

**Dr. BR AMBEDKAR'S PHILOSOPHY IN RELATION TO WOMEN  
EMPOWERMENT AND ITS RELEVANCE IN MODERN INDIAN EDUCATION  
SYSTEM**

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**Abstract**

*Dr. B.R Ambedkar was the greatest fighter for right and empowerment of women in India. He played significant role in leading the society for Liberty, Equality and Fraternity. He was first Indian who broken down the barriers in the path of Liberty, Equality and Advancement of women in India. The present paper is an attempt to highlight Dr. Ambedkar's philosophy on women's problem and cause in pre and post independent India with their solutions and its relevance in modern Indian scenario. Dr. Ambedkar started his movement in 1920. The encouragement of Dr. Ambedkar to women to speak boldly it was first time seen when Radhabai Vadale addressed a press conference in 1931 fearlessly and confidently. He strongly advocated for family planning measures for women in Bombay Legislative Assembly. Dr. Babasaheb spent his life for the betterment of women even involved in bad practices and professionals like prostitutions. Ambedkar's whole life is saga of a savior of women from cruelties of religion, cast and man dominated society of India.*

**Introduction**

It was date of 14<sup>th</sup> april 1891 a star was born on family of Ramji Rao sakpal and Bhimabai sakpal .who came to change life and darkness of these 85% of Indians. He was 14<sup>th</sup> child of his parents named Bhim Rao Ambedkar, he born in Untouchable "Mahar" cast family. His father and grandfather were serving in British Army. In those days Government ensured that all the army personnel and their children were educate and ran school for this purpose. This ensured good education for Bhim Rao Ambedkar. That would have otherwise been denied to him by virtue of his caste. Dr.Ambedkar was highly inspired by Lord Budhha ,Jyotiba Phuley and Savitri bai Phuley. Svitri Bai Phuley was *First Women Teacher* in pre independence India. On May 24, 1956, on the occasion of Buddha Jayanti, he declared in Bombay, that he was going to embrace Buddhism in October. On October 14, 1956 he embraced Buddhism along with many of his followers. On December 6, 1956, Greatest Indian of democracy and father of Indian constitution got Parinivan. Baba shahab left physical world and went away to us. He was like a sun that made bright future in life of Indian men and women forever.

In a recently conducted survey by History TV 18 and CNN IBN in June 2012. "Who is the greatest Indian after Mahatma Gandhi?" is the question asked from the people of India. The contestants include, First PM Jawahar Lal Nehru, Singer Lata Mangeshkar, J.R.D.Tata, Abdul Kalam, Indira Gandhi, Schin Tendulkar, etc. The final result was Dr. B.R.Ambedkar declared as winner. Historian Ramchandra Guha stated on the declaration of results Dr. Ambedkar's legacy has been distorted to suit particular interests. He was a great scholar, institution builder and economic theorist.

**Review of Related Literature**

**Keer** (2009) composed a book Dr.Babasaheb 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

**Singariya.M.R** (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.M.R** (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.

#### **Dr Ambekar and women awareness**

After completion of his study in London, Dr.B.R.Ambedkar returned India. In July 1924, he founded the "*Bahishkrit Hitkaraini Sabha*" (Outcastes Welfare Association). The aim of the Babasahab was to uplift the downtrodden socially and politically and bring them to the level of the others in the Indian society. He used to small meetings to develop social, political. Educational, economical, awareness in women. In 1927, he led the Mahad March at the Chowdar Tank at Colaba, near Bombay, to give the right to untouchables to get water from tank as a common human being. He said we don't become immortal from water of chowder tank but for our human dignity we must do it.

Dr. Babasaheb spent his life for the betterment of women even involved in bad practices and professionals like prostitutions. The greatest example of it was seen in Kamathipura. There was a person named David who was the mediator working in brothel. He left his profession persuaded by the thoughts and teachings of Dr. Babasaheb Ambedkar. He evoked the entire prostitute to give up their profession and lead the life of respect. It made revival of thousands of prostitutes in society.

#### **Dr.Ambedkar and Gandhi on Poona Pact**

The Congress version had no provisions for the depressed classes. Ambedkar became more skeptical of the Congress's commitment to safeguard the rights of the depressed classes. When a separate electorate was announced for the depressed classes under Ramsay McDonald 'Communal Award', Gandhiji went on a fast unto death against this decision. Gandhi told that he believed in cast system and representative of untouchables and don't like that any especial rights should given to dalits. Ghandhi told that "*if these Britishers give me freedom and also gives special rights to untouchable then I don't need this kind of freedom*". He also told that I belived as hindu and supporter of Varna system. We take our ancestral job as source of earning and survival.

Ambedkar replied to Gandhi if u believed strongly what you said here then why you don't took occupation of your ancestors you must do job of baniya holding taraju in your hand why You

become a barrister and get education of law. Leaders forced to Dr. Ambedkar to drop his demand. Dr.B.R Ambekar believed that in absence of special provisions and rights untouchables and women shouldn't rise in society of Brahman and man domination and freedom become just meaningless for backwards, downtrodden, weaker section and women of independent India.

