

CHAPTER I

INTRODUCTION

"I measure the progress of a community by the degree of progress which women have achieved.."

"Indeed, the Muslims have all the social evils of the Hindus and something more. That something more is the compulsory system of purdah for Muslim women. These burka women walking in the streets is one of the most hideous sights one can witness in India"

-Bharat Ratna Dr. B.R.Ambedkar

Empowerment is a multi-dimensional, multi-faceted and multi-layered concept. As such, it is the action, interaction and reaction of various factors such as physical, socio-economic, political, mental, psychological, and attitudinal etc. Women empowerment could be described as 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 control over decision making in the home, community, society and nation, and to 'gain power'. In modern sense the term 'women empowerment' has come to be associated with women's struggle for social justice and equality.¹ It may be described as a process which helps people to assert their control over the factors which affect their lives.

Women empowerment as a concept was put forward at Nairobi at the International women Conference in 1985, which defined it as redistribution of social power and control of resources in favour of women.² The United

Nations Development Fund for Women (UNDFW) contains the following factors in its definition of women empowerment:

- Acquiring knowledge and understanding of gender relations and the way in which these relations may be changed.
- Developing a sense of self-worth, a belief in one's ability to secure desired changes and the right to control one's life.³

Sharma points out 'The term empowerment refers to a range of activities from individual self-assertion to collective resistance, protest and mobilization that challenge basic power relations.'⁴ In order to understand what is 'power' one has to understand its partner 'Ideology'. Nath and Chatterjee stated that for true 'empowerment', what is most significant is the control of ideology, i.e., control over thoughts and perceptions that shapes individual beliefs, values and attitudes-ways of perceiving, thinking, feeling and analysing. This control in turn bestows decision making power which increases access to and control over resources.⁵

According to the country report of the government of India empowerment means moving from a position of enforced powerlessness to one of power. It would promote women's inherent strength and positive self-image.'⁶

To empower women does not mean to give them power to dominate others or to use power to establish their superiority over others, as it may be

commonly understood. Akthar has rightly observed, 'We would not like women's empowerment to result in women's taking over men's power within the same exploitative and corrupt society.'⁷ Women's moving to a position of power does not mean that she is going to abuse power to ill – treat and exploit men. Women's empowerment in reality is to empower herself, and not to overpower men.

Griffen speaking at a workshop spoke about what empowerment meant to her. She said that to her the word simply meant adding to women's power, and power to her meant having control, being listened to, being recognized and respected as equal citizens and human beings with a contribution to make. Power for her meant, 'Being able to make contribution at all levels of society and not just in the home. Power also means having women's contribution recognized and valued.'⁸

To be empowered is to become aware of the magnificent potential that lies in each one of us but scarcely known to us. In the words of Swami Rama as quoted by Nuernberger, 'by being aware of one's own potential and abilities, one can become a perfect citizen, help the nation and serve humanity.'⁹

The empowerment of the woman begins when she becomes aware of the socio-psycho-cultural injustice that is being done to her and also how gender inequality and inequity and gender and social-cultural, economic and political

forces are affecting her adversely in every sphere of her life. It starts when she becomes fully aware of her positive self-image, self-esteem, positive rights and duties, of her capabilities and potentialities.¹⁰

Thus to empower women in the real sense is to enable them to flower their talents, facilities, abilities and capacities, and to realise their full potentialities, and real identity as also freedom of thought, expression and action, and strength to handle every sphere of their lives. It is not only to make them aware of their capacities, but also to provide them with the opportunities, facilities, and external and internal environment to utilize their inherent qualities and to develop in them self-confidence, self-esteem and social-psycho-economic self-reliance and self-dignity and the ability to raise a voice and fight against injustice, exploitation and violence done to her.¹¹

Thus we find that the issues of Gender Justice, Gender Equality, Women's Rights and Women's Empowerment are very closely interrelated, and act and interact on one another. Women are liable to achieve empowerment when there is gender justice and equality and women's rights are recognised as human rights and these are not violated. On the other hand, gender equality and justice can be achieved in reality and in day to day life only when women are really empowered.

Empowerment of women would mean equipping women to be economically independent, self-reliant, have a positive self-esteem to enable

them to face any difficult situation and they should be able to participate in developmental activities. The empowered women should be able to participate in the process of decision making. Education will be the only factor which would play the most crucial role in empowering women.

