

The Role of Hindu Code Bill in Social Reconstruction of India (With Special Reference to Dr. B. R. Ambedkar)



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Abstract

The Hindu Code Bill are the thoughts of such a social reformer who want to reforme the conditions of women making the important laws and regulations about Indian women. In this series Dr. B.R. Ambedkar proves himself such a thinker in India who thinks about reformation of Indian women legally. According to Dr. B.R. Ambedkar, "Women is a main pillar of a family whose role is an important in a family i.e. she is first teacher of a child and to make a personality of a child, she has in the centre of a family. If a women in a family is literate, then she will try to literate her child in any condition and literacy is very essential for a civilized society as well as literacy is aware to a women for her rights in a society. Before this Bill, the conditions of Indian women were very miserable—she has no right to take education, no right to live free life, she always depend on her family members like a slave in society. So, the Hindu Code Bill was a step which tried to reform the conditions of Indian women and tried to give the rights of education, services, freedom and to live the life like a man.

Keywords: Reforms, Hindu, Code, Bill, Assembly, Debates, Act, Women, Indian Society, Religion, Mitakshra, Tradition, Laws.

Introduction

When Dr. Ambedkar is trying to reconstruct the Indian Society, There are so many discriminations and problems in Indian Society as casticism, untouchables, gender inequality etc. So many problems Dr. Ambedkar has faced himself due to born in a lower cast as Mahar (A schedule Cast). In this time Hindu Religion is the biggest supporters of this social discrimination and belief that this is not a human created such society but God is created such social system. That is why we should follow such social order without any questions and if a man has born in lower class and facing so many social problems. This is the result of his past birth and past actions. Such life is a process of fatalism of these people who born in miserable conditions. Women of India are also facing such problems in society. In this present society Indian Women have no right in father's property and she has no right to live without husband. So, there was a tradition in such Indian society that after death the husband in Indian society, it is said that woman should also died in this time. So, In Indian society there was a tradition of *Sati*, this woman should also burnt with the dead body of her husband. In this present society Manusmirti was called the society law. According to Manusmiriti woman has no right to share property with her brother as well as her husband. Women are made for men. All the whole life she will be under observation of a man. As a daughter she will live her life under observation of her father, when she married she will live her life under observation of her husband, According to Manusmriti she have no right to live her life with full freedom. She must be live under observation of man. These are the reasons which are declaring the women as Dalit, because there are no distinction between dalit and women of India as social problems.

Social Reformer

That is why British Rulers as well as Indian Social Reformers like Dr. B.R. Ambedkar are tried to solve the miserable conditions of dalit as well as Indian Women. To reforms above such problems British rulers as well as Dr. B. R. Ambedkar has tried bringing a bill. That is called Hindu Code Bill and its aim to reform Hindu society, question was arise here that

why Hindu society? Why not Christian, Muslim, Sikh etc. Dr. B.R. Ambedkar was said here that Hindu society has the largest discrimination and social problems than other society. So, if we have reformed Hindu society first then other society will be easy to reform. In 1950 in this Hindu Code Bills were passed several laws. The aim of this bill to codify and reform Hindu personal law in India. Following India's independence in 1947, the Indian National Congress government led by Prime Minister Jawaharlal Nehru completed this codification and reform, a process started by the British Rulers. In this way, according to the British policy of noninterference, personal-law reform should have arisen from a demand from the Hindu community. Which was not an easy task, as there was significant opposition from various conservative Hindu politicians, organizations and devotees, they saw themselves unjustly singled out as the sole religious community whose laws were to be reformed. Supporting this Hindu Code Bill, the J.L.Nehru administration saw such codification as necessary to unify the Hindu community, which ideally would be proved a first step towards unifying the nation. In this way, they succeeded in passing four Hindu code bills in 1955-56 in Indian Parliament which are the Hindu Marriage Act, Hindu Succession Act, Hindu Minority and Guardianship Act and Hindu Adoptions and Maintenance Act. They continue to be controversial to the present day among women's, religious and nationalist groups.

