

DR. B.R. AMBEDKAR'S PHILOSOPHY IN RELATION TO GENDER EQUALITY AND ITS RELEVANCE IN THE MODERN INDIAN EDUCATION SYSTEM

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Abstract

In human civilisation, Indian society has been male dominated and females treated as lower class than the males in the society. Among different civilizations of different times, one thing has been common that is females never treated as males in terms of right, dignity and power. Dr B. R Ambedkar was only social reformer in the world who changed the social status of women in India and made them powerful and free in real sense. He set an example of struggle of women liberty, equality and empowerment. He constructed Indian constitution it has solutions of every problem of Indian women. The Indian Constitution provided equal right of liberty, equality and education for women similar to man. His contribution for women equality has been remarkable and incredible among social reformers of all time. He has been first social reformer who broke the slavery system of women in India. This paper analyzes the contribution of Dr. B. R. Ambedkar as a thinker and social reformer in the emancipation of social status of women in the Hindu society. The paper also analyzes the relevance of his ideas in the contemporary feminist discourse on gender equality under Indian social conditions. This paper discloses that Dr.B.R Ambedkar's contribution towards gender equality is incredible among the social reformers in the world.

KEYWORDS: *Caste, Gender equality, Gender inequality, Hindu Chaturvarna, Sanatan Shastras, Manusmirity and liberty.*

INTRODUCTION

“Liberty and equality is the first desire of human life”.

Dr. A P Rao

Without liberty and equality human became body without soul, he became slave in term of physical, mental and social aspects. Liberty makes man calibre and creative. In lack of liberty and equality human become senseless and aimless. It is duty of human to serve other human for liberty, equality and fraternity. Dr. B R Ambedkar has been champion of liberty and equality of women in the India. He has been Icon of revolt, liberty, equality and fraternity in the world. **Gender equality means equal respect and right of both male and female in society.** Indian society has been example of **gender inequality** or **gender biasness** from ancient era to British era. It may see many times in today's period too on the name of culture, religion cast and some other foolish faith and rituals. Dr B R Ambedkar has been a great scholar of religion and philosophy. He has been learned different religions and status of women in different era of human civilization. He was the chief architect of Indian Constitution and regarded as one of greatest intellectual and social reformer of modern world for his pioneering contribution in reforming Hindu social order and struggle for women independence from mental, social and religious slavery. He not only worked hard at the grassroots level to raise awareness about the degraded status of women in India but also wrote extensively to counter the views on gender relations sanctioned by *Shastras* and upheld by tradition. **Cast is the divisions of Shudras in seprate community based on similar profession.** It was invented by **Manu** as classification of ShudraVarna. He devided Shudras into 6723 cast in India. It is noticeable that cast is found in shudra only there is no cast division in Brahman, Kshatiriya and Vaisya. Invention of cast in shudra varna was **Divide and rule policy of Manu.** Manu system imposed on Indians as a religious order of god. Manusmirity was declared as religious most effective and basic document in sanatan hindu society. Manu divided society on basis of discrimination i.e. gender inequality, cultural, religious differentiation etc. Its result in arrival of autocracy in India and made 87% of peoples became socially economically backward. Majority of people i.e. shudra lost their property in both forms money and land because they didn't right to hold property according to Manusmirity and

Hindu laws. It was an offence against Manu's Hindu law and death penalty was there to prevent it in shudras. It was ridiculous and inhuman that shudra were further divided into untouchables and totally rejected and disrespected in human society even animals declared respectable than untouchables.

Animals like Pig (Varahavtar) and Tortoise (Kurmavatar) were more respectable than shudra. In current scenario Cow (an animal) became national issue of discussion and most respectable in Hindu society. Peoples like cow until she giving milk but these religious people rejected cow when she don't giving milk. Cow is declared as mother in Hindu culture. It is irony over humanity that animal getting respect and shudra are untouchable and disrespectable in society. It is joke that rapist survives and skinner get beaten and killed by religiously blind people in society. A rape victim has no right to live in society of so called respected and cultured people but a rapist can survive in same society and his advocate defence him in court. This is gender inequality that is based on mental illness of people impacted by Manu's law. Manu declared women as unrespectable, cunning and cause of problem for men. It is effect of Manu's ideology and philosophy that women treated badly in today's society. It is dark phase of human civilisation that Cow (an animal) is more respectable than women.