On September 24, 1932, Dr. Ambedkar took a decision from sad heart to do agreement with Mr.Gandhi. They reached an understanding, which became the famous Poona Pact. According to the pact the separate electorate demand was dropped and replaced with special concessions like reserved seats in the regional legislative assemblies and Central Council of States. Dr. Ambedkar replied a reporter on asking question of Poona pact that I taken a fruit of opportunity, rights and happiness of my people from England but these cunning peoples taken away juice and pulp of that fruit and given rest to my people.

### **Dr. B.R Ambedkar and The constitution of India**

In 1947 India became independent. An incompetent Brahman became first Prime Minister of India because worship of Mr. Gandhi. Nehru opposed Ambedkar always. Dr. Ambedkar had been elected as a Member of the Constituent Assembly from Bengal, and Nehru urged to him to join his Cabinet as a Law Minister because Nehru wasn't found any competent person for the job of drafting the Constitution Dr. Ambedkar was elected as Chairman of this Drafting Committee.

It was Dr.Ambedkar's restless effort of 2 years 11 month and 18 days that constitution Indian came in existence. Indian Constitution has 395 Articles 22 parts and 8 schedules. For his great contributions in drafting of Indian constitution, Dr.B.R Ambedkar was called as "*Father of Indian constitution*". February 1948, Dr. Ambedkar presented the Draft Constitution before the people of India; it was adopted on November 26, 1949.

On date 26 January1950 Indian Constitution implemented and India became a democratic nation. India did not became a true democratic nation if there was no Ambedkar because Brahman dominated society follows *Manusmiriti* and independent Indians still facing Castism, untouchability and ignorance There was no meaning of independence for 85% of Indians as they were called as *Shudra* untouchable peoples of nation. Dr.Ambedkar was Real hero who made India an Independent Democratic nation in real sense of Democracy. He provided all for all feeling among the people of Independent nation.

### **Problems of women's in pre independent India**

Indian social system was based on *Manusmiriti* it was a series of regulation and rules, forcefully implemented in ancient India. Manusmiriti was only cause of backwardness of Indian women from ancient Vedic period to British period. Problems of women's are following in ancient India.

1. No right of liberty,
2. No right of equality
3. No right of education.
4. No right of property.
5. No right of leadership.
6. No right of rising voice against atrocities.
7. No right of keeping money.
8. Didn't claim for financial right to father, Husband and her son.

In ancient India women's status was socially, economically, religiously and politically shameful. Manusmriti made women a permanent slave in home and society.

### **Objectives of Study**

The objectives of the study are following:

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

### **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. Ambedkars.

#### **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 contributions for women education**

Dr. B.R Ambedkar understood real problem of the women backwardness religious restriction and lack of education. Dr. Ambedkar said "*Education is milk of lioness people Roars who drink it*". He advocated women education from his initial agitations for women and untouchables rights. Dr. Ambedkar made constitutional safeguards for women safety and education. He also made special provisions for women in government services. He advocated 50% seats should be filled by women.

Dr. Ambedkar founded "*People's Education Society*" in July 1944. He also established "*Siddharth College of Arts and Science in Bombay*" in April 1946 and ensured women education in Siddharth College. He said "*Educating a man means educating an individual but educating a woman means educating two families.*" According to him "*Empowerment of women is true empowerment of the Nation.*" These words explained about his contribution for women empowerment.

### **Dr. Ambedkar contributions for women empowerment**

Dr. Ambedkar started his movement in 1920. He stated "We shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education. He started fierce propoganda against the Hindu social order and launched a journal *Mook Nayak* in 1920 and *Bahiskrit Bharat* in 1927 for this purpose. Through its issues he put due stress on the gender equality and the need for education and exposed the problems of the depressed as well as women. Ambedkar's perception of women question, emphasizing their right to

education, equal treatment with men, right to property and involvement in the political process resembled the global feminists demand. As J. S. Mill expressed in the Subjection of Women, the legal subordination of one sex to the other is wrong in itself and one of the chief hindrance to human development; and ought to be replaced by a principle of perfect equality, admitting no privilege or power on the one side, nor disability on the other, Ambedkar also holds the same views on work for women.

In January 1928, a women association was founded in Bombay with Mata Ramabai Ambedkar wife of Babasahab as its president. In the Kalaram Temple Entry Satyagraha at Nasik in 1930, five hundred women participated and many of them were arrested along with men and ill treated in jails. As a result of inspiration from Ambedkar, many women wrote on various topics. And Tulsibai Bansode started a newspaper „Chokhamela“. This shows how Ambedkar created awareness among poor, illiterate women and inspired them to fight against the unjust and social practices like child marriages and devdasi system

The encouragement of Dr. Ambedkar to empower women to speak boldly was seen when Radhabai Vadale addressed a press conference in 1931. She said “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.” The credit for this self – respect and firm determination of women goes to Ambedkar. Dr Ambedkar believed in the strength of women and their role in the process of social reform. The historic Mahad Satyagraha“ witnessed participation of three hundred women along with their male counterparts. Addressing another meeting of about 3000 women, he said, “I measure the progress of community by the degree of progress which women had achieved. He strongly advocated for family planning measures for women in Bombay Legislative Assembly.