Some History of Hindu Code Bill

As we know very well that while there may be a permanence of certain fundamental beliefs about the nature of life that is universal relation through Hinduism. "All Hindus as a group who believe in so many different castes as non-homogeneous. If we directly say that in the book of Hindu law, "we find the Hindus to be as diverse in race, psychology, habitat, employment and way of life as any collection of human beings that might be gathered from the end of the earth." The Hindu Dharmashastra that is the textual authority of matters of marriage, adoption, the joint family, minorities, succession, religious endowments (the act of dowry) and caste privileges—has often been as the private law of the Hindus. However and whatever is known and interpreted about this Hindu law is a jumble of rules, often inconsistent and mismatched with one another, that are lacking in uniformity. Hindu law's content and structure has ultimately survived as a result of its administration by British judges who gave a lot of attention to Hindu religious-legal texts, while simultaneously invoking English procedure, jurisprudence and English law to fill any gaps. About these opinions often differ as to the extent of the discrepancy between the current law and according to public's needs, but most agree that a substantial inconsistency exists. In this way, the British colonial government administered India largely through a policy of noninterference, allowing civil matters to be dealt with through respective religious communities. Matters that fell under the jurisdiction of these communities were called "personal laws." So, the British began the intensive process of codifying Hindu personal law in the early 1940s in an attempt to

note and therefore organize the Indian political and social system. (Reference :- *Wikipedia on Hindu Code Bill, Page No.03*)

In this way, in 1921, the British Government had already gone so far as they welcome individual Members' efforts at piecemeal codification, a limited but significant shift in policy. According to Levy, that year, "two Hindu legislators, one lawyer in the Central Legislative Assembly which called the lower House that time, the other an eminent scholar of Sanskrit in the Central Council of States which has been called that time the upper house, initiated resolutions seeking Government support for a Hindu Code of family law. So, in the next two decades many such fragmentary measures were enacted, modifying the Hindu law of marriage, inheritance and joint family property. As a whole, the enacted bills carried further a modest trend toward increasing property that may be transferred, reducing the legal importance of caste, sanctioning religious heterodoxy and conversion and most significantly, improving the position of women. However, it was the passing of the Hindu Women's Right to Property Act i.e. Deshmukh Act in 1937, which had given the widow a son's share in property that was one of the most substantial steps towards the Hindu Code Bill. (*Ibid...04*)

Uniform Civil Code

Now I want to say about the Uniform civil code which is discussed in December 1946 in Constituent Assembly assembling to consider a Constitution for India which was Independent soon. There were extensive debates over the place of personal laws in the new Indian legal system. In this way, some argued has been placed for different personal laws of India and after that a uniform civil code was put forward, which was soon accepted as an important part of the effort to construct an Indian National Identity, over the separate identities of caste, religion and their morality. There was some resistance arisen for the code was on the grounds that its imposition would destroy the cultural identity of the peoples of minorities, the protection of which is crucial to democracy. Some feminists may argue that this uniform civil code debate balances on the magnetic power of the state and community, rendering the gender-based axis upon which it turns, invisible. In this way, a compromise was reached in the inclusion in the first draft of Hindu Code Bill as an article that compelled the state "to attempt to secure for the citizens a uniform civil code throughout the territory of India. The goal of this clause not a right so, it became an Article 44 in the Constitution. This clause was widely criticized by proponents (proposal) of a uniform code because it contained no mechanism and provided no timetable for enforcement. However, Prime Minister of India Pt. J.L. Nehru and others maintained positively on its inclusion, that time it was arguing as symbolic, that is why, it was an important step towards Indian National Unity. Although Pt. J.L.Nehru himself likely would have favored this uniform code, he knew very well that personal laws were linked with religious identity in India and in this way, it could not be easily abolished. That time it was not recognized as a political reality, but he settled for

an unenforceable clause. (*Wikipedia on Hindu Code Bill, page no-05*)

Hindu Law Committee

For discussing the problems of Hindu Society, the British Government has appointed a four-member as Hindu Law Committee in 1941 which is known the Rau Committee because B.N. Rao was a Chairman of this Committee. The functions of this committee was to resolve doubts about the Deshmukh Act's construction, ensure that its introduced to be abolish women's limited estate and to make polygamy a ground for separate residence and maintenance. After that in 1941, the committee is given their report that the time had come for a Hindu Code. That is why social progress and modernization could only be achieved by fundamental reforms, which is recognized as gender equality. This code was to be constructed with the aid of orthodox, so many conservative and reformist Hindus and by a comprehensive blending of the best current schools of Hindu law and the ancient texts. In the year 1941 report was accompanied by two drafts bills, each bill of which was laid before a select committee of both houses of legislature. In this way, much and more publicity was given to this project & as a result of this committee reports, the Hindu Law Committee itself was revived in 1944 and under its chairman, B.N.Rao who prepared a Draft Code dealing with Succession, Maintenance, Marriage and Divorce, Minority and Guardianship and Adoption. This was such a Code which was widely circulated and discussed and given the name "Hindu Code Bill". After publication this bill in twelve regional languages and a wide publicity campaign, the Rau Committee keep it before the country and seriously examined witnesses. The result of this bill in 1947 which was reported by the committee included and went far beyond then 1941 of proposals, recommending the abolition of the joint-family property system, the introduction of the daughter's operating at the same time succession with the son to the father's estate, the abolition of the barrier to intercaste marriages, the assimilation of civil and sacramental marriage, and the introduction of divorce for the higher castes. It was the intention of the government that the first draft should become law on 01 Jan. 1948, but the whole project was temporarily suspended when independence led to the priorities of the legislature to be consumed with the task of creating the new regime. (*Ibid...05-06*)

