

## AMBEDKAR VIEWS ON WOMEN STATUS

**R. Anitha, Ph.D.**

*Dept. of Philosophy, Osmania University, Hyderabad, Telangana*

*Email: pranavi.anitha@gmail.com*

**Paper Received On:** 21 JUNE 2023

**Peer Reviewed On:** 30 JUNE 2023

**Published On:** 01 JULY 2023

### Abstract

*Dr.B.R.Ambedkar -the determined fighter and a profound researcher has made important efforts to lead the society on the path of liberty, equality, fraternity. He was first Indian to break down the way of improvement of women in India. He laid down the establishment of actual and sincere efforts by Hindu code bill for the Indian society. He maintained on Hindu code bill suggesting the basic improvements and amendments in assembly. Ambedkar's major concern for women's status has been reflected in the Hindu code bill the present paper is an attempt to highlight Dr.Ambedkar's view on women problems in India, his role in empowering and emancipating not only Dalits women but other sections of society through various constitutional safeguards, his Slogan "educate, organize and agitate helped the women to mobilize in the freedom movement" and even after seventy five of independence the society had failed to give the due to right to the women. Ambedkar spent his life for the betterment of women's life in India. Ambedkar created awareness among poor illiterate women and inspired them to fight against the unjust and social practices like child marriages, Davadasi system. Ambedkar tried and adequate in inclusion of women's right political expression and constitution of India.*

**Keywords:** *Women rights, Hindu cod bill, constitution.*



*Scholarly Research Journal's* is licensed Based on a work at [www.srjis.com](http://www.srjis.com)

Women are termed as nature. Humans cannot sustain or survive without nature. It is foremost duty to protect and give equal importance to nature women possess these qualities. W-wonderful, O-outstanding, M-marvelous, A-adorable N-nice from the early times on words in India, women have been given prominent role. India is considered as feminine gender as "Bharat Matha" in present society; woman is deforested in all fields and dominated by male society. Many leaders strived hard to bring about social reforms in order to uplift the status of women. One of the most influential people rather a feminist is Dr.B.R.Ambedkar. He not only

told the reforms but also, he did it. Now, women are empowered in all the directions i.e., she given power or authority to, authorize especially by legal or official means.

1. Social education and maintain dignity
2. Journal's launched mook nayak, bahiskrit bharat to expose women's problems.
3. Ramabai, wife of Dr.B.R. Ambedkar started women's association
4. Encouraged women to participate in rally and Satyagraha movement courage to express their views broadly, right to live free from violence, slavery, discrimination, reproductive rights, and right to be educated, right to own property, right to vote, right to earn a fair and equal wage. 5. He established maternity benefits bill.
6. He presented numerous requirements in the constitution for guarding the wellbeing and social right for women. (Hindu code bill, Purdah system)
7. He suggested the complete prostitute to give up their occupation and lead the life of honor.

Women empowerment refers to increasing and improving the social, economic, political and legal strength of the women to ensure equal right to women. Empowering women to participate fully in economic life across all sectors is essential to build stronger economies achieve internationally agreed goals for development and sustainability and improve the quality of life for woman, men familiar and communities.

Ambedkar was regarded as father of constitution. He took extensive care in order to bring equality and brings up unity in India. In this process he was the first Indian to split down the obstructions in the way of improvement of women in India, He put down the basis of concrete and genuine efforts by codifying the general social code for Hindus and other subdivisions of the Indian culture. Women can be empowered by giving social education and socio-cultural right.

Dr.Babasaheb Ambedkar strived hard and accentuated that each and every of Indian women be specified their due share and it is a have to continue and care for dignity and modes of women. He also added "if women from all walks of life are taken into confidence, they may play a significant role in the social reforms. He persevered that "each married woman has to contribute in her husband's actions as a friend. But she must show on principle of impartiality. If all the women pursue, they will get actual respect and their own individuality.

To reach his ideas and thought to every citizen of India he launched a journal Mook Nayak in 1920 and Bahiskit Bharat in 1927 for this purpose. In this journal he mainly exposed on the gender equality and the need for education and exposed the problems of the depressed as women. Through this he demanded, exposed and stressed on women's basic needs like

accurate to education, equivalent treatment with men, right to property and participation in the political practice resembled the global feminist's command.

Like J.S.Mill articulated the helplessness of women's the lawful subordination of one sex to the other is incorrect in itself, he also added that main hurdle for human development is neither privilege nor power is given to one side of the other sex.

