

CHAPTER II

A REVIEW OF LITERATURE.

There are a good number of works like writings and speeches of Dr. Ambedkar published by himself which are reprinted and re-published from time to time are available in various libraries. There are a numbers of books on Dr. Arnbedkar. Dr. Ambedkar was able to devote himself to such a mission and formulated views on all aspects of women's life-political, social, and domestic and even the very personal or intimate.

It may be observed that very few attempts have been made, in the past to compare or synthesize the works of different philosophers in a comparative analytical frame work, there are some comparative studies in Kannada like 'Basaveshwara and Ambedkar'. But, no attempt has been made on the study of Ambedkar regarding his role in women empowerment. The present study on Dr. Ambedkar in a scientific way helps to synthesize an integrated policy for social change which is the need of hour to India in particular and to the world in general. These works are dealt in a separate chapter entitle Review of Literature in the present thesis.

Here an attempt is made to present a Review of earlier research studies focused on the meaning of Empowerment and Women Empowerment of women in India, socio-economic status of women in and contributions of Dr.

B. R. Ambedkar for empowerment of women in General. The researches and various studies on socio-economic status of women and movements for their empowerment in different countries and their observations are helpful to understand the concepts. As no study is likely to be absolutely complete, the available literature will help to broaden the scope and nature of successive research. Therefore, the present study is taken up to bridge this gap.

Theoretical Framework.

Komala and G M Dinesh (2016), discuss that Women Empowerment deals with improvement or tremendous changes in the present position of women compared with earlier decades. The position and status of women all over the world has risen incredibly in the 21st century. We find that it has been very low in 18th and 19th centuries in India and elsewhere when they were treated like 'objects' that can be bought and sold. For a long time women in India remained within the four walls of their household. Their dependence on men folk was total. A total struggle going back over a century has bought women the property rights, voting rights, equality in civil rights before the law in matters of marriage and employment. In addition to the above rights, in India, the customs of purdha (Veil System), female infanticide, child marriage, sati system, dowry system and the state of permanent widowhood were either totally removed or checked to an appreciable extent after independence through legislative measures. The concept of women empowerment got wider

popularity and acceptance with launching of decentralized planning's in various places. Rural women are traditionally homebound; the employment guarantee act played a significant role for curbing gender discrimination and empowering rural women. The national rural employment guarantee act 2005 or NREGA was brought into force by the union government in February 2006 a different scheme for the betterment of women empowerment and development of rural population. The scheme is attractive especially for women because it stipulates that one third of the total workers should be women.

Neerja Gautam; Jyotpreet Kaur (2016), India has the challenge of helping every girl child continue her education until the end of secondary education, and the RMSA needs to gear up to its tough task. In next decade, it can achieve same wonders that Sarva Shiksha Abhiyan (SSA) has achieved for access to primary education. Importantly, there needs to be a focus on learning, as even SSA has not been that impressive to achieve satisfactory learning levels among the children at the primary level. In summary, some of the key issues that face secondary education in India include while female enrolment has increased rapidly since the 1990s, there is still a substantial gap in upper primary and secondary schooling. Increased female enrolment is, however, compromised by persistently high rates of drop-out and poor attendance of girls relative to boys. Girls constitute a large proportion of out-

of-school children. Gender inequalities interlock with other forms of social inequality, notably caste, ethnicity and religion; girls from scheduled castes, scheduled tribes and Muslim minorities largely constitute the population of out-of-school and drop-out children.

Neha Saini (2016) holds that there is a deep-rooted prejudice against women in our society and they are considered as inferior beings. Women in general, are discriminated in every field like education, employment, property rights etc. They have to face this kind of discrimination from the time of their birth. The cultural construct of Indian society, which reinforces gender bias against men and women, with varying degrees and variable contexts against the opposite sex, has led to the continuation of India's strong preference for male children. Female infanticide, a sex-selective abortion, is adopted and strongly reflects the low status of Indian women. Education is not widely attained by Indian women. Discrimination against women has led to their lack of autonomy and authority.

Prasanna K (2016) argues that the hypothetical base of Social justice promises an individual to guard against any oppression discrimination and deprivation of Social, Economic and Political liberty. Its Social sphere argues for equality in terms of expression of ideas, belief, faith, worship etc. It also facilitates the opportunity to promote the dignity of individual and respectful life. Social justice in terms of Economic activities provide an equal opportunity

for participation in Economic activities to all without any discrimination and believe on the equal distribution of income and wealth, accessibility to basic necessities to all, provision of housing health and sanitation facilities as well as other social safety nets. In its Political perspectives of all citizens in Political affairs, no one should deny from participation in Political activities on the basis of caste, clan, gender, race etc.

Bhavna Verma (2015) argues that in India, Dalits officially known as Scheduled Castes constitute one sixth of the population. They are consistently discriminated against despite a constitutional ban on 'untouchability', and the enactment of specific legislations including the Protection of Civil Rights (PCR) Act, 1955 and the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989. Country's almost 100 million Dalit women, approximately three fourths live in rural areas where they face systematic oppression, social exclusion, and direct and structural violence from within their own community as well as from 'upper' castes. Though Indian Constitution provides equality to all citizens irrespective of caste, creed, region and gender and also directs the State to take various measures to remove the different forms of discrimination and inequality, still the problem persists. This is true of large sections of Dalit women of the country as well, who have not adequately benefitted from the country's social, political educational and economic progress. Through the constitution of India

provides for the Government to make special provisions to safeguard the interests of women as detailed in Article 15(3) and Article 39, it has not made any provision for reservation for women in respect of jobs and political offices.

