

Dr. B.R.Ambedkar Ideology: Sustainable Development in India



**By
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Dr. Punya Shailaja**

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SUSTAINABLE DEVELOPMENT IN INDIA**

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**Dr. B. R. Ambedkar:
Women Constitutional Rights and Protection**

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1. INTRODUCTION

"We shall see higher days quickly and our development can be significantly increased if male training is persuaded aspect through aspect with girl training."

– Dr. B.R Ambedkar

Empowerment is the process of growing a person's or a group's spiritual, political, social, or monetary electrical energy. Girls' empowerment and autonomy and improvements in their political, social, economic, and health status are all essential outcomes in and of themselves and are required for long-term human growth. Dr. Babasaheb Ambedkar's characteristic, as chairwoman of the Constitution's Drafting Committee, has left a mark on the social tapestry of the United States after independence and has shaped the socio-political fabric of India today. It was very likely an exclusive India, which was even more inequitable and unfair than his. He attempted to construct a new ethical and social basis for India and a constitutional democracy that is attentive to the disadvantaged, whether inherited from the past or produced by current social interactions. Dr. Ambedkar had the nice educational credential for an Indian of his time, and his erudition and scholarship have been substantially acknowledged. It is understood to all Dr. B.R. Ambedkar is the daddy of the Indian Constitution. But after

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inspecting a few books on his works and his ingenious and prescient in the route of India, it's going to be smooth that he has a bendy genius as he became into moreover a quintessential scholar, pinnacle teacher, inexperienced lawyer, dedicated leader, committed writer, distinguished educationist, social rebel, high quality debater. He grew to become into an authoritative constitutionalist, function administrator, liberal emancipator, draw close statesman, daring liberator of the downtrodden hundreds and a fearless fighter for human rights.

Dr. Babasaheb Bhimrao Ambedkar was born on April 14, 1891, at a military cantonment in India's Central Province. His father, Ramji Sakpal Maloji, rose through the army's ranks to become a Subedar, and her mother, Bhimabai Sakpal, rose through the ranks to become a housewife. Babasaheb belongs to the Mahar, a lower caste known as "untouchables." Despite several societal oppositions, his father became an army general and successfully established a superior education for his children. Ambedkar was viewed as an 'untouchable' by the elite Dalit students in college. They were no longer permitted to sit down with extraordinary so-referred to as upper-caste children. They were only allowed to drink water from an uncommon nearby water vessel. Ambedkar rose to prominence in research. After finishing his early education in Bombay, he travelled to the United States for graduate study and research, earning his master's and doctorate from Columbia University in New York. He also attended the London School of Economics, earning his master's and doctoral degrees.

ANALYSIS AND DISCUSSION

Women's empowerment is based on gender equality, gender essential streaming, networking, leadership, and financial independence. Dr. Ambedkar realised this at the time and addressed every aspect of the social reform process. Dr. Ambedkar's ingenuity and foresight towards women is reflected in the Indian Constitution. Articles 14, 15, and 16 of the constitution provide significant support for gender equality. In the Indian Constitution's Preamble, Fundamental Rights, Fundamental Duties, and Directive Principles, the idea of gender equality is incorporated. He established the concept of social justice because, without gender equality,

there may be no social justice. 'Castes in India: their mechanism, inception, and evolution,' he writes in his article.

Dr. Ambedkar highlighted how women were treated severely in sati, forced widowhood, and woman marriages to maintain rigid caste endogamy. He has emphasised the societal problems women face in Hindu and Muslim societies. Dr. Ambedkar researched the position of women in every belief (and within the context of great faiths) and put a stop to the denial of women's rights and, in the long run, the reputation of character. He said that the purdah device deprives Muslim women of mental and moral nutrition. Dr. Ambedkar fought for women to be given the same respect as men in Buddhism and for women to be considered spiritually competent. Dr. Ambedkar adopted Buddhism entirely to benefit the downtrodden, including women and accepted the dignity of the same fame. Dr. Ambedkar's refusal to worship Hindu deities emancipated women from harsh practises, rituals and superstitions and paved the way for their freedom in the long term.

