

ROLE OF DR. B.R AMBEDKAR IN WOMEN EMPOWERMENT

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ABSTRACT

The article proposes and intends to recount the rights and emancipation of woman in the view of Ambedkar. The first part deals with introduction . Dr. Ambedkar is one of the greatest personalities of 20th century India. His life is a legend of 3 “S” i.e. suffering, sacrifice and struggle. His birth as an untouchable gave him a bitter taste of caste domination, oppression and unbearable torture. The second part deals with the views regarding women. The main problem with the women is that she is considered as a low priced commodity. The third part deals with the role of Dr. Ambedkar in women empowerment. He was a fighter for the dignity of women and depressed people and is known as champion of human rights. He was a great intellectual of women and their rights. Being a pioneer of social justice, he always functioned for the woman empowerment.

According to him everybody should be treated equally irrespective of caste, creed, gender and religion. That’s why he started work for the liberation of woman and their rights. Fourth and last part deals with conclusion and suggestion.

Key Words: Ambedkar, women empowerment, woman rights, social justice, India.

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1. INTRODUCTION

“It is the education which is the right weapon to cut the social slavery and it is the education which will enlighten the downtrodden masses to come up and gain social status, economic betterment and political freedom.”

----- Dr. B.R Ambedkar

Empowerment is a multi-faceted, multi-dimensional and multi-layered concept.² Women’s empowerment is a process in which women gain greater share of control over resources material, human and intellectual like knowledge, information, ideas and financial resources like money and access to money and control over decision-making in the home, community, society end nation, and to gain power.³

Dr.BhimRaoAmbedkar (1891-1956)is not only the father of the Constitution of India, but also a great freedom fighter, political leader, philosopher, thinker, writer, economist, editor, and a revivalist for Buddhism in India.⁴ The first Prime Minister, Jawaharlal Nehru said; “*Dr. Baba SahebAmbedkar was a symbol of revolt against all oppressive features of the Hindu society*”. He is also well known for extensive economic and social rights for women. According to him women should be given social education and socio-cultural right for their well-being and all round development. He emphasized that “*Each and every section of women should be given their due share and proper steps should be taken to maintain and protect dignity their dignity.*”.In 1990, the chief designer of Indian Constitution, was bestowed with Bharat Ratna and the same year Dr.Ambedkar's portrait was also unveiled in the Central Hall of Parliament, because of his numerouscontribution regarding society. The period from 14th April 1990-14th April 1991 is termed as 'Year of Social Justice' in the commemoration of Babasaheb.

²Kavitakait, *Dr. B.R. Ambedkar's Role In Women Empowerment*, 2013;
<http://www.legalservicesindia.com/article/article/dr-b-r-ambedkar%E2%80%99s-role-in-women-empowerment-1611-1.html>

³*Ibid.*

⁴SwapnM.S , *Readings On Indian Constitution, Secular State & Sustainable Environment*, 1st Module, 2011, University Of Calicut.

2. VIEWS REGARDING WOMEN

A formal description of woman, an equal half of man, as some call her, is neither a tale of mere finite issues of life and death nor is it an exposition of some impressions of measurable pathos finally dissolved in perfect gender joy.⁵ At ancient times the form of society was matriarchal (mother as ruler and head of the family) and popularly it was said that, “*Yater Nariasye Pujante, Ramte Tater Devita*”, means God reside at places where women are worshiped.⁶ The religious ceremony by man is not complete without participation of his wife. Also lord Rama had to get statue of Sita made to carry on with ceremonies for Ashawmegh Yagna. At that time woman have equal rights as men and respect in the family with liberty to choose their husbands in open “Swaimvars” and also considered stronger than man even during menstruation, pregnancy & child birth. In ancient India, the position of women was very high but gradually they loses their value turned into a merely object of pleasure and lust. They lost their individual personality and fundamental human rights.

Manu although he was born out of a mother (woman), codified in his book “Manu Smriti.” that, “*the nature of woman is to corrupt men*” and in the words of Shankaracharya of Kerela “*A woman is a sure gate of hell and she is poison in the disguise of nectar*”.⁷ In Balkanda (sloka 57-A) Tulsi writes “*a woman is silly and stupid by nature*”.⁸ They all give a vague definition of women but in the view of Dr. Ambedkar women is as the victims of the tyrannical, caste-based and inflexible hierarchical social system and inhumane .

3. DR. AMBEDKAR AND WOMEN EMPOWERMENT

“If God does not recognize man or woman by caste or place of birth, then why man, made Orthodox and superstitious religions.”