Ambedkar to have same views as that Prof. J.S.Mill real better half is the one who helps and follow the same ideas of the other one. This is fact in case of Dr.B.R.Ambedkar, his wife Ramabai in JAN 1928 a women's organization was established in Bombay with Ramabai as its head. "In 1930, the kalram holy place entry Satyagraha at Nasik, 500 women contributed and a lot of them were arrested along with men and abused jails. Radhabai vadle concentrate on a press meeting in 1931 and told "It is better to die hundred times than live a life of full of humiliation. We will sacrifice our lives but we will win our rights". She spoke in such a bold voice and this courage was induced by Dr.B.R.Ambedkar the credit for this self-respect and firm determination of women goes to Ambedkar.

The real success can be achieved only when women's thoughts and men's strength combine in simultaneous way. This secret was clearly understood by Dr.B.R.Ambedkar. In order to introduce or bring about social reforms in the society Mahad Satyagraha which whitened participation of 300 women along their counterparts. When he launched the Hindu code Bill in the parliament and painted the issued about women's possessions right. The bill received sturdy disagreement from various political leaders. In turn Dr.Ambedkar resigned from the cabinet communicating his dissatisfaction over non recognition of women's right by the parliament. In addition, he painted the problems of Muslim women. He fought against Purdah system and lawful rights for Muslim women. In petite, along with the miserable clan women, his opinions for liberation of all the women are articulated with same commitment.

Ambedkar continuous efforts on the equality of the Hindu social order resulted in many reforms in the society. He emphasized on the sources of impartiality rather than the societal modifications started by Brama samaj or Arya samaj because their efforts were incomplete only to upper stratum of the social order. In childhood days Dr.B.R.Ambedkar experienced many bitter things like abolition Hindu entry, isolating lower caste people slavery of lower caste people. This experience made crystal clear thoughts in his life and refluxed the same in his behavior to make reforms in Hindu philosophy and society.

Dr.B.R.Ambedkar inspired not only oppressed people but also women. Gaining motivation from Ambedkar several women wrote on different topics. And Tulsibai Bansoda

started a newspaper “Chokhamela”. Ambedkar is great leader and great scholar and great orator. He influenced and shaped consciousness among deprived, ignorant women and enhanced them to accomplish over the societal performs like child marriages and Devadasi method. Every woman treated father of constitution as homely person in conferences. They used to discuss the problem and methods to find solutions. If examines the following subjects, he will be aware of women’s superstitions, there is no need to wear clothes that degrade our character and personality, must avoid wear ornaments everywhere in the body. It is not fair to wear ornaments to the nose and ear holes. He condemns evil traditions and habits in this regard have shown that this is difficult. It is surprising that uneducated women are heartily pursuing his advice. His words deeply made strong impression on the minds of women. Ambedkar used to converse or give speech on the daily humiliations faced by common women.

Moreover, Ambedkar has done so much for his life as the progress of women doing bad things and prostitutions. A good example of this is an incident in Komatipura. David is a mediator in the prostitute’s profession; he left his career through Ambedkar’s thoughts and teachings. He evoked all the prostitutes leave their career and wake them up to live a life of honor. ‘Manu Smruti’ is oldest book wrote by some dominated Brahmin. In this book Manu condemned the right of women. He restricted women in all ways, they are confined to produce off springs and obey their husband’s words. In those days women used to become victims of social evils. Dr.B.R.Ambedkar thought that it was his aim rather his duty to uplift the women status in the society. Hence Ambedkar initiated the Hindu code Bill into the constituent assembly. According these bill women is given equal priority legally.

Following articles have been suggested that Ambedkar has tried a lot for political vocabulary and women’s rights in the Indian constitution. Dr. Ambedkar attempts a sufficient attachment of women’s right in the political terminology and constitution of India. i.e.,

Article 14 - equivalent rights and chances in political, economic and social specialty.

Article 15 prohibits inequity on the position of sex.

Article 15(3) facilitates affirmative prejudice in favor of women.

Article 39 – Equalent to equal employment and equal pay for equal occupation.

Article 42 – Human circumstances of work and maternity assistance.

Article 51 (A) (C) – basic responsibilities to relinquish practices, derogatory to the self-respect of women.

Article 46 – The state to encourage with particular care, the educational and economic benefits of weaker sectors of people and to care for them from social inequality and all forms of development.

Article 47 – The state to lift the intensity of nutrition and regular of living of its people and the development of public healthiness and so on.

Article 243D (3), 243T (3) & 243R (4) afford for distribution of seats in the Panchayati Raj organization.