3.1. The Education for Women:

Ambedkar's point of view "The goal of variation one education is to ensure that everyone who walks through the doors of a wide variety one college leaves its quality with a diploma while becoming literate and being literate for the remainder of his life." - B.R. Ambedkar, B.R. Ambedkar, B.R. Ambedkar, B.R. Empowerment encompasses the growth and development of people's and enterprises' capabilities to motivate them to become a part of the precept circulating society. Education is the most powerful advocate for advancing society from oppression to democratic participation and engagement. It is a high-quality machine for character empowerment. Ambedkar saw two aspects of knowledge: first, accumulating it for the benefit of others, and second, following it for one's benefit. In addition, Ambedkar has advocated against professional education (The British Educational System), which aims to promote a clerical character in employees. For social liberation and independence, Ambedkar emphasised secular education. The primary function of education is to educate the depressed directions on how to improve their social, monetary, and political

goals. Ambedkar's social and ethical philosophy was targeted to make depressed people aware of the need to extrude their ideas and traditional behaviour styles and move ahead of time into the path of unity and freedom via education. The fundamental topic of his educational philosophy became instilling the principles of liberty, equality, fraternity, justice, and ethical man or woman in many boys and girls of various faiths, regions, classes, and castes.

These three elements, according to Ambedkar, should be pursued by insurance companies:

- Redefining the goals and purposes of education
- Education as a tool for achieving great equality
- Women's education (Velaskar, 2012).

Dr. Ambedkar saw education as a crucial tool for women's liberation. They are no longer permitted to attend school alongside lower castes. From his lectures, it is evident that he was a top-notch advocate for female emancipation. "I diploma the progress of society via the diploma of improvement which ladies have obtained," he remarked during the Second All-India Depressed Classes Women's Conference held on July 20, 1942, in Nagpur. I'll explain some things to you that I believe you should consider. Learn to maintain a clean house and abstain from all vices. Coaching is something you can do for your children. Instil a sense of ambition in them. Instil in them the belief that they are destined for greatness. Remove from all of them inferiority complexes." As a result, Dr. Ambedkar was perplexed about coaching for the advancement of women and the United States. With a firm belief in their liberation, Ambedkar advised them to "provide education to your children." He emphasises cultivating ideas and a spirit of self-help among men and women. He wants them to understand that parents have a top-notch responsibility to teach their children properly. At the same time, he advised them to send their children to schools. To him, education is the most critical factor in shaping the lives of all men,

women, and children. "Education is as important for women as it is for men," Ambedkar notes. There might be overall development if you understand how to find out about and write about it. As you are, so that your children may nobly lead their lives because sons should be capable of making a mark on this world." He preferred to free women from their financial and emotional burdens. Ambedkar sought women's educational rights, equality, and adequate property rights to achieve contemporary economic rights and independence. He recommended female and male co-training to coach women. He felt that females would be able to think independently through training, which would benefit their intellectual and mental growth.

3.2. Ambedkar and Women Rights and justice

Dr. B. R. Ambedkar's technique to women's acceptable is fully first-rate from extraordinary social reformers like Jyotiba Phule, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar and Mahatma Gandhi who tried to reform the Hindu society of positive historic customs and practices besides thinking the hierarchical social order. However, Ambedkar issued a personal statement supporting women's rights, which is now enshrined in the Indian constitution. His motivation evolved into creating a society primarily centred on social fairness.

To this end, Ambedkar has ensured that women are treated equally to men by enacting several clauses inside the Indian constitution. According to him, sexual discrimination should be eradicated from society, and all people should be given equal opportunities within it. Because of Ambedkar's work, the Indian constitution's Preamble assures social and economic fairness for women. The following topics are mentioned in the Preamble: (i) social, economic, and political justice; (ii) freedom of thought, expression, belief, faith, and worship; (iii) equality of recognition and opportunity; and (iv) fraternity assuring the dignity of the persona and national team spirit to all Indian citizens, regardless of caste, creed, or sex. It would have been preferable if he had worked hard not just for the untouchables but also for the welfare and development of women. Dr. Ambedkar attacked traditional and conservative beliefs. He was outspoken

in his condemnation of Indian society's treatment of women. He thought that women should be entitled to the same respect as men and should be allowed to get appropriate training. He lamented the fact that Hinduism had robbed women of their endowments. To provide a favourable image for females.

