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Dr. B.R. Ambedkar's Approach to Women's Emancipation and Empowerment

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Abstract:

Historically the women have been one of the most exploited and deprived sections of the population in the Indian Society. They have distinct cultural and social practices and discrimination. At that time Dr. B.R. Ambedkar created awareness among poor, and illiterate women and inspired them to fight against the unjust and social practices like child marriages and devadasi system. In order to provide equal rights to women, Ambedkar spoke on the social as well as the political levels. He was the fighter for women emancipation. He encouraged women to participate in the movements and put their voices strongly. The Government of India has adopted a three pronged strategy, namely, (i) Social Empowerment (ii) Economic Empowerment; and (iii) Social Justice to ensure removal of disparities, elimination of exploitation and suppression and to provide protection to women. But, still discrimination against women in India is overlooked.

Keywords: *Discrimination, Exploitation, Women Emancipation, Empowerment*

Ideology of Dr. B.R. Ambedkar on Women Emancipation:

The second half of the 19th century and the first half of the 20th century witnessed a Metamorphosis in the Social, Religious, Political, Economic and Cultural life of India. There are many Momentous events that took place during the period. Among them, the epic struggle launched against the colonial rule of Great Britain is the most to achieve the above objectives. Among the many patriots and reformers, some like Ambedkar share the experience. There are many male reformers contributed to social reforms and for women emancipation in India and abroad. There are a few male reformers in India who undertook major efforts on women's behalf.

In Bengal, Iswar Chandra Vidyasagar campaigned the cause of female education and led the campaign to legalise widow remarriage and Keshep Chandra, a leader of the Brama samaj, sought to

bring women into new routes through schools. By the turn of the 20th century, Swamy Vivekanada, the Leader of an activist order of Hindu Monastiasam was of the opinion that they should emerge as a powerful force. Among Muslim, Khuwaja Alag Hussain Hali and Shaikh Muhammed Abdullah introduced education for girls. In western India, Mahadev Govind Ranade founder of the National Social congress focused attention on social reforms. The Parsee Journalist, Bhranji Malabari captured the attention of British reading public with his article in the times on the evil dos child marriage and the tragedy of enforced widow hood for young women. In South India, R.Venkata Ratnam Naidu opposed the Devadasi system, while Virasalingam Pantula worked for reforms in marriage. Both to increase opportunities for female education. Reformers were found throughout India and among all communities. They addressed a number of issues, most of them relating to marriage and the importance of female education.

To illustrate the efforts of the male reformers an attempt has been made to assess the life carrier and also the Ideology of Dr. B.R. Ambedkar. He is a good thinker, good orator and statesman. He played a vital role both in political and social awakening and strove hard to awaken India from a slumber. He is regarded as a social revolutionary to uplift the women in the History of Modern India. There is a popular statement "The education of the women should be known" the status and position of the Nation. India is a vast country having a rich heritage. In the 19th century, the emancipation of women is one of the economic developments and social progresses. Women constitute one half of the population, that is one half of the country. Emancipation is one of the basic needs of every human being particularly women. It is an integral part of any natural development process and the women have to be accorded and high priority. One of the major movements in this country governing the emancipation of women has been the fight for economic equality with men. In the 19th Century, the emancipation of women became a matter of prime concern for the socio - religious reformers. There were women shamelessly exploited. Women's status was therefore, the most important symbol of Social change. By the second half of the 19th Century, British India was bristling with the activities and the reform groups focused attention on women related issues. A galaxy of social reformers and a few reform minded elites emerged in the 19th Century to weed out social obstacles that stood in the way of women emancipation and development. Dr. B.R. Ambedkar alone attacked the ideological basis of the enslavement of women in the society.

Marriage:

The Hindu Marriage act had however come to the rescue of a section of women in securing certain rights with regard to their marriage and property in hesitance "But for his (Ambedkar) German service for women would have been condemned and treated as second grade citizens though not untouchables".