PROBLEMS OF WOMAN⁹

⁵ Ambedkar, B.R. “*Women and Counter Revolution*”, “*Riddles of Hindu Women*” in Dr. Baba Saheb Ambedkar: Writings and Speeches, Vol.3, Department of Education, Government of Maharashtra, 1987.

⁶ Ibid.

⁷ Ibid.

⁸ Ibid.

⁹ Satyajit Das, *Ambedkar and woman rights: An analysis*, Volume-I, Issue-I, February 2015, Published by: Scholar Publications, Page No. 191-195.

The period in which Women status had gone down was the Vedic period. She was dominated and enslaved by man and the society took the form of “Patriarchal” (Father as Ruler & Head of family). Social morality sustained the society in the hours of crisis like barbarism, injustice, inhumanity, Polygamy, Child marriage, sati system, illiteracy among women and discrimination on Sex, caste, creed were rampant. Muslim religion also sponsor for strict rules for women to remain in Parda (veil). For the performinganskaras, the Hindu women are tied up with the bondage of superstitions, which they have follow till their death. A widow should be not live luxurious life and she should live in a harsh conditions until death, non-aggressive, and chaste(Abstain re-marring).

The Golden rule Of Gupta dynasty was the worst period for women where Brahminical Rules & dogmas were strictly enforced against the women. The system started for keeping unmarried girls or women in temples as a “Dev-Dassies” for the services including sexual pleasure of the priest in the name of God .

ROLE OF AMBEDKAR IN WOMAN EMPOWERMENT

With the rise of Polar Star from tatters in Maharashtra, named Dr B.R Ambedkar, women got their real emancipator in 20th century. Dr. Ambedkar’s heart read for women welfare, said “*Unity is meaningless without the accompaniment of women*”.

He had of the firm opinion that, the Hindu Dharma-shastras are not blown up, therefore on 25th December 1927, he blew bugle of fight against discrimination and exploitation on the basis of one’s caste, creed , sex or place of birth.¹⁰ His principle of life was to speak, work & fight for the just cause of oppressed, depressed, exploited, illiterates, ill fed & ill-treated men & women irrespective of their caste or social status, place of birth affiliations and without caring for his personnel life discomforts.¹¹

According to Dr.Ambedkar, the society must be based on objective, and not on vicious traditions of caste system. He found education, inter-caste marriage as methods, which may abolish caste and patriarchy, maintained through endogamy.

Dr. Ambedkar had view on the basis of Manusmriti and Hindu religion, that the socio-cultural forces artificially construct gender relations, so she could not do anything independently even in

¹⁰http://www.academia.edu/4777473/Dr_Ambedkar

¹¹*Ibid.*

her own house because her destiny depends upon the wrong notions and perceptions chalked out by the proprietors of orthodoxy.

His western education and deep understanding of the philosophies helped him to evolve as a visionary which was developed with clear ideas for the liberation of the depressed people and women in India. He also transformed many of his ideas and dreams into specific policies and institutions during his time as the designer of Indian constitution and as the law minister of India. His acquaintance to the west has influenced his view on feminist issues. It was a time when feminism had been coming to an end with the attainment of franchise rights for women in Britain in 1918, and America in 1920 and Ambedkar's opinion for the women question, emphasizing their right to education, equal treatment with men, right to property and contribution in the political process resembled the universal feminist demands. It is very well known that Ambedkar used to work for more than 18 hours a day without any trouble. His reading practice helped him to know the progress in feminism in different cultures and countries around the world.

Dr. Ambedkar provides an influential source of motivation to formulate a feminist political outline which instantaneously reports the issues of class, caste and gender in the modern socio-political set up, which still keeps traditional and illiberal principles in many respects, mainly on gender relation.

He also suggests policies for liberation from harassment. He found their liberation in Buddhist values, which promote equality, self-respect and education. Dr. Ambedkar believes that Gautam Buddha treated women with great respect and love and never tried to vitiate them like Manu did. He taught them Buddha Dharma and religious philosophy. Ambedkar considers women like Vishakha, Amrapali of Visali, Gautami, Rani Mallika, Queen of Prasenajith who approached Buddha for being treated equal like men. It was chiefly the Hindu culture and social customs, which stood in the path of women's empowerment.