Mohd Ishaq Khanday et.al (2015), opine that it is often said that the status and position of women in society are the best way to understand a civilization, its progress and its shortcomings. In case of India, women have come a long way from women sages and scholars in the Rig Vedic period to women in the armed forces, IT sector, politics, industry and other significant areas while balancing their role as a daughter, wife and mother. This journey towards modernization has not been easy. Women have had to fight the traditional Indian male-dominated society to emerge as stronger and independent entities. While all these are positive developments, cases of rape, harassment at workplace and dowry deaths are rampant. Illiteracy and ignorance about their rights are still prevalent among a majority of the women. It is in this background this paper lays stress on the evolution, status, development of women and their empowerment in India from a historical point of view.

Mohd Ashraf Ali (2015), holds that, in India, there is a strong preference for the male child as sons are perceived to be future bread-earners and also the old age security for parents. A girl child faces discrimination from birth till death. They were not allowed to have a share in the property of their

parents. There is systematic discrimination against women economically and socially and therefore empowerment of women is the only panacea to this problem. The Government of India has made several enactments like The Dowry Prohibition Act 1961 from time to time to address the problem of discrimination against the women. Similarly, National Agricultural Bank for Rural Development (NABARD) launched Self Help Group-Bank Linkage Programme in 1992 to alleviate poverty and empower women.

Dr. (Smt.) Rajeshwari M. Shettar (2015), attempts to analyze the status of Women Empowerment in India and highlights the Issues and Challenges of Women Empowerment. Today the empowerment of women has become one of the most important concerns of 21st century. But practically women empowerment is still an illusion of reality. We observe in our day to day life how women become victimized by various social evils. Women Empowerment is the vital instrument to expand women's ability to have resources and to make strategic life choices. Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones, in the society. It is the process of guarding them against all forms of violence. The study is based on purely from secondary sources. The study reveals that women of India are relatively disempowered and they enjoy somewhat lower status than that of men in spite of many efforts undertaken by Government. It is found that acceptance

of unequal gender norms by women are still prevailing in the society. The study concludes by an observation that access to Education, Employment and Change in Social Structure are only the enabling factors to Women Empowerment.

Kuldip Singh (2015) argues that Education is a key which improves the entire life of a person. Education is tool which has a significant impact on women's empowerment. Education has played a significant role to improve the status of women in society. It is a most important dimension of five dimensions of women empowerment. Other dimensions are closely attached with Education, it plays most important role to achieve the key of other dimension of women empowerment. Now-a-days women are receiving advance education and filing their presence in the entire field such as Science, Medical, Engineering, Art, Social-works, Politics, Literature, Economic, Education etc. but it is too less in the view of their population. Women are almost half of entire population, but their quantity is not satisfactory. They are not able to utilize their capability. Thus, education is essential to empower the women. But it is painful to know that girls enrollment is too less than boys in quality and quantity. Only through education women could be emancipated from exploitations and discriminations to empower the women. The Declaration on the Elimination of Violence Against Women, UN Resolution 48/104 defines violence against women as any act of gender

based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or only arbitrary deprivation of liberty, whether in public or private life. Since India is signatory of United Nation Charter as an original member amongst 51 nations who signed the UN charter. Hence it is the primary responsibility to follow the basic principles of UN like Human Rights, Women Rights, Rights of Children or refugees, Disarmament, Environmental Protection, International peace missions etc. There are numerous acts of violence and discrimination against women is existed in India. The ultimate solution to wipe out the crimes against women is to empower the women through education.

Navjot Kaur (2015), discusses that women empowerment has got different dimensions (economic, social and political) out of which economic empowerment is most crucial because it brings other types of empowerment along with. India is accelerating fast on the growth track but the rapid economic development necessitates the optimum use of the available human resources both male & female. The analysis of data on literacy rate among women, female labour force participation, male-female employment & wage gap reveals that gender parity in India is at abominable low level. This is a big impediment to the process of financial inclusion and social justice that has been initiated in India. India is a part of 20 worst performing countries on

female labour force participation, estimated earned income, literacy rate and sex ratio indicators. It is at 114th position out of 140 countries ranked under gender gap index by world economic forum. Public policy has to take rapid and decisive measures to reduce the gender gap which has high economic and social returns.

Singaram Mangaiah (2015) holds that in India, today, women appear to rule the roost. India as a nation is revered in a feminine form i.e. 'the Bharat Mata'. Woman plays a very important role in the development of the country. But it is noted that women are lagging behind in education, poverty, health and gender discrimination. Gender discrimination prevails in almost all areas, be it social, cultural, economic or educational. An effective remedy for these evils needs to be sought in order to ensure the Right to Equality guaranteed by the Constitution of India, to the fairer sex. Gender equality facilitates the empowerment of women. Since education begins at home, the upliftment of women would be accompanied by the development of the family, the society and in turn, would lead towards a holistic development of the nation. Women empowerment in India is dependent on different variables that include in rural & urban educational status, social status, employment etc., Policies on women's empowerment exist in the areas of health, education, economic, gender based violence and political participation. However, there are significant gaps between policy advancements and actual practice at the

community level. One of the major reasons for this gap in implementation of the policies is the existence of patriarchal structure in India.

Dipti H Mehta (2015), argues that Gender equality is, first and foremost, a human right. A woman is entitled to live in dignity and in freedom from want and from fear. Empowering women is also an indispensable tool for advancing development and reducing poverty. Empowered women contribute to the health and productivity of whole families and communities and to improved prospects for the next generation. The importance of gender equality is underscored by its inclusion as one of the eight Millennium Development Goals. Gender equality is acknowledged as being a key to achieving the other seven goals. Yet discrimination against women and girls - including gender-based violence, economic discrimination, reproductive health inequities, and harmful traditional practices - remains the most pervasive and persistent form of inequality. Women and girls bear enormous hardship during and after humanitarian emergencies, especially armed conflicts. There have been several organizations and institutions advocating for women, promoting legal and policy reforms and gender sensitive data collection, and supporting projects that improve women's health and expand their choices in life. Despite many international agreements affirming their human rights, women are still much more likely than men to be poor and illiterate. They usually have less access than men to medical care, property

ownership, credit, training and employment. They are far less likely than men to be politically active and far more likely to be victims of domestic violence.