Empowerment refers to increasing the economic, political, social, educational, gender, or spiritual strength of individuals and communities. The term covers a vast landscape of meanings, interpretations, definitions and disciplines ranging from psychology and philosophy to the highly commercialized self-help industry and motivational sciences. Social empowerment often addresses members of groups that social discrimination processes have excluded from decision-making processes through-for example-discrimination based on disability, race, ethnicity, religion, or gender. Empowerment as a methodology is often associated with feminism.

Marginalized people who lack self-sufficiency become, at a minimum, dependent on charity, or welfare. They lose their self-confidence because they cannot be fully self-supporting. The opportunities denied them also deprive them of the pride of accomplishment, which others, who have those opportunities, can develop for themselves. This in turn can lead to psychological, social and even mental health problems. Empowerment is then the process of obtaining these basic opportunities for marginalized people, either directly by those people, or through the help of non-marginalized others

who share their own access to these opportunities. It also includes actively thwarting attempts to deny those opportunities. Empowerment also includes encouraging, and developing the skills for, self-sufficiency, with a focus on eliminating the future need for charity or welfare in the individuals of the group. This process can be difficult to start and to implement effectively.

Most women across the globe rely on the informal work sector for an income.¹² If women were empowered to do more and be more, the possibility for economic growth becomes apparent. Empowering women in developing countries is essential to reduce global poverty since women represent most of the world's poor population.¹³ Eliminating a significant part of a nation's work force on the sole basis of gender can have detrimental effects on the economy of that nation.¹⁴ In addition, female participation in counsels, groups, and businesses is seen to increase efficiency.¹⁵ For a general idea on how an empowered women can impact a situation monetarily, a study found that of fortune 500 companies, "those with more women board directors had significantly higher financial returns, including 53 percent higher returns on equity, 24 percent higher returns on sales and 67 percent higher returns on invested capital (OECD, 2008)."¹⁶ This study shows the impact women can have on the overall economic benefits of a company. If implemented on a global scale, the inclusion of women in the formal workforce (like a fortune 500 company) can increase the economic output of a nation. Therefore,

women can also help businesses grow and economies prosper if they have, and if they are able to use, the right knowledge and skills in their employment. Empowering women in the developing countries is essential to reduce global poverty as they represent most of the world's poor population.

Thus women empowerment refers to increasing the spiritual, political, social, educational, gender or economic strength of individuals and communities of women. Women's empowerment in India is heavily dependent on many different variables that include geographical location (urban/rural) educational status social status (caste and class) and age. Policies on Women's empowerment exist at the national, state and local (Panchayat) levels in many sectors, including health, education, economic opportunities, and gender based violence and political participation. However there are significant gaps between policy advancements and actual practice at the community level. Empowerment of women is essentially the process of upliftment of economic, social and political status of women in the society. It is the process of guarding them against all forms of violence. Women empowerment involves the building up of a society, a political environment, wherein women can breathe without the fear of oppression, exploitation, apprehension, discrimination and the general feeling of persecution which goes with being a woman in a traditionally male dominated structure. Women constitute almost 50% of the world's population but India has shown

disproportionate sex ratio whereby female's population has been comparatively lower than males. As far as their social status is concerned, they are not treated as equal to men in all the places. In the Western societies, the women have got equal right and status with men in all walks of life. But gender disabilities and discriminations are found in India even today. The paradoxical situation has such that she was sometimes concerned as Goddess and at other times merely as slave.

Thus Empowerment Women is a new phrase in the vocabulary of gender literature. The phrase is used in two broad senses i.e. general and specific. In a general sense, it refers to empowering women to be self-dependent by providing them access to all the freedoms and opportunities, which they were denied in the past only because of their being 'women'. In a specific sense, women empowerment refers to enhancing their position in the power structure of the society.

The principle of gender equality is enshrined in the Indian Constitution in its preamble, fundamental rights, fundamental duties and directive principles. The Constitution not only grants equality to women but also empowers the state to adopt measures, a position; indiscriminate in favour of women. Within the framework of democratic polity, our laws, developmental policies, plans and programmes are aimed at advancement of women in different spheres. India has also ratified various international conventions to secure

rights of women. The women's movement and a widespread network of Non-Government Organisations (NGOs) having strong grass-root presence and deep insight into women's concerns have contributed in inspiring initiatives for the empowerment of women. Women today are trying to understand their position in the society. Women have become increasingly aware of sexual inequalities in every sphere of life and are seeking ways to fight them.

Hurdles in the empowerment of women.

