

A Study On Locating Ambedkar In The Field Of Gender

Dr. Antara Ray

Asst. Professor Dept. of Sociology Presidency University,
Kolkata ray.antara@gmail.com antara.soc@presiuniv.ac.in
ORCID Id: <https://orcid.org/0009-0005-6342-4550>

Abstract:

The present paper looks into the views and ideologies of Ambedkar in order to understand how it can shape and contribute to the studies on women and gender. While doing so, the paper attempts to first understand the views of Ambedkar during the colonial period and how it has shaped the narratives and the visibility of Dalit women. Furthermore, the paper also argues how the ideas and arguments of Ambedkar can be incorporated in the post-colonial and contemporary India and the world to understand the issues related to women and can contribute to the gender discourse. The paper also delves into Dalit feminist perspectives and how Ambedkarite ideologies influence it further. As a prominent figure in Indian history, Dr. B.R. Ambedkar has left a profound impact on the discourse surrounding gender and women's rights. His writings and speeches on this topic have laid the foundation for a unique Ambedkarite perspective that seeks to challenge traditional patriarchal norms and advocate for the empowerment of marginalized groups, particularly Dalit women. By delving into Ambedkar's perspectives on gender, we can gain valuable insights into the intersectionality of caste, class, and gender in shaping the experiences of women in India. Furthermore, invoking Ambedkar in contemporary discussions allows us to draw connections between historical struggles for social justice and present-day movements for gender equality. Thus, exploring Ambedkar's ideas on gender not only enriches our understanding of his philosophy but also provides a roadmap for addressing the challenges faced by Dalit women today.

Introduction

Born in 1891, Dr. B.R. Ambedkar was a prominent Indian jurist, economist, and social reformer who played a pivotal role in advocating for the rights of the marginalized communities in

India. As the architect of the Indian Constitution, Ambedkar laid the foundations of social justice and equality by championing the cause of the Dalits, also known as the untouchables. His tireless efforts towards eradicating caste-based discrimination and ensuring equal opportunities for all sections of society have made him a revered figure in Indian history. Ambedkar's writings and speeches on issues of gender and women's rights further highlight his progressive outlook. He believed in the empowerment and emancipation of women, emphasizing their equal participation in social, political, and economic spheres. His profound insights continue to shape the discourse on gender and women's empowerment in contemporary India, underscoring the enduring relevance of his ideas in fostering a more inclusive and egalitarian society.

Ambedkar's ideology holds significant importance in the discourse on gender as it challenges the traditional Brahmanical patriarchy and advocates for gender equality within Indian society. Ambedkar's beliefs in social justice and equality extend to the realm of gender relations, where he emphasized the need to abolish caste-based discrimination that often intersects with gender oppression. His critiques of the Manusmriti and Hindu social order underscore the systemic inequalities faced by women within the caste system. By centering women's rights and empowerment in his ideology, Ambedkar paved the way for a more inclusive and equitable society for all genders. Additionally, his emphasis on education and economic independence for women is crucial in dismantling oppressive structures that limit women's agency and autonomy. Scholars have acknowledged the relevance of Ambedkar's teachings in addressing gender discrimination and advocating for gender justice (Shailaja Paik, 2014-07-11).

When considering Ambedkarite discourse on gender, it is crucial to acknowledge the diverse perspectives on gender and women advocated by Dr. B.R. Ambedkar and their relevance in contemporary discussions. By delving into Ambedkar's views on gender and women, one can explore the intersections of Dalit feminist discourse and draw parallels to the challenges faced by Dalit women today. By invoking Ambedkar in analysing the contemporary status of gender and women's rights, a deeper understanding of the applicability of his ideologies in addressing the complexities of gender inequality can be attained.

An important element of the structure of this paper on Ambedkarite discourse on gender is the detailed examination of Ambedkar's views on gender and women. The essay begins by providing an overview of Ambedkar's perspective on gender

and women, highlighting key themes and ideas that are central to his thinking. It then delves into the ways in which Ambedkar's ideas have been invoked in contemporary discussions on gender and women, particularly within the context of Dalit feminist discourse. By emphasizing the importance of Ambedkar in understanding the experiences of Dalit women in the present day, the essay aims to demonstrate the enduring relevance of his teachings in addressing issues of gender inequality and discrimination.