Dr. Meenu Maheshwari and Shobhna Goyal (2014), hold that poverty in India is widespread with the nation estimated to have one third of world's poor. Microfinance has been proposed as a possible solution for the maximum outreach and alleviation of poverty in the rural poor especially the disadvantageous sections of the society namely women, small and marginal farmers, and landless farmers. In terms of financial exclusion India's world rank is 4th with 135 million people. In 1992 NABARD launched a scheme to organize poor people into a group of 10-20 persons and linking that group with the banks. The scheme was broadly a replica of Bangladesh Grameen Bank. Under this scheme poor, preferably the women are organized in SHGs with the help of Banks, NGOs, Panchayat members and banks financing these SHGs were made eligible for concessional refinance by NABARD. SHGs are believed to be the vehicle for women empowerment and poverty alleviation. What started as a pilot program has now become a movement for social Empowerment particularly for rural poor women. However the programme has not spread evenly throughout the nation but lot of research work has been attributed to the concept. In this paper they made an attempt to explore the various aspects and impacts of Self Help Groups on socio-economic empowerment of women, studied under different researches.

Mamta Mokta (2014) argues that 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 of positive discrimination in favour of women. 'Empowerment' may be described as a process which helps people to assert their control over the factors which affect their lives. Empowerment of women means developing them as more aware individuals, who are politically active, economically productive and independent and are able to make intelligent discussion in matters that affect them. Present article discusses about various initiatives taken by Government of India for empowering women by analysing position of India in Gender Inequality Index and Global Gender Gap Index of United Nations. Article concludes with the note that due recognition must be given to women and society should come forward to ensure equal status for women in all spheres of life.

G S Venumadhava and S N Alur (2013) argues that Human rights refers to "The basic rights and freedom to which all humans are entitled" Examples of rights and freedom which are often thought as human rights include civil and political rights, such as the right to life and liberty, freedom and expression and equality before the Law and social, cultural, economic rights, including the right to participate in culture, the right to work, and the

right to education. "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood" Human rights are a concept that has been constantly evolving through human history. They have been intricately tied to the laws, customs and religions throughout the ages. The condition of women in India is worse. Women in India are denied their rights and are subjected to many abuses. Bringing up a girl is considered a burden in India. In recent years several provisions have been made to combat gender discrimination and to protect the due rights of women.

Iqbal Singh and Payal Lamba (2013) discuss that Human rights phenomenon is not new, even though it attracted the attention of politicians, thinkers, subject experts and even of laymen only after the events of World War II. From time to time different means and methods were devised and adopted accordingly. Ultimately, these means and methods provided the required background for the laws at national and international level relating to human rights. Human rights are those rights which are inherent in human existence and belong to all human persons irrespective of gender, race, caste, ethnicity, religion etc. Women's rights are more important than any other human rights because it is women who bear most of the family and community. They grow most of the developing world's food, market most of its produce, fetch most of its water, collect most of its fuel, feed most of its

animals and weed out most of its field It has been observed that the human right of the women is being violated in many fields. Certain recommendations to prevent crimes against women have been given in the paper like Establishment of special courts to deal cases of crime against women. Attempts should be made to prevent delay in investigations of crimes like rape, dowry deaths etc. Legal literacy be given to women to make them aware of their rights. Legal aid should be made available to women in distress. Women NGOs should be involved in all matters affecting women rights.

Almelkar Rajesh Ramesh; Chandrakumar B Sedamkar (2013), argues that Unorganized sector constitutes major employment in India. As the name indicates it is unorganized and as such, the different aspects such as working hours, wages, nature of work, etc are not fixed in unorganized sector. Women constitute more than half of the workers in unorganized sector. The women working in unorganized sector are exploited, discriminated and even sexually harassed by their employers as they are weaker gender and they fear loss of job. Many of the problems faced by the women working in unorganized sector and they include lower wages, wage discrimination, gender discrimination, exploitation, harassment, long hours of work, etc. As such, it is observed that human rights of working women in unorganized sector are violated. Many international agencies such as United Nations have emphasized equality among all and protection of women and children through

human rights. Indian Constitution also stressed for equal human rights. The paper described on human rights and related issues pertaining to women working in unorganized sector.

Suresh S Apate (2013), holds that the scope of human rights is very vast and therefore it is impossible to cover all aspects of the human right, so researcher choose one disadvantaged group, the women because they constitute one half of the population of India and everywhere disadvantaged in comparison with their male peers. The fact that women tend to suffer human rights abuses in a gender specific way has been ignored now a day sex discrimination is to the larger issue of development, abuse of women is a private matter, and the abuse of woman's rights being so pervasive its inclusion would overwhelm all the human right.

Lovely Jacob (2013), holds that trafficking in human persons had been part of human history. Enslavement of whole nations through wars and conquests was a practice in early history, in the middle ages, people were trafficked for slavery and children for cheap labours in the industrialized world continued right up to the early part of the 20th century. Those marginalized by dominant forces always faced the risk of being exploited for unjust gains. Illegal trade in arms and drugs was thought to be the major contributor to the growing power. With the onset of globalization, trafficking of women and girls has become a major black market activity. Trafficking of women and girls is

not an isolated issue but it affects individuals, families, societies and the nation at large. It is an organized crime to women and girls. The incidence of trafficking is partly inked to the level of socio- economic development of an area and partly to the attitude and approach of the parents. Trafficking of women and girls reflects the violations of womens' rights leading to exploitation, deprivation of social equality, security, lack of opportunities for health, education and financial independence. Hence this study was intended to know the human rights violation and its repercussions on trafficked women and girls.