Dr. Ambedkar exposed Manu laws and the Hindu Vedic culture that has been tortured women from centuries in India. Dr. Ambedkar thoroughly learned and analysed Veda, Puranas, Smritis and Geeta. He found that these Shastras were the monopoly of men over women in Indian history of civilization. Dr. Ambedkar started to raise a voice against men dominated and religious blind society to favour women and secure their human rights. Through his writings, Dr. B.R. Ambedkar unravels the inequality and injustice inherent in Hindu social order that perpetuates inequality and subordination of women in a systemic manner. He also advocated women rights, education social dignity for the Muslim women too. Dr. Ambedkar in his writing "*The Rise and Fall of Hindu Women*", "*The Women and Counter Revolution*", "*The Riddle of Women*", and "*Castes in India: Their Mechanism, Genesis and Development*". Dr. Ambedkar has analyzed the manner in which gender relations are artificially constructed under Hindu social order which not only moulds attitude of Hindus towards their women but also conditions women to confirm to a stereotype feminine behaviour. He founded that Hindu religious master or goons forcefully imposed inhuman laws over women to just show own superiority over women and it was baseless, illogical execution in society on name of religion. He worked hard to challenge the iniquitous gender relations under the Hindu social order so that Hindu society could be reconstructed along the modern democratic ideas of liberty, equality and fraternity.

Philosophy and ideology of Dr Ambedkar

Dr. B.R Ambedkar has been inspired and motivated by the ideology and philosophy of Tathagat Gautam Budhha who is famous as Loard Budhha. He found that Budhha's philosophy is true and rationale ideology of human civilization. It was based on liberty, equality and fraternity. He believed that every human is having same potential and power, discrimination on basis of gender was an inhuman activity. Here liberty means freedom to both male and female and equality means equal rights and respect for both male and female. Budhhism deals with human behaviour in a practical approach or pragmatic approach. *Trigems* of budhhism are *Budhha* (intellect) *Sangha* (organisation) and *Dhamma* (path of budhhism). There is no differentiation among males and females on the basis of cast, gender and colour. *Prjapati Gautami*, *Mahamaya*, *Sujata*, *Sangmitra*, as example of women liberty and equality of women in budhhist period.

There were provision of women education in Buddhist period and women had all right similar to men. She could take admission in Buddhist schools and universities, she could become member of Sanghas and follower of dhamma as men could. She could teach in society schools and live among men

with equal importanc. Every human is of equal importance while Vedas, Shastras and Manusmiriti made segregation among males and females on basis of religious rules and laws.

Dr. Ambedkar tried to reform in social, economical and educational status of women in Indian society. He wanted re-established the position of women in society as it was in Budhhist period. He thoughts that independence of nation is evaluated by independence of women and equality exist in equality of men and women together in similar way. His philosophy of liberty, equality and fraternity reflects in Indian Constitution that provides equal rights to male and female without and gender discrimination.

Review of Related Literature

Keer (2009) composed a book *Dr. Babasahab Ambedkar: Life and Mission*. He described that Dr. Ambedkar's mission of life was Liberation and Education. He wanted to provide education at minimum fees to Indian student specially those who were depressed in India on name of cast, religion and economic status. He advocated women education

Sonia (2011) she conducted a study on Educational thoughts of Dr. B.R. Ambedkar in M.Ed. She studied the educational philosophy of Dr. B.R. Ambedkar and his views on various aspect of education i.e. curriculum, role of teacher, women education, Primary Education. She found that Dr Ambedkar has been true champion of women equality. He was a social reformer who eradicated evil of slavery and gender inequality.

More & Vijay (2011) conducted a study on Dr. B. R. Ambedkar's Contribution for Women's Rights. He found that Dr. Ambedkar is only social reformer who made permanent provision of women equality by drafting constitution of India. He also discussed that Dr. Ambedkar had been successful in his mission and vision of women liberty and equality on ground level, before him many social reformers came but their efforts were fruitless because their attempt has been restricted in Hindu society because of so called religion and cultural practices acted as barrier in eradication of gender inequality from Hindu dominated society.

Singariya.(2013) conducted a study on Dr. Ambedkar as economist. He found that Ambedkar's role in Indian economy is incredible. The establishment of bank of baroda and major role in nationalization of bank and establishment of Reserve bank of India. The land reform suggested by Ambedkar was revolutionary in developing India.