Ambedkar's views on gender were revolutionary for his time, as he emphasized the importance of gender equality and women's rights in Indian society. Ambedkar believed that gender discrimination was deeply ingrained in the social structure and needed to be addressed through legal reforms and societal change. He argued that women were marginalized not only by caste and class but also by gender, facing a triple oppression that needed to be confronted. Ambedkar's writings on gender and women's rights have been instrumental in shaping feminist movements in India, particularly among Dalit women who continue to face intersectional forms of discrimination. By invoking Ambedkar in the contemporary discourse on gender and women's rights, we can better understand the complexities of oppression faced by marginalized communities and work towards creating a more inclusive and equitable society (Meenakshi Moon et al., 2004-12-30).

Dr. B.R. Ambedkar's insightful writings on gender must be situated within the broader historical context of his multifaceted approach to social reform and empowerment. Ambedkar's vision for a just and equitable society encompassed not only labour rights but also the emancipation of marginalized groups, including women. His legislative initiatives and speeches reflected a nuanced understanding of the intersectionality of oppression and the need for inclusive policies.

Ambedkar's incisive critique of gender inequality in Indian society resonates profoundly in the context of Dalit Feminism, as highlighted in the scholarly discourse. Arya and Rathores proposition of Dalit Feminist Theory challenges the dominant feminist narrative that overlooks the intersectionality of caste and gender, a perspective crucial in the re-examination of Indian feminist discourse. This scrutiny is crucial as it addresses the gatekeeping tendencies of privileged upper-caste feminists, who often homogenize the experiences of women, leaving out the voices of Dalit, Bahujan, Adivasi, and minority women. This exclusion perpetuates the patriarchal and caste-

based structures depicted in Indian school social science textbooks, further reinforcing gender bias and stereotyping. Ambedkar's vision of social justice and empowerment, particularly in the context of gender, provides a potent framework for redefining societal structures and dismantling entrenched inequalities. Through an Ambedkarite lens, the complexities of gender within the hierarchical fabric of Indian society can be critically examined and deconstructed, paving the way for a more inclusive and equitable future.

In comparing Ambedkar's perspective on gender with other social reformers, it becomes clear that Ambedkar's approach was distinctly intersectional, considering the intersections of caste, class, and gender in shaping women's experiences. While other reformers may have focused solely on gender discrimination, Ambedkar recognized the inherent link between caste and gender oppression, particularly for Dalit women who face compounded forms of discrimination. Ambedkar's emphasis on education and economic empowerment for women was also ahead of its time, advocating for their social and economic independence. Additionally, Ambedkar's recognition of women's rights as essential for the upliftment of society as a whole sets him apart from other social reformers who may have viewed gender equality as a secondary issue. Overall, Ambedkar's perspective on gender provides a more comprehensive and nuanced understanding of the struggles faced by marginalized women in society.

Ambedkar's Perspectives on Women

One can locate the first incorporation of women's issues and their exploitation and suppression first in his writing in 1916 in "Caste in India", where while explaining the genesis, mechanism and development of caste, he brought women into the centre stage. His imagined community and the concept of surplus man and surplus woman could be too simplistic but nevertheless it raised an important issue that is still neglected in social science studies is the philosophical basis of the exploitation, discrimination of women along with sexual domination of men. His arguments with regard to sati, enforcing widowhood and girl marriage met its rational explanation with Ambedkar's arguments that established how women are exploited in Hindu society in general. Though he did not mention this but one can draw that just like it is true what Ambedkar has said that caste without endogamy is fake, similarly endogamy without patriarchy is also fake.

“I measure the progress of a community by the degree of progress which women have achieved”

Ambedkar made this statement in 1927 in a gathering of 3000 women. Later in 1936, in a gathering of Joginis and Devadasis — communities who belonged to the Dalit community, Ambedkar insisted these women to fight against the regressive religious practice of offering girls to gods in temples that made them sexually available priests and other upper caste males (<https://www.thequint.com>). He introduced the Hindu Code Bill in Parliament in 1947 that drew strong opposition from Hindu orthodox society. It established monogamy as the only form of marriage and abolished all other systems legally. Not only that it gave property rights to women, restitution of conjugal rights and judicial separation to Hindu women of India. Not only that if we read our constitution then we will find inalienable rights are given to women like women are given equal rights and opportunities in social, political and economic fields (Article 14), it prohibits discrimination on the basis of sex (Article 15), women are brought into equal pay for equal work (Article 39), Maternity relief to women at work (Article 42) and few more.

