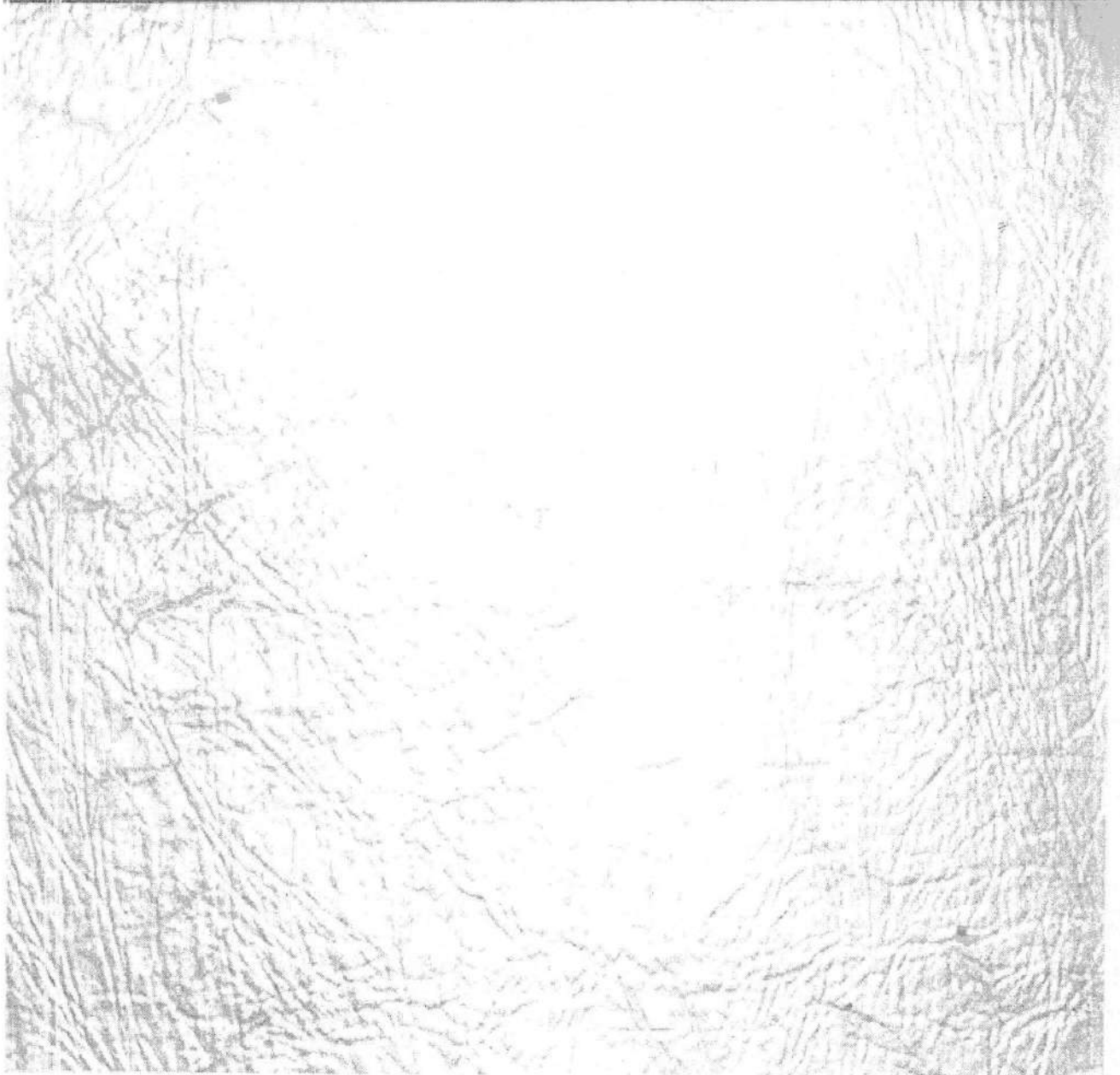


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The Women's Empowerment: Views of Dr. Babasaheb Ambedkar

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Abstract :

India is the land of great social reformers. Dr. Babasaheb Ambedkar was one of them. He was social revolutionary and champion of human rights. He has opined that women should get status equal to men. He had encompassed the women in all his movements. Dr. Babasaheb Ambedkar led many agitations the suppression of subaltern people of society. Dr. Babsaheb was leader of not only the *Dalits* but also peasant, workers and women. He had initiated Hindu Code bill in parliament which would have given more freedom to Indian women. Though the bill was not accepted at once but later on, many of its provisions were accepted and passed as the laws in parts. He had advised *Dalit* women to take education for themselves and their sons and daughters and try to be dressed nicely as the high-caste Hindu women.