Many of the barriers to women's empowerment and equity lie ingrained in cultural norms. Many women feel these pressures, while others have become accustomed to being treated inferior to men.

The early Vedic period, gives somewhat a bright picture regarding women, they enjoyed equal rights with men, participating in different spheres. Both husband and wife enjoyed the property rights. Re-marriage of widow was allowed. Women enjoyed a high status before 300 B.C. but after 300 B.C there was a sudden shift their status.

In Manu code, woman ceased to be man's equal in her own right. Woman was a morally low creature. Woman was to worship her husband altogether, her position was one of subordination and equivalent to the Sudra. "Women came to be categorized as a weaker sex, inferior in intellect and domestic chattel and property of the master". Gradually women were relegated to the four walls of the kitchen, and they were debarred from spiritual and religious

quests. They were subjected to many social evils and were forced to become Devadasis and prostitutes and Sati, Johar etc., without giving any scope for them to contribute to the collective wisdom of the society on par with men. The status of women was not similar throughout Indian history. It went on changing in a positive way due to the efforts of reformist movements launched by Bhakti saints like Meera bai, Kabir and others, Sharana Movement headed by Basaveshwara, social reformers like Raja Ram Mohan Roy, Mahatma Gandhi, Mahatma Jyotiba Phule and host of others.

The 18th century, which was aptly known as the age of reason or enlightenment, there rose what we call liberal feminism during which, the first serious and systematic work in the cause of women was done. Mary Wolistonecraft, in her work "A vindication the rights of women" published in 1792 declared that "Women are first and foremost human beings and not sexual, women are rational creatures. They are capable of governing themselves by reason. The existing relations between the sexes the legal subordination of one sex to the other is wrong in itself and now one of the chief hindrances to human improvement and that it ought to be replaced by the perfect equality admitting no power or privilege on one side nor disability on the other.

Notwithstanding the remarkable changes in the position of women in Independent India, there is still a great divergence between the constitutional

position and the harsh reality of deprivation and degradation. Whatever wind of emancipation has blown in Indian society, has been inhaled and enjoyed to some extent by the urban women, their population belonging to the rural areas are still totally untouched by the wind of changes. Still they are being living in miserable conditions, steeped in poverty, ignorance, superstition and slavery. There still exists a wide gulf between the goals enunciated in the Constitution, legislations, policies, plans, programmes and related mechanisms on the one hand and the execution and situational reality on the status of women in India, on the other. The human rights scenario in the country continues to be at dismal and depressing. Women are being brutalized, commodified, materialized and subjected to inhuman exploitation and discrimination.

Although, gender discrimination has been forbidden by the Constitution of India and women have been guaranteed political equality with men, yet there is a difference between the constitutional rights and the rights enjoyed in reality by women. Even after sixty years of independence, barring a few exceptions Indian women have mostly remained outside the domain of power and political authority. Although they constitute about half of the citizen and over the years their participation by way of voting has increased, yet their participation and representation in law making and law implementing bodies are not very satisfactory. No doubt the 73rd and 74th constitutional amendment

acts have provided access to women in the decision making process at the grass-root level but their representation in the Parliament and state legislatures is woefully poor. Insecurity does not allow the women leaders to identify leadership at the grass-root level. In politics when a man proposes, they themselves depose. In reality women representatives are ornamental in nature and political consciousness is found lacking among them. They are governed by the caste and class divisions, feudal attitudes, patriarchal nature of the family and village-social, environmental, ethnic, religious separatism and the like. Allegedly, they are not consulted while taking decision. Thus, women representatives are not free from male dominance in the village administration and no significant change in the power equal is observed in the villages.

What are the reasons for this sorry state of affairs? Issues may be several and varied, however a few basic issues deserve specific mention they are;

Lack of awareness

Lack of social and economic empowerment

Lack of political will

Feebleness of accountability mechanisms

Lack of enforcement by the police force

Lack of gender culture

Many of the above hurdles in empowerment and equity of women lie ingrained in cultural norms. Many women feel these pressures, while others have become accustomed to being treated inferior to men.¹⁷ Even if men, legislators, NGOs, etc. are aware of the benefits women's empowerment and participation can have, many are scared of disrupting the status quo and continue to let societal norms get in the way of development.¹⁸

Research shows that the increasing access to the internet can also result in an increased exploitation of women.¹⁹ Releasing personal information on websites has put some women's personal safety at risk. In 2010, Working to Halt Online Abuse stated that 73% of women were victimized through such sites.²⁰ Types of victimization include cyber stalking, harassment, online pornography, and flaming.²¹

Recent studies also show that women face more barriers in the workplace than do men. Gender-related barriers involve sexual harassment, unfair hiring practices, career progression, and unequal pay where women are paid less than men are for performing the same job.²² Such barriers make it difficult for women to advance in their workplace or receive fair compensation for the work they provide.