Oppositions of Hindu Code Bill

In the year 1943, there is a significant opposition to this code had begun to develop inside and outside the Legislature. In the year 1943-44 according to legislative debate, opponents and supporters alike accepted as fact the view that the majority of the legal profession continued to support the code. Opponents tried to underwent the perceived support by arguing that layers had become westernized or the merits of the bill were for the people to decide, not lawyers. For this purpose J.L.Nehru had already been forced to retreat from an original position of passing the bill in assembly. However, his position greatly improved in 1951 when he succeeded Mr. Purushottam Das Tandon as

Congress president for this time. He chose not to test his combined powers as prime minister and party president, in this regard for this bill at that time and allowed it to lapse. He, however, promised fellow supporters that he would campaign on the bill, with plain arguments on the merits.

Now I want to discuss about *Baba Saheb Dr. Ambedkar's draft on Hindu Code Bill*. In this time the Ministry of Law revised the first draft in 1948 and made some small change to it, making it more suitable for discussion in the Constituent Assembly, where it was finally introduced. This bill was referred to a select committee under the chairmanship of law minister Dr. B.R. Ambedkar, and the committee made a number of important changes in this Bill. This edition had eight sections: part one delineated who would be considered a Hindu and did away with the caste system. Significantly, it stipulated that the Hindu Code would apply to anyone who was not Muslim, Parsi, Christen or Jew, and asserted that all Hindus would be governed under a uniform law and part two of the bill concerned marriage and part three adoption and part four, guardianship, part five the policy on joint-family property, and was controversial as it included the nontraditional allocation of property to women. Part six of this bill concerned policies regarding women's property, and parts seven and eight established policies on succession and maintenance. By allowing for divorce, Dr. Ambedkar's version of the Hindu Code conflicted with traditional Hindu personal law, which did not sanction divorce. It also "established one joint family system of property ownership for all Hindus" by doing away with regional rules. Finally, it allotted portions of inheritance to daughters, while giving widows complete property rights where they had previously been restricted. As we know very well that the reaction was certain about this Bill because ninety five percent of members at this time were Hindu in the constituent assembly, so conflicts arose about the categorization of who would be considered Hindu. The Code established "Hindu" to be a negative category that would include all those who did not identify as a Muslim, Jew, Christen or Parsi; such a broad designation ignored the tremendous diversity of region, tradition and custom in Hinduism. Those who practiced Sikhism, Jainism and Buddhism were considered to be Hindu under the jurisdiction of the Code Bill. While they had originally included aspects of Hinduism by then, they had evolved into unique religions with their own customs, traditions and rituals. There was also significant controversy over what was established to be Hindu personal law. Sanctioned under Hinduism were a variety of practices and perspectives. Therefore, the administration had to arbitrate between these variations, genuine some and disregarding or marginalizing others religions or peoples.

After that Dr. Ambedkar submitted his draft before the Constituent Assembly which was opposed by several sections of lawmakers, perhaps they do not want to reform Indian society. That is why, the proposal to begin discussion on the Hindu Code Bill was debated for over fifty hours, and this discussion was postponed for over a year. The realized that he

would have to make significant concessions to get the Bill passed, Nehru suggested that the proposed law be split into several sections. He told the Constituent Assembly that they would contend with only the first fifty five clauses concerning marriage and divorce, while the rest would be considered by the parliament of India after general election. However, the compromise was largely ineffective in convincing conservatives to support the bill. When only three of fifty five clauses passed after an additional week of debating, Nehru had Ambedkar's committee distribute a new draft that complied with many of the critics, they demand to include the reinstatement of the Mitaksara joint family system, an amendment to allow for brothers to buy out daughters share in the inheritance and stipulation allowing divorce only after three years of marriage. However, after the bills were defeated again in the assembly. In this way Dr. Ambedkar was very disappointed by the assembly so he resigned from the Law Minister. In a letter that released to the press, he held that his decision was largely based on the treatment of Indian society that it had been accorded to the Hindu Code Bill as well as the administration's inability to get it passed.

