



Contribution of Dr. Bhimrao Ambedkar in Women Empowerment

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ABSTRACT:

- In Madness of Manu, feminist sociologist Sharmila Rege argues that mainstream feminism falls short in understanding the difference between the lives of Phule (Mali caste) and Ambedkar (Mahar caste) as members of OBC and Dalit communities.
- The entitlements, access to resources and spaces, poverty and humiliation are distinct for those who are destined to live outside of village boundaries and treated as beasts of burden.
- So, Ambedkar's role in the anti-caste struggle and women's empowerment must be closely studied.

KEYWORDS: Dr. Bhimrao Ambedkar, contribution, women, empowerment, feminism

I. INTRODUCTION

Meaning of feminism:

- 'Feminism' is a wide range of political movements, ideologies and social movements that share a common goal to define, establish, and achieve political, economic, personal and social equality of sexes.
- The underline premise of feminism is to seek women's equality and justice in every sphere of life and create opportunities for women to have the same access to the resources that are otherwise freely available to men.
- A Vindication of the Rights of Women (1792) can be said to be the precursor for such suffragette movements.[1,2,3]

Feminist movements in India:

- **Shaheen Bagh and anti-CAA protests** (December 2019-March 2020)
- It was led almost entirely by women and became a platform for Muslim women, one of the most marginalised sections of the population, to come out of their homes and shackles and voice their protests.
- **Chipko Movement** (March 1974)
- A group of 28 women, led by Gaura Devi in Uttarakhand's Garhwal region clung to trees to prevent them from being felled.
- The movement followed the Gandhian Satyagraha style of non-violent protests and became a benchmark for several future environmental movements.
- **Narmada Bachao Andolan** (1985)
- It was focused on the displacement of 250,000 people due to construction of a multi-crore project involving dams over the Narmada River.
- The Narmada Bachao Andolan has won the Right Livelihood Award in 1991 and enjoys the support of the international community.

Role of Ramabai Amedkar:

- Ramabai Ambedkar is referred to as "Ramai" – Rama plus "aai" (mother in Marathi) with Ambedkar as Baba — father.
- She is the representative of the tough mother that working-class families know.
- When Ambedkar went away to Columbia, in his absence, his wife ran the household, took wage jobs, and faced starvation at times.
- What she performed was not merely a wifely duty, but it was **her contribution to her community and a partnership in social change.**

Challenges faced by females:

- Dalit women's autobiographies show how illiteracy, poverty, fights, squalor were relentless in the basti, and women suffered cruelty and degradation.



- Mukta Sarvagod's book Mitali Kavade (Closed Doors) narrates how teenage daughters-in-law were starved, beaten and worked to death.
- Superstition was rampant: Women be accused of being possessed by spirits and young girls would be dedicated to temples, where they would become prostitutes.
- Kumud Pawade in her Antasphot (Inner Blast) writes how the "pativrata" models of Sita and Savitri had a deep impact on women, who fasted for violent philandering drunkard husbands.
- Even when Dalit women acquire political power, as when they are elected as sarpanches, there is often no protection against the social power that sanctions violence and discrimination against them.
- The discrimination faced by Dalit women at the cost of the Brahmanical obsession with "purity and pollution" has had a detrimental effect on all the dimensions of development.
- The UN Special Rapporteur on violence against women has noted that Dalit women face targeted violence, even rape and murder, by the state actors and powerful members of the dominant castes used to inflict political lessons and crush dissent within the community

Ambedkar – As a feminist:

- **Baby Kamble in Jine Amuche (Our Lives)** writes that the message of Buddha filled with compassion came through Baba and the situation changed in a generation.
- Ambedkar told the women: "**Men and women are partners in a marriage**, treat your husband with equality, send your children to school, wear clean clothes."
- In **We Too Made History** (Urmila Pawar and Meenakshi Moon), an old activist Gitabai Pawar remembers a meeting in 1942 where she met Babasaheb Ambedkar.
- They cried with him and carried home his message: "Always be like this, confident. **Educate your daughters**"
- It is easy to imagine why they identified him as Baba, a father figure rather than as a political personality.
- He discussed several problems of Indian women and sought for their solutions in **Bombay Legislative Council**, in the Viceroy's Assembly as the chairman of the **Drafting Committee** and also in the Parliament as the first **Law Minister of Independent India**.
- In the **Mahad Satyagraha for temple entry in 1927**, even caste Hindues participated. Shandabai Shinde was one such participant.
- In the Satyagraha it was decided to **burn the Manusmriti**, which humiliated women, and shudras.
- In a speech in **1936, to communities of Joginis and Devadasis** — who typically belonged to the Dalit community — Ambedkar urged these women to fight the regressive religious practice of offering pubescent girls to gods in temples and become "sexually available for community members
- **As a policy-maker:**
- **The Hindu Code Bill**
- It revolutionised the Hindu domestic sphere by offering women the right to marry by choice and across caste boundaries, give them the right to divorce, and the right to inherit property.
- The Bill became the law in a piecemeal, diluted avatar, in the form of the Hindu Marriage Act, Hindu Succession Act etc.
- He resigned when the Bill was stalled by the upper caste orthodoxy.
- His influence also led to the passage of various other pro-women acts like **The Equal Remuneration Act, 1976**, and **The Dowry Prohibition Act of 1961**, legally entitling women to equal wages and criminalising dowry, respectively.

As an Activist of women's rights:

- Ambedkar felt women, once they become agents of their own fate, will dismantle the caste patriarchy.
- He wrote extensively on women's oppression and set up newspapers like 'Mook Nayak' and 'Bahishkrit Bharat' with sections that exclusively covered women-centric issues.
- Ambedkar pushed for family planning measures for women, and ensured the enactment of **universal adult franchise**, thereby legalising voting rights for women and several other minorities and marginalised people.
- Ambedkar's contribution to women's emancipation is reflected in his In his criticism of texts like Manusmriti.
- Today, when a Dalit woman rape survivor seeks justice in the court against upper caste rapists, when a woman in a joint family demands her share of land, or when a lower caste woman becomes a sarpanch, chief minister or President, Ambedkar's legacy comes alive.
- Ambedkar's legacy lives in his aim to ensure that women have agency and control over material resources and access to education.
- Only when we acknowledge Babasaheb's feminist perspective in its true essence can we rightfully offer tribute to him as a visionary[4,5,6] for Indian women and their rights.



II. DISCUSSION

Just as the mere mention of November 14 reminds one of Jawaharlal Nehru, the architect of modern India, April 14 instantly brings to mind the stellar contributions of Dr B.R. Ambedkar, architect of India's constitution, whose 132nd birth anniversary is being celebrated this month. This was not so, say, two decades ago. But with time, Ambedkar's birthday has become as well known as Nehru's, as also Mahatma Gandhi's. By a strange coincidence, the revolutionary changes in Hindu law regarding marriage, divorce and inheritance were primarily the work of the two great men whose birthday falls on the same calendar day of a month. Babasaheb Ambedkar was inducted into the Nehru cabinet in August 1947 even though he was in the opposition.

In 1948, Nehru entrusted the drafting of the new code to Ambedkar. It was felt by the cabinet, especially Nehru and Ambedkar, that codifying Hindu law would, to a great extent, check the injustices suffered by Hindu women. The life mission of both the first prime minister and the first law minister was to bring equality in Indian society and end all discrimination based on caste, race, religion and gender. But no sooner was the Bill introduced than there was vehement opposition to it from orthodox Hindu elements in the country. Even Rajendra Prasad, the President of India, was opposed to the idea and desired its postponement, but the prime minister politely declined to do so, telling the president "it is difficult for me to override the cabinet decision in this matter".

Even though the cabinet had decided to introduce the Hindu Code Bill in February 1951, it was postponed to the next session of Parliament to be taken up in the first week of September. Ambedkar wrote to Nehru that in view of the former's ill health, which demanded immediate and long-term treatment, the Bill should be taken up in mid-August and completed by September. But there were more urgent Bills to be taken up and it was not possible to advance the introduction of the Hindu Code Bill.

