

Ambedkar's views on women empowerment



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Be always self-dependent, you need to struggle for your rights beyond your extreme limits and when you continue your efforts, the power, respect and the position will follow you. The pets will be decimated not the wild animals.

- Dr BR Ambedkar.

One of the prominent leader and mentors in the Modern India is none other than Dr Ambedkar. He was the one who rebuilt the Vedic society and added the blends of real pure culture. He spent his entire life in getting new social thoughts to the Indians and honestly did work for getting new life for common people. Dr Ambedkar introduced an equality in freedom and the brotherhood in the life of people by empowering the right humanity aspects, this created a lot of growth in nation by showing a right path to the financial justice among different levels of people. He had lot of tendency and special concern towards providing a new life for the women and the growth of untouchable backward groups of people. According to him the social equality should not only be between the humans but it also should be independent of gender. With this thought he took a evolutionary ethical struggle to bring out the women from the troubles of ritual ideas adopted in Vedic religion.

Ambedkar, while contemplating the status of Hindu women and his status, spoke of the selfish interests of the women of the Vedas and the smithy rituals of women. The egalitarian Smruthi Bhargava also criticized Shudra's inferior assertions about women when he came to the conclusion that he had a strict view on women.

Ambedkar, as a prophet of chivalry and inequality, is not independent of Manu's view. They are like this

1. Men and women should be in subjection to men day and night. Being sultry should be under your own control.

2. Women should be especially protected in any sensitive situation.
3. Even when men are abusive, the wife should be protected as the universal religion of all colors.
4. A girl, a young woman, or an old woman should not do anything without asking the master in her house.
5. In childhood from her father, in her youth from the husband and in the aged period from her children, a female should be protected and should not be left support-less any time during her life.
6. In many of his Smoothie verses, Manu states that a woman should not be separated from her father, husband or sons, leaving them alone.

Thus, imposing social, economic and religious obligations on a woman prevented her personality from evolving, and we need the Vedic ritual of arresting women like this, which is the main reason for abandoning Ambedkar Manu inspired religion, including these reasons.

Ambedkar's aim was to analyze the status of Indian women in pre-human times and the fact that there were many social and religious reasons for the exploitation of women in the pre-human era. Does anyone doubt the manufacture of women's thugging

in India? Most people know this, but they don't know two things. Manu has nothing new to say about women, they are the earliest views of Brahminism, which in the pre-Manu period were transformed from social ideals to state ideologies. The second thing they do not know: Ambedkar's thoughts that Manu is the reason why all these

restrictions on women have been raised are the two main classes of the Arya Samadhi and the Arya Samaj, which are both historically and historically true.

The practice of marrying before the coming to dominance of the male was enacted in the Vedic culture in order to mark the status of male females, enacted the rule that a woman should be the sole husband if more than one male is authorized to marry.

There are so many examples of great kings and emperors in history treating women as their maidservant, wife and mistress.

In the older days, the importance of character and chastity were applied only to a woman and she was brutally punished for having had physical contact with somebody other than her husband. Looking into some of the events in Ramayana, it was bit noticed that some cases were there where the females were dominated,

If Rama Lakshmana disfigures and insults the nose of Shoorpanaki (Sister of King Ravana), It is also an innocent act. We could see Seetamatha had also suffered by being away from her husband Lord Rama, It is for this reason that when Ranasura kidnapped Sita, Rama was in awe of him and ordered him to undergo a fire test in order to make Rama suspicious about Sithamatha. In the Mahabharata, Draupadi was not even seen as a woman. Treating her as an object of lust and pressing her to gamble, many cases of this kind have treated women in many great poetry and myths. When Panduraja died in the Mahabharata, his wife Madhri was also killed.

Woman in past, she was treated as an object of child marriages by a child marriage system, and as a religious law obliged to allow her to die alongside her husband as soon as he died. Ambedkar's condemnation of the humanitarian viewpoint is seen as an act of exploitation.

Inclusive It was tabled in Parliament on 2 February by Ambedkar. The newly defined elements in the Hindu Code Bill are:

- . The rejection of the doctrine of birth-based rights.
- ☉. Woman's right to property.
- ☺. The share of daughters in the father's bosom.
- ☻. Opportunities for divorce.

