

PalArch's Journal of Archaeology of Egypt / Egyptology

B.R. Ambedkar and Women Empowerment

Dr. Karnika Dubey

Ph.D, Department of History, Barkatullah University, Bhopal, India

E-mail Id: karnikadubey@gmail.com

Dr. Karnika Dubey. B.R. Ambedkar and Women Empowerment --Palarch's Journal Of Archaeology Of Egypt/Egyptology 17(7), 10825-10830. ISSN 1567-214x

Keywords: Women empowerment, substantial difference, Signified period and Matriarchal.

Abstract

Dr. B.R. Ambedkar also popularly known as Babasaheb was one of the most fascinating and outstanding intellectual leaders of India that the world has ever seen and the inaugurator of such diversifying empowerment idea. Not only that, he possessed a warrior-like personality and also received the highest academic honors from some of the world's most prestigious universities. He made massive efforts to steer society down the road of democracy, dignity, and fraternity. He perhaps had one of the most significant contributions to the upliftment and growth of the country's economical and equality aspects; be it regarding the upliftment of the Dalits, or in the case of uplifting the women.

Introduction

Women enjoyed a rather high place in ancient India, but their position eventually degenerated into mere objects of amusement intended to serve some function. They've lost their personal identities and even their universal human rights. A multi-faceted, multi-dimensional, and multi-layered idea is empowerment. Women's empowerment is a mechanism in which women gain greater influence over content, human and intellectual capital such as expertise, intelligence, ideas, and financial resources such as money and access to money and control over decision-making in the home, culture, end-nation society, and 'power' gain.

Empowerment of women also refers to growing the cultural, democratic, social, educational, gender, or economic intensity of women's people and societies. Women's empowerment in India is highly dependent on several distinct variables

including social status (caste and class) and age of geographical area (urban/rural); along with the area's educational status. In several fields, including health, education, economic opportunities, gender-based violence, and political engagement; policies on women's empowerment exist at the national, state, and local (Panchayat) levels. However, there is a substantial difference in change in legislation and practical implementation at the level of society. Women's liberation is basically the process of improving the physical, social, and political status of women in society, who are historically marginalized. It's the process of defending them from all kinds of violence.

Origin of the Empowerment Idea

In the Indian man-dominated culture, because of superstitions and misplaced practices, women have faced tremendous problems since the Vedic period. The women were oppressed by numerous means, such as child marriage, sati pratha, widow remarriage prohibition, abuse of the widow, devadasi system, etc. So in a way, taking birth as a woman in this oppressed societal order almost seemed to be a curse (Kakhandaki and Lokhande 2016). This system insinuated women and introduced a complex of inferiority that proved to be a significant barrier to their social, economic, and personal growth. Such instances and reasons led leaders like Dr. Ambedkar, Vidyasagar, and Mahatma Gandhi; many others; to act accordingly to develop a culture and a political atmosphere in which women can breathe without fear of injustice, exploitation, apprehension, sexism, and the general sense of harassment that they used to endure in this conventionally male-dominated system. B.R. Ambedkar stated that, "*The Origin of the Mechanism for Endogamy*" and he treated class and caste as neighbours, saying that"

Steps taken by Dr. Ambedkar

According to B.R. Ambedkar, progress of a society depends on progress of women. Emancipation of women is maintained single-handedly by B.R. Ambedkar. All kinds of issues related to women empowerment are controlled by him. On the issues of women's right B.R. Ambedkar was an authentic member of the imperial government. Gender equality related factors are controlled by him easily, as well as right of women to divorce is maintained by him. He can reveal this point of view about strict control of women through restriction of widow, child-marriage, sati and others. Various tremendous significant facts for women empowerment are evaluated by B.R. Ambedkar. Right to inheritance is provided by B.R. Ambedkar toward women, which is treated as an effective part of women empowerment (Singariya 2014).

Throughout his life, D.R. Ambedkar has proved to be a profound intellectual and committed warrior and has made tremendous efforts to lead society on the road of democracy, dignity, and fraternity. He was the first Indian to tear down the obstacles to women's progress in India. He said that all-round growth, particularly social education, well-being, and socio-cultural rights, should be provided to women. He stressed that their due share is granted to each and every group of

Indian women and it is a must to uphold and protect women's integrity and modesty.

Dr. Babasaheb Ambedkar believed in women-led campaigns at all times. He insisted on the idea that the relationship between a husband and his wife should be like that of a friend where the woman will feel equal in every aspect to the man. The act of bravery to reject the life of slaves must be present and hereby shown by the women themselves. The idea of equity should be insisted on by her (Ubale 2016). If all women obey it they will get true recognition and identity for themselves. He also claimed that education is the biggest factor that will lead to the equality of both genders and hence, women should argue on receiving equal education as that of the men.