Dr. Ambedkar also introduced an emancipator bill (the Hindu code Bill) in Parliament, which proposed, among other things, abolishing extraordinary marriage structures in Hindu society and establishing monogamy as the superior felony device, conferring acceptable to property and adoption on girls, restitution of conjugal rights, and judicial separation; and attempting to unify the Hindu code in accordance with modern and contemporary thought. His issue had grown to the point that it was no longer restricted to Hindu female finest. He said that, due to the Indian atmosphere, Muslim women were no longer receiving their dues, which had been provided to them under Islamic Shariah. He also chastised Muslim women for being denied the right to divorce. He lamented the predicament of Indian Muslim women, saying, "No Muslim woman dares to reject her marriage, even if it is open to her at the floor that she developed into a baby and that it grew to become into given by people other than her parents." No Muslim partner will consider it appropriate to include a condition in her marriage contract that reserves her right to divorce. Even if her future is 'as soon as married, always wedded,' she cannot break free from the marriage tie, no matter how irritating it may be. While she is unable to reject her marriage, her husband may do so at any moment without having to provide a cause." Ambedkar went so far as to criticise the Indian Muslim purdah machine, which he claimed had evolved into the polar opposite of Islam's essential purdah computing gear. He came to believe that due to the purdah system, a structure of segregation is imposed on Muslim women on the inside, which hurts the Muslim women's physiological charter, depriving them of a healthy social living. The separation of women and men is at an all-time high, and it's doing havoc on men's morality. He thought that if a device is primarily based on value, it cannot explain women's continued denial of education and non-secular ideals.

3.3. Constitutional Rights and Women

A few sections in the Indian Constitution empower women to flaunt their femininity and compete with their male counterparts. For example, Article 14 – All are equal in the eyes of the law and are similarly covered by the law's functioning. In the political, economic, and social sectors, equal rights and chances are equal. Discrimination based on sex is prohibited under Article 15. Beautiful bias favouring women is permitted under Article 15(3). Article sixteen states that all inhabitants would have an equal opportunity regarding employment or appointment to any field of labour, with no discrimination based on religion, caste, creed, or sex. Article 24 forbids the employment of minors under the age of 14 in factories, mines, or any other hazardous occupation.

United States Article 39 and 39(d) Equal compensation for equal artwork and equal means of subsistence. According to article forty-one, the State must provide to all people, within its economic constraints, the right to work, education, and public assistance in extreme exceptional instances. Human necessities of labour and maternity relief are provided under Article 42 of the kingdom. According to Article 44, the government provides all people with a consistent Civil Code throughout India's territory. Article 46 – The State is obligated to support the educational and financial interests of the weaker section of the population and protect them from social injustice and all forms of exploitation. Article 47 – The kingdom should improve the nation's weight-reduction plan and people's well-known dwelling, as well as public fitness, and so forth. Article 51 (A) (C) - Fundamental duty to refrain from actions that are detrimental to the glory of girls. The Panchayati Raj System allocates seats according to Articles 243D (3), 243T (3), and 243R (4).

Women and others from the lower social classes have been granted educational rights. As Chairman of the Drafting Committee, Dr. B.R. Ambedkar worked hard to ensure that women's and poor people's rights were adequately represented in the Indian Constitution. He saw regulation as a mechanism for establishing a simple social order. In the Indian Constitution, he enshrined the ideas of liberty, equality, and fraternity. To

ensure that poor people have equitable access to education, special measures are included, such as Article 30(1), which gives linguistic or non-secular minorities the ability to establish and govern educational companies of their choosing. Article 30(2) prohibits the State from discriminating against any educational institution under the control of a linguistic or non-secular minority while providing beneficial help to educational institutions. Article 29 (2) of the Indian Constitution guarantees the safety of minorities' activities. It states that no citizen will be denied admission to any educational institution maintained by a viable State receiving resources outside of the State price range solely based on religion, race, caste, language, or any combination of these factors. Article 46 urges the government to promote the educational and economic interests of the weaker members of society and safeguard them from social injustice and all forms of exploitation.

