CHAPTER V

Summary and Conclusion
The Summary of the Main Conclusions

Woman is not a sub-species, and sub-human. She is a human being with a mind to think and heart to feel. She can think independently and take important decisions about social institutions side by side with men. In this connection woman also comes under the purview of the "Human Rights", based on Universal Declaration of Human Rights, which declares in its Article No.1. All human beings are born free and equal in dignity and rights. Article 2 says, Every one is entitled to all the rights and freedom without any distinction such as race, colour, sex, language, religion, political, social origin, property, birth or other status. Thus it is note that no one has the right or permit to disclaim against women or deny them their rights.

According to Article 5 of Universal Declaration of Human rights, No one shall be subjected to torture or inhuman or degrading treatment or punishment. In the same sense article 21 of constitution of India says, No person shall be deprived of his life or personal liberty i.e., men and women. These articles denote that the duty of the state and community to safeguard the social status of women in a given society.

As far as education is concerned, Article 26 of Universal declaration of Human Rights declares, Every one has the right to education. Education shall be free, at least in the elementary and fundamental stage. In the same line Article 45 of constitution of India emphasized, The state shall endeavour to provide free and compulsory education for all children until they complete the age of fourteen years, include girls and boys. It should be done within a period 10 years from
the commencement of this constitution. It indicates education is the right of every individual, the state and society must feel as prime duties to provide education for all, irrespective of sex.

Discrimination and gender bias are common and phenomenal evidence in almost all civilization and societies. In this connection Article 7 of Universal Declaration of Human Rights says, All are equal before the law and are entitled without discrimination to equal protection of the law. All are entitled to equal protection against any discrimination. The Indian constitution also stated the same. Article 15(1) of constitution of India declares, The state shall not discriminate against any citizen on the grounds of religion, race, caste, sex, place or birth or any of them. It shows discrimination should be rooted out from human society. All individuals must be treated as human beings.

According to various philosophies the position of women in the Indian society, which mentioned earlier chapters that Women in India have almost always been relegated as secondary. Many stern religious and social customs left women weak and fragile and dependent on men.

Hence, Karl Marx was constrained to say that the first exploitation of mankind began by man upon woman.

Family and marriage are the two basic concepts that determine the status of women in a society. Not to speak of the varied status assigned to women in Muslim Communities, even in the Hindus it is not the same everywhere. There is wide divergence between castes and
Religions and even between regions, for example, the Hindu family, by and large, is patriarchal, but in Kerala, it is matriarchal.

The social order of the Indian society was formed essentially on a stern religious and caste doctrines. They are the primary, undergoes of an exploitative society where more powerful thrive at the expense of the less powerful. That custom and tradition, since time immemorial, have put men before women. Now, as India, for the last two decades of this century Indian women have been beginning to stir. Dowry deaths have shocked them out of their placid stoicism.

Women constitute almost half the country's population, which has been deprived of its self-respect and subjugated into a grim existence. Over the years, women have accepted their role in society as a housewife and mother as well as an inferior expandable commodity, whether sold off to strangers or a supplier of dowry for her husband's family. If a wife dies from a combination of malnutrition and excessive childbirth, it is always possible to get another wife. Literacy among women is depressing.

Infant mortality among females continues to remain higher than among males. It is not uncommon today to sight abandoned babies in city drains and garbage's and in jungles. For reasons of marriage expenses and dowry, the birth of a girl brings unhappiness to their parents.
It may, however, be mentioned that the Government has already taken some measure in the field of legislation. They are the enactment of the Equal Remuneration Act, 1976; the Child Marriage (Amendment) Act, 1978; the Women Factories Act, 1976; the Marriage Law (Amendment) Act, 1976 and the Suppression of Immoral Traffic in Women and Girls (Amendment) Act, 1978. It should be apparent to all that laws have a very limited role to play; laws are merely the official proclamations of the sense of natural justice, which must be present in each one of us. Legislation alone cannot tackle the problems of discrimination against women. The perception and thinking of man should change against women. Then only can we root out the problem of discrimination between the two sexes in their different stages of life.

The Hindu Law prohibits second marriage but there are hundreds of cases where Hindu men secretly keep more than one wife in different names or engage in extra marital sex. In a patriarchal society, the plights of the women are very horrible. This society is structured around the hegemony of male members. The lot of women who belonged to the lower castes are still worse as they form a class within a caste. They suffer from the oppression of their high caste rulers as well as their own husbands and male members of the family. Crime against women is in fact a crime against female principle.