Mansfield View

According to Mansfield about personal laws in India, "The exhibition of large political entities in different parts of the world breakdown and giving place to smaller realities based on caste system, religion or language or combinations of these factors, rather than strengthening the idea that a powerfully centralized, as culturally homogenous nation is essential for order and prosperity, may have confirmed for some the view that the pressing task for India is not to increase central power and cultural homogeneity, but to find an alternative to the nation-state model. There will be an alternative that sustain unity through some form of pluralism. According to the sources of that time Pt. J.L.Nehru's primary purpose in instituting the Hindu Code Bill was to unify the Hindu community, so it made sense to define Hindu in the broadest possible sense. Through the legal equity, Nehru intended to erase distinctions within the Hindu community and create Hindu social unity. That time the integration of Hindus into a homogeneous society could best be done by enacting an all-embracing code which encompasses within its fold every sect, caste and religious denomination. The debates over Article 44 in the Constitution revealed that many believed varied laws and legal division helped create or at least were reflective of social divisions. Prime Minister Shri Nehru and his supporters insisted that the Hindu community, which comprised 80% of the Indian population, first needed to be united before any actions were taken to unify the rest of India. That is why; the codification of Hindu personal law became a symbolic beginning on the road to establishing the Indian national identity. J.L.Nehru also felt that because he was Hindu, it was his prerogative to codify specifically Hindu law, as opposed to Muslim or Jewish law. In this way who supported the bills in Parliament also saw them as a vital move towards the modernization of Indian Hindu society, as they would clearly description secular laws from religion law. So

many also messages from the bills, as this is the great opportunity to implement greater rights for women, which were established to be necessary, for India's development. (*Ibid*---06)

Debates of General Assembly on This Bill

There was a black days for Indian Society, because during the debates over the Hindu code bills in the General Assembly, a large segments of the Hindu population protested and held rallies against this bill. So many organizations were formed to lobby to defeat this Hindu code bill and massive amounts of literature were distributed throughout the Hindu religious population. In this opposite situation Pt. Nehru had to justify the passage of the Hindu code bills. Earlier, Nehru had stated that in accordance with the policy of noninterference and he was undertaking codification in compliance with a demand from the Hindu community. When it became clear that the vast majority of Hindu did not support the Bills, So he insisted that though they were a minority, those who supported the Bills were modern and they have the sense of progressive as well as so held vital weight in the Hindu community, in importance if not in numbers. He also argued that because the bill's supports were progressive, those who dissented would eventually change their position when confronted with the realities of modernity. Who are favors the Hindu Code Bills included both men and women within and outside of Parliament belonging to various political parties. Significant support for the bills came from Congress'women's wing i.e. All-India Women's Conference and several other women's organizations. All the supporters largely sought to convince the public that the bills did not stray far from classical Hindu personal law. Essentially, those in Parliament who opposed the bills were men, largely from Pt. J.L.Nehru's own Congress party. They all believed that this code bills would institute reform that strayed too far from the classical Hindu social order and were too radical. That was why, they argued that practices such as divorce were absolutely not overlook by Hinduism. To be a Hindu the marriage is a religious ceremony and as such indissoluble (always binding). Thus, they also felt that should equal property rights be given to women, "the Mitaksara concept of a joint family would to shrink, as would the foundation of Hindu society. They also insisted that if daughters and wives were given inheritance, more conflicts would arise within families. Their main argument, however, was that the bills lacked public support. So, they were a direct contradiction to the policy of noninterference and would mean the government was interfering in personal law. So, they implied that these were bills propagated by a small minority of Hindus onto the majority who did not want this bill." (*Reference: Dr. B.R. Ambedkar – Writing & Speeches, Vol, No-08*)