In his multifaceted exploration of gender and women, Dr. B.R. Ambedkar articulated perspectives that challenged traditional societal norms and advocated for the empowerment of marginalized communities. Ambedkar emphasized the importance of education and economic independence for women, viewing them as essential components for their social upliftment and emancipation. He critiqued the patriarchal structures that oppressed women and advocated for legal reforms to protect their rights and ensure equality in all spheres of life (Dr A Ranjith kumar et al., 2024-04). Ambedkar’s vision for gender equality went beyond mere rhetoric; he actively worked towards implementing policies that promoted women’s rights and participation in decision-making processes. His intersectional approach to gender issues, considering the influence of caste, class, and religion on women’s experiences, remains relevant in contemporary feminist discourse and holds particular significance in understanding the challenges faced by Dalit women today.

Ambedkar’s two famous journals *Mook Nayak* and *Bahishkrit Bharat* regularly wrote pieces against all kinds of gender inequality and the requirement for women’s rights. Ambedkar’s quest towards incorporating women into the movement has gone through three major phases: in 1920, women along with men participated in temple entry, several association and organisations were built in 1930s by Ambedkar

to politically motivate and include women in the movement, In 1940s All India Depressed Classes Mahila Federation was created by Ambedkar. Ambedkar said, "I measure the progress of community by the degree of progress which women had achieved. Let every girl who marries stand by her husband, claim to be her husband's friend and equal and refuse to be his slave. I am sure if you follow this advice, you will bring honour and glory to your shelves." (Singariya, 2014, p. 2)

Ambedkar's analysis of the status of women in Indian society offers a unique perspective that challenges traditional patriarchal norms. By highlighting the intersections of caste, class, and gender, Ambedkar sheds light on the multiple forms of oppression faced by women in India. He emphasizes the importance of women's education and economic independence as essential tools for their empowerment. Ambedkar advocates for legal reforms to protect women's rights and ensure their equal participation in society. His feminist critique of Hinduism and its treatment of women expose the institutionalized discrimination and violence prevalent in Indian society. Ambedkar's insights continue to be relevant in contemporary discussions on gender equality and women's rights, particularly within the Dalit feminist discourse. His teachings serve as a powerful tool for understanding the complexities of gender dynamics and advocating for social justice for all marginalized communities.

In the context of women's rights and empowerment, Ambedkar's views hold significant relevance and complexity. By following the path of Phule, Ambedkar worked for women's education and participation in social and political spheres to the critical analysis of gender discrimination within Indian society, Ambedkar's perspective on gender issues was ahead of his time. He emphasized the importance of women's autonomy and agency, challenging traditional norms that restricted their freedom and opportunities. Ambedkar's fervent belief in equality and justice guided his vision for a society where women could assert their rights and demand equal treatment. His writings and speeches continue to inspire feminist movements and discussions on gender equality in India and beyond. By engaging with Ambedkar's insights on gender, we can uncover valuable insights that contribute to ongoing dialogues on women's rights and empowerment in contemporary society.

In exploring the Ambedkarite discourse on gender, it is imperative to consider the ways in which Dr. B.R. Ambedkar critiques traditional gender roles within the framework of caste and society. Drawing on feminist perspectives, Ambedkar's

insights shed light on the intersecting oppressions faced by Dalit women, emphasizing the need to challenge patriarchal norms that perpetuate their marginalization. By contextualizing Ambedkar's critique within broader gender discourses, his contributions to feminist thought and advocacy for gender equality among marginalized groups become even more pronounced.

In comparing Ambedkar's feminist ideology with Western feminist thoughts, it is crucial to acknowledge the distinct cultural contexts and historical backgrounds that have shaped these perspectives. While Western feminism has often been critiqued for its focus on individual empowerment and liberal notions of equality, Ambedkar's feminist framework is deeply rooted in the intersectionality of caste, class, and gender oppression within the Indian social hierarchy. Ambedkar's emphasis on the eradication of caste-based discrimination and the upliftment of marginalized communities, particularly Dalit women, sets his ideology apart from mainstream Western feminist movements. Additionally, Ambedkar's recognition of the interconnected nature of social identities and structural inequalities offers a more holistic approach to addressing gender disparities. By incorporating Ambedkarite principles into feminist discourse, it is possible to provide a more nuanced and inclusive understanding of gender struggle and liberation (Sunaina Arya et al., 2019-09-09).