We see that the woman portrayed in the various types of non-Buddhist literature strays away from her Buddhist counterpart. No doubt in later Buddhist literature we may find the tendency to delimit woman's freedom.
Taking into consideration the evidences from all the earlier mentioned literary works, which are more or less contemporary, and pre and post Buddhist philosophy i.e from Vedic, Upanishads, Epics, Manu dharma, Hinduism, Islam, down to the Christian literature, the status of woman seems to have deteriorated steadily under the increasing domination of man.

In the primitive civilization men and women were treated as equals. In the primary stage their knowledge was limited their aspirations or desires were meagre. Their lust towards power over the other was also minimal. The co-operation was mutual and natural, without one the other did not survive in all spheres of life. From food to matrimonial issues every thing was mutual. Men did not concentrate on chastity or virginity of women. Both of them concentrated on how best they could provide security to the family. These helped a lot of women to enjoyed considerable freedom, meaningful respect and equal opportunities in the family and out of the family (society) in the Vedic period and society.

The Vedic society provided education (Brahmacharya) for girls. The girl had freedom in the selection of her life partner. As a wife woman had a respectable position in the family and was permitted to participate in the religious ceremonies and rituals. Marriage was a source to raise the status of women and not a source of transient joy. Monogamy was common in the society. She was treated as a joint owner in the family. She had a right to hold property. There was no
evidence of Sati custom and remarriage of widow in the Vedic Society. According to the Rig Veda, women acquired an honourable place in her family and in the society.

As far as Brahmans and Upanishads were concerned the situation of women had been changed and women’s position degraded from time to time.

Child marriages came into consideration before puberty of girl child. It destroyed the right of girl child’s education. Girl was treated as a burden to the family. Caste system played a prominent role in the marriage. Polygamy was common and man had right to hold more than one wife. Brahmin was allowed to take more wives from the four castes. Women did not permit to do make religious rituals without husband. Property rights were taken away from woman’s life. In view of the protection of woman’s chastity the sati system was considered as holy.

Widow was not permitted to come out from her home. Niyoga system was introduced for women to attain illegitimate child. In this period women’s education and position was gradually reduced.

Another important period in the Hindu society was the Epics period. The Ramayana and the Mahabharata were the sacred texts to the Hindu social structure. People were divided into Aryan and Non Aryan (Tribes). Aryans occupied prominent and dominant position in social system and due to the Aryan rule the status of women gradually deteriorated.
Pre-puberty marriages were popular and common. Woman was simply confined to the home and family works without education. The social and religious freedom of women had declined. As a wife she was not treated as a real partner in the matrimonial affairs. The son occupied an important and high position in the family. The social customs entrusted duty to the parents to search better bridegroom for their daughters. It led to unwanted competition and burden to the family. If father failed in his duty it was treated as ‘sin’ (Mahapataka). Girl’s chastity had assumed greater importance chastity was considered as perfect ornament marriage and it was compulsory for women to attain heaven.

Polygamy was common and considered as social status. Aryan can marry any women including non-Aryan, but Non-Aryan did not permit to marry Aryan women because of caste or Varna. It shows social discrimination among people and society.

Marriage gifts only were considered as a property of women rather than land or permanent property. Dowry was a necessary item in the marriage. The widow lost her personality in the family and in society. Woman ‘Pativratha’ was more important rather than husband. Husband had a right to discard marriage union i.e. divorce. Women were not permitted to take divorce or marry a second time. Husband was treated as ‘God’ in life of woman. Without husband (men) the woman’s life was miserable. It shows the dependence of women on men in all spheres of life.
One of the horrible customs in the Hindu society is sati. It was started in this particular period. Man could not accept or imagine of woman remarrying after his death. Man had a fear against the virginity of women. These reasons led to child marriages and sati system. The maidservant's position was nothing but a slave. Woman was treated as knife, poison, snake and fire. Finally we understand that the woman's position was degrading and it was started from the Epic period. It was started but with no end point in the woman's life, till renaissance had takes place.

Manu is a chief preceptor of Hinduism and Hindu Society. Manu dharma or manuscript is a holy text for Hindu way of life. He was a lawgiver to Hindu social structure. According to Manu woman is a dependent. She has no freedom at any stage by a girl, by a young, by an aged she must be dependent on men. Woman was treated as an object; She had no soul or mind to think independently. Inter marriages were prohibited. Girl must be married before puberty. Marriage was the choice of adults; no freedom had been given to girl to choose her life partner. Manu's law punished fathers who failed to perform their daughter's marriage. In this way that's why the pre-robbery marriages came into existence during this period. Son was considered to perform the funeral rites of parents for the salvation. Women had no right to divorce and divorced women were not permitted to remarry. According to Manu the wife and slave had no freedom. As a wife and mother her duty is confined to reproduction in terms of development of family tree (i.e. son). Manu treated women as ritually inferior. Manu said the wife
must be cheerful and try to fulfill the desires of men. She must worked as devotee to her husband to attain heaven. Even after death of her husband she has no freedom to pronounce name and think of other man.