Shastri (2014) conducted study on Dr Ambedkar and cast system in Indian. He found that Cast system is based on basic stratification of Hindu Religion. Cast is the basic cause of discrimination and backwardness of India. He also mentioned that Dr. Ambedkar played crucial role in uplifting life of people who were cut off from main stream of life in so called Hindu Society that was established of genesis of cast and chatrvarna system forcefully imposed on indigenous people of India.

Singariya.(2014) conducted study on Ambedkar and women empowerment in India. He found that Ambedkar was first Indian who break down the barriers in path of women empowerment in India. Ambedkar stated that women must be treated equally and given equal prestige.

Devender.(2015) conducted a study on Dr. B.R. Ambedkar's Contribution in Educational Development Of Women. He found that Dr. Ambedkar opened the door of educational institute for women first time in history in a remarkable democratic way. He also mentioned that Dr. Ambedkar made it permanent by provision of constitution of India. He benefitted Indian women not only in education but also in services with constitutional rights.

Manusmirti and gender inequality

Manusmiriti is Chief document of regulation of Sanatan Hindu society. It has number of rules and laws for lifestyle in Hindu society. Manusmiriti is based on Chaturvarna i.e. Brahman, Kshatriya, Vasya

and Shudra. This is the decreasing order of Hindu society first three Varnas are of equal importance without any cast difference and called as savarnas while last Varna Shudra has been divided into 6723 casts in India. Shudras divided into untouchables and labours. It was irony of civilization that women status has been similar to untouchable and labours in Indian society. Her status has been same in Ancient Vedic period, Middle Muslim period and Modern British period. Even after 68 years of independence female are still not equal to men in today's society many examples are here such as female foeticide, honour killing literacy rate of women etc.

The women status in Pre-Manu period has been respectable status in the Hindu society. Women were free and enjoyed equal status along with men in matters of education, divorce, remarriage and economic independence. The deterioration in status of women in the society began with the imposition of severe restrictions on them under the influence of Manusmriti. Manu showed very low opinion and narrow mind about women. According to Manusmriti, women are not to be trusted for it is in their nature to seduce men. Men are forbidden to sit in a lonely place even with one's mother, sister or daughter. Women are not to be free under any circumstances, day and night women must be kept in dependence by the males of their families; he thought that women must under the protection of father her in childhood, under her husband in her youth and under her sons in her in old age. According to Manu woman is item of physical satisfaction and she provoke men for sex and other illegal activities so she never fit for independence in any form of life.

Manu imposed laws over women that women had no right of property in her father, her husband and her son moveable and non moveable property. Manu imposed laws forcefully over women such as re marriage is ban for women, widow women shouldn't marry etc. Manu did not give right to divorce to women under any circumstance while allowing man to give up his wife at the same time. Indeed man was allowed to abandon and even sell his wife. Even after repudiation by her husband, she was not released from her husband and could not become legitimate wife of another. A wife could be subjected to corporal punishment by her husband reducing her status to that of a slave. Like *Shudras*, a woman was forbidden by Manu to study Vedas. Dr.Ambedkar thought that Hindu Varna System, *Shastras*, Caste and Endogamy are three important pillars of Hindu society and these were responsible for discriminatory practice against women and their degradation in social status in Hindu society. Manusmriti says "***Dhol, ganwar, shudra pashu, naari ye sab hai tarana ke adhikari***" this statement shows Manu ideology towards women. He thought that women were punishable/ beatable like Dhol (a musical instrument), ganwar (uncivilized), Pashu (Animal).

Here Manu declared that women were similar as animal and untouchables. This is Hindu religion that worship Durga, Kali and saraswati as goddess but treated women like an animal and untouchables, it behave like a trap of slavery not like a religion. It is gender inequality of religion that is against liberty of women in society. It shows that women were never equal to men because she is women in man dominated society. Dr B R Ambedkar thought that Manu and his laws (Manusmriti) is the cause of backwardness of women in Indian society because Manu's law imposed on women as religious order in Hindu society. In Manu period women were socially, financially and educationally at the bottom of the Hindu society. Dr Ambedkar analysed that it is Sanatan hindu culture that inhibited social, economical and educational growth and development of Indian women. He also discussed the role of women in family and society. Ha says that women had been like a house keeper who maintained domestic work like cooking, laundry, child caretaker and slave of her husband. She was not allowed to take decision in her own favour or her family favour. He also mentioned how rise and fall in women status happened on the gender basis. "She is weak because she is women", "she is not fit for independence because she is

women” and “She didn’t work outside because she is women”. Etc. Hindu religion and culture is example of gender inequality and women disrespect.