Meanwhile, more opposition built up against the Bill. Jana Sangh leader Syama Prasad Mookerjee issued a public statement against it. "The magnificent structure of Hindu culture will stultify a dynamic and catholic way of life that had wonderfully adapted itself to changes for centuries," he said. The reservations of the orthodox in parliament were supplemented in the streets by RSS cadres. They shouted slogans against Nehru and Ambedkar: "Down with the Hindu Code Bill" and "Pandit Nehru Murdabad".

One saffron-clad swami even went to the extent of saying that an "untouchable" had no business meddling in matters normally the preserve of Brahmins. Within parliament, many conservative members claimed that Hindu laws had stayed unchanged since the Vedic times. One member, Ramnarayan Singh, stated: "Despite the challenges posed by Buddhism, Islam and Christianity the Vedic religion did not perish ... we have now Pandit Nehru's administration, whose representative Dr Ambedkar wants to abrogate with a single stroke all those rules which have existed since the beginning of the world." [7,8,9]

On September 15, 1951, President Rajendra Prasad sent a note to Prime Minister Nehru expressing a desire to act solely on his own judgment, independently of the council of ministers. He maintained that the Provisional Parliament did not have the authority to enact such major legislation because it was indirectly elected and its members lacked the "public mandate" of a general election. He desired to use the power of his office either to force the Provisional Parliament to shelve the measure or, failing that, to veto it even against the advice of the cabinet.

Nehru wrote to Prasad the same day: "It is true that when any social or economic changes are proposed in an existing structure of society, there are always some elements which are strongly in favour of them and some opposed to them very strongly. No reform can take place if this opposition is considered to be an adequate bar to change. The mere fact of long established static conditions can hardly be considered an argument for no change, even though facts otherwise warrant it."

However, due to stiff opposition both within and without parliament, the Bill could not be moved despite the best efforts of Nehru. In view of the heavy business before the House and the short time at its disposal before the session ended, it was decided to concentrate on passing – as a separate measure – Part II of the Bill, namely, that dealing with marriage and divorce. Yet even Part II of the Bill could not be passed and was dropped on September 22, 1951. With utter disappointment, Ambedkar remarked: "It was killed and buried, unwept and unsung after four clauses were passed." Finally, he resigned from Nehru's cabinet on September 27, 1951.

Besides the non-passage of the Hindu Code Bill, there were other reasons Ambedkar resigned from the cabinet. First, his differences with Nehru on Kashmir policy and foreign policy in general. Secondly, he was deeply distressed with



the treatment accorded to the Scheduled Castes and Other Backward Classes who were suffering from the “same old injustice, the same old oppression, and the same old discrimination which existed before”. Thirdly, he wanted the stewardship of the Planning Commission in the place of the law ministry, which did not materialise. Ambedkar’s resignation was followed by a decision of far-reaching consequences – his decision to renounce Hinduism and embrace Buddhism.

However, the Hindu Code Bill was later split into four Bills, and these were put on the Statute Book by Parliament after the elections to the first Lok Sabha in 1952. By this time, Rajendra Prasad, overwhelmed by the popularity of Nehru, as shown by the result of the first Lok Sabha election – Congress won 364 out of 489 seats – didn’t raise any objection. But Mookerjee and his Bharatiya Jana Sangh remained as opposed to the Bill as they were in 1951. The Hindu Marriage Act, 1955; the Hindu Succession Act, 1956; the Hindu Minority and Guardianship Act, 1956; and the Hindu Adoption and Maintenance Act, 1956 were the four enactments which incorporated the ideas and principles of the original Hindu Code Bill.

Although Ambedkar had resigned from cabinet in October 1951 in extreme bitterness, Nehru paid a generous tribute to him after the Dalit icon died in December 1956: “Dr. Ambedkar would be remembered, above all, as a symbol of revolt against all the oppressive features of Hindu society. He will be remembered also for the great trouble he took over the question of Hindu law reform. I am happy that he saw that reform in a very large measure carried out, perhaps not in the form of that monumental tome that he had himself drafted, but in separate bits.” Thus the credit for the Hindu code Bill, the greatest step for women’s empowerment, before the Rajiv Gandhi government initiated the Panchayati Raj Bill, giving 33% reservation to women, goes to both Nehru and Ambedkar.[10,11,12]

III. RESULTS

Dr BR Ambedkar made this statement in a gathering of over 3, 000 women in 1927. In another speech in 1936, to communities of Joginis and Devadasis — who typically belonged to the Dalit community — Ambedkar urged these women to fight the regressive religious practice of offering pubescent girls to gods in temples and become “sexually available for community members”.