Man can marry after death of his wife but women can’t marry after her lord death. Manu law accepted polygamy and Brahmin was permitted to take three varna women as a wives. According to Manu women was property of man. She had no right to hold any property other than husband. Manu restricted women to the study of Vedas and general education. He said woman was eligible for corporal punishment. The killing of woman was also considered as minor offence and she was treated as slave. He gave unimaginable priority to men and unrealistic position to women.

Hinduism is not merely confined to the religious principles but it explains various paths and directions for man to lead life in terms of metaphysical, Epistemological, Axiological and social. By and large Hinduism provided higher strata to men at all levels based on its scripture and text. For example, majority of gods have two or more wives. Though Rama had one wife i.e., Sita, she was punished based on the doubt which raised on her chastity. It shows the physical chastity is more important rather than mental chastity in Hinduism. But Sita was totally devoted to her lord until her last breath. It indicates that the Hindu women must praise her lord and sacrifice her life for the welfare of husband rather than mutual.
Woman had no personal life in terms of liberty, equality, justice and fraternity in Hinduism. All rights were devoted for her god. No personal thinking, decision, pleasure, rejoice, admiration, glorification, but every thing put before the feet of her saviour. Girls have been treated as burden in the Hindu family. Even today majority of the families try to avoid the female child birth. Psychologically majority of Hindu families including educated women favour towards son. Parents try to send the girls from their home to mother-in-law’s house as early as possible. Hindu families treat a son as profitable and girl as a nonprofitable. So girl is an economic liability in Hinduism.

In majority of the Hindu families' girl has no right to choose her life partner due to the lack of adequate education. In 21st century also the dowry and dowry harassment deaths are not unnatural in all sections irrespective of caste, religion, educated Hindu families including NRI's (Non Residence of India). The widowhood is miserable and the rights also vanished by her husband.

We see Sati is practiced in some states in the north. Child rape and woman rape is a major problem in the advanced Hindu society. Child rape is common in child labour system and woman rape is high because of caste poverty, ignorance, illiteracy and dependence. Sexual harassment is also natural in all kinds of offices and job sectors. Directly or indirectly the Hinduism and Hindu scripture shall be accepted for all kinds of social evils, which are preached by Hindu religion.
Religion may be varied but the notions are same in Islam and Islamic Society. According to Freud Man is always suffering from 'Id, Ego and Super Ego' irrespective of Religion, Region and Society. The higher tendency of Id, Ego and Super Ego can be minimized by virtue of education. The Islam principles always differ from the actual social situations and functions, Islam gave higher priority and a desirable position to women in its principles and text but the implementation is against the spirit of Islam. It has been done under male domination and male chauvinism.

According to the Muslim personal Law' a Muslims woman has no soul'. Girl must marry between 10 and 12 years. In marriage pre-puberty age for girls and puberty age for boys was fixed respectively. As a whole Muslim families and society could not permit girls for desirable Education. 'Purdha' is a major hurdle to the education and social freedom of girls. The 'Purdha' system is improved to protect the chastity of women. Men have freedom but women have no Liberty to see the aesthetic world with an open eye but are permitted to observe under the shadow of 'Purdha'.

Polygamy is a birth right of Muslim men according to Law. Men have maximum Liberty to take divorce but women should confine to one marriage and no freedom in divorce i.e., 'Talaq'. Muslim women have no right to hold property. Polygamy is the result of poverty and economic dependence and lack of education. Adultery is accepted in Muslim society to fulfill the desires of men, No sati in Muslim society but widowhood is remain as miserable. By and large women are denied
to exercise their Human rights i.e. Liberty, equality, Justice and fraternity in Islam Societies.

In Christianity and Indian Christian Society Women’s Position is comparably better than the other societies. But rightly we can say that the women status is nothing but ‘New Wine in old Bottle’ in Christian Society. Religion is new and notions are the same and society is also same which is part and parcel of Hindu society. Their customs and traditions are almost same. Christianity wishes to bring changes in human life through education. No barriers to acquire education and knowledge for boys and girls in Christian principles. Both of them are treated as Human beings. Girls have freedom in the selection of their life partner especially in educated families only.

