

## DR B R AMBEDKAR AS FEMINIST

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### ABSTRACT

*Writings and speeches of Dr BR Ambedkar investigate the strong feminist perspective of BR Ambedkar. The Hindu code bill till date is the biggest women empowerment bill existing in India. The provisions and safeguard given by Doctor BR Ambedkar to the women of India is and parallel. When Doctor BR Ambedkar was talking about the Rise and fall of Hindu women he clearly stated on the basis of historical evidence that Buddhism had been one of the biggest instrumental for social reformation of women in India. when Doctor BR Ambedkar was interesting famine of India which focus was all class women. The riddles of Rama and Krishna Dr BR Ambedkar state in women position in the Hindu religious order in which women are given an equal status and deprivation of human basic fundamental rights. Annihilation of caste is one of the biggest document in which Doctor BR Ambedkar talks about the atrocities taking place on women because of the caste system. cast is indicator of the women struggle in India and caste is the main source of exploitation and exclusion of women in India. The myth of Vedic culture is being broken on the basis of textual analysis done by Doctor BR Ambedkar. Sharmila Rege textual analysis about the women empowerment of India in the writing and speeches of Dr BR Ambedkar.*

**Keywords:** *Hindu code bill, women empowerment, caste based atrocities on women, endogamous marriages, property right, equal fundamental human rights to women, choice of marriage and protection under law. women of all class.*

### HINDU CODE BILL

Hindu Code Bill made multiple legal, Economic and social systems for women's safety and establishing women as the independent in the society. Hindu code bill talks about the marriage, divorce, adoption, guardianship, and system of property in which women are given proper share of property for their survivorship. Hindu code bill is a complete document which makes women independent and they have a choice to marry according to their own

wish. Women will be participating in the property rights.

The principal of monogamy is set in the Hindu code bill whereas whenever women want to come out of marriage she can apply for divorce. When we talk about Hindu social order and the Brahminical patriarchy, women are never given any kind of individual right to come out of marriage and they are never considered to be equal partner in the property. When Dr BR Ambedkar was drafting Hindu code bill he gave absolute right of property to

women has the right of dissolve her marriage if she is into the troubled or difficult marriage.

The system of polygamy which was presented in the Hindu social order was completely abolished and the focus was given on monogamy. When we talk about Endogamous marriages Dr B R Ambedkar giving complete channel to go for freedom. Hindu code bill talks about the family kinship and community and most of the divorce system and practices which present in the society exclusively for men are also given two women as well. The issue related to abolish the polygamy and right to property was addressed in the unprecedented manner in the Hindu code bill, but for the surprise and shock for Ambedkar many Hindu Organisation in which women were active participants opposed Hindu code bill which was to be placed in Parliament.

Sharmila Rege talks that this issue could be seen in the film made by Guru Dutta Mr and Mrs 55. The film talked about the complete independent women on the basis of economically empowered women. This projection in this movie reflect the various issues related to women empowerment and that public space which created a debate for the rights and role of women in the family and the projection is been given as if this bill will be destroying the Hindus culture and Society. The Hindu culture and society will be in danger the moment women are getting their Independence and individuality in marriage, divorce, property right, and monogamous marriages and the Hindu atrocious social order will be collapsing. There is another remarkable safety guard given to the women in this Hindu code bill that during the marriage and adoption there is a provision of abolition of Caste of the person. When the bill was discussed in the parliament Dr Rajendra Prasad then the president of chairman of the Constitution constituency assembly argued that his wife would never support the Hindu code bill because it talks about the divorce of a woman and taking divorce in the marriage and coming out of marriage is the only act done by over educated women. The Hindu society is going in a trouble and Ambedkar offered and argument that

Hindu, Smritis Shastra's are used in favour of polygamous marriages and later no Brahminical literature criticized the polygamous status of society in which women are being used as a marriage commodity and they are not been treated as an individual.

