



FEMINIST PRINCIPLES OF DR. B R AMBEDKAR

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ABSTRACT:

Dr. BR Ambedkar offered this expression in a get-together of north of 3, 000 ladies in 1927. In one more discourse in 1936, to networks of Joginis and Devadasis - who ordinarily had a place with the Dalit people group - Ambedkar encouraged these ladies to battle the backward strict act of offering pubescent young ladies to divine beings in sanctuaries and become "physically accessible for local area individuals". He said: "You will request that me how make your living. I'm not going to let you know that. There are many approaches to getting it done. Yet, I demand that you surrender this corrupted life... . furthermore don't live under conditions which



unavoidably drag you into prostitution."As we observe Ambedkar's 129th birth commemoration, there is a need to perceive his commitments in molding the course of present day Indian women's activist development and thought.A progressive figure, a trailblazer of civil rights and a genuine reformer, Dr B. R. Ambedkar's job is critical in molding the social, political and urban forms of India and encouraging the progression of the general public overall and ladies specifically. His own sufferings as a Dalit and his openness to Western thoughts and levelheaded speculation worked in him the certainty to challenge the conventional Hindu social request and recreate the general public along the thoughts of uniformity, freedom, society and regard for the poise of all including the womenfolk. He considered Manu liable for all predicament and distress of ladies.

KEYWORDS: *Hindu social order, low status of women, reformative initiatives, Hindu Code Bill, relevance.*

INTRODUCTION :

Brought into the world in a helpless low Dalit rank, Dr B. R. Ambedkar, an image of rebel against all persecution of the Hindu social request and an incredible hero of common freedoms and civil rights, significantly added to the reason for ladies' privileges in India in that he brought up to their second rate status as well as looked to balance them with men through a broad consideration of ladies' freedoms in the Constitution of India. His Western instruction and practicality astounded him of the corrupting status of ladies sustained by the Hindu social request. His compositions 'The enigma of the ladies', 'The ladies and the counter upset', 'The ascent and fall of Hindu ladies', 'Station in India: Their component, beginning and advancement' and his two outstanding diaries Mook Nayak and Bahishkrit Bharat1 disentangle the inequitous and fake development of orientation relations lecturing accommodation to ladies. His reformative strides as sacred arrangements, Hindu Code Bill and different represents ladies

were gone before over by an exhaustive examination of the underlying driver of the debasing status of ladies through a broad investigation of the Hindu Shastras and Smritis. In this article, an endeavor is made to feature three significant segments: the main driver for the low status of ladies in Indian culture, Ambedkar's reformatory measures and drives in raising their position and pertinence of his commitment in present days.

Lost freedoms are never recaptured by requests to the still, small voice of the usurpers, however by determined battle' said Dr. Ambedkar who was appropriately consistent with his words and battled for endorsing the Acts for Indian Women. He is known to be the best women's activist mastermind and practitioner after Lord Buddha, who devoted as long as he can remember fighting for getting a superior world for ladies giving them legitimate, financial, political and social privileges for their genuine strengthening in his vision of making an equivalent India. A prominent figure known to the entire world, Dr. Ambedkar as the designer of Indian constitution and the god father for the untouchables - who were denied from their fundamental requirements during the pre and post autonomy

DR. B.R AMBEDKAR TOWARDS THE EMPOWERMENT OF INDIAN WOMEN

The activities of position both at the fundamental level and at the working of man controlled society, the developing rank/class partition in women's activist political talk makes Ambedkar's view on ladies' mistreatment, social vote based system, station and Hindu social request and philosophy, important to current Indian women's activist reasoning. In spite of the fact that Ambedkar substantiated, himself to be a virtuoso and was known as an extraordinary mastermind, logician, progressive, legal scholar - second to none, productive essayist, social extremist and pundit and stepped like a monster in the Indian sociopolitical scene unto his passing, his considerations never gotten sufficient consideration in the consensus of Indian culture since he was brought into the world as an unapproachable. Notwithstanding, the contemporary social real factors warrant close assessment of the wide scope of his subjects, the width of his vision, the profundity of his investigation, and the objectivity of his viewpoint and there fundamental mankind of his ideas for commonsense activity. Thus, for Indian ladies' development Ambedkar gives a strong wellspring of motivation to form a women's activist political plan which all the while resolves the issues of class, standing and orientation in the contemporary sociopolitical set up, which actually keeps moderate and traditionalist qualities in many regards, especially on orientation relations. The works and Speeches of Ambedkar show what values India ought to create and how they would modernize its social and political foundations. Ambedkar considered ladies to be the survivors of the severe, standing based and inflexible progressive social framework.