If Ambedkar makes an effort to provide women with the status and privilege of women in the Hindu Code Bill. By keeping the woman as a masculine woman, she has made the economy a social platform. Thus, the Karana caste system, where women are the most vulnerable, is able to persist in society.

Ambedkar proposes two customs for marriage in the Hindu Code.

- . Traditional wedding customs.
- ☉. Civilized marriage.

These two practices are not entirely different from tradition. This is because these weddings are present in Indian culture. If marriage is traditionally decided by the elders of the Guru, then the love of each other is the same as in the Gandharva marriage.

The power of the male is important. It lacks legal protection. However, Ambedkar was trying to provide legal protection to civil marriage. It was a law that treated all religious women equally. It includes the backdrop of protecting the independence of religious women, including Hindus, Veerashaiva or Lingayat, Aryasamaja, Buddhists, Jains, Sikhs. However, members of parliament who were more concerned with the orthodox beliefs did not approve of the KodeBill in Parliament. It will be rejected by Parliament on the 6th of September. Ambedkar resigned from his post as minister on 9 September. Many sociologists later responded and expressed regret that this was an unfortunate incident.

Chief Justice of the Bombay High Court, p.b.Gajendragadkar expresses his views on the role played by Ambedkar, The Honorable Dr. Ambedkar has played an important role in the bill and has been introducing the bill before the legislature to look at its determination and delay the legislature. Ambedkar can legitimately and justly feel proud of the work done by him in our constitution for the drafting, if any, of the active co-operation and support of the Prime Minister. Ambedkar is able to book the inner states of pride. I for one would like the hail it once was. A very eloquent piece of Poetic Justice indeed, as Ambedkar saves Hindus our code of achievement. Thus, Ambedkar

The backdrop of the Hindu code of caste Hindus and congressmen that prevented caste Hindus and congressmen from adopting a bill that would put more effort into the history of history. This is because in modern India, the conditions of women continue to be similar.

Organizations that represent people in the democratic process are considered institutions that represent the feelings of the people. It has been argued that women have been playing a leading role since independence in India. But they don't have any of those benefits in a way that suits our system. The participation of women in the nation-wide process is therefore an important step in the chest of participatory socialization. According to the United Nations report, we can see that women make up half of the world's population, operate 2/3 of the world, receive 1/10 the world's income and own 1/100 of the world's assets or resources.

Women make up 2/3 of the population of India. (67.7%). According to the Census of 2011, there were 531,277,3 men and 495,738,169 women, the decade's growth was

+27.1%, The women to men ratio started becoming 933:1000. Also, at this moment of time 54.16% of women have been literate. This is a census of she. 39.29 is more than literate. Despite this, the present central government has welcomed proposals to represent women in the political arena. Others may find it discouraging. In local governments, women account for 33% of the gram panchayats and 33% of the district and taluk panchayats. 50% authorization can be seen. All of them have embraced Ambedkar's struggle for the day.

Ambedkar, who advocated a democratic system for India, gave prime importance to independent equality. This freedom, which he wanted, was a prime concern for equality. This freedom they sought was not only in relation to the caste-based elders and the untouchables but also asserted the equal rights of the exploited-rich, rich-poor, men and women. When he became the first law minister of independent India, he wanted to bring social and economic empowerment to women. Those who sought to enact her important rights into law through a bill that was not squeezed. Passing laws on economic issues is not just about eliminating inequalities between caste, class, and sex that are the lifeblood of Indian society; It would make a mockery of our constitution. The palace is built on top of a pile of dung.

Constitutional protections

Among those who raised their voice for women's development and development in India were Buddhist, Basava, Mahatma Jyoti Bapule and the life minds of Chhatrapati Shahu Maharaja of Kolhapur. It was Ambedkar who gave a systematic and constructive form to their struggle and embodied the freedom of the exploited and the concerns of women in the constitution.

Ambedkar is one of the most scientific, rational and realistic thinkers about women. Ambedkar, who was essentially the bedrock of equality, was repeatedly propagating untouchability when he spoke of equality. Their nepotism tended towards all the exploited classes. Ambedkar lists the caste social system as the main cause of the exploitation of dalits and women. Similarly, men have the universal truth that women are all-powerful.

In the same vein, Ambedkar, as labor leader, presented a bill on behalf of the Bombay Provincial Government on behalf of women workers. Like women, so are men.