Dr B R Ambedkar was speaking in the constituent assembly when he said that given that the divorce was a customary practice among shudras and the shudras Who constitutes 90% of Indian society never opposed women taking divorce then he questioned the imposition of minority (Brahmins/ savarna/ Caste Hindu) on the majority (Untouchables and Shudras/ Majority) because the majority shudras practised divorce as custom in the society. Dr Ambedkar was giving a very logical argument and the comments related to the women he quoted that Smritis talk about the stree-dhan but differentiates with the property right. There is a proper share of the widow in the property and a daughter share as he addressed and give argument against women running absolute state rather than limited state. Women must be given absolute right in property in the defence of daughters share in property. The Hindu code bill is a completed document for the absolute empowerment of women in terms of everything from education right to marry property right making women as an independent individual and their status and surviving without any male support in the society.

This kind of document was not accepted by Hindu society and even women from the Hindu communities came in for front and oppose the Hindu code bill in parliament disappointed and disheartened Dr BR Ambedkar resigned from the constituent assembly on 11th April 1947.

## ENDO GAMY AS THE ROOT CAUSE OF WOMEN EXPLOITATION.

In Hindu social order, society doesn't allow Exogamous marriages and because of this endogamous marriages practice in Hindu social order men and women are forced to marry within

their own Caste. This practice is the main reason for exploitation and violence against women in the Hindu society. Exogamous marriages are completely prohibited and a woman who is positioned as surplus in the society it becomes very difficult for the Hindu society to dispose of the surplus women in that particular Caste.

The surplus women will create a problem in the proper order and practice of the endogamous society so this surplus woman is disposed of as a widow. She is not allowed to marry and forced to practice widowhood throughout her life and the condition of the widows are made in such a wretched and inhuman way that the women suffer beyond imagination. There is other way that the surplus women are being disposed of in the society is Sati system. The Sati system when a husband die his wife is being tied with the dead body of the dead man and burnt alive by beating drum and loud music around the funeral pyre of the dead man. This practice forcing women to become Sati is extremely in human and cruel practice done against women. If a woman want to live and she does not want to die with the dead body of her husband but she is being forced to burnt alive with the funeral pyre of the husband. British time this practice was banned and it was difficult for Hindu society to practice this burning the sati with the dead husband and it has been criticized worldwide.

The Hindu society has found another way to dispose of the surplus women in the endogamous marriages for the woman to practice celibacy throughout her life which is again a very difficult to be practised .In other words we can say that because of the endogamous marriages in the Hindu social society extreme violence and caualiy committed against women. The society is bound to maintain the endogamous status and inter clan marriages and any kind of deviation is not accepted.

When the question arises about the surplus man then the practices of controlling man is difficult.

The practised which are common for women can not be implemented in the question of

surplus man. Neither surplus man can be burnt alive with the pyre of his wife nor man can be forced to practice celibacy throughout his life because no man can be forced to remain widower rest of the life. These three practices cannot be implemented on the man because Mans status is different than woman so the solution was found in terms of child marriage and over aged mand/ older man married to young girls and even minor girls and in this way the practice of child marriage started in Hindu social order. Dr BR Ambedkar is categorically saying that these are the practices which made women extremely vulnerable and extreme violence committed against women. Dr B R Ambedkar always advocated exogamous marriage which gives liberty and equality to the women to live as a human being.

## RISE AND FALL OF HINDU WOMEN

21 January 1950 the newspaper called Eve's Weekly published an article in which Gautam Buddh was made responsible for the downfall of Hindu women in India. The arguments made in the article are unsustainable. Lama Govinda who was a Buddhist monk replied to this article in the journal of Mahabodhi in March 1950 titled 'The position of women in Hinduism and Buddhism' giving examples in which it was clarified that how Buddh was not responsible for any downfall of Hindu women rather what the included women in the Sangha and it was first time ever in the history of India that women were treated individually and they were taken as an individual human being who have equal right with the man. Doctor BR Ambedkar taken this article for further explanation and stated that MahaparinirvanaSutta chapter 5 which was published by Oxford University Press in which Anand is asking question to Buddh that when we are interacting with women what should be our behaviour ? if we see them what are we to do if you should speak to them ? what are we to do? Reply of this interaction taking place between Anand and Buddh. Doctor BR Ambedkar said that it is clear through the practices on practices and teachings of Buddha that with the included women in sangha and women were treated equally ,it is not the first

time that but there is talking to women and another is talking to women then what is the reason for asking this question.

Give the explanation that these passages were later inclusion by Bhikkhus in Sutta Pitaka Buddhist literature was continued by bhikkus and Lots of interpolations were included in the literature after Buddha.