Manusmriti and problems of women due to gender inequality

Problems are following:

- Girl child birth became bad luck in Hindu society.
- Female foeticide started in Hindu society.
- No provision of girl or women education.
- Education is limited only in royal family women only and it was a rare one.
- Common girl and women is ban to educate.
- Daughter never became caretaker of Parents property.
- Women didn’t take admission in school or other educational institutes.
- Women never became queen of Kingdom in absence of her husband.
- Daughter had no right in parent property.
- Women had no right in property of her husband and son.
- Women always kept under control of man father in childhood, husband in youth and son in old age.
- Widow women never re marry, whereas her husband marry two or more times.
- Women didn’t go outside home in absence of her husband
- Women became piece of physical desire.
- Devdasi system came in existence in temples here girl child devoted to god in age of 10-14 yrs. It was darkest side of religion and became a source of physical satisfaction of priest of temple in name of god.
- Dowry system is forcefully imposed because it was opinion of Manu that Broom taken care of Bride for life time then bride parents must send her with lots of money and gifts. It became good luck in marriage ceremony.
- There was a provision of physical assault on wedded lady by her husband after marriage and its right of her husband on basis of gender supremacy of male over female.
- Women never do job outside and earn money because it makes him characterless.
- Women became weak in society.
- Women became rejected from main stream of society and insulted like an untouchable.

Above points highlighted how women of India has been deprived and neglected in hindu society. Dr Ambedkar thought that there was only one thing behind the backwardness and gender inequality of women is Hindu religious laws imposed on women of India.

Objectives of Study

The objectives of the study are following:

1. To study the philosophy of Dr. Ambedkar in relation to gender inequality and problems of women and its relevance in modern Indian education system.
2. To study the philosophy of Dr. B R Ambedkar in relation to gender inequality and women education and its relevance to modern Indian education system.
3. To study the philosophy of Dr. Ambedkar towards gender equality and women liberty and its relevance in modern Indian education system.
4. To study the philosophy of Dr. Ambedkar in relation to gender equality and women empowerment and its relevance to modern Indian education system.

5. To study the philosophy of Dr. Ambedkar in relation to gender equality and its relevance to modern Indian education system.

Method Of study

Historical and philosophical methods were used for study. Data were collected in two forms

1. Primary sources

Primary data collected from letters by Dr. Ambedkar, Government documents, books by Dr. Ambedkar and Parliamentary speeches of Dr. Ambedkar.

2. Secondary sources

Secondary data collected from internet, newspapers, published papers, Books. Magazines like Dalit Dastak, Mulnivasi and various conferences and meetings in pre and post independent India.

Dr. Ambedkar's Struggle against Gender Equality

Dr. B. R. Ambedkar's approach to women's empowerment was influenced by Mahatma Jyotiba Phuley and Mata Savitri Bai Phuley. It was an effort towards democratic freedom of women instead of religious reforms. It was totally different from social reforms of Sant Kabir, Sant Ravidas, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar and M.K Gandhi who tried to reform the Hindu society of certain outdated customs and practices without any question over the ridiculous and inhuman nature of Hindu religion. His approach differed from Bhakti Movement which taught about brotherhood without attacking over the Hindu social order that was based on graded system of caste hierarchy and actual cause of gender inequality among people as per rule of Hindu society and Vedic orders for society. Bhakti Movement reformers tried to reform in society and wanted to keep social order and hierarchy remain unchanged, finally Bhakti Movement not achieved its goal of social reforms because it was only reform in theoretical or verbal form not in real and practical/social form. Dr. B.R. Ambedkar's mission in his life was to challenge the ideological foundations of graded system of caste hierarchy that rejected equality, freedom and human dignity of women in Hindu society.