HINDUISM

It is actually the case that incredible men don't request freedoms they perform their responsibilities. Be that as it may, for Ambedkar, this is not really obvious in regard of the overall masses. The freedoms of the upper positions are consequently safeguarded, yet not of the helpless classes. The helpless masses should have explicit privileges, if not they would be taken advantage of and went against by the astute and clever people. The Hindu ideal of obligations under the Varna-Vyavastha has grown distinctly for of double-dealing and persecution. It is a framework which stifles, paralyzes and disabled individuals from which helpful movement, and furthermore forestalls them structure eretivity. Ambedkar gave a few noteworthy talks in the Round Table gathering. He put the view point of the discouraged classes and argued for Dominion Status. His talks made a decent impression upon the British public. He served on various significant sub-boards of trustees and arranged plan of political shields far the insurances of discouraged classes later on constitution of a self administering India. Ambedkar likewise upheld the prompt presentation of grown-up establishment. Ambedkar was chosen for the Constituent Assembly of India by the individuals from West Bengal Legislative Assembly however he was crushed in Bombay. He was chosen on the on the Drafting Committee and later named its chairman. My last useful tidbits to you are teach, shake and coordinate, have confidence in yourself.

With equity on our side i'm not sure the way that we can free our fight to me involves satisfaction. You should annul your bondage yourselves. Try not to depend for its annulment upon god or a superman.

DR. B.R. AMBEDKAR THE CHAMPION OF WOMEN'S RIGHTS

Dr. Ambedkar advocated the reason for ladies as well as the hopeless situation of Schedule Castes and Scheduled Tribes all through his vocation. He talked about various issues of Indian ladies and looked for their answers in Bombay Legislative Council, in the Viceroy's Assembly as the executive of the Drafting Committee and furthermore in the Parliament as the principal Law Minister of Independent India. Dr. Ambedkar was confirmed as a designated individuals from the Bombay Legislative Council on eighteenth Feb., 1927. He encouraged Indians to partake in the universal conflict for the British Government. His contentions on the Maternity Benefit Bill and on Birth Critical were very pertinent to perceive the nobility of ladies. He fervently upheld the Maternity Bill. His contention was - "It is in light of a legitimate concern for the country that the mother should get a specific measure of rest during the pre-natal time frame and furthermore hence, and the standard of the Bill depends completely on that principle." "That being so Sir, I will undoubtedly concede that the weight of this should be to a great extent borne by the Government, I am ready to concede this reality in view of the protection of individuals' government assistance is essential worry of the Government. Furthermore in each country, you will observe that the Government has been exposed to a specific measure of accuse of respect to maternity benefit." Women began taking part in satyagrahs and furthermore sent off ladies' relationship for distant individuals for spreading training and mindfulness among them. In the Mahad Satyagraha for sanctuary section in 1927, even standing Hindues took an interest. Shandabai Shinde was one such member. In the Satyagraha it was chosen to consume the Manusmriti, which embarrassed ladies, and shudras. In the exhibit after the huge fire of the Manusmriti in excess of fifty Women took an interest. Ambedkar addressed the gathering from that point and educated ladies to change their style with respect to wearing saress, wear lightweight trimmings, not to eat meat of dead creatures. It was upper rank ladies like Tipnis who showed them appropriate approach to wearing sarees.