Present Situation

In the present time the Hindu Code Bills have been controversial (due to religious belief) in determining who is to be called a Hindu and who is entitled to be exempted from certain rules of Hindu law. Now we can say that they are also still contentious among many communities, including women's nationalist and religious groups. In this time

of their creation, many portrayed them as a serious deviation from Hindu legal precedent. "So many feminists like Nivedita Menon, argue that since the personal laws cover matters of marriage, inheritance and guardianship of children and since personal laws discriminate against women. So, the tension within the laws is a contradiction between the rights of women as individual citizens and those of religious communities as collective units of the democracy. According to the article of Nivideta Menon in 1998 she said that," State , Gender, Community : Citizenship in Contemporary India", she calls for more support and initiation for reform within all personal laws and more legislation in areas that are not covered by secular or personal laws, such as domestic violence and She also argues for gender-equal framework of rights that covers the public's domain of work as maternity benefits, equal wages and is available to all Indian citizens, in this way, avoiding a direct confrontation with communities and communal politics."(Reference : *Wikipedia on Hindu Code Bil Page no. 06-07*)

Implemented Points of the Bill

In the ending of my paper I want to discuss about such points which are implemented in Parliament-2 after resignation of Dr. B.R.Ambedkar. These are the following laws relating to marriage, adoption, maintenance, divorce etc. were passed in parliament-2, Which are as follows :-

Women and Legislative Measures

Some of the legislations passed over the years to grant the interests of women are being outlined in succeeding paragraphs as Post-Independence Legislations.

The Special Marriage Act, 1954

This Act permits Marriage of- (a) People from different religious faith without changing their religion and (b) Stipulates minimum age of marriage as 18 years for girls and 21 years for boys.

Hindu Marriage Act, 1955

This Act fix the minimum age for marriage as 18 years for girls and 21 years for the boy. The prominent feature of this Act is to make monogamy as Universal. The Hindu Marriage Act, 1955 and special marriage act, 1954 were amended in 1976 to provide for the right of girl to repudiate before attaining maturity, marrying as child whether the marriage has been consummated or not, cruelty and desertion were added as grounds for divorce and mutual consent were recognized.

Hindu Succession Act, 1956

This Act confers the right of absolute ownership over-property and the women can make leaving her share of property to the heirs, section 10 of this Act provide for the property of an intestate being divided among the heirs in accordance with certain prescribed rules for the benefit of women. These rules are as follows :-

Rule No.01

States that intestate widow or there are more widows than one of all the widows shall take one share each.

Rule No.02

States that surviving son and daughter and mothers of intestate shall each take one share.

Rule No.03

States that heirs in the branch of each deceased son or each pre deceased daughter of the intestate are also entitled to get one share in the property.

Hindu Adoption and Maintenance Act, 1956

This Act makes it permissible any female Hindu (i) Who is of sound mind and (ii) Who is not minor and who is not maimed or if maimed whose marriage has been dissolved or whose husband is dead or has completely renounced the world or has ceased to be Hindu or has been declared by court of competent jurisdiction to be of unsound mind, to take a son or daughter in adoption. The consent of father and mother is necessary for giving a child in adoption unless otherwise.

The Suppression of Immoral Traffic in Women and Girls Act, 1956

This Act prohibits trafficking in women and girls for purposes of prostitution as a organized means of living. The Act was amended in 1978 and further amended in September 1986 with the objective of making the penal provisions in the Act more stringent and effective. The Amendment Act is re titled as "The immoral traffic (prevention) Act 1986 and the salient features of this act are---widening the scope of act to cover all persons whether male or female who are sexually exploited for commercial purposes. Encasement of period of imprisonment where offences are committed against minors and children appointed of trafficking police officers who will have the powers to investigate interstate offences prescribing punishment as laid down for rape under the Indian penal code or the seduction of victims of trafficking while in custody interrogations of women and girls removed from the brothel to be held by women police officers or in their absence in the presence of women social workers and setting up of special courts.

Hindu Minority and Guardianship Act 1956

Under this Act consent of wife is required for adopting a son or daughter.

The Dowry Prohibition Act 1961

The Dowry Prohibition Act was firstly legislating in 1961. This Act was amended in 1984 to make the offence cognizable, to enhance the Penalty both fine and imprisonment and to widen the scope of the Act to make it more effective. The Act was further amended in 1986 to make the Penal Provisions more effective and stringent. The minimum Punishment for taking or abetting of dowry has been raised to 05 years and fine of Rs. 15,000. The advertisement in news papers periodicals etc. offering a share of property as constitution officers by the state Governments. Offences under this Act have been made in non- bailable. A new offence of dowry death has been included in the Indian Penal code consequential to the amendment in the Act.