3.4. Today's Context on Education:

The majority of people are literate, yet they are no longer educated. Education played a crucial role in social changes by allowing people to access knowledge and understanding. Stagnation in social reform methods and the imposition of so-called "divine popularity" of historical women on today's women, therefore impacting their development and upliftment. Shattered with the reforms and liberation of ladies in the technology of globalization and modernisation, the Indian frame of mind has now no longer commonplace the equality at par with guys and therefore forcing ladies to revert their development. Increasing incidences in ladies harassment in all manner, violence, crime and humiliation insisted on her is handiest due to political apathy, which did now not saved social dogma.

Education gadget, employment possibilities, tremendous population, inflation and non-availability of sources to try are the boundaries for enchancement amongst humans. The mere presence of a contemporary way of life and the use of technical know-how does not imply an improvement in one's persona or society. Female subjugation and subjugation resulting from social body art should be removed. It may also need the active cooperation of women from all socioeconomic groups to make it feasible.

Many excellent female activists are working on the environment, fitness, and poverty, among others. Those who advocate for social changes are no longer supported, not even with the help of girls' abilities. Women's reservation consignment is the newest time desk in town, and the truth is that the average woman has no idea what it is. The more ludicrous male mindset is that the girl's coaching was designed just for her marriage. Women today are caught within a circle of insecurity, male dominance, a lack of understanding of their rights, and little decision-making capacity. Women's empowerment is a hot topic these days, but it's more about monetary, political, and health issues. The issue of female social empowerment should be elevated and given the highest priority since it is the only way to end the phenomenon. Women's empowerment has five components: their sense of self-worth; their right to have and make choices; their right to have access to opportunities and assets; their desire to have the power to control their very own lives, both inside and outside the home; and their ability to steer the course and social alternate to create a larger indeed social and financial order, both nationally and internationally. Dr. Ambedkar was a firm believer in achieving girls' empowerment via developing their abilities to care for themselves. Dr. Ambedkar's vision must be followed in all actions aimed at uplifting females worldwide.

CONCLUSION

In a sense, what seems to be Ambedkar's very own conception of the Indian social order, Hindu or Muslim, was formerly one of a machine in which women were denied their dues in society in a variety of ways. He grew desperate to solve their terrible structures and tried to bring in a community built entirely on equality, fairness, and brotherhood. Though the purpose for female empowerment has yet to be fulfilled, Dr. Ambedkar's ideas on women's rights and advancement are still relevant today — not just in India but also globally. Even now, Dr. Ambedkar's three phrase components - 'educate, agitate, and organise' — are a constructive social trade tool. Ambedkar educated the downtrodden masses of the depressed classes about their rights, which had been denied to them for decades. He believed that educating the impoverished humanity was a definite way to establish a feeling of awareness, self-recognition, and dignity in them. He advocated for people to foster the principles of liberty and equality amongst

themselves, which he believed could be accomplished only via education. On the other hand, it may serve as the foundation for their steady absorption into the mainstream of an educated American way of life.

Dr. Ambedkar was transformed into a portrait of wisdom and character. He saw education as a means of gaining access to the doors of enlightenment and avoiding the domains of darkness and ignorance. He utilised his coaching philosophy to make a broad range of the lower strata of society aware of social degradation in Hindu culture and reform the social order to benefit all humanity. He works to enhance everyone's academic performance via his tutoring institutions. In reality, he developed into a 'natural highbrow.' Dr. Ambedkar's contribution to education and his impartial pondering made him a global intellectual. He preached his unique educational concept and significantly impacted the disadvantaged. His statue is erected at the entryway of the London School of Economics to honour his illustrious academic career, with the words "Symbol of Knowledge" engraved underneath it. It explains how he rose to prominence as a beautiful student and a long-time educator of distinction. Dr. Ambedkar's educational philosophy and teaching philosophy are still crucial for our country's socioeconomic and political advancement in the twenty-first century. "Any freedom provided by the law is of no use to you as long as you do not gain social liberty." — India's first Law Minister, Dr. B. R. Ambedkar.

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