He said: “You will ask me how to make your living. I am not going to tell you that. There are hundreds of ways of doing it. But I insist that you give up this degraded life.... and do not live under conditions which inevitably drag you into prostitution.”

Ambedkar paved the way for Indian women to legally vote, divorce, and own property. He was indeed a feminist. A woman is the full circle within her is the power to create, nurture and transform – Diane Mariechild

In ancient India, women enjoyed a very high position but gradually their position degenerated into merely objects of pleasure meant to serve certain purpose. They lost their individual identity and even their basic human right. Empowerment is a multi-faceted, multi-dimensional and multi-layered concept. Women’s empowerment is a process in which women gain greater share of control over resources material, human and intellectual like knowledge, information, ideas and financial resources like money - and access to money and control over decision-making in the home, community, society and nation, and to gain ‘power’. According to the Country Report of Government of India, “Empowerment means moving from a position of enforced powerlessness to one; of power”. But, from time immemorial, the women in this land of ours were treated as a sort of thing. Her placing in the society was not at par with other human beings. She has no rights. She cannot move nor do anything at her will. In Hindu Shastras, she has been branded just like animals or some Objects of enjoyment. From the verses of Ramayana as written by Tulsi Das, Dhol, ganwar, shudra, pashu, naari - Ye sab tadan ke adhikari”, In ‘Manusmriti’ the ancient Hindu Code-book, the status granted to women is quite visible and she was put to the lowest rung of humanity as she was treated at par with the animals and slave by the proprietors of Hindu Dharma. Such was the placement earmarked to our mothers, sisters and even great grand mothers that humanity was ashamed of. That is why Dr. Ambedkar, the father and architect of Indian Constitution, was of the firm opinion that until and unless, we defy the Hindu Dharma-Shastras, nothing much can be changed. In the name of sanskaras, the Hindu women are tied to bondages of superstitions, which they carry till their death. They are also responsible for inculcating certain wrong notions learnt through baseless traditions and preaching of the Shastras, in the budding minds of their offspring.

Dr. B.R Ambedkar Towards The Empowerment Of Indian Women

The operations of caste both at the systemic level and at the functioning of patriarchy, the growing caste / class divide in feminist political discourse makes Ambedkar’s view on women's oppression, social democracy, caste and Hindu social order and philosophy, significant to modern Indian feminist thinking. Although Ambedkar proved, himself to be



a genius and was known as a great thinker, philosopher, revolutionary, jurist – par excellence, prolific writer, social activist and critic and strode like a colossus in the Indian sociopolitical scene unto his death, his thoughts never received adequate attention in the generality of Indian society just because he was born as an untouchable. However, the contemporary social realities warrant close examination of the wide range of his topics, the width of his vision, the depth of his analysis, and the rationality of his outlook and there essential humanity of his suggestions for practical action. Hence, for Indian women's movement Ambedkar provides a powerful source of inspiration to formulate a feminist political agenda which simultaneously addresses the issues of class, caste and gender in the contemporary sociopolitical set up, which still keeps conservative and reactionary values in many respects, particularly on gender relations. The writings and Speeches of Ambedkar show what values India should develop and how they would modernize its social and political institutions. Ambedkar saw women as the victims of the oppressive, caste- based and rigid hierarchical social system.

