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# "Dr. B. R. Ambedkar's Contribution to Gender Equality: In Present Scenario"

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**ABSTRACT:- Dr.** Ambedkar fought tooth and nail for women's economic liberation and for securing women's social rights. The all round development of women was his top most agenda and he left no stone unturned in achieving this goal. As the Chairman of the Drafting Committee of Constitution, Ambedkar tried an adequate inclusion of women's rights in the political vocabulary and constitution of India. Dr. Ambedkar, a social visionary aptly provided appropriate rights to women in the Constitution through several articles and at a later stage, many more were included. The vision of Ambedkar is yet to become reality and unless minds are united it will be only a distant dream.

**Keywords**:- Tooth and nail, Vocabulary, Visionary,Agenda, Distant Dream.

## I. INTRODUCTION

DR. B. R. Ambedkar, a prominent Indian jurist, social reformer, and the chief architect of the Indian Constitution, made significant contributions to the cause of gender equality in India. His advocacy for gender equality was rooted in his broader mission to fight social injustice and discrimination. Here's an introduction to his role in promoting gender equality:

Dr. B. R. Ambedkar, often referred to as the "Father of the Indian Constitution," was not only a visionary leader in the fight against caste-based discrimination but also a staunch advocate for gender equality. His efforts in this regard were instrumental in shaping the principles of the Indian Constitution, which laid the foundation for gender equality in the country.

Ambedkar recognized that the struggle for equality went beyond caste and included addressing gender disparities. He championed the rights of women, emphasizing the importance of education, legal protection, and social reform. His contributions to gender equality are reflected in the Constitution, which includes provisions promoting gender equity and women's empowerment.

Ambedkar's work extended to combating social practices that oppressed women, such as child marriage and the caste system, which had a disproportionate impact on women from marginalized communities. He encouraged women's education and economic independence, believing that these were crucial steps toward their emancipation.

Through his tireless advocacy and role in drafting the Indian Constitution, Dr. Ambedkar left a lasting legacy for gender equality in India, inspiring generations to continue the pursuit of equal rights and opportunities for all, regardless of gender or social background. His vision and efforts continue to shape the path toward a more equitable and inclusive society in India.**So, I want to see that what is the current situation equality of women in India?**

### Dr. Ambedkar as Saviour for Women's Liberation

Dr. B.R. Ambedkar who is well known as the 'Father of Indian Constitution' is a multi personality exhibiting in himself a iron willed political leader, as par excellence freedom fighter, ideological thinker, philosopher, a social reformer, a great editor and so on. Ambedkar fought tooth & nail for women's economic liberation and for securing women's social rights. He stressed the need to safeguard the dignity and to respect the modesty of the women folk. The all round development of women was his top most agenda and he left no stone unturned in achieving this goal.

### Societal Positioning of Women

Irrespective of the ages, somehow women in our land were not given proper treatment in religion, this treatment are given the constitution, in this way i want to say babajis one hindi quote,

एक महिला कभी मस्जिद की मौलाना नही बन सकती। एक महिला कभी मंदिर की मुख्य पुजारी नही बन सकती।

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एक महिला कभी चर्च की पादरी नही बन सकती। कभी कोई धर्म की कोई महिला विश्वविख्यात धर्मगुरु ना बन सकी।

मगर एक महिला धरासभ्य, सांसद, स्पीकर, मंत्री, मुख्यमंत्री, प्रधानमंत्री, राष्ट्रपति, राज्यपाल, कलेक्टर, सचिव.. सब कुछ बन सकती है।

जो अधिकार धर्म ना दे पाया, वो सारे अधिकार संविधान के अंदर बाबासाहब डॉ.बी.आर. आंबेडकर ने महिलाओं को दिए ।

**Equality Based Reconstruction of the Hindu Society**

The All India Dalit Mahila conference was organized, on 20th July, 1942 and 25,000 women attended this event. Ambedkar was highly pleased with the awakening and activities of women. On 13th August, he wrote to one of his friends, Meshram about this. On 6th January 1945, the All India Untouchable Women's Conference was held in Mumbai. (Limaye, 1999:57-61). In the movement, his strategy was similar to Gandhian method though he had disagreements on many things with Gandhi. To him the emphasis was on reconstruction of the Hindu society on the basis of equality rather than the social reforms initiated by Brahma Samaj or Arya Samaj because their attempts were limited only to the upper cast of the society. His in depth study of Smritis and Shashtras and his experience from the response of upper castes during his temple entry movement crystallised his conclusions on Hindu philosophy and society.