A powerful agitation against the Hindu social order was introduced by him and a journal was launched for this purpose by MookNayak in 1920 and Bahiskrit Bharat in 1927. He placed due focus on gender equality and the need for education through his topics and highlighted the problems of both the oppressed and women.

In January 1928, Dr. Ambedkar along with Ramabai (his wife), established a women's association in Bombay. Dr. Ambedkar's encouragement to motivate women to speak audaciously was seen when Radhabai Vadale addressed a press conference in 1931 (Bala 2016). According to her, it is better to die than to continue living a life full of shame. Dr. Ambedkar believed in women's courage and their role in the social change process. He measured community progress by the degree of progress of women that has been achieved in this society.

Opinion related to the Women

Formal kind of description can be seen to analyze the efficiency of woman and she can be called as the equal half of all the men (Vishwajit 2020). It can be signified that there some of the impressions can be suggested to resolve some of their mere problems in a positive manner by measureable kinds of pathos of daily life. It can be rejoined as the final assumption occurred by the perfectionism of a gender joy. Matriarchal kind of society can be signified to lead the formation of the society. They all can be said as the ruler to be signified as the mother and who can be recognized as the head of the family. It can also be said that wherever the women are worshipped there we can see that the god is meant to reside at that place (Ambedkar 2017). It can be served that women are mostly concerned with some kinds of religious ceremony where man acquire their confidence from there. It can also be seen that lord Rama was witnessed to carry the statue of Goddess Sita and they were measurably assumed to carry the statue of her wife Goddess 'Sita' while participating in the Ashawmegh Yagna. At that time period, women can be considered to be signified to serve the assumption to equally important as the man. So they can were serve to considered to serve their participation in the 'Swaimvars' and they were given the equal opportunities to search their grooms according to their mindset (Bompilwar 2018).

Although, it is a universal truth that man are born out of a mother. Manu Smriti codified in his personal book that somehow corrupted men can be found because of the natural women. Somehow, everyone gives a vague description of women but none could ever passed to analyze their particular nature. But in the opinion of Dr.Ambedka, he stated that the woman can be idealized as the victims to be stated for the caste-based relativity, tyrannically assumed, inflexible criteria can be seen within the hierarchical assumption to be conducted under the inhumanity and social biasness. Structure reflected for the women (Rawat 2017).

Women empowerment in the eyes of DR. Ambedkar

Signified period in which the women can be referred to be signified for serving their assumption since the Vedic period man dominated and enslave them. According to Kumari(2020), inhumanity, barbarism, Child marriage, Child marriage, sati system, injustice, Polygamy, illiteracy among women, sati system and discrimination on Sex, creed and caste system which can be assumed as a moral behavior to be identified by the society as rampant for women can be signified. It can be assumed in the Muslim religion that they can be sponsored for signifying the strict rules initiated for the women to stay in Parda and maintain Parda system (Athwale2016). Some of the Hindu women are also seen to signify to be concerned with the different kinds of mythologies related to the bounded superstitions and they can be seen as the performingsanskaras (Yadav 2017). This things can be acquired generations after generations and this kind of traditions are signified to be followed till death. It can be idealized as the significance which can be reflected where the widow were never given that kind of freedom to enjoy specific kinds of luxurious life. They were never to be allowed to enjoy any kinds of special moments and they are forcibly said to face such moments with the given condition in which they bound to face some kinds of harsh conditions. It can be signified to be reflected as the social movement according to the injustice behavior to be served in case of women if they were forced to face Child marriage, Polygamy, inhumanity, illiteracy, sati system and Child marriage they were helpless in case to accept such things (Dhavaleshwar and Banasode 2017). Based on caste discrimination, women were reflected to be signified to follow such things which are accepted within the society.

Yadav(2019) stated that, in the Golden rule of Gupta Dynasty, the women were served to experience their worst timings as the dogmas and Brahminical rule can be signified to strictly to be followed and they were signified to remain to stay seriously against the culture of women. Women were kept as ‘Dev-Dassies’ and served their services which can be composed to be served as different kinds of pleasures towards the priest in the god’s name (Haribhau 2018).

Main role of DR. BR Ambedkar in the Women Empowerment

In Maharashtra, some of the species to be stated to be followed for serving the services where the Polar Star rises from some kinds of tatters by the name of Dr B.R Ambedkar,. It can be served as the women’s welfare heart read (Sarki 2018).

It can be mentioned in all over in its Dharma-shastras of Hindu were there are not at all blown up with the specific criteria recognized in the year 1927 in 25th December. Some kinds of assumptions to be served as the exploitation and discrimination to be based on the discrimination of creed, caste and gender. According to B.R. Ambedkar, *“The stories of women entering into public discussions with men on most abstruse subjects of religion, philosophy and metaphysics are by in no means few.”* It can be therefore recognized as when some kinds of people including the women raised their voice against injustice some kinds of negative impact could be served to them.