Keywords: Subaltern, Dalit, Mooknayak, Bahishkrut Bharat, Mahad Satyagraha, Hindu Code bill

Introduction :

India has given equal status to the women under article 14 of its constitution. Article 14 guarantees "equality protection for the laws" which included equality between men and women. Article 14 also include the right of women to get equal to get equal pay for equal work. Article 15. India has produced great thinkers, social leaders and social reformers. They were having their revolutionary thoughts and action, have left a long lasting impact & influence on not only India but on the word as whole. There were great thinkers and great men who contributed for the society as well as sacrificed their all on the altar of Nation as Netaji Subhash Chandra Bose, Pandit Madan Mohan Malviya, Pandit IshwarChandra Vidyasagar, Swami Ramkrishna Paramhans, Rabindranath Tagore, Swami Dayanand Saraswati, Swami Vivekanand and many others. Dr. Babasaheb was a great thinker among them Therefore India is nothing but treasure of

great thinkers. So it becomes necessary to understand and disseminate the concept relating to these philosophers and their philosophies enunciated by them, related to woman empowerment rural development and related ideas for the upliftment of women & other subalterns in the society.

Dr. Ambedkar as a revolutionary thinker :

Dr. Ambedkar was a social revolutionary and relentless champion of Human rights and empowerment of women. His major concern throughout his life was at establishing equal status to all classes and women. His struggle for the schedule caste emanated from the belief that the India as a society cannot achieve any progress if a large segment of society remained oppressed and may not be able to realize its inner strength and potential which is very useful to build developed nation. According to Dr. Ambedkar social status in Indian society, women should be given equal status and rights for developing themselves socially and economically.

The movement of Dr. Ambedkar provides opportunity to women:

On 31st January 1920 Dr. Ambedkar started the weekly news paper Mook-nayak. It represented the inner and depressed feelings of downtrodden and untouchables. The title of the newspaper means the Hero of voice-less. Women were also deprived of their rights so they were also voice-less like wise other downtrodden in society. It was the time when press rarely took notice of problems of women and other subaltern classes. The women were more oppressed than untouchables in those days.

Fortunately, Dr. Ambedkar was a thinker who could understand their predicament situation and provided water to their roots by providing social justice rights to them. The women had been started to participate in social gathering and various political movements under the direction of Dr. Ambedkar. Shantibai (Shinde) Bhalerao was a school girl who was witness of Mahad Satyagrah in 1927. Dr. Ambedkar established Samaj Samta Sangh. Meetings of the program held at Sitaram Namdev Shivatkar's home. At the lunch time Shantibai, Mrs. Indirabai Mrs. Sahashrabuddhe, Mrs. Manoramabai remained present & has lunch with males. They were became victim of Savarna class (high caste). The society was not permitting women to have lunch in public gathering at that time.

maintenance" and later in 1976 some changes were made in Hindu law. The nature of controversy on Hindu code Bill made it clear that the right for Women documented in the Book of Indian Constitution is very difficult to translate into reality. One Can find and adequate answer for this in Ambedkar's analysis of the Hindu Social order and its philosophy that perpetuates inequality, slavery, poverty ignorance and powerlessness in the oppressed classes and also to women, which has its impact on India. This crusade of Ambedkar to emancipate women from injustice inspires the women leaders in Parliament to keep the issue alive until its enactment. This was the starting point for women to recognize their position and pursue rights movements by acquiring strength from 'second wave feminism' started in the early 1960s. Women are still fighting issues such as rape, dowry, communalism, fundamentalism, sexual harassment, domestic violence and poverty and so on. Women were the major force in all struggles led by Dr. Babasaheb Ambedkar. Women's issues were also main plank in his fortnightly *Mauknayak* and *Bahiskrit Bharat*. There were about 500 women took active part in *Mahad Satyagraha* and procession. On 18th July 1927, Dr. Ambedkar addressed a meeting of about three thousand women of Depressed classes, where he said that *'I measure the progress of community by the degree of progress which women had achieved'* and said to the Women *"Never regard yourself as Untouchables, live a clean life, Dress yourselves as touchable ladies. Never mind, if your dress is full of patches, but see that it is clean. None can restrict your freedom in the choice of your garments. Attend more to the cultivation of the mind and spirit of self-Help"*. Then with a little fall in voice he said, *"But do not feed in any case your spouse and sons if they are drunkards. Send your children to schools. Education is necessary for female as it is for males. If you know how to read and write, there would be much progress. As you are, so your children will be"*. Women too responded very positively to Dr. Ambedkar's advice and to the surprise of all the women left early in the morning with wonderful changes in the fashion of their sarees as ordained by Babasaheb. So formation of human society based on Dr. Ambedkar's philosophy, it is necessary that social and economic order must be reconstructed upon the trinity of equality, liberty and fraternity. In this way, one can justify Dr. Ambedkar as creator and the protector of human rights of all those who were detained the same in our society for centuries long.

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