Ambedkar is credited with having paid for her equal pay for her work and for giving maternity leave a constitutional mandate. Ambedkar's struggles are limited to the female class. Has worked hard for the betterment of India's human base. Men who have been victimized by illiteracy for centuries have been given equal educational opportunities and have been given equal access to social status. One of Ambedkar's achievements was to fight for the law of widow remarriage, to prevent cruel atrocities such as child marriage and sati, with many goals and objectives simultaneously.

Ambedkar led by AD. In the Constitution of India, as enacted in 3, a woman is entitled to all civil rights as men.

The Constitution gives all Indian citizens equal rights and privileges. Child marriage as well. The widow's paternal marriage has been condemned as unlawful. Ambedkar's grievance and diligence have enabled both men and women to divorce. Also, the declaration that the daughter is entitled to the inheritance of the son as a son has all these reform laws which have helped to honor the woman in human rights.

Special provisions in the Constitution are for women. Article 1.1 gives equality.

Article 2.15 (1) prohibits gender-based discrimination. Article 3.15 (1) is a special provision for women.

Article 4.16 (2) provides equal access to public services. Article 5.29 (di) prescribes equal pay for equal work.

Rule 6.6 provides for childbirth.

Article 7.51 (a) (i) provides for the protection of a woman's honor. Rule 8.243 (di) and 243 (ti) reserve seats in local governments. Similarly, children under the age of 14 are advised not to work in a factory, mine or hazardous work.

The Central and State Governments have enacted many Acts to prohibit the continued exploitation of women. Namely,

Sati Prohibition Act

The Act prohibits the practice of inhumane treatment of a spouse after the death of the husband and his wife. Likewise, widows are commanded to hold a precious future.

Widow Remarriage Act

This has enabled widows to remarry and live a new life.

Civil Marriage Act

Accordingly, for marriage registration, the age of marriage was fixed by allowing interracial marriage. In the context of the Hindu social system, marriage is performed in accordance with the ritual obligations of each individual, believing that he is married. Thus, every marriage in this country is governed by the law of the respective religions.

Hindu Wedding According to Hindu Marriage Act. The marriage of Muslims is analyzed in India in accordance with the Shari'at and the Islamic Law, the Christian Marriage Act, the Parsi Marriage and the Divorce Act.

With regard to age in marriage in India, different opinions are found in different religions. They are recognized by law. That is, according to the Hindu Marriage Act and the Christian Marriage Act, the husband must be at least a year old and a woman 18 years old.

Special Marriage Act

In modern weddings, education, career, and finances are becoming increasingly important, as well as leaning toward luxury. The Act is in force in support of the idea of such a new society. It has been rewarded for interracial marriage. Moreover, allowing the husband and wife to end their relationship is a law of drunkenness.

Ambedkar's original aspirations, through bold steps to put an end to the caste system, provided marriage to men and women on the basis of liberty, equality and the foundation of fraternity through the Marriage Act, thus allowing family law to develop a new concept of marriage.

The following rituals are customary for Hindu weddings, which, according to Hindu law, are the seven steps by which the bride is united in front of the sacred fire, taking the vows. This kind of ritual is not mandatory in formal weddings, but only in the case of a man who is allowed to have a single wife. Polygamy is illegal.

Article 8 of the Hindu Marriage Act stipulates that registrations for registration of marriages in future may be facilitated by evidence. However, this is not mandatory. The law validates Hindu marriages that take place without registration. Recently, the government has made the marriage registration rule mandatory.

As the rules of Hindu marriage were incorporated into the legal framework in 5, several historical resolutions were incorporated into it. This has created a new environment for the Indian feminine community, especially in their lives. Many of the practices of Hinduism were analyzed and consolidated by the Shastras under one rule,

one of its specialties was that it allowed the coexistence of mating with one another and continued it as a civilization.

The Hindu Marriage Act (as amended) 1. Providing Dharma Children with Dharma.

2. Protection of mothers.

3. Provide independence to young children by raising the marriage age to 15 years.

4. Benefit Law The law distinguishes between widows and widows. This enabled them to take advantage.

Under this law, Ambedkar's abolition of gender discrimination was not limited to the oppressed of a special, despised society. The law is the epitome of the majority of his

thoughts on women's well-being. In the pre-independent and post-independence feminism movements, it seems that family is the key to women's lives.