Santosh Pandurang Rathod (2013), argues that every woman, man, youth and child has the human right to education, training and information, and to other fundamental human rights dependent upon realization of the human right to education. Equality of access to all levels of education is crucial to empowering women and girls to participate in economic, social and political life of their societies. Education unlocks a woman's potential, and is accompanied by improvements in health, nutrition, and well-being of women and their families. Human rights education, training and public information are, therefore, necessary and essential for the promotion and achievement of stable and harmonious relations among the communities and for fostering mutual understanding, tolerance and peace. Through the learning of human rights as a way of life, fundamental change could be brought about to

eradicate poverty, ignorance, prejudices, and discrimination based on sex, caste, religion, and disability and other status amongst the people. Human Rights Education serves as means of understanding and embracing principles of human equality, dignity and commitment to respect and protect the rights of all. Once the people grasp human rights concept, they begin to look for their realization in their own lives, examining their communities, families and personal experiences through the human rights lens. This paper analyses the Empowerment of Women through Human Rights Education.

Florence O Orabueze; Ifeyinwa Ogbazi (2013), hold that there is no doubt that the International Bill of Rights and other international legal instruments have sought to truly liberate every human being by the recognition of the equality and inalienable rights of all persons on the face of the earth as the foundation for peace, justice and freedom. In order to ensure that these rights are enjoyed by all, without exception, state-parties have been enjoined to domesticate the fundamental human rights and to further abrogate existing laws, including customary laws and practices, which constitute impediments to the full enjoyment of these rights by everybody. The Constitution of the Federal Republic of Nigeria, 1999, just as others before it, has incorporated these rights in its chapter four. The thrust of this research, therefore, is to critically examine three provisions of the grund norm – the right to the dignity of the human person, the right to freedom from discrimination

and the right to the acquisition and ownership of property – as they concern the liberation of the Igbo woman. This is aimed at determining whether these constitutional provisions have really liberated her from customary practices that degrade, marginalize and disinherit her – whether as a widow, as a childless woman, as an unmarried woman and as an illegitimate daughter. It also questions whether her constitutional guaranteed rights have been abrogated through administrative actions and the struggle going on to liberate her.

Rein Venegas Tatiana (2013), in “Political Participation of Women: Some Confluences between Ethics and Human Rights” explores the links between global ethics and human rights, with a particular focus on women’s political participation, as a way of inquiring into possible ramifications within the field of global ethics. To this end, it determines the scope of the concepts of ethics and global ethics as well as that of human rights. It analyses the links between them, particularly the incorporation of ethical considerations on the part of human rights and the validity that the latter assign to them. Finally, the article concentrates onto women’s rights and more specifically on their political participation. It analyses the diverse alternatives of participation, which cover a range that spans from the traditional parliamentary participation up to forms like the establishment of governmental agendas aimed at improving the condition of women and the participation through women’s

movements. It is concluded that, both from an ethics as well as human-rights point of view, it is necessary an evaluation of ways for achieving the implementation of these rights. These can derive from a more permanent incorporation of women's movements in the decision making process of public policies.

G S Venumadhava; S N Alur (2013), in their research paper 'Legal Empowerment of Women and Human Rights', say that Human rights refers to "The basic rights and freedom to which all humans are entitled" Examples of rights and freedom which are often thought as human rights include civil and political rights, such as the right to life and liberty, freedom and expression and equality before the Law and social, cultural, economic rights, including the right to participate in culture, the right to work, and the right to education. "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood" Human rights are a concept that has been constantly evolving throughout human history. They have been intricately tied to the laws, customs and religions throughout the ages. The condition of women in India is worse. Women in India are denied their rights and are subjected to many abuses. Bringing up a girl is considered a burden in India. In recent years several provisions have been made to combat gender discrimination and to protect the due rights of women.

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Nilesh N gawande (2012), has made an attempt to point out the various ways of women's exploitation. It also points out how human rights help to solve the exploitation of women. There are various ways of women's exploitation such as domestic violence, exploitation for dowry, sexual exploitation, physical exploitation, and feticide and so on.

Somnath Kisan Khatal, Vishal Vishnu Ovhal (2012) found that literacy or women education were the major factor responsible for the success of SGSY. Economic Empowerment is must for the sustainable and equitable development of the society which is being exercised by disbursement of micro credit to the member of SHGs. SHGs act as catalyst in changing gender equation thereby resulting in empowerment, decision making and enhanced social and economic status of women.

Mujibul Hasan Siddiqui (2012), has highlighted on human rights and multi-dimensional discrimination against women in India. He quotes, "Our women have more rights than women of other countries, but there are large areas wherein women are suffering, where, may be they are not conscious of their rights" (Gulshan, 1975) The General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights on 10th December, 1948. All the member countries were called upon to publicize the text of the declaration and to propagate its cause in all places, particularly in schools and other educational institutions. Totally there are thirty articles in

the Universal Declaration of Human Rights. These rights have a direct bearing on all facets of human life. A major step towards the attainment of the goal of equal rights for women was taken on 18 December 1979, when the General Assembly adopted the Convention on the Elimination of All Forms of Discrimination against women. Some of the Articles of the UN Charter highlights about the women discrimination and others etc.

Duflo E. (2011) argues that the inter relationships of the Empowerment and Development are probably too pathetic to be self sustaining and that continuous policy commitment to equality for its own sake may be needed to bring about equality between men and women.

Purusottam Nayak and Bidisha Mahanta (2011), attempt to analyze the status of women empowerment in India using various indicators based on data from secondary sources. The study reveals that women of India are relatively disempowered and they enjoy somewhat lower status than that of men in spite of many efforts undertaken by government. Gender gap exists regarding access to education and employment. Household decision making power and freedom of movement of women vary considerably with their age, education and employment status. It is found that acceptance of unequal gender norms by women are still prevailing in the society. More than half of the women believe wife beating to be justified for one reason or the other. Fewer women have final say on how to spend their earnings. Control over

cash earnings increases with age, education and with place of residence. Women's exposure to media is also less relative to men. Rural women are more prone to domestic violence than that of urban women. A large gender gap exists in political participation too. The study concludes by an observation that access to education and employment are only the enabling factors to empowerment, achievement towards the goal, however, depends largely on the attitude of the people towards gender equality.