Hinduism

It is true that great men do not demand rights they do their duties. But for Ambedkar, this is hardly true in respect of the general masses. The rights of the upper castes are automatically protected, but not of the poor classes. The poor masses must have specific rights, otherwise they would be exploited and opposed by the clever and shrewd persons. The Hindu ideal of duties under the Varna-Vyavastha has developed only as a means of exploitation and oppression. It is a system which deadens, paralyzes and crippled the people from which useful activity, and also prevents them from activity.[13,14,15]

Ambedkar made some memorable speeches in the Round Table conference. He placed the view point of the depressed classes and pleaded for Dominion Status. His speeches created a good impression upon the British public. He served on a number of important sub-committees and prepared scheme of political safeguards for the protections of depressed classes in the future constitution of a self governing India. Ambedkar also advocated the immediate introduction of adult franchise.

Ambedkar was elected to the Constituent Assembly of India by the members of West Bengal Legislative Assembly though he was defeated in Bombay. He was elected on the on the Drafting Committee and later appointed its chairman.

My final words of advice to you are educate, agitate and organize, have faith in yourself. With justice on our side I do not see how we can lose our battle to me is a matter of joy. You must abolish your slavery yourselves. Do not depend for its abolition upon god or a superman.

He also suggests strategies for emancipation from oppression. He found their emancipation in Buddhist values, which promotes equality, self-respect and education. Ambedkar believes that Buddha treated women with respect and love and never tried to degrade them like Manu did. He taught women Buddha Dharma and religious philosophy. Ambedkar cites women like Vishakha, Amrapali of Visali, Gautami, Rani Mallika, Queen of Prasenajith who approached Buddha, as evidences of Buddha's treatment of women as equals. (Paul, 1993 : 383-84) it was mainly the Hindu culture and social customs, which stood in the headway of women's empowerment.

Like Ambedkar, the National Policy for the Empowerment of Women 2001, also admits, "The underlying causes of gender inequality are related to social and economic structure and practices, Consequently, the access of women, particularly those belonging to weaker section including Scheduled Caste / Tribes Other Backward Classes and Minorities To education, health, and productive resources, among others is inadequate. Therefore, they remain largely marginalized, poor and socially excluded." Since Ambedkar himself was a victim of oppression and discrimination in all its severity, his views about women's oppression and equal rights are more useful than anybody else's theory based on mere observation for the feminist movement to strengthen its strategy for approaching the systemic challenges and contradictions in a more pragmatic way to bring women to the mainstream.

He was the 14 child of Ramji Sakpal and Bhimabai who belonged to Mahar and Murbadker untouchable communities respectively. The Mahars formed the backbone of the Maratha army and also were important part of the Mumbai Army of the East India Company since they were the first to come into contact with the Europeans in India. From Satara government school Ambedkar completed primary education and entered high school. Here started the painful story of oppression and humiliation which compelled him later to act to blow up the oppressive social order. At the school he was insulted due to his inferior caste status as an untouchable. Ambedkar was pushed to a side of the classroom and was not allowed to mingle with other students. He was never given the opportunity to participate in sports and other extracurricular activities with fellow students. Even the teachers were reluctant to correct Ambedkar's and his brother notebook and avoided asking them questions because of the fear of being polluted. He was barred from studying certain subjects especially Sanskrit. Ambedkar was given Persian as second language when the Sanskrit teacher refused to



teach him. In the midst of humanizations also, Ambedkar concentrated on his studies due to the encouragement from his father.

According to Ambedkar, the society must be based on reason, and not on atrocious traditions of caste system. He found education, intercaste marriage and interdine as methods, which may eliminate caste and patriarchy, maintained through endogamy.

In 1918, Ambedkar demanded separate electorate and reserved seats for the Depressed Classes in proportion to their population. After fifty years of the working of the Indian Constitution, the Indian women's demand for political reservation and the lower status of other disadvantage sections proves that his theory is correct. Ambedkar started his movement in 1920. He started fierce propoganda against the Hindu social order and lunched a journal Mook Nayak in 1920 and Bahishkrit Bharat in 1927 for this purpose.

His exposure to the west has influenced his perception on feminist issues. it was a time when first wave feminism had been coming to an end with the achievement of franchise rights for women in Britain in 1918, and America in 1920 and Ambedkar's perception of the women question, emphasizing their right to education, equal treatment with men, right to property and involvement in the political process[16,17] resembled the global feminist demands. It is well known that Ambedkar has the habit to working for more then eighteen hours a day without any difficulty. His reading habit helped him to understand the feminist development in different cultures and countries around the world.