Invoking Ambedkar in Contemporary Gender Discourse

In the realm of contemporary gender discourse, the invocation of Ambedkar holds particular significance due to his nuanced understanding of gender and his advocacy for the rights of marginalized communities, including women. Ambedkar's writings on gender have become indispensable in shaping the discourse around women's rights and empowerment, especially within the Dalit feminist movement. By emphasizing the intersectionality of caste, class, and gender, Ambedkar's work provides a critical framework for understanding the unique challenges faced by Dalit women in society. His ideas offer a powerful tool for analyzing the systemic inequalities that persist in the treatment of women, particularly those from marginalized backgrounds. Moreover, Ambedkar's emphasis on education and empowerment as means of social transformation continues to inspire feminist movements seeking to challenge oppressive structures and advocate for gender justice. In this way, invoking Ambedkar in contemporary gender discourse not only enriches the

conversation but also validates the experiences and struggles of marginalized women (Sunaina Arya et al., 2019-09-09).

Ambedkar's ideas hold significant relevance in addressing current gender issues, particularly in the context of Dalit women. By focusing on the intersecting identities of caste and gender, Ambedkarite discourse provides a unique perspective that challenges dominant patriarchal structures. Ambedkar's emphasis on education and empowerment aligns with the goals of contemporary feminist movements, advocating for autonomy and agency for marginalized groups. Furthermore, his critiques of traditional Hindu scriptures and practices highlight the systemic inequalities ingrained in society that continue to oppress Dalit women. By invoking Ambedkar in discussions about gender, we can better understand and address the complex challenges faced by Dalit women today, emphasizing the need for intersectional approaches in feminist discourse. Ambedkar's teachings offer valuable insights for navigating the complexities of gender issues, shedding light on the importance of inclusive and equitable frameworks for social change.

In the discourse surrounding gender justice within the framework of Ambedkarite principles, the application of participatory research methods, can serve as a transformative tool in advocating for the rights of marginalized communities, particularly Dalit women. By bridging the gap between theory and practice through community engagement and empowerment, Ambedkarite feminists can effectively address the interlocking injustices of caste, gender, and patriarchy. Furthermore, the artistic activism of Ambedkarite feminists, provides a nuanced perspective on the intersectionality of social-political struggles faced by Dalit women in Maharashtra and India. Through their creative expressions and advocacy for liberty, equality, and fraternity, Ambedkarite feminists challenge dominant power structures and advocate for gender justice rooted in Ambedkar's principles of social equality and human dignity. As such, the application of Ambedkar's teachings in advocating for gender justice not only sheds light on historical injustices but also paves the way for empowerment, inclusion, and social transformation within Dalit feminist movements.

Drawing on case studies that highlight the intersection of Ambedkar's ideology and contemporary gender movements offers valuable insights into the ongoing relevance and impact of Ambedkarite discourse on gender. For example, studies have shown how Ambedkar's emphasis on social justice and equality has been instrumental in informing feminist

movements within Dalit communities, empowering women to challenge existing power structures and demand their rights . Additionally, the incorporation of Ambedkar's ideas in feminist literature and activism has helped to center the experiences of Dalit women within broader gender discourse, highlighting the unique challenges they face at the intersection of caste and gender oppression (Amit Ahuja, 2019-06-26). These case studies demonstrate the transformative potential of Ambedkar's thought in shaping more inclusive and intersectional gender movements that are attuned to the specific needs of marginalized communities.