If women were to take full responsibility in housekeeping in accordance with the code that Manu instilled and practiced in her memory, she would have to work inside the house as a child. However, on the way to lifting women out of this world of darkness, she raised her voice on behalf of women in the 70s to eliminate gender differences, discrimination and so on. This is why women have the right to property, the right to marry the man they want, or the right to remain single and divorce. In Ambedkar's view, the Kaitimbika laws were more important than religious and caste obligations.

Ambedkar's concerns in the Hindu Code were not limited to the backward classes. All the thinking and talent that they had, and those who sought to guide them with no

self-interest, were free to open their minds without any selfishness. This is a testament to their humanitarian concern and heartbreak. In every case, their aim and ambition was to ensure that a person born on this ground should not be inferior to any religion and caste. It is in such an ideal mindset that she has protested taking up the issue of women. There is enormous resentment and resentment towards the Vedic-minded society who have been subjected to humanism by neglecting their education and neglecting their intellectual achievement by enslaving women. Manu's invisible obligation to Indian women living in a state of brutality.

Whether he was an adulterer, a pervert, or a violent person, Ambedkar was deeply embarrassed by the fact that the only way for a woman to coexist with him was to die. Whatever was rejected by the egalitarian man, the women, they were allotted to the women through the Hindu Code. Ambedkar's multifaceted thinking, perseverance and concern for the community of women is all that he is entitled to today's privileges under the class law of women. As a result, most reformers at the forefront of the feminist movement in the seventies were bitterly opposed to the brutalism of the week.

The main reason for her anxiety was that women were the main target of dowry deaths and violence in the country. In addition, this dwarf pandemic has spread throughout the country as an epidemic, causing a black child to be born as a burden to the parents. This is why there are so many cases of chronic suicide.

Hindu Marriage and Divorce Act

The Act was a bill specially formulated for Hindus. Sikhs, Jains and Buddhists fall under this Act. Besides, Christians of Indian origin are also present here.

The Christians of India are to come under the Special Marriage Act, which was enacted in 1956. It is said that Christians can get a divorce under the following rules.

1. If the husband is an adulterer
2. Have lived separately for seven years
3. Manually dependent
4. If suffering from leprosy
5. If the wife does not have the details of her husband for seven years.

In this case, a virtuous woman is entitled to a divorce. Also, the husband and wife, who have filed for divorce in court and have lived separately for two years, are likely to get a divorce.

Marriage and divorce rights in this law apply to all persons of Hindu religion, not just to Christianity. No marriages in accordance with new for not ending the heritage and customary practice. They must be legally terminated by law, requiring certain steps to be followed.

According to the Indian Divorce Act, a Christian husband can divorce his wife on the charge of adultery. But, if a woman is to divorce her husband, she has to prove the following.

- 1.If her husband converts to another religion. 2.If he is an adulterer.
3. Being married to a different woman
- 4.Two years of living separately from the town
5. He is a violent man and is harassing his wife, not allowing divorce for any of these reasons.

The Marriage and Divorce Act of India also applies to Indian Divorce Act and Indian Christian Act. All these laws were the laws that made the British of India a Christian when India was under British rule. These have survived without indigo change.

Hindu Succession Act

The salient features of the Act are as follows. Namely,

1. A widow may adopt a son or daughter. Hindu law does not provide this kind of advantage to women.
- 2.The woman may sell her property, according to her interest and wishes, and she is fully independent in this regard.
- 3.Contemporary Clause 5 states that when a woman dies she does not write the role she desires, that her inheritance applies to an equal inheritance.

This is one of the many Acts made under the Hindu Succession Act 1956 to change the ancient laws of Hinduism. Until now, the ancient law of nurturing the Hindus has remained intact with some minor changes. Many changes in the changing social conditions have been implemented. Movements to change Hindu law began in the 6th century. The protests gained a new impetus after Rajaram Mohanrai's social reformer. A specialist for the construction of a comprehensive draft bill that nurtures Hindus of India.