After returning to India he devoted his life fully to work for the depressed classes including women. He was firmly committed to the ideals of equality, liberty and fraternity. In Ambedkar's movement lanchd from 1920 onward, women actively participated and acquired the confidence to voice their issues on various platforms. Venbai Bhatkar and Renubai work for the socio- political equality of depressed people and promoting their economic interests.

Dr. B.R. Ambedkar The Champion Of Women's Rights

Dr. Ambedkar championed the cause of women as well as the miserable plight of Schedule Castes and Scheduled Tribes throughout his career. He discussed a number of problems of Indian women and sought for their solutions in Bombay Legislative Council, in the Viceroy's Assembly as the chairman of the Drafting Committee and also in the Parliament as the first Law Minister of Independent India.

Dr. Ambedkar was sworn in as a nominated members of the Bombay Legislative Council on 18th Feb., 1927. He advised Indians to participate in the world war on behalf of the British Government. His arguments on the Maternity Benefit Bill and on Birth Critical were quite relevant to recognize the dignity of women. He vehemently supported the Maternity Bill.

His argument was –

“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, and the principle of the Bill is based entirely on that principle”.

“That being so Sir, I am bound to admit that the burden of this ought to be largely borne by the Government, I am prepared to admit this fact because of the conservation of the people's welfare is primary concern of the Government. And in every country, you will find that the Government has been subjected to a certain amount of charge with regard to maternity benefit.”

Women started participating in satyagrahs and also launched women's associations for untouchable women for spreading education and awareness among them. In the Mahad Satyagraha for temple entry in 1927, even caste Hindues participated. Shandabai Shinde was one such participant. In the Satyagraha it was decided to burn the Manusmriti, which humiliated women, and shudras. In the demonstration after the bonfire of the Manusmriti more than fifty Women participated. Ambedkar addressed the meeting thereafter and advised women to change their style of wearing saress, wear lightweight ornaments, not to eat meat of dead animals. It was upper caste women like Tipnis who taught them proper way of wearing sarees.

At the All India Depressed Classes Women's Conference held at Nagpur on 20th July, 1940 Dr. Ambedkar emphasized that there could not be any progress without women. He spoke “I am a great believer in women's organization I know that what they can do to improve the condition of the society if they are convinced. They should educate their children and instill high ambition in them.

Ambedkar made some memorable speeches in the Round Table conference. He placed the view point of the depressed classes and pleaded for Dominion Status. His speeches created a good impression upon the British public. He served on



a number of important sub-committees and prepared scheme of political safeguards for the protection of depressed classes in the future constitution of a self-governing India. Ambedkar also advocated the immediate introduction of adult franchise.

When Ambedkar returned to India after attending the round table conference in 1932, hundreds of women were present for the committee meetings. Since Ambedkar was well convinced about the status of women, as the Chairman of the Drafting Committee he tried to include adequate inclusion of women's rights in the political vocabulary and constitution of India. Therefore, by considering women's equality both in formal and substantial senses he included special provisions for women's equality both in formal and substantial senses he included special provisions for women while all other general provisions are applicable to them, as to men constitutional provisions. Hence, there are Articles like 15(3), 51(A), [18] and so on. His key work in the preparation of Indian Constitution made it to be known as a New Charter of Human Rights. He looked upon law as the instrument of creating a sane social order in which the development of individual should be in harmony with the growth of society.

Ambedkar Idea Of Equality

He incorporated the values of liberty, equality and fraternity in the Indian Constitution. Based on the belief that any scheme of franchise and constituency that fails to bring about representation of opinions as well representation of persons falls short of creating a popular government, he submitted the Constitution with a warning. He said in his speech delivered in the Constituent Assembly on 25th November 1949, "Political democracy cannot last unless there lies at the base of it social democracy." By social he means a way of life, which recognizes liberty, equality and fraternity as principal of life. He further said: "On 26th January 1950, we are going to enter into a life of contradictions. In politics we will have equality and social and economic life we will have inequality. In politics we will be recognizing the principal of one man one vote and one vote one value. In our social and economic life, we shall, by reason of our social and economic structure, continue to deny the principal of one man one value. We must remove this contradiction at the earliest possible moment or else those who suffer from inequality will blow up the structure of political democracy which this Assembly has so laboriously built up."