AMBEDKAR'S MOVEMENT IN ORDER TO SUPPORT WOMEN EMPOWERMENT

Satyagraha

Ambedkar's movement launched from 1920 onwards to liberate the downtrodden masses and to secure Human Rights of the depressed classes. Venubai Bhatkar and Renubai Shambharakar are the persons who also contributed and acquired the confidence to raise the matters related to

woman on numerous platforms. The condition of women was conform a stereotype feminine behavior in the Treatises, The Riddle of the Woman, The Woman And the Counter Revolution, The Rise and Fall of Hindu Women Castes in India: Their Mechanism Genesis and Development, Mooknayak (1920) and Bahishkrit Bharat (1927)¹². In 1924, Bahishkrit Hitakarni Sabha was formed for socio-political equality of depressed people in order to encouraging their economic interests.¹³

For untouchable women, he launched women's associations who spread education and awareness among the people. Being a drafting chairman he realizes the pathetic condition of women, so on March 19 & 20, 1927, he addressed a huge assembly of depressed classes, including women, and appealed for liberation of women with advise that education is compulsory for development of mind and the essence of self-help because he believed that *"family is educated only when the men along with women in the family are educated"*. In the year 1927, 5 in the Mahad Satyagraha which was for temple entry, More than fifty women were there and it was decided to fire the Manusmriti which humiliated women and shudras.

Conferences

In January 1928, a women's association was founded in Bombay with the wife of Dr. Ambedkar named Ramabai as its president along with the Depressed Classes Conference in Nagpur in 1930. Also women had their distinct conference at Nasik in 1930, related to Kalram Temple Entry Satyagraha. More than five hundred women participated and organised Samata Sainik Dal to avoid tortures. As Radhabai Vadale said in a press conference in 1931, *"We have right to enter the Hindu temples, to fill water at their water resources and also to rule in politics, sitting near the seat of the Viceroy rather it's better to die a hundred times than live a life full of humiliation."*

The credit for this "dignity and resilient determination" of women, goes to Ambedkar. After attending the round table conference in 1932, he realizes that it was the impact of the empowerment on her, that she speaks confidently about her feelings.

On 20th July 1942, The All India Dalit Mahila conference and on 6th January 1945, All India Untouchable Women's Conference, (Limaye, 1999:57-61) were organized. The strategy of Dr.

¹²*Ibid.*

¹³*Ibid.*

Ambedkar was similar to Mahatma Gandhi although on some points he was disagreed from Gandhian method and because of that strategy 25,000 women attended the conferences and this was a small but significant victory in awakening the women.

THE CONSTITUTION OF INDIA AND DR. AMBEDKAR

On 26th January 1950 when the Constitution of India came into power then Dr. Ambedkar said, *“we are going to enter into a life of contradictions in which we will have equality in social and economic life and for equality among the politics we will be recognizing the principle of one man one vote and one vote one value”*.

Reasons for Incorporation of Constitutional Provisions

"We shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education".

----- Dr. B.R Ambedkar

During his studies at New York, Dr. Ambedkar had expressed his view to his father's friend through a letter. He greatly focused on moral values based society because moral values is imperfect without education. According to him "Morality comes in only when Man comes in relation to woman with love and respect", and for the progress of the society two things are essential, first Man has to be moral and second, the need of veracious relations attached with great importance i.e., social morality.

While drafting the Constitution of India, he was the prime animator of the provisions related to the welfare of women and worked with, dedication, enthusiasm and faith. On becoming the Chairman Of the Constitution's Drafting Committee and First Law Minister of Independent India, he gave India a living and organic Constitution, enshrining all those conditions which are necessary to promote fraternity among the citizens of free India, including women.

All efforts are reflect from the Preamble of the constitution of India that proclaims to resolve, 'We, the people of India, having solemnly resolved to constitute India into a [Sovereign Socialist Secular Democratic Republic].¹⁴The significant work in the preparation of the Constitution of Indiagiven it unique identity of New Charter of Human Rights. He considered law as the instrument of creating a rational social order in which the development of individual's

¹⁴ The Preamble Of Constitution Of India, 1950

personality should be in harmony with the growth of society. He mentioned in his speech delivered in the Constituent Assembly on 25th November 1949, “*Political democracy cannot last unless there lies at the base of it social democracy, means a way of life*”.

Constitutional Provisions¹⁵

The constitution give enough scope for the protection of civil rights of women from any sort of discrimination under article which are following below;

Article 14- provides equal rights and opportunities to woman in political, economic and social spheres.