As a wife woman has some Liberty to express her notions and to take decisions. Mother’s position is respectable. Divorce is a mutual acceptance between wife and husband. Marriage ceremonies and death ceremonies are the same as that of Hindu traditions. Women wear white saree and remove bangles and flowers in the event of the death of their husband. Sati is unknown in Christian society. Prostitution is prohibited in Christianity and Christian society. It is treated as sin. Monogamy is compulsory for men and women. The purification of soul and body is main principle in Christianity. By and Large women have been permitted to exercise Human rights to some extent when compared with the other religions and societies.
All writers agree that from the time of the Buddha to that of Asoka, when Buddhism in India reached its apogee, the position of women improved considerably. In the Buddha's times women were not despised and looked down on but, on the contrary, were respected and a place of honour in the home. The difficulties they have to face and overcome were no more than normal or women in any time or country, even if their life was, at the worldly level, more restricted than it has come to be in the last decades as women go in more and more for public work and hold professional posts. At the higher, more spiritual level, however, they have the great advantage and great joy of entering the order of nuns either because they want to get free of worldly sufferings or, more positively and above everything else, because they want to find the way to the peace and Bliss of Nibbana, all their former craving for sense pleasures rooted out, tranquil and cool. Many of the women have mentioned here whether they have been nuns or lay-devotees, by their response to the majesty of the Buddha's teaching, have made an imponderable contribution to its strength, vitality, expansion and longevity.

Coming more directly to the material relations between man and woman, we have still to bear in mind that social conventions do not touch the root of the relationship. The Buddha was right when he said, "I do not know a form through which a man is more bound and fettered than the form of the wife and I do not know a form through which a woman is more bound and fettered than the form of the husband".
The freedom, the mental enlightenment, knows no difference between man and woman, there is no more the process of grasping, self seeking and turning the through outward towards separateness, but the turning of it inwards towards unity. This is the freedom which the Buddha's teaching can give, it is not a question of man or woman, it does not depend on sameness or difference of sex, but on sincerity in thinking, willing speaking, doing. If either has controlled the lower sense nature, they will gain freedom; as long as freedom is not gained the difference will remain.

In Buddhism, every human being man or woman is a free agent able to work out of his own salvation independent of any supernatural agency of the medium of priests or rituals. Nirvana is possible for both men and women. Another of Buddha's saying is: 'crying is the power of the child, anger is the power of woman. The Buddha, the great discoverer of the secret of life, the Enlightened one who understood the whole of life, would not have been 'enlightened' if he had closed his mind against facts. As a body, women were unfitted to exercise their mental faculties and needed awakening to a realization of their natural and rightful position in the social sphere.

The Buddha, moreover, was not a social reformer in the limited sense of the term; he was the discoverer and guide to the right path for the whole of mankind. The task of the Buddha was the solution of the problem of life's secret. His solution was a mental one; he found the beginnings of life in nescience, and both nescience and knowledge are pure mental conditions. None knew better than the Buddha that
mental states can be absolutely independent of social, political, economic, or any other conditions.

He recognized reforms must come from within, from the woman herself and from the man himself; as soon as the woman is able to appreciate the need for a reform she will herself seek to attain it. As the desire for greater equality in the social sphere becomes awakened in her, and she fits herself for that greater responsibility, so she will strive for it in the outer world, in the fields of social life, in politics and in religion and as she merits that advancement, so will she gain it.

The key doctrine of Buddhism, salvation by one's own effort, mitigated the exclusive supremacy of man. A woman can achieve the highest spiritual state by her own efforts. Man is not a machine. Buddha never tried to turn man into a machine. He conceived of man as having a rational thinking mind. What is true of man is true also of woman. She wanted to open the avenue of liberty by all means and she got it opened.

The Buddhism is rational unlike many other religions. It also teaches against private ownership of property, which is a source of conflict. Ambedkar maintains that the reconstruction of the world in its aspects is possible only through following the Buddhist Dharma.

Dr. B.R. Ambedkar believed that Buddhism can create the society of equality and justice without dictatorship or force. He said; "we will have equality in politics and inequality in social and economic life. We
must remove this contradiction at the earliest moment". He felt that there was no individual freedom in Hinduism. Hinduism was lacking in compassion, equality and freedom.