Dr: Ambedkar's attack on ancient Hindu Laws with an intention to reform the Hindu way of life, way not in the liking Hindu fundamentalists. He was immensely praised to see the Permanent denial of education and religious rights to women ordained in the shastras of the Hinduism (Manusmriti) His democratic consciousness never recounciled with anything lesser than the equality men and women though it's expression was actually Constrained perhaps by his anxieties about the Possibilities. So much so that it might even be mistaken as the male contric tactic. While he asked women to be good mothers so as to shape up their son or to be good wives to their husbands or be a carrier of community's cultural baggage, he had struggle for their equal _rights as in the case of Hindu Code Bill. He described sacramental marriage (Mathew 1991) as Polygamy for men and Perpectual slavery for women because under no circumstances within that system the later would get liberty from their husbands, however had or undesirable they may be. He insisted that women should have the freedom to break this contract.

Child Marriages were permitted. Window remarriage were forbidden and intercaste Marriages were discouraged. Also the women had no rule in deciding about their Marriages. "The husband is declared to be one with the wise which means that there good be no Separation once a women in Married". Neither by side nor by reputation is a wife released from her husband.¹¹ In 1921 men used to use their caste name after their name, but women did not practice But they were compelled to use their name, but women did not practice. But they were compelled to use their caste name during period of Marriage. If this system has to be abolished if can be only done through bringing women and by expressing their view to the Public.

Dowry:

According to Vanderveen, the Praticice of giving dowry had started among the Hindus as a Compensation paid to the bridegrooms kin, as the women was economically non-productive. Some others say that dowry as a part of women's property share or it was paid to her in cash.

Property Rights:

In such 4 verse 32 it is started that "To men belong what they have earned and to women belong what they have earned" Secondly in such 4 verse "The women is given a share in her father property as a matter of rights. It is not doled out to her by way of charity. For men, to ascertain the emergence of new generation of women, who are independent and thoughtful demands a similar development on their own part. To fill his "Hanem" with silly giggling pouting and decorative dolls in a condition and a Place in men's life that shows his own emotional and metal immaturity. And to segregate the "Zanama" by walls and warders is the Manifestation of any unclatured indiscipline mind. They had no property in heritance rights, for the men along enjoyed it as their birth right.

A wife a son and a slave these three are declared to have property, the wealth which they earn is (acquired) for him to whom they belong. Women were given property rights even after their divorce they were given rights in the life. insurance. Even though the husband forturned the wife, she has all the rights to care against the husband.

God, Religion and Superstitious Beliefs:

In Yola conference in 1935 in this conference Manusmriti was burned it was burned through the procedure of asking a Brahmin man to read this manusmriti and after that it was burned it was done. So because in this line of Smirti Women's were degareded. God was the one who protected Caste system and women's emancipation but Dr. B.R. Ambedkar was the one who abolished, the word god and framed the constitution. Though Ambedkar was not a Hindu, because for ward was the most of the women's were Hindu and for their protection purpose, He supported Hindu act.

Right from 1930 Dr. B.R. Ambedkar was speaking about conversion of religion. A Section of depressed classes Converted to Islam, Christianity and Sikhism. But unlike Islam the depressed Classes converted Christianity have been getting more or less similar treatment that they got as Hindus now at the hands of their new Co-religious people. In Spite of Dr. B.R. Ambedkar sincere efforts to annihilate caste and the redeen the downtrodden from its grip over the years it has been proved beyond doubt, that caste came to stay and Hinduism cannot be done away with. But religions conversion has it's own merits despite a few demerits. Dr. B.R. Ambedkar after a through steady came to a conclusion that Buddhism a religion born out of Indian others and culture and that maintaining human dignity would serve as permanent remedy for all the ills of society. According to Dr. B.R. Ambedkar Buddhism "is a way of life" and if one emphases that religion one will give up ones Caste, gotra and other Caste related distinction.

Dr. B.R. Ambedkar had to accept with a heavy heart the Hindu code Bill was made for presentation in the parliament in 1981. The Bill included the following our important provision.

- 1) Abolition of the Doctrine of the rights by birth.
- 2) Absolute right over Property to women.
- 3) Share to daughters in their parental properties.
- 4) Provision for divorce.

Conclusion:

Dr. B.R. Ambedkar of the masses believed that social equality precedes economic and political equality in society. In fact of them tried to establish an egalitarian society based on democratic socialism minus violence and caste hierarchy.

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