At the All India Depressed Classes Women's Conference held at Nagpur on twentieth July, 1940 Dr. Ambedkar underlined that there couldn't be any advancement without ladies. He spoke "I'm an incredible devotee to ladies' association I realize that how they might work on the state of the general public assuming they are persuaded. They ought to teach their kids and ingrain high aspiration in them. Ambedkar gave a few essential discourses in the Round Table gathering. He set the view point of the discouraged classes and argued for Dominion Status. His talks made a decent impression upon the British public. He served on various significant sub-panels and arranged plan of political shields far the assurances of discouraged classes later on constitution of a self administering India. Ambedkar likewise upheld the prompt presentation of grown-up franchise. When Ambedkar got back to India in the wake of going to the round table gathering in 1932, hundards of ladies were available for the panel gatherings. Since Amhedkar was very much persuaded with regards to the situation with ladies, as the Chairman of the Drafting Committee he attempted and sufficient incorporation of ladies' freedoms in the political jargon and constitution of India. Thusly, by considering ladies' fairness both in formal and significant faculties he included unique arrangements for ladies' uniformity both in formal and supportable faculties he included extraordinary arrangements for ladies while any remaining general arrangements are material to them, as to men sacred arrangements. Consequently, there are Articles like 15(3), 51(A), etc. His key work in the readiness of Indian Constitution spread the word about it to be as a New Charter of Human Rights. He viewed regulation as the instrument of making a normal social request in which the advancement of individual should be in amicability with the development of society.

AMBEDKAR IDEA OF EQUALITY

He joined the upsides of freedom, balance and society in the Indian Constitution. In view of the conviction that any plan of establishment and voting demographic that neglects to achieve portrayal of sentiments too portrayal of people misses the mark regarding making a famous government, he presented the Constitution with a notice. He said in his discourse conveyed in the Constituent Assembly

on 25th November 1949, "Political majority rules system can't last except if there lies at the foundation of it social majority rule government." By friendly he implies a lifestyle, which perceives freedom, equity and organization as head of life. He further said: "On 26th January 1950, we will go into an existence of inconsistencies. In legislative issues we will have equity and social and monetary life we will have disparity. In legislative issues we will perceive the head of exclusive one vote and one vote one worth. In our social and monetary life, we will, by reason of our social and financial design, keep on preventing the head from getting small time one worth. We should eliminate this inconsistency at the earliest conceivable second or probably the people who experience the ill effects of imbalance will explode the design of political majority rules system which this Assembly has so arduously developed."

Ambedkar accepted fundamentally in the adequacy of regulation and regulation, and he attempted to develop a sacred component to design India he had always wanted, where correspondence, freedom and club would have an unhindered play. In Ambedkar's vision of India, all residents would be equivalent under the steady gaze of regulation; they have equivalent metro freedoms, equivalent admittance to all foundations, comforts and conveniences kept up with by or for people in general; they have equivalent chances to settle or dwell in any piece of India to serve in any position of authority, or exercise any exchange or calling, here all key and fundamental ventures would be claimed by the state. He argued for exceptional honors and shields for the Dalits as booked Castes. To put it plainly, he requested equity, which would not just lead, to the redressal of the part wrongs yet in addition give adequate influence, might be via remuneration, as siabid to guarantee their step up. - B.R. Ambedkar, his life, work and significance.

THE HINDU CODE BILL, 1948

In 1948 when the Hindu Code Bill was presented in parliament and bantered on the floor of the house, the resistance was solid against the Bill. Ambedkar attempted his level best to protect the Bill by bringing up the Constitutional directors of uniformity, freedom and organization and that in the Indian culture portrayed by the standing framework and the important for a social change wherein ladies have balance in a legitimate casing framework and the persecution of ladies since ladies are denied of correspondence, a lawful edge work is vital for a social change where ladies have equivalent right with men. Nonetheless, the Bill couldn't endure the resistance from the Hindu conventionality. Truly, the Bill was a danger to man controlled society on which conventional family structure, was limited and that was the significant purposes for the resistance. Hence, just before the principal decisions in 1951 Prime Minister Jawaharlal Nehru dropped the Bill by saying that there was a lot of resistance. On this issue the then Law Minister Dr. Ambedkar surrendered. His clarifications for abdication show how the parliament of autonomous India denied its ladies residents of even fundamental freedoms. His acquiescence letter dated 27th September 1951.