There are number of instances in which Buddha saying to monks that whenever you are meeting to woman *you call of the mother mind the sister mind and the daughter mind*. Women from all walks of life interacting with monks and many women during Buddh joined Sanga.

Buddha never questions on the intellectual and moral capability of women .They were trained as disciple. women were fully capable of realising Buddhist Doctrine and discipline and that is why Buddha never refuse that demand for taking parivrajaka.

It is clear that other vedic literature regarded women inferior to men and in the point of intellectual capability it is added to have to separate sangh and it was one for men and one woman. Buddha created separate organisations there was no question of subordination of women in the organisations. Women were quite Independent and separate organisations and there was to be some sort of interrelation between the two.

Buddha knew that the great force of sex Instinct will drive men as well as women to opposite sex so some commands were imposed. It is this instant which tries man into woman it is force is not given opportunity then the organisations will be maintained independently that is why would the always focused on the celibacy and organising the separate Sanga instructed to follow his Doctrine and discipline. Sometimes people raise the question that why women Sangha were made subordinate to men and this issue must be addressed properly. According to Buddha it was not the subordination of women Sangha to the men but because women were included very late in the discipline and doctrine and the need to be in structured it was a relationship

based on the *teacher thought philosophy* and not as the subordination of women to men. Buddha has given clear instruction regulating the relations between is and because what are always try to elevate women and he gave complete support to the intellectual capability of human. There is one instance which is described in the Buddhist literature. A great king Prasenajit the wife Mallika gave birth to daughter and Buddha was called on the occasion and when Buddha went he saw kings face dull due to the birth of the daughter. Then immediately address the king answer why you feel sorry for a birth of a girl child she will make great woman and grow wise and virtuous woman and the boy she may give birth will be great date and rule great ruler. One occasion when Buddha was speaking on the value of women he said women are the great and Supreme virtue because he is the indispensable utility and giving the birth to the most powerful king but contrary to that when we talk about Manu and a Vedic literature women have not given any right to study Vedas they were not even allowed to speak Sanskrit which was the language of Veda uttering the Vedic mantra is considered to be sin for women.

## WHAT MANU SAID ABOUT WOMEN

No spiritual training was given to women and Manu said the class of a man whether married and married widow or even girl is in his hunger of man. Contrary to Manu women could be free to acquire married freedom dignity and equality along with man in the Buddhist Sangha.

BR Ambedkar was very critical to Manu because Manu degraded women beyond limit and many time his Manusmriti in which it is clearly mentioned that the nature of the women is to sensual she may fall for man for no reason.

Women must be always guarded in the company of men the nature of the women is to cheat and women are the slaves of the desire and anger for that matter that need to be controlled by a husband a father and a son.

One should not be in the company of a lonely woman even if one's own mother sister and daughter because women have strong desire to cheat and manipulate.

Women do not discriminate beauty and age of man and their attention is fixed on the Ugly and beautiful an always Carried a passion for the men because of that mutable temper and natural heartlessness women become destroyer, disloyal towards husband and therefore women must be carefully guarded in this world.

Women must not be kept independent by male in the families and if women are given freedom they would enjoy sensual enjoyment and that therefore always be kept under one's control.

During the childhood father must control the daughter after marriage husband must control the wife and after childbirth must control the mother. Manu states that wife does not have any right to property and the wealth acquired by wife and a Slave must be kept under control of the master.

Manusmriti Manu says women shall not perform the daily sacrifice prescribed by the Vedas

Brahman was never eat a food given at the sacrifice performed by women husband was also always on Guard against the women must always be cheerful and busy in the household affairs cleaning carrying the family expenditure.

Manu define certain crimes which are considered to be minor in the laws of Manusmriti. For example drinking liquor, killing women, killing Shudra, are considered to be minor offences and not punishable.

Women are behaving truly as women who are behaving freely and acquired the free and independent behaviour her child must be killed in her bomb by the husband. Manuscript is a document which categorically justifies every kind of violence

against women and there is no punishment mentioned against the crime of women. Dr B R Ambedkar example and stating the position of Buddha above the status of women it is evident that Buddhism had never been responsible for the downfall of women.

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