The Maternity Benefit Act 1961

This Act is applicable to every establishment Plantation mine or factory and Provides for payment of maternity benefit at the rate of average daily wages for a period of women's actual absence. The Act was amended in April-1976 to cover women who do not

fall within the purview of the employees state Insurance Act, 1948. A proposal to further amend the Act is under consideration of the labour ministry. It may be added here that the employees state Insurance Act 1948 guarantees that all factories should provide the sickness benefit similarly Factories Act 1948, mines act, 1952, plantation labour act, 1951, Bidi and cigar workers Act 1966, which have co-relationship with women benefit prohibit the employment of women 7:00 P.M. and 6:00 A.M. in factories mini and plantation and regulates the working hours and certain as well as regulates the working hours and certain provisions for women safety and welfare. The Government is authorized to fix the maximum load that they may be lifted by women and at open crèches also.

The Medical Termination of Pregnancy Act 1971

This Act makes its possible to have legal inducted abortion by qualified doctor on humanitarian and medical grounds. This is primarily a welfare measure to protect the health of women though it has also a family planning aspect.

The Factories Act 1976 (Amended)

This Act provides for establishment of crèche where thirty women are employed (including casual laborers or contract laborers) as against on of the every hitherto.

The Equal Remuneration Act 1976

This Act provide not only payments of equal wages for its implementation and advising the Government on measures to ensure increased employment to women, this act is also under further review for benefit of women.

The Child Marriage Restraint (Amended) Act 1976

This act provides minimum age for marriage for girls to 18 years and boys to 21 years. The offence under this act made cognizable.

The Contract Labour (Regulation) Act 1978

The act regulates the working conditions of construct labour in which women also included payment of wages and provides for welfare facilities and engaged in construction work.

Criminal Law (Amended) Act 1983

In this act, the Indian evidence act and the Indian Penal Code and criminal procedure code were amended in 1983 to make the crimes against women much more astringent and effective and also to make a new provision in the I.P.C to make cruelty against women by the husbands and other relations punishable. The onus of proof of innocents would rest on the accused of such offences.

The Family Courts Act 1984

This Act was passed in 1984 for setting up of family courts in the all judiciary systems in all over the country with a view to promoting reconciliation in and securing speedy settlements of disputes relating to marriage and family affairs and matters connected therewith.

Indecent Representation of women (prohibition) Act, 1986

According to this act, representation of women in an indecent or derogatory denigrating manner in all advertisements and publications is prohibited. Offences under this act are made

punishable with imprisonment of either description for a term extending to two years and fine extending to two thousand rupees on first conviction.

The Commission of Sati (prevention) Act, 1987

According to this act, the commission of sati and its glorification and for matters connected therewith or incidental to such an abatement is punishable by the maximum penalty that is, death or imprisonment for life, this act provides also more effective prevention for a women as a widow being sacrificed as sati.

Aim of the Study

Aim of this research paper to point out the role of Dr. Ambedkar in the feminism of India and to tell the Indians that Dr. Ambedkar was a first thinker who thinks about liberty as well as the essential rights of a Indian women as a literate and working women. Before this bill Indian women were living in a very miserable conditions at house as well as in working places.

Review of Literature

There are very little literatures available on Hindu Code Bill. Some matters are available in the autobiography of Dr. B.R. Ambedkar written by Dhananjay Keer and Dr. D.R.Jatav. Some matters are available in the witting and speeches on Dr. B.R. Ambedkar published and edited by Ministry of Social Welfare of Indian Government and Maharashtra Government. Some Detail matters are available in the book "Dynamics of Ambedkar Ideology written by Dr. D.R.Jatav and published by Sublime Publications, Jaipur in 2001. One important research paper is available in Imperial Journal of Interdisciplinary Research (IJIR) Vol.-2, Issue-3, 2016. Some detailed matters are available in Wikipedia on Hindu Code Bill.

Conclusion

In this way, Dr. B.R. Ambedkar was the first great thinker who believed in egalitarian society. He did not differ between male and female. His opinion was that all the Hindu religious books such as Vedas, Shastras and Puranas etc. are responsible for discriminations between men and women. He suggested formulating the new doctrinal basis of the Hindu religion—that will be in consonance with Liberty, Equality and Fraternity. Dr. Ambedkar realized that to remove the evil practices over women they should be safeguarded by constitutional provisions. To establish a new notion of life of women, Dr. Ambedkar suggested that various caste and sub-caste should be abolished from Hindu society, inter-caste marriage and inter-caste dining should be established in Hindu society. He believed in social democracy as well as political and religious democracy. According to Dr. Ambedkar, "Democracy is an associated mode of social life. His concept of ideal society would be based on egalitarian theme."

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