In fact, the differences between the two-letter code and the kind-of-laws have been eliminated, and the advantages of these two heritages have come under the same rule. For about a century in the 7th century, the growth of Hindu law, it became unstoppable. The British judges, judges, Hindu religion, customs, habits, practices, etc., had no profound knowledge of the life of the people, and proceeded to decide the

case based on Hindu law. When inquiring into the meaning of laws, they are mainly based on memories. The Hindu Law, which has been growing for many years, has been in constant contrast with the interpretations of Wijjaneeswara, Jeevan Automobile and other

commentators. It is important to note, however, that the judges of Pre Vicennial, because of their scholarly ability, have articulated many aspects of Hindu law that are critical in many tough cases.

Next, there were several improvements in Hindu law in the East. In recent history, this development of Hindu law has continued to evolve as a result of the appointment of a committee for the amendment and consolidation of Hindu law, with the passage of amendments after independence.

The origin of the law on the claim of inheritance can be traced in memory. In other parts of India, there is no uniform caste law applicable to all Hindus, and legislation is often made as a reward for the efforts of the reformers, in traditional Hindu law Corrections were made as patched. In the case of caste-related disqualification

clause, the cause of straying was eliminated. Similarly, the remarriage of the Hindu widow's Act 5 was repealed by the re-marriage of the widow's skeleton. With the passing of the Hindu Educational Act, the legitimacy of the Hindu joint family members through their education became his legacy.

There were a lot of reforms that needed to be done in Hindu law, though. The changing social, economic and necessities awaited radical changes in Hindu law. Hindus in any part of the country joined any law, the need for a uniform Hindu law to be applied to all in terms of unity of the nation. Crucially, in Hindu law, men had to abolish discrimination between women and give women equal rights and status.

Similarly, the British government set up a committee under the chairmanship of Benas NarasinghaRoyr to advocate amendments to Hindu law and consolidate Hindu law. The committee traveled around the country and gathered opinion. The Independent submitted its report to the government in the East.

Independence in India is the result of years of struggle in India. The Constitution has been enacted in 1950. However, according to a report submitted by the committee, the legislation had to wait until 1954-55-. The Special Marriage Act, the Hindu Parents' Protection Act, and the traditional Hindu law relating to income matters,

They have made changes and consolidated them. These laws were never easy to enforce. Another special feature of these laws is that the conservative Hindus have shown immediate opposition to change, even in the face of such opposition. The Hindu Criticism Act. The law states how a Hindu person passes away by his or her untimely death if he dies without a death certificate.

This applies to all parts of India except Jammu and Kashmir. Indigo we have to resort to traditional Hindu law for matters not covered by these laws. Similarly, the Hindu law that preceded the question of succession, which was raised before it was enacted, has significance.

It is significant that the Maharaja of Mysore State, the progressive thinkers, humanitarian and day-to-day Dalit savior of Sri Mallur, KrishnarajaWode, had enacted the Hindu Woman's Property Act before the British government passed this legislation. Mother, wife, daughter and other female relationships were given a significant portion of the marital and inheritance of men. Ambedkar was always impatient with the caste system because he

strongly believed that caste system was the root of all superstition and condescension and caused social chaos. The only goal

and ideal of his life was to dismantle the caste barrier, to give the constitutional rights and equality to all. Everyone is equal before the law. He strongly asserted that there should be equality in all these forms, such as crying and crying. Ambedkar, as he has always hoped, is one of the most important aspirations in the country for all, regardless of caste and creed. There should be no discrimination anywhere in government employment and the public sphere. That is, they are neither big nor small before the law. A sense of equality, mutual trust and respect among all human beings can only be the basis for a happy life and social peace in achieving this goal. This was a strong belief of Ambedkar.

His main concern was that there should be no discrimination between people, whether in society or in administration. So far Ambedkar has raised the voice of those who have been oppressed for social justice by keeping in mind that the rulers in their hands have made decisions that will benefit their people and their class and have completely neglected the lower class community.

1957 Hindu Minority and Protector Act

1. Replace the guardian appointed by both the mother and the father, the new guardian may be appointed to his will.
2. This act essentially forbids the father to appoint a guardian of the child when the mother of the first adult child is alive.

According to the Act, the father was appointed and the mother was given the power to change the parent's will by writing. It is a matter of great concern that the first woman in the Indian family system has gained the power to exercise her right.