Albeit the greater part of the arrangements proposed by Ambedkar were subsequently passed during 1955-56 out of four bills on Hindu 'marriage' progression, minority and guardianship and systems for upkeep and later in 1976 a few changes were made in Hindu regulation it actually stays genuine that the essential freedoms of ladies still can't seem to be reestablished to them even following fifty years of the working of the Indian Constitution in light of the rule of freedom, balance and equity to every Indian resident. Nonetheless, the Hindu code Bill helped the resurgence of women's activist development in India. This campaign of Ambedkar to free ladies from treachery motivates the ladies chief in parliament to keep the issue alive until its order. This was the beginning stage for ladies to perceive their position and seek after freedoms development by securing strength from second wave woman's rights began in the mid 1960s. Ladies are as yet battling issues like assault, endowment demise, communalism, fundamentalism, lewd behavior, viciousness - homegrown and social, neediness, etc.

THE GOVERNMENT OF INDIA FOR WOMEN'S EMPOWERMENT

It is the instruction which is the right weapon to cut the social servitude and it is the schooling which will edify the discouraged masses to come up and acquire societal position, monetary

advancement and political opportunity - Dr. B.R. Ambedkar The parinirvan of Dr. Baba Saheb Ambedkar who was perceived globally as a crusader against station framework, a careful warrior for the basic freedoms of all the persecuted and oppressed and the liberator of humankind from social and monetary shamefulness, happened on sixth December 1956. In the sympathy message, on Ambedkar demise in Parliament, Prime Minister Jawaharlal Nehru said: "Dr. Baba Saheb Ambedkar was an image of rebel against all severe elements of the Hindu society." His fantasy of society in light of orientation uniformity is yet to be understood and in this manner his considerations are significant for the social recreation that inclines toward ladies' strengthening. The Nation respected Baba Saheb Ambedkar by offering Bharat Ratna post mortem to him which was gotten by his widow Savita Ambedkar in 1990. Dr. Ambedkar establishment was set up under the Ministry of Social Justice and Empowerment on 24th March 1992 to advance and engendering his philosophy of civil rights to arrive at the normal masses. The establishment carried out Schemes like 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.

EDUCATION OF WOMEN:

Instruction to ladies is the most impressive instrument of changing their situation in the general public. Schooling additionally achieves decrease in disparities and furthermore goes about as a way to work on their status inside the family. To empower training of ladies at all levels and to weaken orientation predisposition in the arrangement and colleague of instruction, schools, universities and even colleges were laid out solely for ladies in the country. To bring more young lady youngsters, particularly from underestimated BPL families, into the standard of instruction, Government has been giving a bundle of concessions as free stockpile of books, uniform, boarding and housing, clothing for threats, late morning dinners, grants, free by-cycles, etc. Numerous colleges, for example, Mother Teresa Women University have been laid out for the improvement of Women Studies and to empower advanced education among ladies and their social portability. useful tidbits to you are instruct, disturb and arrange, have confidence in yourself. With equity on our side i'm not sure the way that we can free our fight to me involves delight. You should nullify your bondage yourselves. Try not to depend for its nullification upon god or a superman.

WOMEN & CHILD DEVELOPMENT

Ladies' strengthening is a significant plan in the advancement endeavors. There has been huge change in approach of the region organization towards the improvement of ladies, particularly poor people and the ignorant. I measure the advancement of a local area by the level of progress which ladies have accomplished - Dr. B.R. Ambedkar A lady is the round trip inside her is the ability to make, support and change - Diane Mariechild In antiquated India, ladies partook in an exceptionally elevated place however bit by bit their position declined into just objects of joy intended to fill specific need. They lost their singular personality and surprisingly their fundamental basic liberty. Strengthening is a multi-layered, multi-faceted and complex idea. Ladies' strengthening is a cycle wherein ladies gain more prominent portion of command over assets material, human and scholarly like information, data, thoughts and monetary assets like cash - and admittance to cash and command over decision-production in the home, local area, society end country, and to acquire 'power'. As indicated by the Country Report of Government of India, "Strengthening implies moving from a place of implemented weakness to one