Ambedkar was attracted towards Buddhism because of its moral basis of equality, justice and wide basis of humanitarianism. He regarded Dhamma as religion. To him religion is personal where as Dhamma is social. Dhamma is righteousness, right relations between people in all walks of life. Unlike Hinduism, the Buddhist way of life aims at the ethical uplift and social emancipation of every one. According to Dhamma, it is clear that Buddhism has saved the daughter from indignity, elevated the wife to a position approximating to equality and retrieved the widow from object misery.

Indeed woman has not been enjoying considerable freedom, liberty and status in Hindu Society. The investigator has tried to exemplify the status of woman in different societies. We can find out the woman is in wistful condition in all societies except Buddhism. By and large Hindu society was insidious to woman at different stages of her life. Woman is frail in Hindu society, if we think and observe in view of naturalism and materialism. In Hindu society no culture was able to provide equal status to women including Vedic, later Vedic and pre Islam and post Islam. They were reluctant to provide equality on par with men. Hence, the investigator has taken the task of analysing different Indian societies. Equality means not a statement or as an ideal. It should be done practically in the social life.
Buddhism is the only society, which treated woman as a human being and woman's position is adoration in Buddhist society. Buddhism never tried to send woman into gloom or gloomy position in the family and in the society. Woman enjoyed splendid position in Buddhist literature and culture. The following illustration will evince the status and education of woman in Buddhist society.

Buddhism is not merely a philosophy or Religion. It is Humanism, which gave highest priority to human good, ethics and morals. According to Buddha’s teachings, knowledge is for all the people without any discrimination of class, caste and sex. Wisdom is universal and absolute and not restricted for any few like in Hinduism. Compassion is an essential element of all the human beings to live in the society with happiness and prosperity.

In another dimension Buddhism is socialism. All are equal before law of Dharma. No one is high or low based on his or her birth and occupations. He advocated Dharma for the good and happiness of many. The doctrine of Buddhism is profound based on social life rather than spiritual life. According to B.R.Ambedkar, Buddha was a great socialist of all times, a rationalist who rooted out the monopoly of Brahmanism.

Buddhism consists sound democratic principles, i.e. freedom, liberty, equality and justice which are the milestones of Buddhism. Buddhism opens the doors for all the people to join in the Sangha. It indicates freedom of every one in education and social life. The
doctrine suggested that people should choose their occupation at their liberty and interest. Buddhism is classless and casteless. Social and education opportunities were provided for all based on the principle equality, without any discrimination. Justice is common for Nuns and Monks without any bias of sex and social status. Significantly these principles were incorporated in our Indian Constitution as fundamental rights of the people.

Socrates in Greece developed the same kind of philosophy. Both Buddha and Socrates recognized man as a rational being unlike animals. That is why Buddha suggested that the people and society should not accept anything without reason. The Brahminical Authority always tries to impose their ideas, customs and traditions on the society and also on the people without any question or discussion. It is nothing but blind belief or dogmas. According to Buddha every 'Thing' has two sides i.e. good or bad, truth or false, Beauty or Ugly, Right or wrong, but people should chose which is correct to the Human being and life, based on their rational thinking. Buddha advocated rational method for getting considerable freedom liberty and justice in the social life.

Indeed Buddhism has given the right path and opened new vistas for individual enlightenment and social development. Buddhism has special features in the world society, especially in the Hindu society. Majority of the people turned to Buddhism because of aversion against Hindu culture at the time of Buddha.
Ironically all doctrines, Vedas Upanishads, Epics and Islam (Quaran) abound in sound philosophy and principles. As far as the original text is concerned the Vedas and Islam (Quaram) have flexible Laws, codes, customs and traditions towards individual and society. The maximum freedom and liberty was given to women in status and education. The Vedas and Prophet Mohamad (S.A.W) advocated that there are no discriminations between men and women in terms of social, domestic economical and educational concerns. Both have equal rights to enjoy freedom at different stages in their life.

These privileges and freedom are held in a good position in the ideal society only, but not in practices in the materialistic society. The Hindu society takes an advantage and misinterpreted of these principles into wrong methods. The application and implementation of the sutras and principles are not in a good path but executed according to Purusasukta or male dominated society.

In Buddhism the preaching and implementation of the Dharma or principles occupied an unique position in the society. Without any contradiction Buddhism applied these principles and implemented them in the life of women in a realistic manner. According to Buddhism the social life of women is renowned in the society. Girls and women were honoured, protected and respected in the family and community. Men and women acquired higher life, noble truths and good principles. The doctrine recognized the freedom of every person to select a way of life suitable to his or her equipment. No question of freedom to women was given in the Vedas and Islam in choosing their social life. In Buddhism,
Sila, Samadhi and Prajna are the major characteristics to determine the purity of life and one's superiority in the social life but not birth, caste and sex. A large number of women attained eminent position in Buddhist History.