Ambedkar believed primarily in the efficacy of law and legislation, and he struggled to evolve a constitutional mechanism to fashion India of his dreams, where equality, liberty and fraternity would have an unhindered play. In Ambedkar's vision of India, all citizens would be equal before law; they have equal civic rights, equal access to all institutions, conveniences and amenities maintained by or for the public; they possess equal opportunities to settle or reside in any part of India to hold any public office, or exercise any trade or calling, here all key and basic industries would be owned by the state. He pleaded for special privileges and safeguards for the Dalits as scheduled Castes. In short, he demanded equality, which would not only lead, to the redressal of the past wrongs but also provide sufficient leverage, may be by way of compensation, as a ladder to ensure their leveling up. – B.R. Ambedkar, his life, work and relevance.

The Hindu Code Bill, 1948

In 1948 when the Hindu Code Bill was introduced in parliament and debated on the floor of the house, the opposition was strong against the Bill. Ambedkar tried his level best to defend the Bill by pointing out the Constitutional principals of equality, liberty and fraternity and that in the Indian society characterized by the caste system and the necessary for a social change in which women have equality in a legal frame system and the oppression of women since women are deprived of equality, a legal frame work is necessary for a social change in which women have equal right with men. However, the Bill could not withstand the opposition from the Hindu orthodoxy. In reality, the Bill was a threat to patriarchy on which traditional family structure, was bounded and that was the major reasons behind the opposition. Therefore, on the eve of the first elections in 1951 Prime Minister Jawaharlal Nehru dropped the Bill by saying that there was too much opposition. On this issue the then Law Minister Dr. Ambedkar resigned. His explanations for resignation show how the parliament of independent India deprived its women citizens of even basic rights. His resignation letter dated 27th September 1951.

Although most of the provisions proposed by Ambedkar were later passed during 1955-56 in four bills on Hindu 'marriage' succession, minority and guardianship and maintenances and later in 1976 some changes were made in Hindu law it still remains true that the basic rights of women have yet to be restored to them even after fifty years of the working of the Indian Constitution based on the principle of liberty, equality and justice to all Indian citizens. However, the Hindu code Bill helped the resurgence of feminist movement in India. This crusade of Ambedkar to emancipate women from injustice inspires the women leader in parliament to keep the issue alive until its enactment. This was the starting point for women to recognize their position and pursue rights movement by acquiring strength from second wave feminism started in the early 1960s. Women are still fighting issues such as rape, dowry death, communalism, fundamentalism, sexual harassment, violence - domestic and social, poverty [19] and so on.



The parinirvan of Dr. Baba Saheb Ambedkar who was recognized internationally as a crusader against caste system, a vigilant fighter for the human rights of all the oppressed and enslaved and the emancipator of humanity from social and economic injustice, occurred on 6th December 1956. In the condolence message, on Ambedkar death in Parliament, Prime Minister Jawaharlal Nehru said: "Dr. Baba Saheb Ambedkar was a symbol of revolt against all oppressive features of the Hindu society." His dream of society based on gender equality is yet to be realized and therefore his thoughts are important for the social reconstruction that favours women's empowerment. The Nation honoured Baba Saheb Ambedkar by offering Bharat Ratna posthumously to him which was received by his widow Savita Ambedkar in 1990. Dr. Ambedkar foundation was set up under the Ministry of Social Justice and Empowerment on 24th March 1992 for the purpose of promoting and propagating his ideology of social justice so as to reach the common masses. The foundation implemented Schemes such as Dr. Ambedkar National Memorial, Dr. Ambedkar National Public Library, Dr. Ambedkar Chairs in Universities / Institutions, Dr. Ambedkar Award for Social Understanding and upliftment of Weaker Sections and the Dr. Ambedkar International Award for Social Change.