B H Damji (2011), holds that women have fundamental right to privacy, to health, to primary education, to free legal aid etc. The right to development is one of them. As per the U.N. Declaration, the right to development is an undeniable human right. The right to development indicates that every person and all people are entitled to participate in and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realized. Women cannot get human rights without social justice. In order to attain such rights certain programmes and policies are required. Women should be enabled to participate in economic, social and political decision making. The government should integrate the gender perspective in the social and economic policy designing. The present paper is an attempt to highlight on human rights of women in respect of development.

Dhruba Hazarika (2011), holds that Women empowerment is a debatable subject. At earlier time they were getting equal status with men. But

they had faced some difficulties during post-Vedic and epic ages. Many a time they were treated as slave. From early twenty century (national movement) their statuses have been changed slowly and gradually. In this regard, we may mentioned the name of the British people. After then, independence of India, the constitutional makers and national leaders strongly demand equal social position of women with men. Today we have seen the women occupied the respectable positions in all walks of the fields. Yet, they have not absolutely free of some discrimination and harassment of the society. A few number of women have been able to establish their potentialities. Therefore, each and every person should be careful to promote the women status.

Shital Kumari and Chaturbhuji Sahu (2010), argue that despite various laws, establishment of international, national and State level Human Rights commission, Pro- active role of judiciary and specific protection given by the constitution, the status of tribal women of Hazaribag District remains at the low ebb. Tribal women are exploited and deprived of their rights as Reja. They are also exploited as made servants. A tendency has been developing among them to migrate in other places for work and wages. As migrant labour they deprived of their various kinds of Human Rights. Sexual harassment, rape, molestation etc. have become common in their working places. Keeping this view need for development of Human Rights has been elaborated. Human rights refer to the 'basic right and freedoms to which all human are

entitled'. The concept of human rights is a dynamic one, very old and has been considered in various ways in different social contexts. This concept has got its real importance in the 20th Century not only in India but global wide too. The era of globalization is characterized by the consciousness towards the sharing of Human Rights by the creation of Human Rights commission at International, national and State level. It has laid emphasis upon the sustainable development, women empowerment, children empowerment, health empowerment, poverty alleviation and Human Rights of migrant labourers and indigenous people. Preservation of heritage and rights of tribal women got special attention.

Using a socialist-feminist framework to view the refusal of the U.S. government to ratify the United Nations' Universal Declaration of Human Rights (UDHR), **Sarah Twill; Samantha Fisher (2010)**, evaluated the lived experiences of low-income women with children who were educated about the UDHR and interviewed in order to understand their stories of poverty through the lens of rights violations. From the findings can be seen a continued "feminization of poverty" and oppression. The government's reluctance to provide human rights for all citizens is rooted in its protection of capitalism and paternalism, both of which have historically oppressed women and people of color. Both the quantitative and qualitative data from this study support this history of oppression. Social workers are uniquely situated to partner with

human rights advocates to encourage U.S. policy changes that would improve the safety net for women and children and support efforts to diminish poverty.

Mamta Singh, (2009) holds that the status of women has improved to a great extent over the last decades. Many women have achieved outstanding positions in their respective fields, a few prominent ones being Sunita Williams, Rashmi Bansal, Indra Nooyi, and many others. However, a lot more needs to be done for the development of women. The number of cases of women exploitation is on the rise and many of the women are still not aware of their rights. While many societies and NGOs are working for the upliftment of women, there is still scope for improvement. The article focuses on the opportunities and challenges in using information technology to empower women.

Patterson, Jamila et al (2008) have traced the significance of ICT on empowerment of fisherwomen of Siluvaipati fishing village in Tuticorin district of Tamil Nadu by the use of ICT training. It was found in the survey that the education level in this village is generally good. The fisher women are actively involved in SHG activities and avail loans from banks to improve their livelihoods. The women were taught to read and write their names ,simple words and finally small sentences in Tamil/English to emancipate the benefits of ICT training.

Snehalata Panda (2008) explores the political aspects of empowerment, its impact on self-empowerment and social change by highlighting the decision-making capabilities of a selected group of tribal women representatives of panchayats in Orissa. She holds that due to reservation of seats provided in 73rd Amendment Act, tribal women have easy access to rural local government structures. But their socio-economic environment, though egalitarian in some respects, is less conducive for meaningful participation. The myth surrounding their incapability excludes them from the decision-making process. Some of them have the efficacy, which is ignored by the traditional power holders. It is argued that real empowerment can be possible by a two-way approach and through inclusion in all the processes of governance.

Deepa Narayan (2007) made an attempt to measure women empowerment for different countries and regions by using self assessed points on a ten steps ladder of power and rights, where at the bottom of the ladder stood people who were completely powerless and without rights and on the top stood those who had a lot of power and rights.

Rafiqul Bhuyan Rafiq, et.al, (2005) analyze the relationship between women's decision-making regarding loan use, and their empowerment. Using a new analytical framework, they reassess the effect of decision-making on empowerment index. The study also presents the hypotheses and tests

contrasting situations: decision-making by men, by women and by both together, with regard to the empowerment index. Using primary data from Grameen Bank, the pioneer of microfinance institutions, they conclude that women are more empowered when they are involved in decision-making, either solely or jointly with their husbands. On the contrary, when the women are not involved in the decision-making of the loan use, they are less empowered.

Mahanta (2002) sought to explain the question of women's access to or deprivation of basic human rights as the right to health, education and work, legal rights, rights of working women's, besides issues like domestic violence, all the while keeping the peculiar socio-cultural situation of the North East in mind.

The work of **Chattopadhyay and Duflo (2001)** is an important contribution on women empowerment in the Indian context. The authors used a policy of political reservation for women in India to study the impact of women's leadership on policy decision. They found that women were more likely to participate in policy making process if the leader of the village community was happened to be women.