The birth of a daughter was not restricted but it was welcomed in Buddhist society. But in Vedic, Islam and modern periods the family and society gave its preferences for the birth of a son only. Buddha said that women bred noble men. He suggested the society give fair treatment to the daughters. Even now girl is dependent in the family as she is protected by mother and family members. Buddhist society gave liberal and considerable treatment for upbringing of the daughters. There was no single evidence in child-marriages. Maidens have a freedom to choose their life partner. Society did not practice child-marriages. After maidenhood was reached, the girls were permitted for marriage. Girls probably married between the ages of sixteen and twenty. The literature of Buddhists knew nothing of child marriage.

Buddhist texts gave freedom to boys and girls to select their own partners. Marriage was not a contract but marriage for love was praised. Marriage was not treated as a burden of maiden family. Dowry system did not prevail in the Buddhist period.

As a wife, woman had possessed dignity and authority in the family. Polygamy was prevalent in Buddhist period, even though it was dependent on barrenness of first wife. According to Buddhist literature, the position of a wife was very sound and was revered in the
family. She was involved in the money matter and spiritual matters also. She took responsibility to maintain and protect the family in terms of financial matters. There was respect to her word and deed in the family. The respect is mutual and obligatory between husband and wife.

The Buddhist text had little concept about the widow. Widow's position was almost the same in Buddhist society as well as in a Hindu society. But sati did not prevail in Buddhist society. Buddha showed pity on the widow and showed the right path to the widow to lead the remaining life. To avoid humiliation in the society, Buddhism showed another avenue to join in the order and lead an honourable life. Widow remarriage was permitted in Buddhist society.

In all the ages of civilization and culture the mother's position had been sound and unchanged. The same position had continued in Buddhist literature. As a mother, women occupied an honourable state and was supreme in the family. By and large parents were honoured in Pali texts. According to Buddha's notion God would satisfy wherever parents are worshipped.

The survival of the family depended upon both husband and wife. Buddha declared that the prosperity of the family depended on the commitment and efficiency of husband and wife and they are two pillars of the family. It shows that women's position in the family is nothing but that of a queen...
Buddhism vehemently denied the caste system. According to Buddha all four classes are equally pure. The purity of a person did not depend upon birth or Varna; it depended upon Sila, Samadhi and Prajna. Buddhism stated that the person can choose occupation according to his interest but not hereditary. According to Buddhist Sutra any person can achieve the highest enlightenment and Nirvana without any discrimination of caste, colour, and sex, especially Varnas. It shows that there was no discrimination among people in the Buddhist society.

The life of a Nun was not that of bondage, it’s the Liberation of woman. Majority of women renounced the world and joined in monasticism because of miseries of life, frustration in life, mental and physical sufferings, disappointment in household life. The doctrine of Buddhism explained the cause of suffering (Dukkha) and provided a new path for liberation from suffering. Then women were allowed to join this order. Nuns enjoyed privileges, liberty, respect and freedom on par with monks. The Buddha reassures them on this point and gives as his reason that both of them are on the same level in regard to their belief, their ethical conduct, their generosity and wisdom. In these respects therefore a woman may be the equal of a man.

During Buddha's time women could enjoy more privileges and greater respect and rights than those enjoyed by them in the previous ages. In spite of their restricted activities that were in the nature of domestic, social and religious their status in general certainly improved. Thus gradually the exclusive supremacy of man began to decline due to
slow but steady emancipation of women. Buddha, the perfectly enlightened one, was filled with much compassion for human suffering and distress. He himself did no make any distinction between male and female. He preached his noble doctrine to both the laymen and laywomen.

Buddhism opened new vistas and doors for all the people to join Sangha for education. A number of monastic colleges, public educational institutions and universities are a good sign of the Buddhist education system. The main objective is education for all irrespective of colour, creed, caste and sex with no discrimination. The Buddhism recognized education as a best means and instrument to bring change in the human life and society. In this direction Buddhism provided educational opportunities for women and they were permitted by Lord Buddha to join Sangha.