Article 15- prohibits discrimination among woman with respect to man on the ground of sex, color, place, status and birth, and also banned the sale and purchase of women prevailing in India. **Article 15(3)**, enables positive discrimination in favor of women.

Article 39-Equal means of livelihood and equal pay for equal work with the health and strength of woman and tender age children.

Article 39(A)-the state to ensure that the operation of legal system promotes justice on the basis of equal opportunity and to provide for free legal aid for securing justice. Inserted in 1976.

Article 42- the state shall make provision for securing just and human conditions of work and for maternity relief. This article proposed strongly in Bombay Legislative Council, 1928 said, “it is in the interest of the Nation that the mother ought to get a certain amount of rest during the pre-natal period and also subsequently”.

Article 46-The state to promote with special care, the educational and economic interests of the weaker section of the people and to protect them from social injustice and all forms of exploitation.

Article 47- It is the duty of the state to raise the level of nutrition and the standard of living of its people and the improvement of public health, and also state have a duty to endeavor to bring about prohibition of the consumption except for medicinal purposes of intoxicating drinks and of drugs which are injurious to health.

¹⁵D.D Basu, *Introduction To The Constitution Of India*, 21st Edition 2011, Lexis Nexis.

Article 51(A)(e)- this article comes under part IV-A of the Directive Principle of State Policy which talks about the fundamental duties to renounce practices, derogatory to the dignity of women and promote harmony and the spirit of common brotherhood among the people.

And in order to promote woman in political field, **Article 243D(3),243T(3)and 243R(4)**provides direction for allocation of seats in the Panchayati Raj System.

STATUTORY LAWS

Dr. Ambedkar laid down the establishment of concrete principle which can be extended for the development of the Indian society with modernizing its social and political institutions. He was strongly against the consumption of intoxicants because he realized that most cases of domestic violence occurred under their influence but he encouraged to educated themselves and their children so that they canlive far away from all kinds of vices. To ensure women's status Dr. Ambedkarhad also introduced an emancipatory bill (the Hindu code Bill) in Parliament which proposed mainly,¹⁶

- 1) to abolish different marriage systems prevalent among hindus and to establish monogamy as the only legal system
- 2) conferment of right to property and adoption on women
- 3) restitution of conjugal rights and judicial separation; attempts to unify the hindu code in tune with progressive and modern thought.

The Bill encountered with the objection from the orthodox sections of society and ultimately DrAmbedkar had to resign on that account. In the history of India, it was the sole instance when a man tendered resignation for the cause of women. Bills which were adopted by the House on 25 Sept, 1951 were:

I) The Hindu marriage Act,1955

The Hindu Marriage Act, 1955 was amended in 1976 made the following provisions for women:

1. The legitimization of illegitimate children (Sec.16).
2. Punishment-bigamy (Sec.26).
3. Custody of children (Sec. 26).

¹⁶Supra note 8.

4. Marriageable age of females raised to 18 years.

II) *The Hindu succession Act, 1956*

This Act contains the following provisions for women:

1. A widow has a right to adopt a son or a daughter which was not there in the Hindu Law.
2. It also provided an opportunity to be independent and dispose of her property by will as she wishes and desires (Sec. 14).
3. A uniform scheme of succession to the property of a Hindu female who dies, intestate after commencement of the Act, was made in Section 15. Previously under the uncodified law the succession to stridhan varied according to the marital status of a woman.

III) *The Hindu Minority and guardianship Act, 1956*

Following provisions are come under the purview of this Act:

1. The mother is empowered to change the guardian, appointed by the father and may appoint a new guardian by will.
2. The father's right to appoint a guardian for the minor by will during the life time of the minor's mother is prohibited under this Act.

IV) *The adoption & maintenance Act, 1956*

This Act has the following provisions:

1. This Act accepts adoption of a male and a female child without any difference, whereas under the uncodified law a daughter could not be adopted.
2. This Acts permits a wife to adopt a child on her own right even during her husband's life time. She had no such right prior to this enactment.
3. In the un-codified law a spinster or a widow had no right to adopt whereas this Act grants them the right to adopt.
4. Under the old Hindu Law a wife need not be consulted while adopting a child or while giving a child for adoption, whereas this Act made it essential to consult her in both the cases.
5. Section 11 lays down that, a father should adopt a daughter atleast 21 years younger to him.

