought to expound gender in the law of inheritance marriage and the economy. It's sought to abolish different marriage system prevalent among Hindus and to established monogamy only legal system. It aimed of conferment of rights to property adoption of women. If provided for restitution of conjugal right and judicial separation. If attempt to unity the Hindu code in tune with the progressive and modern thoughts. Only the four Articles of Hindu code bill got assent, which becomes the following four law in 1952. The Hindu marriage act 1955. The Hindu succession act 1956, the Hindu minority and guardianship act 1956 and the maintenance act. Due to the failure of Hindu code bill Dr. Ambedkr resign for Law minister. Later on some changes were need in Hindu law in 1976; it steels remains true that the basic rights of women have yet to be restored to them even after fifty years of working of Indian constitution based on principles of liberty, equality and justice to all Indian citizens (*Ahir D.C.1990*).

CONCLUSIONS: -

In the condolence message, on Ambedkar's death, inparliament, Prime Minister Jawaharlal *Neharu* said "Dr. BabasahebAmbedkar was symbol of revolt against all oppressive features of Hindu society". His dream of society based on gender equality is yet to be realized and therefore his thoughts are important for social reconstruction that favors women empowerment.

With the advent of informationage, education has become a potent tool the empowerment of people and country. I believe only when social education enlightens each and every Indian woman, the visionof Dr. Ambedkar will turn into reality. Only when a woman is educated, she can understand the real important of social and political empowerment. It is absolutely essential that society breaks the cast in which women have been molded so far and visualizes the female gender in a new light. A healthy and genderbias free society where every girl chill brings as much hope and gets much hope and gets much respect as her male counterpart. Deep and deep publication, New Delhi. Economic development of country like India depends upon women empowerment through education. Unfortunately, at present still some percentage of Indian women are not exposed to education and thus necessary steps be taken to ensure that education reaches to each and every individual women of India.

In his famous book 'Pakistan and partition of India' he expressed his views about Muslim women and their religious traditions, about wearing veil, their marriages and so on. Muslim women were suppressed under various religious traditions. Towards all the women,



irrespective of their religion, cast and class, Babasaheb had a particular humanitarianism view. He frequently raised his voice against all supports of injustice towards women.

Footnotes: -

- 1) Dr. Ambedkar's word during his study of New York.
- 2) The 6th Dr. Ambedkar memorial lecture (AML) is on "Dr. B. R. Ambedkar thoughts on women's emancipation" and the lecture will be delivered by renowned sociologist Dr. Sharmila Rege.

Reference: -

- 1) Ahir, D.C. (1990) "The Legacy of Dr. Ambedkar" B.R. publication, New Delhi.
- 2) Ambedkar, B.R. (1987) "Women and Counter Revolution" Riddles of Hindu Women" in Dr. Babasaheb Ambedkar Writings and Speeches, Vol.3, Department of Education Govt. of Maharashtra.
- 3) Arya, Sudha, Women Gender Equality and the State.
- 4) D. Keer 1987 Dr. Ambedkar Life and Mission, Bombay.
- 5) Gunjal V.R. 2012. Dr. Babasaheb Ambedkar Women empowerment, Social Singariya Work. Vol. XI (1), P. 84-85.
- 6) M. R., 2013 "Dr. B. R. Ambedkar. As an Economist" International journal of Humanities and Social Science Invention, Vol. 2, Issue (3), pp24-27. Online Available www.ijhssi.org Volume 2 Issue 31 March 2013 pp.24-27.