Importance of Ambedkar in Dalit Feminist Discourse

While discussing Ambedkar's views on gender and women, Sharmila Rege's interpretation of B.R. Ambedkar's views on gender and Dalit women becomes crucial in understanding the intersectionality of caste and patriarchy within Indian society. Rege's analysis not only enriches our understanding of Ambedkar's ideals but also underscores the resilience and agency of Dalit women within oppressive social structures such as caste and patriarchy. Rege's analysis of Ambedkar's perspective on gender equality sheds light on the complex intersectionality of caste and gender in Indian society. Rege argues that Ambedkar's emphasis on education and economic independence for Dalit women was essential for challenging the oppressive structures of patriarchy and caste hierarchy. She highlights Ambedkar's recognition of the unique struggles faced by Dalit women, who experience compounded discrimination based on both their gender and caste identities. Rege suggests that Ambedkar's vision for social reform included not only political and economic empowerment for Dalit women but also a cultural transformation that challenged traditional gender norms and promoted equality for all members of society. This nuanced understanding of gender equality within the framework of caste-based discrimination provides important insights into the complexities of social justice in India (Sharmila Rege, 2014-04-01). Sharmila Rege's insightful analysis sheds light on B.R. Ambedkar's visionary perspective on the empowerment of Dalit women within the context of Indian society. Rege's examination acknowledges the dual oppression faced by Dalit women, both from patriarchal structures within their communities and from external forces. Drawing on the autobiographies of Dalit women activists like Baby Kamble and Urmila Pawar, Rege illustrates how their testimonies serve as powerful protests against communal control over the self. Kamble's narrative

vividly exposes the brutal caste-based injustices prevalent in rural Maharashtra, while Pawar's accounts probe into the nuanced forms of urban oppression. These accounts not only challenge conventional notions of autobiography but also provide valuable insights into the intersectionality of caste and gender in India. By exploring into these narratives, Rege offers a nuanced understanding of Ambedkar's advocacy for the empowerment and liberation of Dalit women, highlighting the ongoing struggles for gender equality and social justice in contemporary Indian society. As Sharmila Rege aptly points out, Ambedkar's philosophy resonates with contemporary discussions on social justice and equity, highlighting the enduring relevance of his ideas in addressing the complex challenges faced by Dalit women .

The inclusion of B.R. Ambedkar in Dalit feminist discourse is imperative for a comprehensive understanding of the intersectionality of caste and gender oppression. Ambedkar's critical analysis of the social structure in India, particularly the hierarchical caste system, provides a strong foundation for addressing the unique challenges faced by Dalit women. His emphasis on education, empowerment, and social reform resonates deeply with the goals of contemporary Dalit feminist movements, which seek to not only challenge patriarchal norms but also dismantle caste-based discrimination. Ambedkar's work on women's rights and gender equality further enriches the discourse on intersectional feminism, offering a nuanced perspective that emphasizes the need for inclusive social reform that benefits all marginalized groups. By incorporating Ambedkar's insights, Dalit feminist discourse becomes more robust and effective in advocating for the rights and empowerment of Dalit women in contemporary society. (Sunaina Arya et al., 2019-09-09)

Ambedkar's ground-breaking analysis delves deep into the intersectionality of caste and gender, shedding light on the unique challenges faced by Dalit women in Indian society. Through his writings, Ambedkar meticulously exposes how the oppressive structure of caste is intricately linked with patriarchal norms, resulting in the double discrimination experienced by Dalit women. His elucidation on the dehumanizing effects of the caste system on women reveals the systemic exploitation and marginalisation faced by Dalit women, who are subjected to not only caste-based discrimination but also gender-based violence and oppression. Ambedkar's feminist perspective underscores the urgent need for dismantling both caste and gender hierarchies to achieve true social equality and justice. Ambedkar's insights continue

to resonate in contemporary discussions on gender, offering a critical framework for understanding the complex interplay between caste and gender dynamics in India (Supurna Banerjee et al., 2018).

In exploring the interconnectedness of Ambedkar's ideology and Dalit feminist thought, it is imperative to recognize the profound impact Ambedkar's teachings have had on shaping the discourse around gender within the Dalit community. Ambedkar's emphasis on social justice, equality, and empowerment resonates deeply with the struggles of Dalit women, who have historically been marginalized and subjected to multiple layers of discrimination. The interdisciplinary study of gender and sexuality provides a platform for analyzing the nuances of feminist and queer identity formations in relation to social movements, such as those championed by Ambedkar. Furthermore, the application of Ambedkarite ideology in contemporary gender discourses, shed light on how Ambedkar's principles continue to inform the perspectives and activism of Dalit feminists today. By contextualizing Ambedkar's ideologies within the framework of Dalit feminist thought, a comprehensive understanding of the intersectionality and transformative potential of this discourse emerges, illuminating pathways towards gender equity and social justice for Dalit women.