1956 Adoption and Alimony Act

The following are the main elements of the Act: These are;

1. Male and female can be adopted without any distinction.
2. The wife may adopt the wife as she wishes.
3. A virgin or widow may be adopted according to the code of conduct.
4. The wife must obtain the consent of the wife when adopting or giving children.
5. As per Article 9 of the Constitution, the father can only adopt a daughter who is at least 21 years of age.

1956ra The Unlawful Trade Barriers Act of virgins and women

The Act completely prohibits women from selling their bodies for money, forcing women into the prostitution industry, and forcing innocent girls from one side to another.

It was declared a punishable offense to exploit women for any purpose. It also stated that they would be sent to reform organizations to protect abused women and, if necessary, provide medical treatment and rehabilitate them. This Act is amended in 1986.

Dowry Prohibition Act

The dowry system appears to be a challenge for society, for a social group. The Act was therefore enacted to eliminate it. Accordingly, taking dowry is a crime. When the Act was in force and the dowry was not abolished, the Act passed a 5 year rigorous imprisonment sentence and a fine of Rs 15000 for violating the law. These related offenses were declared non-bailable offenses.

Maternity Benefit Act

The Act provides women with the opportunity to be paid pre-maternity and post-maternity leave, mainly in official areas, such as government offices, industries, mines, banking, horticulture, etc.

1976 Equal Pay Act

It has enacted equal pay for equal work, prohibiting discrimination and discrimination against men and women.

Factories (Amendment) Act

The Act enacted a policy that the government or employers should provide child care for the care of 30 young women working in one place.

Citizen Marriage (Amendment) Act

The Act essentially sets the marital age for men to be 5 years and females to be 18 years of age.

1986ra Muslim Women (Protection of Rights After Divorce) Act

The Act also mandates that a Muslim woman be divorced, remarried, or given alimony throughout life. Similarly, a Muslim woman who is married to a Muslim can abandon her husband in the following two situations.

1. According to the consent of the Canon
2. According to her husband's consent

To obtain a legal divorce, it must include the following provisions of the Muslim Marriage Act 1939ra 5.

So the husband must live separately with others. She lives alone with others, All these should be a fifteen year old. In February, a bill on the protection of divorced women was introduced in parliament. These women were previously excluded under personal law. But in the country, a platform for Muslim fighting came into existence in order to protect Muslim women in order to oppose the bill. Membership of this forum was limited to Muslims only. This forum has become a hotbed for many independent women's organizations and progressives. This is because there is a question of morals and rights, which is aimed at the protection of a Muslim woman. Religion is a very complicated and delicate toxicity in this country, and every step of the way here can take a dangerous turn. It is a well-known fact that such a change in Indian politics has taken place over time.

Muslim woman and the right to property

The law of Islam has provided the most powerful and independent opportunities for women's rights and rights. In some cases, the woman has the authority to share the property of her father or husband. If there are no male children in the Muslim family, she

is entitled to half her father's property. There are the Accustom sisters, all of whom are entitled to get two-thirds of the property of their father. She has half of the property her mother was getting. In addition, if the property is claimed, she is the sole owner of the property.

Christian and Parsi women

Although Christian and Parsi women are ready to get married under the Special Marriage Act, they are entitled to property under the Hindu Succession Act. Even today in India, the original Christians applied the Succession Act, which does not apply to all. In some parts of India there are different types of Christianity who are not subject to this law.

If the people of the tribal Christian society are out of this law. This Act does not apply to the areas where the Christian laws reside in Pondicherry, the union territory. We

have seen in history that Hindu law in India has been denying certain opportunities to women in the 6th and 6th under the pressure of the practice of certain provinces.

According to the right of Christian inheritance, a widowed woman is entitled to receive her husband's property along with her son's share of the two third. However, it can be seen that the laws and practices of the state of Travancorekurf are completely ignored in terms of women's property. According to state law, a woman is entitled to obtain a quarter of her father's property or a property worth.

All communities in India, and especially the Scheduled Tribes, Scheduled Tribes, Backward Classes, Minorities and Women, can be constitutionally protected by the Indian Criminal Code, the Indian Civil Code, the Indian Penal Code and so on.

Thus, Ambedkar, while contemplating the status of Hindu women and his status, spoke of the selfish interests of the women of the Vedas and the smithy rituals of women. The egalitarian Smruthi Bhargava also criticized Shudra's inferior assertions about women when he came to the conclusion that he had a strict view on women.

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