#### **Dr.B.R Ambedkar and Maternity leave for working women**

In 1942, being a Labour Minister of Executive Council of Governor General, he introduced a Maternity Benefit Bill. He provided several provisions in the constitution for protecting the welfare and civil rights of women. Working women can take 3 month maternity leave before and after the delivery of child during her job period with the benefit of salary. He made also a provision for child care leave of 6 months for women in service sector. These facilities are still working for women in service sector in India.

#### **Dr. Ambedkar’s Hindu code Bill and constitutional safe guards for women**

Dr. Ambedkar was aware of social condition of women. Man dominated society and religious blindness inhibits women growth and development. To overcome these problems he introduced a bill in assembly named The Hindu Code Bill. It was the most formidable legislative measure of modern India, sought among other reforms, to put an end to a variety of marriage systems prevailing in India and legalise only monogamous marriages. The Code also sought to confer on women the right of property and adoption which had been denied by Manu. It put men and women on an equal level in all legal matters. In simple words Hindu code bill was solution of women problems in India.

On 27 September 1951 Dr Ambedkar resigned from cabinet. He said in his letter to Prime Minister of India that, I even agreed to break up the bill and restricted it to Marriage and Divorce in the fond hope that at least this much of our labour may bear fruit. But even that part of Bill had been killed. I see no purpose in my continuing to be a Member of your Cabinet”.

The Hindu Code Bill was later split in to four Bills, and the same were put on the Statue Book by Parliament.

1. The Hindu Marriage Act, 1955
2. The Hindu Succession Act, 1956
3. The Hindu Minority and Guardianship Act, 1956
4. The Hindu Adoption and Maintenance Act, 1956

They give independent status to women and endow them with the right of adoption, succession and property, so completely denied by Manu.

Dr. Ambedkar tried his best effort for an adequate inclusion of women's right in the political vocabulary and constitution of India as follows:

1. **Article 14** Equal rights and opportunities in political, economic and social spheres. This is weapon of women for equality after the slavery of thousands of year.
2. **Article 15** prohibits discrimination on the ground of sex. It protects women from discriminations on gender ground.
3. **Article 15(3)** enables affirmative discrimination in favour of women.
4. **Article 39** Equal means of livelihood and equal pay for equal work. It made women financial similar and equal to man first time in Indian history.
5. **Article 42** Human conditions of work and maternity relief. This act is big relief for working women. Women should take maternity leaves during her job without any deduction in salary of working women.
6. **Article 46** The state to promote with special care, the educational and economic interests of weaker section of people and to protect them from social injustice and all forms of exploitation. Here special provisions for women of weaker section i.e. poor deprived and backward section women.
7. **Article 47** The state to raise the level of nutrition and standard of living of its people and the improvement of public health and so on. It is related to better health facilities for women.
8. **Article 51 (A) (C)** Fundamental duties to renounce practices, derogatory to the dignity of women.

**Article 243D (3), 243T (3) & 243R (4)** provides for allocation of seats in the Panchayati Raj System. This article assured that women participation in Panchayati raj system as Panch and Pradhan it also ends the monopoly of man in Panchayat.

### **Relevance of B.R Ambedkar's Philosophy In Modern Indian Education System in Relation To Women Empowerment.**

- Awareness of women's right to women's of India.
- Providing right education similar as men.
- Fighting against cultural and religious bans on women and realised them as independent in real sense.
- Provide education to women's for social understanding through different women organisations.
- Provision of free education for single girl child in KVS and NVS.

- Provision of equal rights for women similar to men in social, economical and political sphere of orthodox Hindu society.
- Provision of government jobs for women.
- Provision to fill 50% seats by women candidates.
- Provision of Maternity leaves for working women's.
- Provision of re marriage of widow.
- Provision of scholarship and fellowships for women in higher education and research field.

Dr. Ambedkar's efforts and contribution made Indian women empower first time in Indian History. His efforts and provision made him incredible person who advocates women liberty, education and empowerment after the slavery of thousands of years.

### Conclusions

Finally we can say that Dr.B.R Ambedkar was messiah of Indian women. In the condolence on Ambedkar's death in parliament, Prime Minister Nehru said "Dr. Babasaheb Ambedkar was a *symbol of revolt against all oppressive features of Hindu society*". His life was devoted to women's freedom and equality of Hindu and non Hindu society. In his famous book "*Pakistan and partition of India*" he expressed his views about Muslim women and their story was not different from Hindu women's. Dr Ambedkar developed awareness among Muslim women's against social barriers and drawbacks of religion. In his last speech in Indian Parliament we can know his feelings and respect showed towards women. He quoted the famous thoughts of an Irish Patriot Daniel as, "*No man can be grateful at the cost of his honour, no woman can be grateful at the cost of her chastity*". And no nation can be grateful at the cost of his liberty." He had done remarkable work of liberty, equality, education and empowerment of women.

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