WORKING WOMEN'S HOSTEL:

To give tied down convenience to the functioning ladies, Working Women's Hostel has been laid out at Angul and working starting around 1996. State Old Age Pension (SOAP)/National Old Age Pension Dr. B.R. Ambedkar A lady is the round trip inside her is the ability to make, sustain and change - Diane Mariechild In antiquated India, ladies partook in an exceptionally elevated place yet continuously

their position deteriorated into just objects of joy intended to fill specific need. They lost their singular personality and surprisingly their essential common freedom. Strengthening is a diverse, complex and multifaceted idea. Ladies' strengthening is an interaction where ladies gain more noteworthy portion of command over assets material, human and scholarly like information, data, thoughts and monetary assets like cash - and admittance to cash and command over decision-production in the home, local area, society end country, and to acquire 'power'. The situation with ladies can't be raised without opening up chances of autonomous pay and work. In the provincial regions, work of ladies is packed essentially in the process of giving birth escalated, incompetent positions where basic or customary abilities are required. There is absence of admittance to professional organizations. Ladies in the rustic regions are completely negligent of their freedoms. It will require a lot more prominent and coordinated exertion for the different measures to turn into a living reality for ladies in the provincial regions. This can happen just through the aggregate exertion of the State, NGOs, giving of formal and casual instruction, through the media, and so forth Strengthening of ladies in order to empower them to become equivalent accomplices with their male partners so they have common regard for one another and share the obligations of the home and funds should be a definitive objective that we should seek to accomplish. Requirement of fundamental common liberties of orientation balance should happen, without subverting the foundation and sacredness of marriage, and family

EMPLOYMENT AND WORK PARTICIPATION RATE

The work investment rate shows generally the monetary strengthening of ladies in the general public. The situation with ladies is personally associated with their monetary position, which thusly relies upon amazing open doors for investment in financial exercises. Training alongside support of ladies in labor force has been generally perceived as a significant component in the reception of little family standards, which is fundamental for family arranging. There has been a significant improvement in the passage of ladies in all areas of work in the country.

WOMEN AND POLITICAL PARTICIPATION

Political correspondence to all youngsters paying little heed to birth, sex, shading, and so forth is one of the fundamental premises of a majority rules system. Political fairness incorporates equivalent right to establishment as well as more significantly, the option to admittance to the organized focuses of force. Hence, political investment of ladies implies utilizing the option to cast a ballot as well as power sharing, co-direction and co-strategy making at all levels. The dynamic support of ladies in political circle is basic to strengthening of ladies and assists with building an orientation equivalent society as well as to accelerate the course of public turn of events.

NATIONAL COMMISSION FOR WOMEN

In January 1992, the National Commission for Women was set up by an Act of Parliament with the particular command to study and screen all matters connecting with the established and lawful protections accommodated ladies, audit the current regulation, to recommend alterations any place fundamental, and defend the privileges and qualifications of ladies. The Commission stretch out monetary help to NGOs and instructive foundations to lead legitimate mindfulness program to empower ladies to become mindful of their privileges. of the Maratha armed force and furthermore were significant part or the Mumbai Army of the East India Company since they were quick to come into contact with the Europeans in India. From Satara government school Ambedkar finished essential training and entered secondary school. Here began the excruciating story of mistreatment and embarrassment which constrained him later to act to explode the abusive social request. At the school he was offended because of his sub-par standing status as an unapproachable. Ambedkar was pushed to a side of the study hall and was not permitted to blend with different understudies. He was never offered the chance to partake in sports and other extracurricular enacts with individual understudies.