Ambedkar's pivotal role in shaping the narrative of Dalit women's struggles is underscored by his profound influence on the discourse of caste, gender, and social justice. Through his radical vision and relentless advocacy for the rights of marginalized communities, particularly Dalits and women, Ambedkar paved the way for a more inclusive and egalitarian society. As highlighted (Waghmore et al., 2011), the intersection of caste and civil society in India is intricately examined through the lens of Dalit socio-political organizations, shedding light on the ongoing challenges faced by Dalit communities in their quest for justice and equality. Moreover, (Paik et al.) the experiences of Dalit women in the education system, emphasizing the systemic discrimination and societal biases they confront, mirror the broader struggles of Dalit women in patriarchal contexts. By exploring the multifaceted dimensions of Dalit women's experiences and amplifying their voices, Ambedkarite discourse on gender continues to be a vital framework for understanding and addressing the intersectional oppressions faced by Dalit women in contemporary society.

In considering the future of Dalit feminist discourse through an Ambedkarite lens, it is crucial to acknowledge the foundational

principles laid down by Dr. B.R. Ambedkar himself. Ambedkar's progressive and libertarian views on gender have long been instrumental in shaping social movements and activism, particularly within the Dalit community. His emphasis on social justice, equality, and empowerment for all marginalized groups, including women, provides a powerful framework for analyzing and addressing the challenges faced by Dalit women. By centering Ambedkar's ideas in the discourse on gender, Dalit feminists can draw upon his insights to critique and deconstruct patriarchal structures within both Dalit communities and broader society. Through this Ambedkarite perspective, Dalit feminist discourse can continue to evolve and advance, pushing for substantive change and liberation for all marginalized individuals. Incorporating Ambedkar's teachings into feminist praxis ensures a more inclusive and intersectional approach to addressing the complexities of gender and caste oppression (Anand Teltumbde, 2016).

In contemporary society, the views of B.R. Ambedkar remain highly relevant, particularly in the context of social justice and equality. Ambedkar's emphasis on the rights and dignity of marginalized communities, including Dalits and women, continues to resonate strongly today. His focus on education as a means of empowerment and his call for the annihilation of caste are particularly important in challenging discriminatory practices that persist in society. Ambedkar's recognition of the intersections of caste, class, and gender dynamics sheds light on the complex and interconnected nature of oppression faced by marginalized groups. By incorporating Ambedkar's perspectives into current social and political discourse, we can work towards a more inclusive and just society that addresses systemic inequalities and fosters empathy and understanding. As Sharmila Rege aptly notes, Ambedkar's insights offer valuable acumens for contemporary feminist and anti-caste movements (Sharmila Rege, 2014). In examining Ambedkar's ideology through the lens of Dalit women, it becomes evident that they face unique and compounded challenges in Indian society. Dalit women must navigate not only the pervasive caste discrimination that affects all Dalits but also the systemic gender inequality that exists across the country. Ambedkar's teachings on equality and social justice resonate deeply with these women as they strive for empowerment and recognition. Sharmila Rege highlights the importance of understanding these intersecting oppressions and emphasizes the need for a nuanced analysis that takes into account both caste and gender dynamics. By analysing the experiences of Dalit women, Ambedkar's teachings can serve as a powerful tool for

challenging the status quo and advocating for the rights and dignity of marginalized communities (Sunaina Arya et al., 2019).

Conclusion

Upon reflecting on the complexities of gender relations and the representation of women in contemporary society within the framework of Ambedkarite discourse, it becomes evident that the intersectionality of gender and caste plays a crucial role in shaping the lived experiences of Dalit women. The intersections of patriarchy and the caste system continue to oppress and marginalise women, particularly those from marginalized communities, highlighting the importance of Ambedkar's teachings in addressing these systemic inequalities. Research shows the commodification of women's bodies and the perpetuation of confusing messages about feminism in mainstream media that perpetuate exploitative practices, undermining the empowerment of women (María Dolores et al., 2019). Furthermore, studies also highlight the need for comprehensive and inclusive healthcare practices that prioritise women's sexual and reproductive rights, mirroring the fundamental principles advocated by Ambedkar in promoting gender justice and social equity (Giovanna Brunna da Silva Justino et al., 2019). In conclusion, the amalgamation of Ambedkarite ideology with feminist perspectives provides a nuanced understanding of the challenges faced by Dalit women, calling for transformative actions to dismantle oppressive structures and advance gender equality and social justice.