Thus, from the above review of literature it is evident that quite a number of studies have already been undertaken on empowerment and women empowerment and related issues. Entire range of literature has

centered mainly around conceptual and measurement issues and the constraints to women empowerment. The present study in this respect analyzes the status of women empowerment in India by taking into consideration various dimensions of it such as women's household decision making power, financial autonomy, freedom of movement, political participation, acceptance of unequal gender role, exposure to media, access to education, experience of domestic violence, etc based on data from different sources.

Works on Dr. B.R. Ambedkar.

Sunita (2017), holds that Bharat Ratna Dr. B.R. Ambedkar (1891-1956), affectionately known as Babasaheb Ambedkar, was undoubtedly one of the illustrious son of India. He appeared on the Indian socio-political scene in the early 1920s and remained at the forefront of the social, cultural, economic and political transformation of India during the closing decades of the British Rule. After India got freedom in 1947, Dr. Ambedkar played a very significant role in laying the foundation of modern India till his death in 1956. Dr. Ambedkar was a great social reformer, a valiant champion of Social Justice and an emancipator of the downtrodden masses of India, who dedicated all his life to awaken the social conscience of modern India. Dr. Ambedkar thought that all types of oppressions, denial, exploitation and injustices can be removed by the state. In this regard he made many

provisions in constitution of India for SC/ST/OBC/Religious minorities, women and children and State has been given duty and responsibility of protecting, promoting and safeguarding the interest of weaker sections of society. But, more than six decades experiences show that unfortunately state has been failed to protect and safeguard the interest of weaker sections of society. In this paper Dr. Ambedkar's views on social justice, challenges before it in present era of globalization and options of realizing Dr. Ambedkar's dream of social justice are discussed.

Brijesh Kumar (2016) holds that in the long history of humanity and its development, woman has always been as vital as man, yet she has always been looked down upon as an inferior creature. This position of women, throughout the ages, prevails not only in family and society but also in the matters of privileges and rights. In India, Women's condition had been much better in Indus Valley civilization which itself was a matriarchal civilization. They enjoyed many privileges even in early Vedic period. But in later Vedic period, their condition started deteriorating due to the imposition of various unnecessary moral and religious laws. Hindu lawgiver, Manu, added fuel to fire when he codified all such laws with many more in Manusmriti, a dominant law book on social, religious and moral values. Women's condition had gone through a radical change from worse to worst with Muslim invasion. In view of this pathetic condition of Indian women, many social reformers tried their best

to elevate women's condition in the society. Dr. B. R. Ambedkar was one of them. He has done a pioneering work to improve the status of women in Indian society. This research paper is an endeavor to seek the contribution of Dr. B. R. Ambedkar for the upliftment of Indian women's rights.

Mattimalla Surya Raju (2015), holds that Mahatma Jyotiba Phule and Father of Indian Civilization Baba Saheb Dr. B. R. Ambedkar are the universal philosophers and founding fathers of Indian civilization in the history of modern India. They have initiated social change in the nineteenth and twentieth century India especially in Maharashtra through their egalitarian philosophy, which was highly influenced and nurtured by Christianity. The modern civilization in India was started with the arrival of Christians from the west which witnessed a deep rooted uncivilized practices of Hindu castes on the civilized Untouchables who are waiting for bringing social and economic justices to the victims of Hindu religion. Mahatma Jothibha Phule and Father of Indian Civilization Dr. B. R. Ambedkar have emerged as greatest fighters for the social equality in India with the greatest influence of Christian philosophers and intellectuals. All major fights for human rights of Untouchables/Shudras as well as for the unskilled higher caste Hindu women were taken up by these Christian social reformers were connected with many issues such as untouchability, caste inequalities, annihilation of caste and its mother Hindutva, female infanticide, child marriages of higher caste Hindus,

ban on Untouchables/Shudras/and women's education by the Hindu Brahmins, Sati, tonsuring of widows, ban on widow remarriage by the Hindu scriptures and its religion. At the same time, Mahatma Jothibha Phule and Father of Indian Civilization Dr. B. R. Ambedkar were concentrated more on annihilating Hindu religious uncivilized theories and practices, which benefited Hindu castes. Jotiba took up the issue of providing education for the Untouchables/Shudras and non-meritorious higher caste Hindu Brahmin women and caste. Whereas Baba Saheb Dr. B. R. Ambedkar took up the cause of Untouchables/Shudras as well as non-meritorious higher caste Hindu women to educate as well as to agitate against tyranny of Hindu religion. Both were revolted against the unjust uncivilized Hindu religious sponsored caste-system under which millions of people particularly Untouchables/Shudras and women had suffered for four thousand years till the arrival of civilized Christians from west in the sixteenth century. Their revolt against the barbarian practices of Hindu religion and its caste system integrated social and religious reform with equality, liberty and fraternity. They emerged as the champions of the civilizations with the inspiration of Christian philosophers in India and were recognized as a messiahs of civilized Untouchables and uncivilized-non-meritorious Shudras and women in oppressed Hindu India. Mahatma Jothibha Phule and Father of Indian Civilization Dr. B. R. Ambedkar were highly influenced by the white western

Christian thinkers Thomas Paine's ideas of Rights of Man as well as Ambedkar's staying and studying at the world renowned Christian Universities at Columbia University in the USA and at the London School of Economics in the Great Britain and at the Bann University in the Germany.

B Prabhakararao (2016) perpetuates that name of Dr. B.R. Ambedkar brings to our mind a social reformer, Principal architect of Indian Constitution and messiah of backward classes and women's rights. Dr. Bhimrao Ramji Ambedkar, widely acknowledged as Babasaheb, was an Indian economist, historian, jurist, philosopher and politician. Dr. B.R. Ambedkar was the principle architect of the Constitution of India. Ambedkar's labors to eliminate the social evils like untouchability, caste boundaries and work for women upliftment were significant. The leader, right through his living, fought for the civil rights & privileges of the 'dalits' and other socially backward classes. At present the Nation paid rich tributes to Babasaheb Ambedkar, principal architect of Indian Constitution, on his 125th birth anniversary.