Studies on the emancipation of women and their empowerment are the need of the hour to bring a meaningful socio-economic change and achieve a healthy society as well as sustainable development. "Women can do many

things and everything these days”. Today’s woman is proving herself worthy of this statement and is doing everything humanly possible both at the workplace as well as at the home. Women are accomplishing various incompatible tasks efficiently and they are known for multitasking skills and abilities. The status of women was not similar throughout Indian history. It went on changing in a positive way due to the efforts of reformist movements launched by Bhakti saints like Meera bai, Kabir and others. There were many great leaders in the world who upheld in those values. There have been men with such values in the history of India, among them a special mention must be made of Basaveshwara, Rajaram Mohn Roy, Jyotiba Phule and Dr. Ambedkar.

Ambedkar was not only the father of Indian Constitution; he was a great freedom fighter, political leader, philosopher, thinker, writer, economist, editor, and a revivalist for Buddhism in India. Pandit Jawaharlal Nehru the first Prime Minister of India said; “Dr. Baba Saheb Ambedkar was a symbol of revolt against all oppressive features of the Hindu society”. Dr. Ambedkar fought for extensive economic and social rights for women. He avowed that women should be given all round development importantly social and education, their well being and socio-cultural right. He laid emphasis that each and every section of Indian women be given their due share and it is a must to maintain and protect dignity and modesty of women.

Dr. B.R. Ambedkar in this direction tried to break down the barriers in the way of advancement of women in India. He laid down the foundation of concrete and sincere efforts by codifying the common Civil Code for the Hindus and the principle is capable of extension to other sections of the Indian society. Ambedkar's views on women's oppression, social democracy, caste and Hindu social order and philosophy, are significant to present day Indian feminist thinking. However, the contemporary social realities warrant close examination of the wide range of his topics, the width of his vision, the depth of his analysis, and the rationality of his outlook and the essential humanity of his suggestions for practical action. The Writings and Speeches of Ambedkar illustrate what values India should develop and how they would modernize its social and political institutions. Ambedkar observed that women are the victims of the oppressive, caste-based and rigid hierarchical social system. He believed that socio-cultural forces artificially constructed gender relations, especially Manusmriti and Hindu religion. As Simone De Beauvoir observes, "Women are made, they are not born." Ambedkar portrayed the way in which Manu treated women. He pointed out that the laws of Manu on the status of women are very important in molding the Hindu attitude and perspective (Indian perspective) towards women, perpetuated and maintained through Hindu personal laws based on shastras, caste and endogamy, i.e. the base of Indian patriarchy. He attacked Manusmriti as a major source, which

legitimizes the denial of freedom, self respect, right to education, property, divorce etc., to women by attributing a very lofty ideal to them.

Dr. B.R. Ambedkar also suggested strategies for women's emancipation from oppression. He found their emancipation in Buddhist values, which promotes equality, self-respect and education. Ambedkar believed that Buddha treated women with respect and love, and never tried to degrade them like Manu did. It was mainly the Hindu culture and social customs, which stood in the headway of women's empowerment. The society according to Ambedkar, must be based on reason, and not on atrocious traditions of caste system. Therefore, in his work "The Annihilation of Caste", he suggests as a means the annihilation of caste maintained through Shastras, "Make every man and woman are free from the thralldom of the Shastras cleanse their minds of the pernicious notions founded on the Shastras and he or she will inter-dine and intermarry". He found education, inter-caste marriage and inter-dine as methods, which may eliminate castes and patriarchy, maintained through endogamy. In Ambedkar's movement launched from 1920 onwards, women actively participated and acquired the confidence to voice their issues on various platforms. In 1924, Bahishkrit Hitakarni Sabha was formed to work for the socio-political equality of depressed people and promoting their economic interests. Women started participating in satyagrahas and also launched women's associations for

untouchable women for spreading education and awareness among them. In the Mahad Satyagraha for temple entry in 1927, even caste Hindus participated. Shantabai Shinde was one such participant. In the Satyagraha it was decided to burn the Manusmriti, which humiliated women, and shudras. In the demonstration after the bonfire of the Manusmriti more than fifty women participated.