In a study in the discourse on equality and diversity in the UK, as outlined, is a multifaceted issue that has undergone significant ideological and political shifts, particularly in response to the global financial crisis post-2008. The balance between regulatory pressure and voluntary measures by employers to promote a diverse workforce has been disrupted, leading to a reframing of equality and diversity around the governments austerity agenda. This shift marks a significant change in the approach to equality and diversity in the UK, emphasizing fairness within the framework of a big society agenda. These changes reflect larger societal transformations that impact various demographic groups in the labor market, including gender, ethnicity, age, disability, and sexuality. As this essay on Ambedkarite discourse on gender delves into the complexities of gender equality and societal dynamics, it is crucial to contextualize these broader shifts in equality and diversity frameworks within the contemporary understanding

of gender and women's rights, drawing parallels and distinctions with Ambedkarite principles and feminist perspectives that can even help to understand and analyse women's issues in several other societies like India (I. Roper et al., 2014).

The enduring relevance of Ambedkar's ideas in gender discourse is evident in the way his writings and philosophies continue to inform contemporary feminist thought and activism. Ambedkar's nuanced understanding of power dynamics, intersectionality, and the need for social reform resonates deeply with scholars and activists working to address gender inequality and uplift marginalized communities. His critiques of patriarchy, caste-based discrimination, and the importance of education and economic independence for women remain foundational to discussions on gender justice. Ambedkar's emphasis on the agency and empowerment of women, particularly Dalit women, has been instrumental in shaping the Dalit feminist discourse (Shailaja Paik, 2014). By invoking Ambedkar in contemporary discussions on gender and women's rights, we not only honour his legacy but also draw on his insights to address the pressing challenges facing women today.

In order to further explore the intersection of Ambedkarite thought and gender studies, future research should focus on delving deeper into how Ambedkar's philosophy on gender equality can be applied in contemporary feminist discourse. Scholarly investigations could analyse the relevance of Ambedkar's ideas in addressing issues such as caste-based discrimination faced by Dalit women, the empowerment of marginalised communities through gender equality, and the role of Ambedkar in shaping feminist movements in India. Additionally, examining the influence of Ambedkar's teachings on gender dynamics within Dalit communities and their impact on social transformation would be beneficial. By conducting in-depth studies that combine Ambedkarite principles with gender studies frameworks, researchers can contribute valuable insights to the ongoing discourse on gender equality and social justice.

Thus, the lasting impact of Ambedkar's legacy on gender equality and women's empowerment is profound and multifaceted. Ambedkar's deep understanding of the intersectionality of caste and gender allowed him to advocate for the rights of marginalized women in Indian society. His emphasis on education as a tool for empowerment has inspired many women, particularly from marginalized communities, to strive for progress and challenge oppressive

social structures. Moreover, Ambedkar's radical ideas about social justice and dignity have laid the foundation for Dalit feminist movements, which continue to fight against caste and gender-based discrimination. In the contemporary context, invoking Ambedkar in discussions on gender and women's rights serves as a powerful reminder of the ongoing struggle for equality and empowerment. Thus, Ambedkar's legacy continues to shape and inspire efforts towards achieving gender equity and justice for all women in India.=