Tazeem Akhter (2016) states that Dr. B. R. Ambedkar gained prominence as the principal architect of the Indian Constitution and as a messiah for the depressed classes; the scheduled castes, the scheduled tribes, women and labour alike. But little was ever recorded in the yellowed pages of history about his economic thoughts that are usually subdued because of the diverse activities he undertook. His economist identity of

course cannot be allowed to dilute endlessly, him being a chairman of the Drafting Committee of the Constitution and various other pursuits he was engaged in. As such, this paper attempts to throw light on the ignored aspects of Ambedkar's economic thoughts. Secondary sources; the mighty Constitution which in itself is a great witness of his rational thinking, various newspaper clippings, scholarly articles and books were referred to, by the author in an attempt to apply his thoughts in today's economic scenario.

Brijesh Kumar (2016) illustrates that In the long history of humanity and its development, woman has always been as vital as man, yet she has always been looked down upon as an inferior creature. This position of women, throughout the ages, prevails not only in family and society but also in the matters of privileges and rights. In India, Women's condition had been much better in Indus Valley civilization which itself was a matriarchal civilization. They enjoyed many privileges even in early Vedic period. But in later Vedic period, their condition started deteriorating due to the imposition of various unnecessary moral and religious laws. Hindu lawgiver, Manu, added fuel to fire when he codified all such laws with many more in Manusmriti, a dominant law book on social, religious and moral values. Women's condition had gone through a radical change from worse to worst with Muslim invasion. In view of this pathetic condition of Indian women, many social reformers tried their best to elevate women's condition in the society. Dr. B. R. Ambedkar

was one of them. He has done a pioneering work to improve the status of women in Indian society. This research paper is an endeavor to seek the contribution of Dr. B. R. Ambedkar for the upliftment of Indian women's rights.

Sanjeev Kumar (2015) analyses that Dr. Ambedkar the determined fighter and a deep scholar has made significant efforts to lead the society on the path of Liberty, Equality and Fraternity. He was first Indian 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 Hindus and other sections of the Indian society. The present paper is an attempt to highlight Dr. Ambedkar's view on women problems in pre and post independent India and its relevancy in present scenario.

M. Shashidhar (2014) analyses that Ambedkar was a learned scholar, an astute political statesman and a revolutionary social reformer who had written on varied issues concerning economy, history, society, polity, law, dalits, women and on education. One would see a gradual transformation in his writings with ever increasing involvement and confrontations that he had with his adversaries. From attempting to change the heart of the caste Hindus to the destruction of the sanctity behind the shastras, Ambedkar's writings shaped the character and mind of the society that he lived in. The paper attempts to explore this transition in his writings and the reason for this transformation.

H R Uma and Pushpa Nanaiah K (2014), point that in the popular mind, the major contribution of Ambedkar, hailed as the architect of the Indian Constitution. In this paper an attempt is made to look at Ambedkar not as a dalit hero alone, but as saviours of the Indian women in general and dalit women in particular. Ambedkar made sincere efforts in understanding the reality about the status of women in India and advocate a practical reformist measures especially comprehensive Hindu Code Bill for the Upliftment of women. Later on these measures form the basis of the legislation for providing better opportunities to women so that they can occupy a position of equality, respect and can realize their potentials for building an equitable and egalitarian society. One of the noteworthy results of his life-work has been the awakening of women, which made them shed their deep-rooted sense of inferiority and rise to dignity and self- esteem. The paper also point out that Ambedkar was very clear about the fact that there is a direct relationship between caste and gender and gender could not be seen in isolation from caste. He thus believes that any social transformation is incomplete till gender discrimination in that society comes to an end and that is possible only through proper education and gender sensitisation.

Jesús Francisco Cháirez Garza (2014) argue that although B. R. Ambedkar, the chief architect of the Indian Constitution, is well known

for his struggle against caste and the practice of untouchability, his ideas have seldom been linked to concepts such as nationalism or space. In an attempt to shed some light upon this under-explored subject, he analysed the relationship between the villages, the city, the practice of untouchability and the emergence of nationalism in Ambedkar's thought. Focusing primarily on his writings, post 1935 concerning untouchability, he argued that for Ambedkar, space played a critical role in both the perpetuation and evanescence of untouchability and similarly in the neglect and emergence of nationalism. More specifically, a small locus with tightly knit social and commercial associations, such as the Indian village, facilitated the ongoing differentiation of the population into two distinct groups, touchables and Untouchables. This social and spatial segregation perpetuated the practice of untouchability while preventing the growth of nationalism. However, in a bigger and more crowded setting, such as the city, not only complicated the observance of social norms such as untouchability, but also benefited the creation of a corporate feeling of oneness among individuals, which according to Ambedkar, was a condition for the emergence of nationalism.

Ishita Aditya, (2013) holds that Dr. Bhimrao Ramji Ambedkar (1891-1956) was one of the front ranking nation builders of modern India. He is popularly known as 'the pioneer' who initiated the 'liberation movement' of roughly sixty-five million untouchables of India. In this article, she has made

an attempt to provide an insight into B. R. Ambedkar's idea on political resistance. She discusses Ambedkar's self-generated idea on political resistance and the various dimensions related to the contemporary society and its polity in India. The canvas of Ambedkar's work is vast but the issues discussed in this study reflect the breadth of his idea on political resistance from an Indian perspective.

