

Reminiscing Dr. Ambedkar's Philosophy towards Gender Discrimination

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ABSTRACT:

Indian culture is an apologue that is divided into various characteristics. Its soul is the Hindu Dharamshastras that produces caste, gender inequity, untouchability, pure or impure, superior or inferior, in which women have been considered impure and inferior. Women had not the right to take education, to express her expression in the public sphere and it was a mandatory law for her; the law comes through the centuries from the Vedic period to the present. It has become a tradition to consider women as subordinate. For women, however, many social reformers have worked for her emancipation in various manners: Jotiba Phule, Savitri Phule, Periyar E.V Ramaswami, Maharishi Karve and Dr.B.R. Ambedkar. However, enhancement of women's condition, it is not appropriate in the present context. Moreover, its symptoms have changed and it has become a discourse in society. In the present context, one raises questions: Do women have freedom of expression herself. is she free in a real sense? Why is she not free from servitude? Who is responsible for her? Why there is no upgrading of women's condition in Indian society? Are any politics involved? Or is she herself diligent for it or others? Even though we are celebrating the 78th birth anniversary of Indian Independence, all these questions are in mind, but it is needed to comprehend Dr.B.R. Ambedkar and his contribution to women's freedom. He is not merely a prolific writer, but also a social reformer, sociologist, anthropologist, economist, political thinker and its architect of Indian constitution. The aim of this paper is to examine how Ambedkar's philosophy is significant in the present socio-cultural and political milieu for women's liberation. It can be said that his ideology is based on three tenets: 'Liberty, Equality, and Fraternity'. and it is a disaster that

women have been remained in margin from mainstream on these three principles.

KEYWORDS:

Gender, Caste, Religion, Society, Culture.

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Dr. B.R. Ambedkar is not merely a profuse writer, but also a social reformer, sociologist, anthropologist, economist, political thinker and is India's renowned Architect of Indian Constitution. The aim of this paper is to examine how Dr. Ambedkar's philosophy is noteworthy in the present socio-cultural and political milieu for women's liberation. Because it can be said, that Indian cultural is a prominent culture in the world. It has been divided into various segments. Its soul is the Hindu Dharmashastras that produce caste, gender inequality, untouchability, pure or impure, superior or inferior in which women have been considered subordinate from the Vedic to the present. For women, many social reformers have worked her emancipation in various manners. Jotiba Phule, Savitribai Phule, Periyar, E.V. Ramaswami, Maharishi Karve, Pandita Ramabai, M.K. Gandhi and Dr.B.R.Ambedkar. However, with the women's situation, it has not appeared to be appropriate in the present moment and even though we are celebrating 78th birth anniversary of Indian Independence. Moreover, its symptoms have changed and it has become its discourse in society. In the present situation, one raises certain questions: Do women have freedom of express herself? Is she free in real sense? Why is she not free from subjugation? Who is responsible for her? Why is there no improvement in women's condition in Indian society? Are politics involved behind it? Or is she herself conscientious for it or others? Keeping all these questions in mind, one must understand Dr.B. R Ambedkar's ideology in profoundly towards women's liberation, how he produces his ideology through revolutionary texts, speeches, mono-

graphs and movements for women's rights.

This paper attempts to investigate the idea of Dr.B.R. Ambedkar and his contribution to women's freedom. In his writings, Dr. Ambedkar shows the correlation of women with the caste system. He says that women are the prime sources in the process of producing a caste that the system has considered women as inferior. He argues that the caste come up through gender discourse to pursuing an institution, namely marriage. It was the restriction on the marriage ceremony in the relation of the sex provision in the group or community, in other words, endogamy and exogamy and even go-tras. It becomes a problem of inequality or discrimination between men and women. That is 'surplus' women (widow) or surplus 'men' (widower). If a women may die before a man, he becomes a 'surplus' man he has a law. If a man may die before his wife, she becomes a 'surplus' (widow) she has a law but it is different from man. It became predicament in the group or community. How does woman move forward in the darkness of the Hindu fold? Dr. Ambedkar argues that the practice of surplus women that are constructed upon three categories. First one is Sati or burning of the widow on the funeral pyre of her deceased husband. The second one is enforced widowhood by which a widow is not allowed to remarry, third is girl marriage.

In this version of three categories, it is considered, as a widowhood is superior to sati because if she does fail in the name of ethical sentry, she will remain the widowhood forever. It seems that the law is against intermarriage system and women remained marginal from her natural right of not being a legitimate wife in future. On the other hand, it is not considered serious issues about 'surplus' man because he is a protagonist of the group or community and considered as a lamp of the family. He is allowed to marry with unmarriageable or an immature girl. According to Dr. Ambedkar, it

is the disparity between the two sexes and is to maintain based on four principals: (1) burning of the widow with her deceased husband (2) compulsory widowhood—a milder form of burning (3) imposing celibacy on the widower and (4) wedding him to girl not yet marriageable age. It appears that Dr. Ambedkar Shows the picture of women, as to how she has been pushed into the world of darkness. It has made a law to enforce rule on women who would not be free from slavery. That law is ‘Sati Partha’ ‘Widowhood’ and ‘ Girl marriage’ and this law is considered as a custom in the future. Dr. Ambedkar asserts that the sexual exploitation of women is an upholder in the caste system. It extends the purity or charity and her devotion towards her husband is for the preservation of endogamy because endogamy supports to preserve the caste system; and these customs support to preserve endogamy. Endogamy is the soul of the caste system. Hence, he argues that women as upholder of the caste system. Women have been considered as inferior through centuries. It has become a tradition to follow a rule that constructed by Manu smriti. Dr, Ambedkar attacks a Brahminical culture, manuscript, tradition and religious entities that push women into the darkness of oppression that came up the Dharma Shastras; the Brahmins have created it. Moreover, he does compare the condition of women in the Hindu religion and Buddhist religion and says that Buddha constructed a way which produces equality in the society. In other words, in the Buddhist Era, women were not considered as subordinate. Where, women had civil rights and the Buddhist era is considered as an egalitarian epoch. Keeping the ingenuous archaeological monument before us and he furthermore shows that how the materialization of woman is in the Manu Smriti. Here are some restrictions portrayed on women and gives examples of the same.