References

- María Dolores, Narbona Carrión, María Dolores Narbona Carrión (2019). "The Representation of the Female Body in the Contemporary Cultural Context: The Case of HBO's Girls".
- Rhoma Dwi Aria Yuliantri, Aman Aman, Awanis Akalili, Kate McGregor (2024). "Gender equality discourse in islamic online media in social and contemporary history, 2000-2021".
- Marianthi Anastasiadou (2022). "'Where are the equal rights?' Far-right women challenging gender equality and human rights in Greece".
- Shannon Marie Mathieu (2020). "Gender and the responsibility to protect : a study of protection narratives in international intervention".
- P. - (2023). "'Dalit Feminist Theory: A Reader'".
- S. Košir, Radhika Lakshminarayanan (2022). "Do visual constructs in social science textbooks evince gender stereotypes and bias? A case study from India". 35. pp. 69-88.
- I. Roper, Ahu Tatlı (2014). "Recent developments in the equality and diversity agenda in the UK: the 'big society' under austerity".
- (2022). "Gender and Sexuality Studies".
- (2022). "Gender and Sexuality Studies".
- Waghmore, Suryakant (2011). "Post-Panther Dalit movements and the making of civility in India". The University of Edinburgh.
<https://core.ac.uk/download/429722652.pdf>
- Paik, Shailaja . "Daughters of the lesser god: Dalit women's education in postcolonial Pune".
<https://core.ac.uk/download/48374.pdf>
- A. Graff (2022). "Jewish Perversion as Strategy of Domination: The anti-Semitic Subtext of Anti-gender Discourse". 20. pp. 423-439.
- Shailaja Paik (2014-07-11). "Dalit Women's Education in Modern India". Routledge.

- Sharmila Rege (2014-04-01). "Writing Caste/Writing Gender". Zubaan.
- Meenakshi Moon, Urmila Pawar (2004-12-30). "We Also Made History". Zubaan.
- Dr A Ranjithkumar, Dr Anji A, Dr M Eswari (2024-04). "Ambedkar's Vision on Constitutionalism for Social Transformation". Mjp Publisher.
http://books.google.com/books?id=Ak-x0AEACAAJ&dq=Ambedkarite+discourse+on+Gender+perspectives:+Ambedkars+views+on+Women&hl=&source=gbs_api
- Sunaina Arya, Aakash Singh Rathore (2019-09-09). "Dalit Feminist Theory". Taylor & Francis.
https://play.google.com/store/books/details?id=RVauDwAAQBAJ&source=gbs_api
- Sunaina Arya, Aakash Singh Rathore (2019-09-09). "Dalit Feminist Theory". Taylor & Francis.
https://play.google.com/store/books/details?id=RVauDwAAQBAJ&source=gbs_api
- Amit Ahuja (2019-06-26). "Mobilizing the Marginalized". Oxford University Press.
https://play.google.com/store/books/details?id=vCaeDwAAQBAJ&source=gbs_api
- Sunaina Arya, Aakash Singh Rathore (2019-09-09). "Dalit Feminist Theory". Taylor & Francis.
https://play.google.com/store/books/details?id=RVauDwAAQBAJ&source=gbs_api
- Supurna Banerjee, Nandini Ghosh (2018-09-26). "Caste and Gender in Contemporary India". Routledge India.
http://books.google.com/books?id=dn70uAEACAAJ&dq=Ambedkarite+discourse+on+gender+intersectionality+between+caste+and+gender&hl=&source=gbs_api
- Anand Teltumbde (2016-08-19). "Dalits". Routledge.
https://play.google.com/store/books/details?id=fZXgDAAAQBAJ&source=gbs_api
- Shailaja Paik (2014-07-11). "Dalit Women's Education in Modern India". Routledge.
- Emily F. Henderson, Z Nicolazzo (2018-12-07). "Starting with Gender in International Higher Education Research". Routledge.
- <https://www.thequint.com/opinion/ambedkar-feminism-women-empowerment-indian-women-right-to-vote-divorce-property-rights-gender-equality>
- Singariya, M. R. (2014). Dr. B. R. Ambedkar and women empowerment in India. Quest Journals, Journal of
- Research in Humanities and Social Science, 2(1), 1–4.

- Shoma Sen (2019). "The village and the city: Dalit feminism in the autobiographies of Baby Kamble and Urmila Pawar". 54. pp. 38-51.
- Samrat Sharma (2016). "Shaping of the Consciousness in Childhood : A Study of Dalit Autobiographies".
- Shoma Sen (2019). "The village and the city: Dalit feminism in the autobiographies of Baby Kamble and Urmila Pawar". 54. pp. 38-51.
- Sharmila Rege (2014-04-01). "Writing Caste/Writing Gender". Zubaan.
https://play.google.com/store/books/details?id=p4-oDAAAQBAJ&source=gbs_api
- Sunaina Arya, Aakash Singh Rathore (2019-09-09). "Dalit Feminist Theory". Taylor & Francis.
https://play.google.com/store/books/details?id=RVauDwAAQBAJ&source=gbs_api