In January 1928, a women's association was founded in Bombay with Ramabai, Ambedkar's wife, as its president. Along with the Depressed Classes Conference in Nagpur in 1930, women also had their separate conference. In the Kalaram Temple Entry Satyagraha at Nasik in 1930 five hundred women participated and many of them were arrested along with men and ill treated in jails. To face tortures along with their men, women also organized their Samata Sainik Dal. When Ambedkar returned to India after attending the round table conference in 1932, hundreds of women were present for the committee meetings. At various places depressed classes women's conferences were held and they began to present their demands assertively. The encouragement of Ambedkar empowered women to speak out boldly their feelings. The credit for this self-respect and firm determination of women goes to Ambedkar.

On 20th July 1942, The All India Dalit Mahila conference was organized and 25,000 women attended. Ambedkar was highly pleased with the

awakening and activities of women. On 13th August, he wrote to one of his friends, Meshram about this. On 6th January 1945, the All India Untouchable Women's Conference was held in Mumbai.. In the movement, his strategy was similar to Gandhian method though he had disagreements on many things with Gandhi. To him the emphasis was on reconstruction of the Hindu society on the basis of equality rather than the social reforms initiated by Brahma Samaj or Arya Samaj because their attempts were limited only to the upper strata of the society. His in depth study of Smritis and Shashtras and his experience from the response of upper castes during his temple entry movement crystallized his conclusions on Hindu philosophy and society.

Since Ambedkar was well convinced about the status of women, as the Chairman of the Drafting Committee, he tried an adequate inclusion of women's rights in the political vocabulary and constitution of India. Therefore, by considering women's equality both in formal and substantial senses he included special provisions for women while all other general provisions are applicable to them, as to men. Hence, there are Articles like 15(3), 51(A)(c), 16 and so on. His key work in the preparation of Indian Constitution made it to be known as a New Charter of Human Rights. He looked upon law as the instrument of creating a sane social order in which the development of individual should be in harmony with the growth of society. He incorporated the values of liberty, equality and fraternity in the Indian Constitution.

Statement of the Problem.

The present study proposes to throw light on the philosophy, movements and struggle of Dr. Ambedkar for women empowerment-social equality, democracy, humanism and sarvodaya of women. Since Ambedkar was well convinced about the status of women, as the Chairman of the Drafting committee, he tried for inclusion of women's rights in the political vocabulary and Constitution of India. Therefore, by considering women's equality both in formal and substantial sense, he included special provisions for women, while all other general provisions are applicable to them as to men. He underlined that women should learn to be clean and keep themselves away from all vices. They should educate their children and instill high ambition in them the children's mind should be inculcated with the ideas that they are destined to be great. The sense of inferiority complex should be eliminated from their mind and heart. In fact the Hindu Code Bill and the Women's reservation Bill which was passed and enacted in recent years were the masterpieces of the master mind of Dr. Ambedkar in the path of empowerment of Indian women.

Apart from this Dr. Ambedkar made considerable efforts to emancipate and empower womanhood. But, unfortunately his attempts and contributions in this directions are been ignored to the attempts of writers and researchers in popularizations of only few reformers of India. Today while in the global

level the name of Dr. Ambedkar is acknowledged widely in India is being sidelined due to reactionary forces of the society.

Hence, an attempt will be made in the present research to review the socio-economic and political thoughts and contributions of Bharat Rathna Dr. Amhedkar with special emphasis on emancipation of women and their empowerment.

Scope of the Research.

The present research is aimed at bringing to light the contributions of Dr. B. R. Ambedkar for empowerment of Indian women and is Biographical in nature; it is limited to the life of Dr. B. R. Ambedkar, his achievements and contributions of for empowerment of Indian women. As this great personality and philosopher belonged to 19-20th century CE it has no chronological limitation. Geographically it is related to empowerment of women in whole India.

Objectives of the Research.

The present research was undertaken with the following objectives

1. To study Position of Indian women and gender justice in India in general
2. To study the life of Dr. Ambedkar and his socio-political thoughts and fight against orthodox socio-religious practices in Indian society.
3. To analyse the contributions of Dr. Ambedkar for the empowerment of Indian women as a reformer.

4. To analyse the contributions of Dr. Ambedkar for the empowerment of Indian women as the father of Indian Constitutions.
5. To evaluate the Relevance and Significance of Dr. Ambedkar's thought in Contemporary Indian Society specially for women empowerment and its relevance to modern India.

