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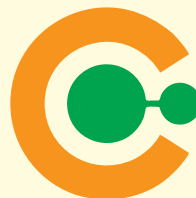
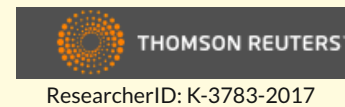
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Dr. B. R. Ambedkar's Women Empowerment with Feministic Point of view

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ABSTRACT

As a true Feminist and the true Nationalist Dr. B.R. Ambedkar's work for the women depicts his nationalism. His feministic approach is based on the nation point of view. For him, no nation can be liberal, if their women are slaves. Therefore, to liberate India, the women are freed from bondage of life i.e. religious, social, and economic. He contemplated on the social, economic, political, caste and creed-based identity of women in Indian scenarios. He always tried to establish equality among the men and women in every general life. This research paper aims at the study of women empowerment with feministic point of view.

Keywords: *empowerment, feministic, nationalist, gender, etc.*

FULL PAPER

Eradication of traditional laws of Manu and replacement of new values of laws is not easy for oppressed community. Many social reformers like Raja Ram Mohan Roy, G.G. Agarkar, Maharshi Karve, Mahatma Phule, and Rajarshi Shahu Maharaj have put truth effort to change women's conditions in pre-independent period. But Dr. B.R. Ambedkar's thought to get well place to women in India provides a powerful source of inspiration to do this women empowerment. His devotion for the upliftment of women who were no less than the slaves in India makes Dr. B.R. Ambedkar the emancipator of women. Dr. Ambedkar was a follower of Mahatma Phule and Rajarshi Shahu tradition about women's empowerment.

Women's empowerment movement firstly started in European country in 18th century and its effect fallen all over the world. Indian social reform and political reform was quite essential to do first for Indian society. So many social reformers played active role. Maharashtra was the center place of reformation, Mahatma Phule and Savitribai Phule played very important role to change women's condition in Maharashtra. They run School for women and through against many bad traditions. One may say that the statement of Irish patriot Daniel O'Connell,

“No man can be grateful at the cost of his honor,
No man can be grateful at the cost of his chastity
And no nation can be grateful at the cost of his liberty.”¹

How Dr. B. R. Ambedkar appropriately elaborated regarding the maintaining of democracy in which he depicts his approach towards women in India. In his letter to his wife Ramabai Ambedkar he writes,

“I am the warrior who fights for the women's liberty and empowerment
I feel proud to fight for the enhancement of women's dignity”²

Dr. B. R. Ambedkar was genuine leader of downtrodden who always thought for the emancipation of women from bondage every. On men dominating religion, women are treated as slaves. Child marriage, prohibition to remarriage and Widow Remarriage prohibition under the rules of Manu always troubles women for liberty life. Before Dr.B.R. Ambedkar only Mahatma Jyotiba Phule only opened the door of education for girls in 1848 in Pune.

Dr. B.R. Ambedkar is the frontline social reformer who took up the problems of women as a part of his mission to emancipate the oppressed. He experienced the life conditions of Indian women with root cause. Based on 'Revolution and Counter Revolution' he concludes that the large flows of women were accepting to Buddhism. But in Buddhism Manu stated his own code and conduct for women to stop

conversion. Manusmruti reduces the women to the level of Shudra and a slave. But lastly, Dr. Ambedkar concluded that Manusmruti causes a great fall in the status of women.

To know the importance of three methods for upliftment of women given by Dr. Ambedkar one may say that first is social awakening, second one is need of Education and third is of the law for the emancipation of women. It is necessary to study these three things to know his feministic point of view or movement. With the Implementation of Indian constitution Dr. Ambedkar has made women free from socio-economical slavery of thousands of years. In the constitution of India under fundamental rights(appendix 14 to 18) bestowed the rights of equality among men and women of every cast, creed, religion, and gender. When Dr. Ambedkar was labor minister, he got sanctioned equal voting power, maternity leave, and the equal wages for working women in factories.

As only feminist men in our India his Hindu Code Bill have given different rights to women with justice. Such as: Inter-cast Marriage, Right of Divorce, right to adopt girl, Equal hereditary right, and Alimony after divorce. But Dr. B.R. Ambedkar could not pass this Hindu Code Bill in Parliament because of political leaders oppose in parliament. Lastly, after his resign in 1951, the parliament was passed that bill, and given the equality of women with men then it is proved how Dr. B.R. Ambedkar was the pioneer of feminism in modern India. According to Dr.B.R. Ambedkar the development of any society can be judged based on educated women in the society. Dr. B.R.Ambedkar made his women liberty movement strong through this education. One of his letter to his relatives Mr. Popayekar he mentioned, "There is no about our development if the girls be educated. Convey this thought to your close relatives."3

In most of his speeches, Dr. Ambedkar insists upon the woman education. He always encourages and inspires to his wife Ramabai to read and write education. This role in this education is revolutionary. When we study, we find that Dr. Ambedkar's many proposals regarding women education in all India women conference. In 1927, in Akhil Bhartiya Hitkarini Parishadas it is proposed, "The juries (Panch) must bring the law that where there is school, the people must educate their daughter and sons otherwise they will be liable for punishment"4.

In his address to the women in year 1927 at Mahad Samata Sangram he elaborated the importance of women's education. He says knowledge and information are not only important to men but also women need these things. If you want to develop your next generations do educate your daughter. Dr. B.R. Ambedkar always respect for women's heart flows with gratitude and respect with them. Hence, he pays tribute to his wife Ramabai in his book, 'Pakistan and the Partition of India' in 1940 as follows: "As token of my appreciation of her goodness of heart, her mobility of

mind and her purity of her character and readiness to suffer along with me which showed and worries fell to out lot.”⁵

If we look at his views on women’s empowerment, he rejected traditions like i) Women’s were superstitious, ii) only engaged in domestic life, iii) hurdle in progress, iv) uneducated women, v) ban on remarriage, vi) women are only sex object etc. In Ancient period society was patriarchic so women always get secondary position and them bound with unworthy or bad social tradition. Added to this the work of Dr. Ambedkar as a constitution maker in our constitution and law reformer he has given some rights to women such as: The Hindu Marriage Act 1955, The Hindu Succession Act 1956, The dowry and Prossive Act 1961, the equal regulation Act 1976, and The Maternity benefit Act 1961. But in post independent era, women socially and culturally reformed by these Act.

Dr. B. R. Ambedkar offers some basic reform in Indian constitution about women empowerment to improve their social life position. Such as: Equality before a law article-14, Six freedoms Article-19, Right education Art 45, Right of Remedy Art32, Right of Personal liberty and Equal pay equal work Art39 etc. With these reformations under various act women were completely reformed in post-independence period. As a social reformer Dr. B.R. Ambedkar’s role in women’s empowerment illustrates prominent features to reform it. It has prominent features like Moral education to all women, offer permission to remarriage, equality of man-women, religious reformation, and reformation for bad social tradition and life of equality with respect etc.

To conclude, the significance of this research paper is that Dr. B.R.Ambedkar’s work enabled to erect new way to achieve woman’s identity in social order. His ideological thinking to Indian society especially for women with social reforming thought gave legal status to maintain in constitution. To summing up, we may say that 63% women become literate, 50% reservation in Panchayat Raj, Active role with equal position in govt.& Admn., Formed union of Nari Mukti Sanghatna and Equal role and participation in social, political, sports, trade, and industry with Be aware of their truth right duty.

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