ROOT CAUSE OF THE LOW STATUS OF WOMEN IN INDIAN SOCIETY

At first, ladies used to appreciate opportunity, independence and freedoms in Indian culture. Ladies were considered significant in the pre-Vedic period when social orders were viewed as matriarchal. With the approach of the Aryan or Vedic culture, the matriarchal society got supplanted by male centric culture. Notwithstanding, ladies actually appreciated independence and variegated freedoms and approached a wide range of learning. They played critical parts to play in strict functions and in picking their soul mates. They could concentrate on the Vedas and try to dissolve a marriage or go for a remarriage. Widow remarriage was additionally reasonable. Be that as it may, the place of ladies disintegrated in the later Vedic period as a result of orientation separation. Socio-financially, ladies were cornered and denied of essential basic freedoms. They were without independence and property privileges. The crumbling in their position what began in the later phase of the Vedic time frame got bothered by the inconvenience of rigid standards on them by our lawgiver Manu.

RELEVANCE OF AMBEDKAR'S CONTRIBUTION

Dr B. R. Ambedkar demanded the remaking of Hindu society based on correspondence. As the law pastor and executive of the Drafting Committee, he gave upon himself the commitment to liberate ladies from the 'well established bondage by improving the social regulations made by Manu' (Singariya, 2014, p. 3). His compositions and exercises as a social reformer went far in the strengthening of ladies. The National Policy for the Empowerment of Women, 2001, conceded that social and monetary design is generally answerable for orientation imbalance, as pictured by Ambedkar quite a while in the past (Shukla, 2011). The public authority has taken variegated drives for ladies' strengthening, for example, instruction of ladies, self improvement gatherings, limit building and ability arrangement preparing, accentuation on ladies and kid advancement, business offices, ladies' support in legislative issues and setting up of National Commission for Women (Kavitakait, 2013).¹² Constructive advances have been taken by the 5-year intends to cultivate improvement of ladies. There has been a change in outlook somewhat recently of arranged advancement in the methodology towards ladies from simple prosperity to strengthening. They have portrayal in the panchayats. The ideal of equivalent status for ladies is reflected in our Constitution. The state accommodates positive segregation. Albeit specific level of progress has been accomplished by Indian ladies, they are still survivors of different social indecencies, for example, abducting, savagery, wrongdoing, embarrassment, settlement, corrosive assaults, eve prodding, assault and honor killing.¹³ Rising occurrences of provocation by companion and different family members, both in father's home and parents in law's home, possesses the most noteworthy situation according to information. Information likewise uncovers that 46% of ladies are ignorant people in India. It will require a very long while to correct the lopsided characteristics and segregations.

CONCLUSION

Society is in a nonstop course of development. It will require quite a few years for these awkward nature to be corrected. Schooling of all kinds of people will prompt change in mentalities and insights. It isn't not difficult to kill firmly established social worth, or modify custom that propagate separation. Regulation must be an instrument of progress, that should be successfully utilized. The shortfall of viable regulation authorization, brings about low paces of conviction, which thus encourages the inclination that the blamed can move away. It is fundamental that obstruction disciplines are given in the rule, and are completely implemented. A start has positively been made in metropolitan regions. Working ladies keep on leftover fundamentally answerable for dealing with home and youngster raising, notwithstanding their professions. Expanded pressure has made them more inclined to heart and other pressure related illnesses. Henceforth, it is important to further develop the Support System for working ladies.

The walk towards end of orientation inclination needs to continue, to make it significant for by far most of ladies in this country. There is a more prominent portrayal now in the council, leader and legal executive. India is one of a handful of the nations on the planet, which has had a lady Prime

Minister. Different States have now and again, had ladies Chief Ministers. A lady Judge in the Supreme Court, and in the High Courts, has today turned into the standard. Ladies have crossed numerous boundaries, and head different divisions in enormous multinationals today. A starting has been made in the Army likewise, when ladies are being appointed as SSC Officers. The 73rd and 74th Amendments to the Indian Constitution were achieved in 1993, which filled in as a forward leap towards guaranteeing equivalent access and expanded investment in the political power structure. The proposed Womens' Reservation Bill to give 33% reservation to ladies in the Lok Sabha and State Legislature is currently getting looked at. The strengthening of ladies in metropolitan regions and the cities can't be the mark of development in the country. In a nation, where the vast majority of the populace is in provincial regions, until the parcel of ladies here is additionally not improved at the same time, advancement will stay a deception to them.

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