Hypotheses of the Research.

Based on the study of some sources, the following hypotheses were framed for the present research

1. Women enjoyed equal rights along with their men during ancient period
2. From the days of Manu, Indian women gradually lost their respect and were subjected to inhuman practices.
3. Society was degenerated position of women in the age of Dr. B.R. Ambedkar deteriorated due to inhuman practices.
4. There was a need to launch reform movements for emancipation of women along with eradication of untouchability during time of Dr. B.R. Ambedkar
5. In modern India many reformers worked and fought for the socio-religious rights of women.
6. But there was a need for constitutional legislation and political empowerment of women.
7. Dr. Ambedkar along with the socio-religious and political rights of the untouchables championed the socio-religious and political rights of Indian women
8. Dr. Ambedkar made law and Indian constitution as the tool for emancipation and empowerment of women in India.

Research Methodology.

In the present study, Research methodology consisting of data collection, synthesis analysis (historical) is followed. While descriptive and analytical methods are adopted while picturing the life and contributions of Dr. B. R. Ambedkar. Both primary and secondary data are used in the present research. These sources are collected from various libraries like Gulbarga University library, Karnataka University, Dharwad, Bangalore University, Mysore University National Archives New Delhi and Parliamentary debates from Indian Parliament Library etc. The primary data consist of original published and unpublished work of on Dr. Ambedkar and his writings and speeches. The secondary data used here are in the form of published material articles in journals, reports, reviews and books by researchers. As the present research is empirical and historical in nature no scale, interview schedule or questionnaire was found necessary, similarly statistical analysis is not followed in presenting the themes.

Chapterisation Scheme.

From the view of the theme of research, the present study has many aspects, which are converted into the following tentative chapters.

Chapter I is **Introduction** wherein the themes of Women Empowerment Statement of the Problem, Aims Objectives of the Research,

Hypothesis of the Research, Research Methodology, and Chapterisation Scheme of the Research are explained.

Chapter II is Review of Literature which is an analysis of works done on Women Empowerment in the form of Researches and empirical studies is made. It will bring to light the various studies made in different nations on status and empowerment of women, various women's movements, life and contributions of Dr. B. R. Ambedkar for reconstruction and reform of the degenerated Indian society and empowerment of Indian women.

Chapter III is Position of Women in India: An overview wherein, the Changes in the Position of Indian Women is dealt in. In this chapter a discussion on how women excelled in social spheres along with men in ancient period and how changes occurred in her position since Manu and further deteriorated and subjected to suppression throughout Indian History is made. At the same time this chapter attempts to picturise the status of women in pre and post independent India and the changes in their status. The social conditions like caste system, Position of women and various social reform movements launched for the emancipation of women from Raja Ram Mohan Roy to Mahatma Gandhi in pre independent India and the changes in their status are also discussed.

Chapter IV is Dr. AMBEDKAR AND EMPOWERMENT OF WOMEN in which life hardships and achievements of Dr. B. R. Ambedkar and his mission on eradication of Socio-religious dogmas are analysed. Here, his Crusade against Untouchability through *Mooknayak*, Bahishkrit Hitakarini Sabha, *satyagraha* in Mahad, Kalaram temple movement and rights of the untouchables through the Poona Pact, drafting of the Indian Constitution will be discussed. In this chapter an attempt will be made to show how Dr. Ambedkar fought for the reconstruction and reform of Indian society which were characterized by socio-religious and political degeneration. In this chapter an attempt is also made to analyse the philosophy of Dr. B. R. Ambedkar through writings and speeches respectively for empowerment of Indian women. At the same time the efforts and contributions of Dr. B.R. Ambedkar for rights, equality and empowerment of Indian women in pre and post Independent period through Maternity Benefit Bill, Abortion Act and on Birth Control in Bombay Legislative Council in 1927 as its member, his voice against Devadasi system at a meeting in Damodar Thakersey Hall, Bombay in 1936, organization of Women's Conference at Nagpur in 1940, Abortion Act, Mines Maternity Benefit Act, The Coalmines Pitheads Bath Rules, 1946, The Fight of Dr. B. R. Ambedkar for the Empowerment of Indian Women as the Father of Indian Constitution, through legalization of equality and empowerment if

Indian Women as Chairman of the Drafting Committee of Constitution, The Hindu Code Bill are dealt in and analysed.

Chapter V is Summary and Conclusion which forms the findings of the researcher from analysis of the above chapters.

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