Eventually woman's position is admirable in the Buddhist society, and her place shows insignia in the family. Women have acquired a sacrosanct role in the house. She has a sound will to run the family in a right direction. Women have a revered place in marriage ceremony. She did not suffer with repression in widow's life; her renown was remaining as perpetually in all the stages. It is not to over-state that the women indeed enjoyed freedom, liberty, equality and justice in all sorts of life in Buddhist society and culture. The above investigation and analysis evinces that Buddhism provides sound status and education for women.
Dr. Ambedkar's whole life was a ceaseless struggle for the attainment of the social objectives. He has left a permanent impression both on our Constitution and on social life. His crusade was not confined to the Scheduled Castes but encompassed the urges and aspirations of the vast millions of the underprivileged including women in our country.

Dr. Ambedkar will be remembered in history for his many splendidoured personality and his many sided contributions, as a jurist and Constitution maker, as a thinker, writer and debater, as a philosopher, as a social reformer, as humanist, as a great social and political organizer. He will be remembered most of all as a great and compassionate social rebel, a militant reformer and a liberator of the downtrodden masses of the subcontinent. He was a great brilliant intellectual in India and the world.

Dr. Ambedkar had a brilliant mind. It was reflected in his books and treatises on varied topics, social, political and economic. His knowledge was wise as it was deep. He was a great social reformer. He sacrificed his life for the liberation of millions of downtrodden masses. Poverty, humiliation, misrepresentation, jealousy, blames and even threats of violence had not deterred him from his chosen path. His whole life was a saga of sacrifice for the cause of the downtrodden people.
Dr. Ambedkar was an intellectual and a man of honesty and courage with convictions. His role in the round table conference and his dialogues with Mahatma Gandhi and other eminent men showed that he knew his mind and he could stand by his decisions. He had withdrawn from the Nehru cabinet as a law Minster to protect the Hindu Code bill, which was a new Veda for empowerment of Indian woman. He was not convinced with the idea of Kashmir issue and bilateral relations with other countries. It shows his will power and commitment towards his principles and philosophy.

Dr. Ambedkar was a fearless critic with inexorable logic. He was not taken in by personalities, but yielded only to reason. One may or may not agree with his conclusions but he never compromised in his struggle. Based on his personal examination and logic he embarrassed Buddhism and denounced Hinduism. He was a patriot. In his long career, he stood for the independence of the country. Freedom of country does not mean freedom of geographical quit. His stand for the social and economic uplift of the depressed and suppressed masses, was consistent with his claim for the independence of the country.

Dr. Ambedkar believed and considered education as an instrument and weapon to eradicate social, economical and religious evils. Education being the key to all success in life, Dr. Ambedkar always impressed upon the masses to educate their children and himself helped them by founding educational societies, schools, colleges
and hostels. Dr. Ambedkar attached great importance to education and he always exhorted his followers to give proper education to their sons and daughters.

The name of Babasaheb goes down to posterity as an educationist, economist, dynamic lawyer and legal luminary; an author and professor, a social revolutionary a great humanist and a saviour of suppressed people. His life is an example and aspiration to the hapless downtrodden masses of humanity. No bar of riches, privileges and Varna can prevent the growth of an individual who is fully determined to shape his destiny.

He was a true leader of depressed and suppressed human beings, discriminated and exploited people. He gave three symbols i.e. education, unite and agitate for liberty, equality and fraternity. It was a liberal path for all Human beings in general and for woman in particular. Dr. Ambedkar recognized that woman was considered as sub-human in Hindu society. She was discriminated from main stream of life and education. She was exploited in terms of social and economical conditions. She was neglected from all natural privileges by male dominated society. Till today the birth of girl could not generate bliss and happiness in the minds of parents and community. Even educated people are awaiting son in the reproduction process. These conditions or ideas are not known to the Hindu society and have been prevailing since the dawn of Hindu civilization and History.
As a Historian, Sociologist Dr. Ambedkar identified the social strata of woman in Hindu society. He believed that the provision of education and economical share will eradicate all kinds of barricades of woman. That's why he suggested or urged all people to provide education for girls on par with boys, his main motto was to provide economical share in the family property. The property or economical assistance will generate the independent thinking to search better ways and means of life. Economical dependence will crux the Human life of either man or woman. In this direction Dr. Ambedkar introduced Hindu code bill in Indian Parliament. The doctrine of Hindu code bill is to provide liberty, equality and fraternity to all Hindu woman.

According to Buddhism, the Buddha provided feasible atmosphere and right path to woman education and drove woman to acquire considerable status on par with men. He worked as a guide, teacher (Guru) and showed meaningful paths to search for better life. In his philosophy woman should search for knowledge, truth and reality in terms of social, economical and spiritual life.