The Hindu Code Bill sought to abolish polygamy among the Hindus, and proposed other rights for women like,

- i. the right to property of a deceased Hindu dying intestate to both male and female
- ii. the order of succession among different heirs to the property of a deceased dying intestate

- iii. the law of maintenance
- iv. marriage
- v. divorce
- vi. adoption
- vii. minority guardianship

He discussed on the Maternity Benefit Bill and on Birth Critical Which were somewhat related to determine the dignity of women. He strongly supported the Maternity Bill.

His argument was¹⁷ –

“It is in the interest of the nation that the mother ought to get a certain amount of rest during the pre-natal period and also subsequently, and the principle of the Bill is based entirely on that principle”.

“That being so Sir, I am bound to admit that the burden of this ought to be largely borne by the Government, I am prepared to admit this fact because of the conservation of the people’s welfare is primary concern of the Government. And in every country, you will find that the Government has been subjected to a certain amount of charge with regard to maternity benefit.”

In January 1992, the National Commission for Women was set up by an Act of Parliament with the specific directive to study and observe all matters relating to the constitutional and legal safeguards provided for women, assessment of the existing legislation, to suggest modifications wherever necessary, and safeguard the rights and powers of women. The Commission extend financial support to NGOs and educational institutions to conduct legal awareness programme for making women aware of their rights.

APPLICATION OF AMBEDKAR’S VIEWS AND ITS EFFECT

Unanimous Decision

Dr. Ambedkar was the First Union Law Minister of India and the Champion of women’s Right. There are number of protective laws in India passed by the parliament on the direction and guidance of the constitution of India to prevent the exploitation of women. In order to remove all disparities, dissimilarities against women like, The Equal Remuneration act, 1976, The National Commission For Women Act, 1990, The Sati Prevention Act 1987, The Dowry Prohibition Act,

¹⁷ Supra note 1.

1961, The Family Courts Act, 1984, The Protection Of Human Right Act, 1993, The Maternity Benefit Act, 1961, The Immoral Traffic(Prevention) Act, 1956, The Pre- Natal Diagnostic Technique(Regulation And Prevention Of Misuse)Act1994, The Legal Practitioners(Women) Act, 1923 etc. were passed. The newly enacted the Protection of women from Domestic Violence Act 2005 provides operational relief to women fronting with violence and prevent them from dispossession from their share in household . This all are outcome of the Ambedkar's effort in the context of woman.

In 1918, Dr. Ambedkar wanted separate electorate and reserved seats for the Depressed Classes in proportion to their population. After 50 long years of the working of the Indian Constitution, the demand of the women of India for political reservation and the lower status of other depressed sections shows that his theory is correct.

CASE LAWS / JUDGEMENT

The drafters of the Constitution and Statutory Laws benefited themselves from the case law and the legislation which was prepared by the British on the concerning subject and hence the new piece of Legislation come across to Indian citizen. After Independence, a much desired legislation saw the light of the day. *Kotturuswami v. Verravva*¹⁸ gave the primary effect to the woman in terms of Stridhan over which she have absolute interest. The Hindu Minority and Guardianship Act, 1956, *Githa Hariharan v. RBI*¹⁹, states that father and mother both are the natural guardian". In context of Muslim women, *Hirabae v. Sonabae*²⁰ case states that Quranic Law of Inheritance guarantees to, "a wife, daughter, mother, grandmother to have their share in the heritable property".

In *Vasantha R. V. Union of India*²¹, in this case the women were employed in some factories for 2 days shifts and there was denial of employment during night shifts entirely on the basis of sex . it was held that it is a violation of Article 14, 15(1) and 19(1(g)) of Constitution of India".

.Article 39 (d) of the Constitution of India proclaims a Directive Principle of equal pay for equal work which was applied in *Bhagwan Das v. State of Haryana*²² case.

¹⁸ AIR 1959 SC 577.

¹⁹ (1999) 2 SCC 228.

²⁰ (1847) Orissa Cal. 110. 117-123. Morl. Dig. 11, 143.

²¹ (2001) 2 LLN 534,

²² (1987) 4 SCC 634.

Gender biased expression by the Delhi High Court in *Apparel export promotion council v. A.K. Chopra*²³. *Vishakha v. State of Rajasthan*²⁴ case provided the system for resolution, settlement or prosecution of acts of sexual harassment at workplaces by taking all steps.