Day and night women must be kept in dependence by the males(of) their (families)and if they attach themselves to sensual

enjoyments, they must be kept under one's control.

Her father protects (her) in childhood, her husband protects her (her) in youth, and her sons protect (her) in her old age, a woman is never for independence.

Women must be particularly guarded against evil inclinations, however trifling (they may appear); if they are not guarded, they will bring sorrow on two families.

Considering the higher duty of all castes, even weak husbands (must) strive to guard their wives.

By a girl, by a young woman, or even by aged one nothing must be done independently, even in her own house.

In childhood, a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent.

She must seek to separate herself from her father, husband, or sons; by leaving them she would make both (her own and her husband's) families contemptible. Woman is not to have a right to divorce.

The husband is declared to be one with wife, which means that there could be no separation once a woman is married.

From this version of 'Manu', it appears that Dr. Ambedkar argued that Manu is responsible for women's condition, wherein women had no right how to live with free breathing and to maintain their freedom in society. It means she was bound by tradition, which comes through centuries. Therefore, Dr. Ambedkar burned the manuscript of 'Manusmriti' in the public sphere by Brahmin man on 25th December 1927s in Mahad Satyagraha; in Mahad to produce a memorandum of 'egalitarianism' in the Indian society and gave a valuable suggestion to the depressed classes women about how to

live life with self-respect. He suggested that 'you change your method of wearing your saree which identifies you as untouchable. Follow the method of wearing saree of touchable women and prevent the rigid customs and superstitions, which you have made as a slave by it. You should change yourself with your choice for maintaining dignity. Give education to your children and make them to do something in future. Women have a right to take education, not merely man'. Furthermore, in his speech of June 16th 1936, he addressed to the Prostitute, Devdasi, Potraje, Bhute, Aradhi and Jogtini. He expressed his humiliation about the Mahar women who work as a sex worker in Kamathipura, in Bombay city. He says that 'woman is an ornament of the society'. Every society gives an honour to women, to give your disgraceful profession and came to us to make a fruitful life by giving this thralldom'. It seems that Dr. Ambedkar was concerned about the improvement of the condition of women, he often, addresses women as how to live life with self-respect and confidence. In the 'All India Depressed Classes Women's Conference', that had been held at Nagpur on July 20th 1942, before the twenty-five thousand women. He gives confidence to them to improve the condition of the society. It seems that he focuses on the sociocultural bondage in Indian society and women's education. By addressing to women, he submitted the Bill in Legislative Assembly to surpass bill on 'maternity leave' 'maternity benefit' and 'equal salary' for women in the factory, at the time he was a labour minister in the Viceroy's Executive Council in 1942s. Besides, he endorses the British government concerns moving of prohibition on service women to secretive work in coalmines and their wages. Further, he says that women must get equal wages as man. It mean she wanted to establish equality between the men and women by providing wages in the Industry.

After the Indian Independence, he put forward a Bill in the

Parliament as a Law Minister of the Indian Government in Nehru's cabinet for women's liberation, namely 'The Hindu Code Law' which had been opposed by upper caste people. Dr. Ambedkar was the first man to draft the bill that produces freedom for women and the changes in the Hindu Dharmashastras. The Bill was introduced in the House on April 11th, 1947 in which he had made some laws including 'Dowry System' 'Divorce' 'Adoption' 'Minority' 'Marriage' and 'Guardianship'. This Bill had been preceded for a long time in Parliament for discussion. Making the four-year life of the Bill did not produce anything; it means that it did not get any approval by Parliament in the favour of Dr. Ambedkar. There was a stiff opposition from the upper caste women regarding the Hindu Code Bill because he was to change the Hindu Law and the Hindu Code Bill which would have produced a free moment for women in Indian society. According to him the Hindu Code Bill which would have produced a free moment for women in Indian society. In other words, it was an antidote/panacea on women reformation. According to him the Hindu Code Law was symbol of society and unfortunately the Bill did not pass in the Parliament. After this appalling experience, he resigned from the cabinet. He was the first cabinet minister, who resigned for the rights of women. It seems that his apprehension, dynamism and struggle for the evolution of women and Dr. Ambedkar pushed towards women's self-determination. Nevertheless, the Indian society does not owe anything to him for trying to amend the status of women through the Bill or changing the approach towards women. By examining these objects in mind, living in the twenty first century and celebrating the 78th Anniversary of Indian Independence, women have not been free from periphery. She cannot take a free breath in the society and it has become a new discourse in society. However the question arises in our minds—why is she not free from the Hindu slavery fold. Who is responsible for her? Why was there no upgrading of any

women's condition in Indian society? Is it politics behind it? Or is she herself conscientious of it or others? Keeping these questions in mind, it is needed to move forward to understand the situation of women in the present moment.

With understanding of Dr. B.R. Ambedkar's ideology and his contribution toward women's liberation the argument is that it is a state of mind to consider women as subordinate and impure than man. It is a patriarchy mind setting which comes from the 'Dharmashastras'. It is inevitable to read Dr.B.R. Ambedkar's revolutionary texts, monographs and speeches that furnish or reveal freedom, brotherhood, humanity i.e, equality, liberty, and fraternity. Dr.B.R. Ambedkar's writing has become a monument not merely in the literary world but also in social sciences to seek a spirit in the women to become a human being.

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