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;
- Article 23 prohibits trafficking in human beings and forced labour;
- Article 39 (a) and (d) enjoins the State to provide equal means of livelihood and equal pay for equal work;
- Article 42 enjoins upon the State to make provisions for securing just and humane conditions of work, and for maternity relief;
- Article 51A(e) imposes a Fundamental Duty on every citizen to renounce the practices derogatory to the dignity of women;
- Article 243D (3) provides that not less than 1/3rd of the total number of seats to be filled by direct election in every Panchayat to be reserved for women, and such seats to be allotted by rotation to different constituencies in a Panchayat;
- Article 243T(3) provides that not less than 1/3rd of the total number of seats to be filled by direct election in every Municipality shall be reserved for women and such seats may be allotted by rotation to different constituencies in a Municipality;
- Article 243T(4) provides reservation of offices of Chairperson in Municipalities for Sc, ST, Women in such manner as the legislature of a State, may by law provide;

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.

Steps Taken By The Government Of India For Women's Empowerment

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 – Dr. B.R. Ambedkar

Education of Women:

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. To bring more girl children, especially from marginalised BPL families, into the mainstream of education, Government has been providing a package of concessions in the form of free supply of books, uniform, boarding and lodging, clothing for hostilities, mid-day meals, scholarships, free by-cycles and so on. Many universities such as Mother Teresa Women University have been established for the development of Women Studies and to encourage higher education among women and their social mobility.

My final words of advice to you are educate, agitate and organize, have faith in yourself. With justice on our side I do not see how we can lose our battle to me is a matter of joy. You must abolish your slavery yourselves. Do not depend for its abolition upon god or a superman.



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 planning. There has been a considerable improvement in the entry of women in all sectors of employment in the country.

Women And Political Participation

Political equality to all children regardless of birth, sex, colour, etc is one of the basic premises of democracy. Political equality includes not only equal right to franchise but also more importantly, the right to access to the institutionalised centres of power. Thus, political participation of women means not only using the right to vote but also power sharing, co-decision making and co-policy making at all levels. The active participation of women in political sphere is integral to empowerment of women and helps to build a gender-equal society as well as to speed up the process of national development.

National Commission For Women

In January 1992, the National Commission for Women was set up by an Act of Parliament with the specific mandate to study and monitor all matters relating to the constitutional and legal safeguards provided for women, review the existing legislation, to suggest amendments wherever necessary, and safeguard the rights and entitlements of women. The Commission extend financial support to NGOs and educational institutions to conduct legal awareness programme to enable women to become aware of their rights.

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. Law can only be an instrument of change, that must be effectively used. The absence of effective law enforcement, results in low rates of conviction, which in turn emboldens the feeling that the accused can get away. It is necessary that deterrent punishments are provided in the statute, and are strictly enforced. A beginning has certainly been made in urban areas. 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.

The march towards elimination of gender bias has to go on, so as to make it meaningful for the vast majority of women in this country. There is a greater representation now in the legislature, executive and judiciary. India is one of the few countries in the world, which has had a woman Prime Minister. Various States have from time to time, had women Chief Ministers. A woman Judge in the Supreme Court, and in the High Courts, has today become the norm. Women



have crossed many barriers, and head various departments in large multinationals today. A beginning has been made in the Army also, when women are being commissioned as SSC Officers. The 73rd and 74th Amendments to the Indian Constitution were brought about in 1993, which served as a break-through towards ensuring equal access and increased participation in the political power structure. The proposed Womens' Reservation Bill to provide 33% reservation for women in the Lok Sabha and State Legislature is now under consideration. The empowerment of women in urban areas and the metropolises cannot be the indicator of growth in the country. In a country, where eighty percent of the population is in rural areas, until the lot of women in these areas is also not improved simultaneously, development will remain an illusion to them. The status of women cannot be raised without opening up opportunities of independent income and employment. In the rural areas, employment of women is concentrated mainly in labour-intensive, unskilled jobs where simple or traditional skills are required. There is lack of access to vocational institutions.

IV. CONCLUSION

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.[20]

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