B.R. Ambedkar can create an effective worldview about women empowerment in early 20th century (Feminism In India. 2020). With the help of various resources it is observed that women emancipation movement and civil liberties in the west influence mentality of young B.R. Ambedkar. He can play a crucial; role in women’s right movement. Position disadvantages for women are securing by him. B.R. Ambedkar stated that *“I measure the progress of a community by the degree of progress which women have achieved”*. Several key issues Hindu Code Bill has an impact on women empowerment, which identified and solved by B.R. Ambedkar. According to him, it is an effective responsibility for government to bear some burden of maternity of women (The Indian Express. 2020). Protection act for children, women and working mothers were passed in 1938, with the involvement of B.R. Ambedkar. He can help Delhi government to start free bus rides for women with entire safety. With the help of this factor women can participate in city’s workforce.

Conclusion

Mostly the women can be signified as the mother and can play different vital role in daily life. They can be recognized as the head of the family. It can also be said that wherever the women are worshipped there we can see that the god is meant to reside at that place. It can be served that women are mostly concerned with some kinds of religious ceremony where man acquire their confidence from there. Formal kind of description can be seen to analyze the efficiency of woman and she can be called as the equal half of all the men. It can be signified to be reflected as the social movement according to the injustice behavior to be served in case of women and they were forced to face Child marriage. But in the opinion of Dr. Ambedka, he stated that the woman can be idealized as the victims to be stated for the caste-based relativity, tyrannically assumed, inflexible criteria can be seen within the hierarchical assumption to be conducted under the inhumanity and social biasness.

References

- Ambedkar, B.R., 2017. Women Em'Power'ment through the Eyes of Babasaheb. *SOUTH ASIAN JOURNAL OF PARTICIPATIVE DEVELOPMENT*, 17(1), p.43.
- Athwale, I., 2016. DR. AMBEDKAR'S THOUGHTS ON WOMEN EMPOWERMENT. *RESEARCH JOURNEY*, p.81.
- Bala, R., 2016. Women Empowerment And Hindu Literature. *Learning Community-An International Journal of Educational and Social Development*, 7(1), pp.35-41.
- Bompilwar, K.D., 2018. Dr.Ambedkar's Thoughts on Dalit Women Empowerment. *RESEARCH JOURNEY*, p.7.
- Singariya, M.R., 2014. Dr. BR Ambedkar and women empowerment in India. *Quest Journals Journal of Research in Humanities and Social Science*, 2(1), pp.1-4.
- Rawat, S.S., 2017. Role of Dr BR Ambedkar in Women Empowerment. *Deliberative Research*, 33(1), p.20.
- Dhavaleshwar, C.U. and Banasode, C., 2017. Dr. BR Ambedkar as a Social Worker for the Marginalised Sections. *International Research Journal of Human Resources and Social Sciences*, 4(10).
- Feminism In India. 2020. *Why Ambedkar Matters To The Women'S Rights Movement*.
- Haribhau, W.G., 2018. Women empowerment through entrepreneurship for community development a case study of swayamshikshanprayogngo in maharashtra.
- Kakhandaki, M.K. and Lokhande, R.S., 2016. DR. BR AMBEDKAR'S ROLE IN WOMEN EMPOWERMENT. *RESEARCH JOURNEY*, p.107.
- Kumari, M., 2020. Study on Various aspects of the Legacy of Dr. Baba Saheb Ambedkar and the Marginal Features of the Society. *Studies in Indian Place Names*, 40(10), pp.828-834.
- Sarki, A., 2018. Women empowerment-problem and potential with special reference in Indian context. *International Journal of Research in Social Sciences*, 8(1), pp.696-711.
- The Indian Express. 2020. B R Ambedkar Was Instrumental In Shaping Legal Rights Of Women In India.
- Ubale, M., 2016. DR. BABASAHEB AMBEDKAR'S APPROACH TO WOMEN'S EMPOWERMENT. *International Education and Research Journal*, ISSN, pp.2454-9916.
- Vishwajit, D.S., 2020. Life And Work Of Chetna Gala Sinha Recipient Of The Nari Shakti Award For Women Empowerment A Historical Study.
- Yadav, A., 2017. Ambedkar's vision for economic liberation of women. *International Journal of Research in Social Sciences*, 7(6), pp.187-192.
- Yadav, K.R., 2019. Ambedkar's Vision towards Women Empowerment in India: Reflections. *Glass Ceiling and Ambivalent Sexism (Critical Perspectives of Gender Trouble)*, p.35.