Ankit Misra (2012) analyses that the theme of Reservation Policy usually triggers controversies and evokes passionate reactions and debates amongst both adherents and detractors. Irrespective of the context in which it is invoked, the philosophical content of the idea is essentially contestable and complex. The Reservation policy debate is not between persons who are Pro-equality and others who are Anti-equality . Both the most ardent advocates of Reservation Policy and its most vehement foes loudly proclaim their allegiance to the ideal of equality. The recent country wide debate, discussion and the proceedings in the Parliament, when the Women Reservation Bill was introduced, has once again brought the concept of reservation in Indian politics into limelight. The issue of reservation, however, is not an alien concept to the India Society. In fact, it has been in operation prior to our independence. After so many years of its implementation, the reservation policy has reached a stage where both its supporters and critics are unhappy about it. The former are unhappy because it has not created a noticeable

impact on the social and economic conditions of the Scheduled Castes (SCs) and Scheduled Tribes (STs), majority of whom still continue to be socially isolated, illiterate and poor. Its critics complain that in matters of employment, promotions and admissions, reservations have been stretched too far at the cost of merit and equity giving rise to frustration and alienation among the unreserved category. The direct outcome of this policy was supposed to be more equitable distribution of economic resources and a worthwhile sharing of power at different levels in the running of the state affairs. But in reality, what has actually happened is that this policy has been exploited by various pressure groups and vested interests within and outside the beneficiary castes and tribes. Extension of reservations to the Other Backward Classes (OBCs) and demand for reservation for the Dalit Christians, Muslims and women are a few examples of the opening up.

Kaushiki Singh (2012), interprets that Women's empowerment in India is heavily dependent on many different variables which enables or arm them to function independently or authorization that is enduring to equip women with all attributes. It deals with the totality of having decision -making power of our own. Policies on women's empowerment exist at the national, state and local levels in many sectors including health, education, economic and political participation.

Padma Velaskar (2012) says that despite the phenomenal impact that it has had in transforming the lives of dalits and its continuing contemporary relevance, Ambedkar's social and educational thought remains surprisingly neglected in Indian educational discourse. Education was assigned a revolutionary role in Ambedkar's conception of social progress and in his vision of a just and equal society. It was identified as a key instrument of liberation from oppressive structures of Hindu caste-patriarchy as well as of reconstruction of a new social order. Women were integral to this visionary egalitarianism and were consciously mobilised as political actors in the dalit liberation movement led by Ambedkar in the early decades of the twentieth century. This article explores the interface between Ambedkar's ideologies of liberation and education, on the one hand, and dalit women's thoughts and perspectives, on the other hand. It seeks to incorporate gender in the understanding of the historical processes of social change. It argues that an emancipatory discourse on gender was an important component of Ambedkar's philosophy of social democratic liberalism and permitted women an authentic identification with its underlying principles with a view to achieving a full and enlightened citizenship. The article shows how the imbibing of Ambedkar's thought and participation in his movement constituted the bedrock of dalit women's political education. The arena of formal education was a significant focus of women's political involvement, and they

played foundational roles as political educators and educational activists. Dalit women redefined ideals of both womanhood and educational purpose in terms of counter-hegemonic reconstructions of nation, society and community, and articulated new subject positions grounded in them.

Gaurav Jain's (2011) novel is innately an interpretative form and relies much on swift audacities. He argues that in India, where graphic novels still have the shine of a young cult, we tend to ignore this and rely instead on other novelties such as the surprise of deploying indigenous art for this modern form, as with architect Gautam Bhatia's recent collaboration with Mughal miniature painters. Now, we have two Gond tribal artists from Bhopal who have produced a graphic novel that narrates a few episodes from the life of B. R Ambedkar. He holds that as with Vishwajyoti Ghosh's meticulous Delhi Calm or George Mathen's muscularly silent Moonward, Bhimayana is more art, less novel.

R Srivatsan (2008) portrays on a letter B R Ambedkar wrote in 1932, that was addressed to A V Thakkar, secretary of the Anti-Untouchability League in order to bring out the implications for present day activism in dalit struggles. The letter itself was a discussion of alternative ideas on how to work for the welfare of the "Depressed Classes" and makes a critique of the Gandhian Programme. In this paper he attempts an understanding at the present historical juncture of the structure of Ambedkar's political thought as it

emerges in the logic of Depressed Classes activism and its structural strain against the Marxist position.

S. Ambirajan (1999) holds that Ambedkar's writings on fiscal policy, public finance, public expenditure and landholdings disclose his ardent interest in wide ranging grasp of policy-oriented welfare issues. His approach to economics reflects his uncompromising modernist bent of mind, firmly rooted in the Judeo-Greek enlightenment tradition. To view Ambedkar's writings as a contribution to an ongoing political dilemma, as our editors would wish, requires to be read not merely chronologically but also historically.

Dipankar Gupta (1997) argues that the divergences between Ambedkar and Mandal on their respective reservation policies are significant. He further argues that Ambedkar's programme envisions on not just the removal of untouchability and with it the undermining of the caste system in public life, but it is also about creating assets among those who have none. This is what brings the moral imperatives of fraternity to the forefront. The assets of the better off are put in the collective pool so that socially valuable assets may be created in sites where there were none. This measure has a moral resonance, for out of this collective pooling new assets are being created. Reservations in the Mandal scheme lack this moral quality as the targeted beneficiaries of Mandal are quite plainly not without socially valuable assets. Further, they are unwilling to merge their existing tangible assets into

the collective pool as their express purpose is to convert one kind of asset into another. Caste in the case of the Mandal Commission is an important political resource to be plumbed in perpetuity. The Mandal programme, therefore, is not in the spirit of enlarging fraternity, as the Ambedkar proposals are.

Vidhu Verma (1999) holds that Ambedkar denounced caste system for violating the respect and dignity of the individual; yet his critique of caste-ridden society also foreground the limits of the theory and practice of citizenship and liberal politics in India. Since membership of a caste group was not a voluntary choice, but determined by birth and hence a coercive association, the liberal view of the self as a totally unencumbered and radically free subject seemed plagued with difficulties. He further argues that though the nation state envisages a political community co-extensive with one cultural community, it need not, Ambedkar argued, necessarily lead to abolition of discriminatory caste practices in civil society. To restore the cultural rights of stigmatised populations, unredeemed by the nation state, propelled Ambedkar to seek solution in Buddhism.

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