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THE IMPACT OF DR. AMBEDKAR'S DOCTRINE ON THE SOCIO – ECONOMIC EMANCIPATION OF INDIAN WOMEN"

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ABSTRACT: -

It is a well established fact that Dr. Ambedkar's policies and theories have immense significance in the progress of our country and especially among the women of our modern period. Many movements like Women's Liberation appeared at National level in our country since the beginning of the Twentieth Century. But no such movement would have contributed so much to the Socio-Economic Emancipation of Indian women as the Doctrine of Ambedkar did in the progress of our country.

KEYWORDS: Dr. Ambedkar's Doctrine , Socio – Economic Emancipation , Indian Women.

INTRODUCTION :

If India is viewed historically, we come to know that the invasions of moghal Emperors right from Babar and then the East India Company of England not only exploited the riches of the nation but created terrifying fear among the women in rural parts of the country. The devastating impact manifested itself in different parts of the nation in different forms. The foreign attacks created such a terror in Rajasthan, that their women almost hid their faces in the cloth of sarees again another manifestation appears in South India where women never come out of their homes and talk in front of other man. The fear-stricken Indian community did not dare even to send girl children to schools for education. Young women were confined to the kitchens and the four walls of homes. They preferred starvation to sending women for work either in the form of farm labourers in rural areas or daily wages labourers in urban parts. Indeed the existential living conditions were very pathetic and lamentable.

At this juncture Dr. Ambedkar started inspiring women to come out of their huts and join their hands with men in work. He propagated his doctrine of the Socio-Economic emancipation of women across the country and the seeds of revolution were scattered all over the nation, in every nook and corner of the country. Dr. Ambedkar

vehemently opposed the traditional practices of the rural folk especially that become great impediments for women to realize their goals of life. The monotonous customs of the past have become great hurdles for the practicalization of their dreams. The lack of Education almost reduced the lives of women to the level of animal existence. The conventional values of life had almost eclipsed the future of the women of our country. Total darkness prevailed all over. On the other hand as conventionalism or traditionalism made women handicap, unemployment, meager income brought to home by men could not enable the mothers to keep the pot boiling in the huts. Conventionalism barred all the ways of women to share the financial burden of their homes. Depression loomed large over the faces of



women community.

The then lives of Indian women needed a ray of hope to remove the prevailing darkness. They all needed a lamp-post like Dr. Ambedkar who alone could have guided them towards achieving happiness in life. It is at this moment that a true and genuine and maiden attempt was made in our country by the towering personality of Dr. Ambedkar to emancipate women socially and economically.

First of all Dr. Ambedkar succeeded in creating faith in the hearts of women that they too can come forward, work independently and earn their livelihood. The peasants community in the country were encouraged convincingly to liberate women from the clutches of the bond ages tied in the fonn of "sick values" and "sick culture". Dr. Ambedkar is the front line preacher who indeed motivated the women in the most convincing language to liberate themselves socially and economically.

Apart from this generalized version of the pre-independent scenario of women, casteism was another great impediment to the progress of our country. Untouchability was a major syndrome that prevented majority rural women from joining work. But when Dr. Ambedkar embraced Budhism and gave a new religious identity to the then 'mala' and 'madiga' women of South India - the local women started enjoying not only social status but they also got opportunities to work for bread. The author of this article Dr. V.V.Sarathi himself is a witness to this new development. Another great gift giving by Dr. Ambedkar has been the fearlessness. The upper majority caste people used to exert pressure and intimidated the lower caste people not to come out of their colonies branding them as untouchables. But having been inspired by Dr. Ambedkar the lower caste women boldly came forward and started bewildering variety of handi-crafts and cottege industries. Dr. Ambedkar enabled the rural women to penetrate in to the social strata and stand on their own feet. The women also dared to send their girl children to schools for acquiring education. This is how lower caste women and women in general joined the main stream of life in society.

The announcement of the doctrine of the emancipation of women from the fetters of caste - which was declared by drums and trumpets by Dr. Ambedkar spread like a wild fire all over the country. The power with which Dr. .Ambedkar released his message resembles the West Wind which destroys the old and rottened leaves of trees in nature. The formidable force with which Dr. Ambedkar sent the new trend of Socio-Economic emancipation of women that it produced an instant impression on the minds of Indian women and on the psyche of the modem men.

The manifestation of the Doctrine of Dr. Ambedkar is witnessed to day in the form of Ms. Kalpana Chawla, the woman voyager in space; Megha Patkar - a social reformer; so many woman Chief Ministers in states of our country; the predominance of girls' performance over boys in all the running competitive examinations; woman pilots etc., Indeed what else can be a better tribute to Dr. Ambedkar than the gallant performance of the modem Indian women in almost every section of our present Indian society as well as in the world?

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