He believed that society should be based on reason and not on atrocious tradition of caste system. He thought that "*I measure the development of nation on basis of development of women of nation*" the status of women in society is sign of development of any civilisation. In his writing "**The Annihilation of Caste System**" Dr. Ambedkar exposed the reality and truth of Cast system based Hindu society and dirt of spiritual mind that kept women in cage of religion on name of culture, rituals and stupid faith. It has been the Sanatan Hindu *Shastras* that were the cause of backwardness of Indian women and gender inequality. He wanted to ensure equality of women like men in society by broke up traditional illusion of faith and culture that was based on concept of god which converted in concept of fear by religious masters of hindu society. Dr. Ambedkar thought that cast is anti nation, cast makes community, community forms society and society is based on cast. Cast is a biggest barrier in growth and development of citizens and nation. He found education, inter-caste marriage and inter-dinning as methods by which caste and patriarchy maintained through endogamy can be eliminated but these approaches were not sufficient to eradicate gender inequality, cast based inequality and biasness.

Dr. B. R. Ambedkar He began to raise his voice for the liberation of women through his newspapers such as *MookNayak* launched in 1920 and *Bahishkrit Bharat* in 1927 and *Prabudhha Bharat* Through his writings in these newspapers, he raised the issue of gender inequality, untouchables status in society, social order and curse of *Chaturvarna* of Hindu society and the need of women's education to raise their social status. He kept women in central theme of his social reform movements against social evils and demanded socio-economic and political rights for the depressed classes and women same as men. He believed that women are important unit of society so we need to provide equal respect to women as for men exist in society. Dr. Ambedkar started Mahad Satyagraha to assert the right

of untouchables to take water from Chawdar Tank at Mahad. Accompanied by thousands of men and women in this historic march, Dr. Ambedkar remarked that this movement help to associate marginalized people and untouchable peoples. He thought that we never become immortal from water of Chawdar tank but it makes sense to realise that we are humans like Brahmans and other upper cast peoples.

On December 25, 1927 Dr.B.R.Ambedkar addressed a Conference of Depressed Classes at Mahad tank and he made a bonfire of Manusmriti in presence of more than fifty women to protest against the discrimination of women and untouchables upheld by it. He thought that realise yourself independent from today here we burned Manusmriti that made you slave on name of religion. You all are free now from cage of hindu religion. At the end of the Conference, Dr. Ambedkar also addressed a meeting of about three thousand women of the Depressed Classes, the first meeting of its kind in modern India and urged them to dress well and live a clean life. Do not feed your spouse and sons if they are drunk. Don't eat flesh of dead animals leave your dirty jobs of skinning of dead animals, eat like civilized one, educate yourself and Send your children to schools. Education is necessary for females as well as for males. Speaking on the burning of *Manusmriti* later in 1938, he said we made a bonfire of it because we view it as a symbol of injustice under which we have been crushed across centuries and it was a new dawn in history of human civilization in love of freedom and equality.

As a member of Bombay Legislative Council, he raised the problems of Indian women in the discussion within the Council and sought their solutions. His arguments on issue of working women and presented idea of the Maternity Benefit Bill and on Birth Control were quite relevant to recognize the dignity of women. Supporting the Maternity Benefit Bill for women labourers in his speech, he said: It is in the interest of the nation that the mother ought to get a certain amount of rest during the prenatal period and also subsequently and the principle of the Bill is based entirely on that principle that being so Sir, I am bound to admit that the burden of this ought to be largely borne by the government. I am prepared to admit this fact because the conservation of the people's welfare is primarily the concern of the government and in every country you will find that the government has been subjected to a certain amount of charge with regard to maternity benefit. It will be prove as a weapon to fight against gender inequality because male thoughts that he earned so he is head in family and respected. When female will do the same then percentage of gender inequality goes down in society and she should be respected as man.

In January 1928, a women's association was founded in Bombay with Ramabai Ambedkar's wife of Dr. Ambedkar as its president. Along with the Depressed Classes Conference in Nagpur in August 1930, women also had their separate conference. Dr. Ambedkar succeeded to aware women of marginalized and backward society. In those days women conferences were organised in a remarkable way and send desired message to women and society. In 1930 Dr. Ambedkar launched the famous Kalaram temple entry movement at Nasik. About five hundred women participated in the nonviolent Satyagraha with big crowd of agitators and many of them were arrested along with men and ill-treated in jails. It was the first agitation of women for her rights at big platform of Indian politics in changing society of that day. They faced tortures along with their men women also organized their *Samta Sainik Dal*. The purpose of samta sanik dal was to lead females in effective manner like man with equal right and respect in organisation. Samta sanik dal has its own women wing. It was symbol of gender equality at those days.