PRESENT SCENARIO

Education to women is the most influential instrument of changing their position in the society. Education also brings about decline in inequalities and also acts as a means to enhance their status in the family and society. In order to boost education of women at all levels and to dilute gender bias in the provision and acquaintance of education, schools, colleges and even universities were established exclusively for women in the country. To bring more girl children, especially from marginalized BPL families, into the mainstream of education, Government has been providing free supply of books, uniform, boarding and lodging, clothing for hostilities, mid-day meals, scholarships, free bicycles and so on.²⁵ Many universities such as Mother Teresa Women University have been established for the development of Women Studies and to encourage higher education among women and their social mobility.²⁶

It is the no. of priceless efforts of Dr. Ambedkar, which enables women to have rights like, custody of child, Provision of alimony (maintenance allowance from husband on getting legally separation) under Indian Divorce Act 1869, adoption of a child by a widow, rights over parental property, mother can change guardianship of minor by will, prohibition of child marriage generally which was strictly followed by Indian families, a uniform scheme for succession to the property of a Hindu female who dies intestate. Also women are holding high positions of authority in all fields including, Engineering, Medical, Higher Education, Defence Academy, Police Administration, Politics, Foreign Services, Industry & Trade. India feels proud Kalpana Chawla who went into space, Bachendri pal who is the first Indian woman to climb mount Everest, constable Bimladevi who is the first woman to receive Sena medal, Mrs Indira Gandhi who is the first woman Prime Minister of India, Madam Pratibha Devi Singh Patil who is the first woman President of India. M.C Marykom, Saina Nehwal, Saniamirza are the famous sports personality of India.

²³ (1999)1 SCC 759.

²⁴ (1997)6 SCC 24.

²⁵ Supra note 1.

²⁶ *Ibid.*

In recent past, a lot hue and cry is being made over 'Women's Reservation Bill' by the different sections of the Indian society, different political or apolitical organizations but nobody seems to be honest in its perspectives.²⁷ The political empowerment is a must for the all-round development of the women, but as in the case of dalit politicians and legislators, our efforts may prove futile.²⁸ The Constitution Provisions and Acts are not sufficient to deal with the magnitude of domestic violence in the society.

There are many more person who gave their contribution in the prosperity of India .With the proposed amendment to Art.243-D of Indian Constitution, India shall have 50 percent share of women in Panchayati Raj with nearly 10,40,000 women force.²⁹ In 15th Lok Sabha 59 Women members (10.82%), on the basis of Women's Reservation Bill 2008.³⁰

In order to improve the tactical ability and skill of the women, Government has been launching and working on various types of training designed to sponsor self and wage employment.

4.CONCLUSION &SUGGESTIONS

It may indisputably be mentioned here that B.R. Ambedkar was a paved the path of social justice for all thewomen irrespective of religion, caste, creed, gender etc. He brought amovement for upliftment of thewomen through his thoughts and beliefs. Not only women, everybody should be grateful tohim because of his incredible and endless steps of developmental works. He also talked about the wearing veil by the women of muslim religion , their religious customs and marriages. In the present day context, Ambedkar and his beliefs on society based onequality are yet to be recognized for reforming the Indian society and making the life of women better.

Throughout his whole life he fought against all kinds of discrimination against women. But still in the Indian society it is overlooked. So it is our duty to maintain the pace of revolution which was started by the Dr. Ambedkar for the betterment of the women. Social justice will not be executed properly if the people will not change their attitudes towards women.

In order to create a women empowerment in the society , effective decision should be taken by the Government, because women are still suffering on two fronts of castes and sex. The female

²⁷<http://www.ambedkar.org/bss/Towardsthe.htm>

²⁸Ibid.

²⁹<http://economictimes.indiatimes.com/news/politics-and-nation/government-to-bring-bill-to-increase-reservation-for-women-in-local-bodies-to-50/articleshow/51217519.cms>

³⁰Ibid.

worker who worked in the factory, her interest, rights should be protected such like that the interest of woman at the time of pregnancy and after pregnancy under Maternity benefit Act, 1961 and Mines Act, 1952. Dr. Ambedkar was not against religion. He was against illegal, inhuman acts done in the name of religion by the orthodox clergies. Religiously dominated India did not permit Mrs. Indira Gandhi, the only child of Pt Nehru, to lit the funeral pyre of her father at that time, as such acts are solely reserved for men only but Madam Savitribai Phuley (1830-1897) dared to lit the funeral pyre of her husband against all resistance from orthodox society. The Government of India should have to promote women empowerment in the society so that people would realize the woman's right and its importance in real sense. Also the mentality of the each and every person should have to change regarding women. She is not a commodity for the men. She is also a human being like a man and she have the right to live with human dignity in the family or society.

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