**New Charter of Human Rights**

As the Chairman of the Drafting Committee of Constitution, Ambedkar tried an adequate inclusion of women's rights in the political vocabulary and constitution of India. Therefore, by considering women's equality both in formal and substantial senses he included special provisions for women while all other general provisions are applicable to them, as to men. Hence, there are Articles like 15(3), 51(A), and so on. His key work in the preparation of Indian Constitution made it to be known as a 'New Charter of Human Rights'. He looked upon law as the instrument of creating a sane social order in which the development of individual should be in harmony with the growth of society. He incorporated the values of liberty, equality and fraternity in the Indian Constitution.

**Political Democracy vs. Social Democracy**

Considering the belief that any scheme of franchise and constituency that fails to bring about representation of opinions as well as representation of persons falls short of creating a popular government, he submitted the Constitution with a warning. He said in his speech delivered in the Constituent Assembly on 25th November 1949, "Political democracy cannot last unless there lies at the base of it social democracy" By social democracy he means a way of life, which recognizes liberty, equality and fraternity as principles of life. He further said: "On 26th January 1950, we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality. In politics we will be recognizing the principle of one man one vote and one vote one value.

**Significance of the Hindu Code Bill**

His strong concern for women appeared in the form of the Hindu Code Bill in Parliament on 11th April 1947, which invited strong opposition from the Hindu orthodoxy in post-independent India. The Bill provided for several basic rights to women. The Bill sought to abolish different marriage systems prevalent among Hindus and to establish monogamy as the only legal system. It aimed at conferment of right to property and adoption of women. It provided for restitution of conjugal rights and judicial separation. It attempted to unify the Hindu code in tune with progressive and modern thought. (Mathew, 1991:73- 73; Ahir, 1990).

**Embracing Buddhism**

His strong disagreements with Hindu ideals compelled him to accept Buddhism as his religion. In a speech at Nagpur on 15th October, 1956 he said that according to the rules of Hinduism only the so called higher castes have been benefited. Sudras and untouchables have nothing much to gain from it. “As soon as the wife of a Brahmin conceives, she thinks of the High Court whether any post of a Judge has fallen vacant but when our women become pregnant, she cannot think of anything better than a sweeper's post under the Municipal Corporation". In contemporary India the globalisation process has made this thesis applicable to all economically deprived sections irrespective of caste due to the trend of making the rich richer and the poor poorer and denying labour rights to them. He concluded that Hinduism will destruction the Hindus and ultimately India.

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**Ambedkar as Social Architect**

Dr. Ambedkar who was recognized internationally as a crusader against caste system, a vigilant fighter for the human rights of all the oppressed and enslaved and the emancipator of humanity from social and economic injustice, had his last breath on 6th December 1956. In the condolence message, on Ambedkar's death in Parliament, Prime Minister Jawaharlal Nehru said; "Dr. Baba Saheb Ambedkar was a symbol of revolt against all oppressive features of the Hindu society". His dream of society based on gender equality is yet to be realized and therefore his thoughts are important for the social reconstruction that favours women's empowerment in this way Dr.Ambedkar was honoured by the Nation through 'Bharat Ratna' awards.

## II. CONCLUSION

Ambedkar authored, "The riddle of the women', and "The woman and the Counter Revolution"Focusing on all of women, he showed that women were used only as instruments of family life.

The Women's Reservation Bill, which has not appeared in our society, may have remained an instrument of opacity in our society. To deal with it, only the Constitution or Laws are not enough. Ambedkar's vision is yet to become a reality and will only be a distant dream if minds are not united. in this way ambedkar say's two hindi quote about women.

हमको जन्म मिला है, म। से वह भी तो है एक महिला है, जब हम सभी महिलाओं को सम्मान करेंगे तब हमारे देश आगे बढ़ेंगे।

যে দেশ, যে জাতি,যে সমাজ নারী জাতি কে সম্মান করে না সেই দেশ,সেই জাতি,সেই সমাজ কখনো আগে যেতে পারে না।

so at first we need to change our mind and respect women for changing the world.

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