The encouragement of Dr. Ambedkar empowered women to lead has seen in a press conference of *RadhabaiVadale* in 1931 where she said, we should get the right to enter the Hindu temples, to fill water at their ponds, tank , river. We call these social rights. We should also get the political right to rule, sitting near the seat of the Viceroy. We do not care even if we are given a severe sentence. We will fill all

the jails in the country. Why should we be scared of lathi-charge or firing? On the battlefield does a warrior care for his life? It is better to die a hundred times than live a life full of humiliation. We will sacrifice our lives but we will win our rights. Radhabai Vadale speech was impressive women voice in slave India that became an example of women empowerment and gender equality in British India from depressed class. It was inspiration of Dr. Ambedkar that a lady spoke and became an icon of women liberty and power. In 1932 when Dr. Ambedkar returned to India after attending round table conference, thousands of women were at the forefront of the committee meeting. It was a successful meeting of women awareness against social evils. It was an example which shows that how much temptation was there in the women of India who wanted liberty and equality instead of slavery of thousand years. It was only possible with gender equality taught by Babasahab Bhim Rao Ambedkar.

On July 20th 1942 at Nagpur in a Depressed Classes Women's Conference under the presidentship of *Mrs Sulochanabai Dongre* in which 25000 women were attended conference. Dr.B. R. Ambedkar said, "I am a great believer in women's organizations. I know what they can do to improve the condition of society if they are convinced. In the eradication of social evils they have rendered great services". Speaking on marriage and parental responsibilities, he advised women to get married only when they are financially able. They should stand by their husband as a friend and equal and refuse to be his slave. He thought that gender equality is first solution of women problem that can solve other problems of women such as education, job and social participation of women. Sulochanabai Dongre set example of leading women as leader of society. He reminded them that having too many children is like a crime. The paternal duty lies in giving each child a better start than its parents had. He concluded his address, "*I am sure if you follow this advice, you will bring honour and glory to yourselves*". Dr. Ambedkar thought women about family planning and good family resources.

Dr.B. R.Ambedkar introduced Hindu Code Bill in the Parliament in February 5, 1951. It was freedom and equality document for women in form of constitutional provision. It included marriage, divorce, inheritance that sought to give equal rights to women as men in these aspects. It could be biggest event of women liberty in Indian history. In same time period Dr. Ambedkar faced opposition of hindu women for whom he was fighting the battle of freedom for women. Religious as well as political people tried to show Dr.Ambedkar as anti hindu and antination. It was ridiculous that Dr. Ambedkar faced declared as an anti women while he was fighting for women rights and equality. Nehru cabinet rejected Hindu code bill after presenting different views over it and shown it anti social according to Hindu society. Dr. Ambedkar resigned from law minister post after killing of Hindu code bill in parliament.

Relevance of Dr.B R Ambedkar's philosophy in relation to gender equality in the modern Indian education system

Dr. B R Ambedkar's philosophy is ever relevant as Budhha's philosophy relevancy in human civilisation in terms of women liberty, equality and education. Dr. Ambedkar's philosophy of liberty, equality and fraternity is focussed on gender equality. It provides equal right, respect, opportunity and facilities to women similar to man in society. Indian constitutional provides it to every women of Indian while she belongs to any cast, religion and state.

Relevance of his philosophy in education system on Indian is following:

- Right of liberty and equality.
- Right of education in form of RTE (right to education).
- Provision of scholarship and fellowship for women education.
- Provision of free education to single girl child.
- Provision of women schools and colleges.
- Provision of lady teachers in women school and colleges.

- Provisions of women universities.
- Provision of RTI (right to information).
- Constitution safeguards to protect women right.
- Establishment of fast track courts for judicial task in favour of women against atrocities.
- Provision of maternity and childcare leave for working women.
- Reservation for women in services.
- Running various types of programmes to motivate women towards business skills and livelihood.

Conclusion

It is result of Dr. Ambedkar's efforts for women equality and empowerment that we see women as a successful teacher, officer, doctor, engineer, writer, actress, politicians etc. Indira Gandhi, Kalpna chawla, Mayawati, jaya lalita, Lata Mangeshkar, Kiren Bedi are examples of women liberty and power in Indian man dominated society and it is only possible because Dr. Ambedkar was there to broken down cage of women slavery and saviour of women rights. He is messiah of women equality in India. It was not possible in India if Dr. Ambedkar wasn't construct Indian Constitution based on liberty equality and fraternity because earlier Manu system keep women as a slave in society as it happened with women from centuries in India.

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