According to Ambedkarism, Dr. Ambedkar himself confined to Materialism. He wished to acquire material results in terms of social, political, economical and spiritual life. He advocated that the pragmatic results were needed for every human being including woman. He worked as a soldier and fought for human rights of woman. His struggle and fitting was not confined to any individual or sections, but it was for all who live in dark age. He did not believe any fate, he believed in man's mind and thought which helps excel for human welfare. Based
on his theory Dr. Ambedkar provided permanent paths for woman empowerment in terms of constitutional guarantees and constitutional safeguards. These rights are permanent as long as Indian Constitution is accepted by the Indian citizens.

Indeed Buddha considered woman as human being and treated her from the idealistic and pragmatic point of view. Dr. Ambedkar also accepted woman as vibrant human. He advised her to promote social status in naturalistic and materialistic point of view.

Eventually woman got Natural status and position in Buddhism and Ambedkarism. She was never treated as whipping in their philosophy or ideology. The Buddhism and Ambedkarism principles, Dhamma methods are essential for every Indian woman to revamp her domestic, social, economical, political and spiritual life. Naturally Buddha and Dr. Ambedkar were chief preceptors of woman empowerment.

Buddhism principles and Dr. B.R. Ambedkar thoughts and philosophy are needed and essential to bring radical changes in the position of Hindu women. The human thought is main for all activities either good or bad. Hindu thought must be changed according to the changing conditions of global scenario. If Hindu society really accept and adopt Buddhism principles and Ambedkar's thought we can certainly see the improvement of position of women in Hindu society.
As human body contains bacteria human thought consists of errors according to the natural tendencies. But the error ratio must be reduced rather than increased in modern society. In this direction Dr. B.R. Ambedkar wished to bring reforms in Hindu family as prime and Hindu society as secondary. Ambedkar also believed that the law can help to bring some sort of changes in human life and women's life. In this connection the law and society should try to bring realistic reforms and changes in the Hindu women life.

Eventually the two great philosophies i.e., Buddhism and Ambedkarism can help to change the mind set of Hindu men and also (helps) ensure modify the principles of Hinduism, if we really wish to see the women as natural human beings.
Suggestions:

- According to the changing situations of our Hindu society, there is a need to rewrite the Hindu Dharmasastras towards the importance of women and their empowerment, as stated earlier by Dr. B.R. Ambedkar.

- Husbands (Men) should perform rituals for the welfare of women. The Hindu religion should try to change its principles accordingly.

- Social awareness is needed to treat boys and girls as equal cells. Religion should take initiative steps and conduct programmes.

- Religious principles must be changed towards human hood and human rights rather than merely spiritual goals.

- The special project and programmes are needed to eradicate social evils, beliefs and dogmas, which are hindrances to women's human rights. The Hindu religion, Islamic and Christianity should work on these lines.

- The Govt. and media should take liberal stepts to bring awareness among women towards their rights.

- People, NGO's, and Govt. should take liberal steps for social movement on war foot.

- The society, NGO's and Govt. should try to promote renaissance in Hindu women life. That means the religion and social life should be separated, which helps attain religions salvation as well as social salvation.

- Land is the main property in Indian social structure. Equal land should be given for girls. The Govt. should bring acts and law in this regard.

- The separate budget should be provided for girls education and women education. Education must be provided to all female with time bound and target approach.
• Instead of spending crores of rupees on non permanent schemes and non permanent results like TLC, SSA programmes etc which consist of temporary parameters towards education for all, the other permanent sustainable development programmes are needed to provide education for all girls.

• Out of ten villages one residential girls school (from 6th to 12th class) must be established in throughout the country. Which gives permanent results towards Universalization primary education for all i.e., Article – 45.

• The Govt. should not try to escape from the primary duty of implementing Article – 45, in the name of liberalization, privatization and globalization.

• Apart from women police stations separate women courts should be established in each revenue mandal.

• The phenomenal problem is dowry in the Hindu women’s life before and after marriage. The Parliament must bring the realistic law or act to reduce the social and domestic burden among women.

• Nothing is impossible. Ever thing is possible if we really have Naturalistic and Pragmatic approach or thinking. In this connection the Govt. should give permission to MRO’s and SI’s together to conduct court proceedings which are related to only women issues and problems i.e., eve teasing, dowry, dowry deaths, social and domestic harassment, property, education, infant murders, gender bias, sati, child marriages, widow pensions, child rape and women rape, caste, untouchability among women immoral traffic, matangi and matamma system etc. must be solved with in the limits of mandal area. (which consist 30 villages or above) Then only women can have some feasible atmosphere to protect their rights through courts.