Dr.B.R.Ambedkar formulated Hindu code Bill and it was introduced in parliament. Speaking about the Hindu code bill, Ambedkar told “one important fact is that I am attention to the parliament house, Bruke was an enormous political philosopher, and he wrote a great book aligned with the French rebellion, in his book is said that ready to repair those who want to preserve it. And I am asking this parliament house: Do not hesitate to re council Hindu culture and Hindu society if you wish to maintain Hindu culture. The Hindu code bill rises for nothing to repair divisions of the Hindu classification and that they are ruined. But the members of parliament were against the bill, thus he resigned from his post and in his correspondence of resignation dated 27 September, 1951 to the PM, he wrote “For a long time I am thinking of resigning my seat from the cabinet, the only thing that took me back without impact. I think that the Hindu code bill will have an impact, before the end of the current parliament’s life. I still agree to break the bill and having a minimum divorce and marriage is hoped to have some fruit in out labor but that part of the bill was also killed, I know that by continuing to be a member of your cabinet I have nothing to do with it”. Later the Hindu code bill split into four bills and the same were put on the status book by parliament. Hindu marriage act 1955, Hindu succession act 1956, Hindu minority and guardianship act 1956. The Hindu adoption and maintenance act 1956 are the laws of the four Hindu code bill include the ideas and principles. In Manu Smruti, Manu has completely declined the status of women’s independence and the right to independence and property rights. So, there is no doubt that Ambedkar’s social laws are prevailing in western countries. Ambedkar studied deeply on each and every situation of India. To make India a developed country he strived hard, mainly concentrated on the equality and upliftment of women status. He affirmed that women have to be treated uniformly and given identical status and maintained on Hindu code bill signifying the fundamental developments and modifications in the meeting. He also persevered and evoked all the parliamentary members to assist pass the bill in parliament meeting. His profound anxiety and approaches for all round improvement of women is articulated from each verdict and statement. If Ambedkar’s final speech at the Indian assembly is observed, we can see his opinion and admiration about on women. One of his famous books “Pakistan and partition of India”, in this book he mentioned that Muslim women problems. He said that Muslim women are pertinent to the Parada rule and the various religious traditions. Ambedkar often spoke against women’s injustice. Ambedkar has a special humanitarianism. From the whole story of Hindu code bill one can strongly say that Ambedkar insisted on the upliftment of status of the women. It is not said he was a great feminist of his day. Because women’s rights in human rights are a part of it, Ambedkar has been fighting so much. Ambedkar’s social

philosophy emerged out of his intense social urge and relentless struggle for the emancipation of the servile classes of India the Shudras and the untouchables. His relevant against the social, economic, political and religious ethos of this country was volcanic. He developed a particular kind of socio-ethical philosophy characteristically his own, during the struggle. He struggled for human dignity and freedom, social justice, martial prosperity and spiritual discipline. His name would glitter forever in the history of mankind not only as a great social philosophy, but also as a great social revolutionary who dedicated his entire life to the cause of the dumb, downtrodden masses of this country, which was the main thrust of his social philosophy.

### **Bibliography**

*T.W. Rhys Davids (ed.), Sacred Books of the Buddhists, Vol. IV, trans., T.W. and C.A.F. Rhys Davids (London: Luzac & Company Ltd., 1957), p. 88.*

*Ambedkar, B.H., "The Buddha and His Dhamma", Siddharth College Publication, Bombay, 1957, p.87.*

*T.W. Rhys Davids (ed.), Dialogue of the Buddha, Part I, trans., (London: Luzac & Company Ltd., 1956), p. 177.*

*Ibid.*

*T.W. Rhys Davids, Dialogue of the Buddha, Part I, trans., (London: Luzac & Company Ltd., 1956), p62.*

*6.Dava, Vibhuti, (6December, 2016). Amaaraa, Sahajivanna, sambhaaranaa, Vadodara, Gujarat, India: self, pp.12, 121.*

*Ibid.*

*Bakshi, SR (1993). Mahadeva Govind Ranade, P.42, ISBN 978-81-7041-605.*

*Ibid.*

*Gandhi M.K. Harijan, 11.07.1936*

*Ambedkar, B. R. Dr ... Quoted in Keer. Dhananjay, "Dr. Ambedkar: Life and Mission". Popular Prakashan. Bombay, 1954. p-100.*

*See Khairmode, C.B., Article (Marathi) on Dr.B.R. Ambedkar in the Special Issue of Mind College of Arts Magazine, April, 1966, pp.94-95.*

*Ambedkar, B.R., "Thoughts and Linguistic States", Milind Mahavidyalaya, Aurangabad, 1955, p, 34*

### **Cite Your Article as:**

R. Anitha. (2023). AMBEDKAR VIEWS ON WOMEN STATUS. Scholarly Research Journal for Interdisciplinary Studies, 11(77), 20–26. <https://doi.org/10.5281/zenodo.8099129>