



Dr. B R Ambedkar As A Social Worker

Dr. Ravi B. Dhanani^{1*}

^{1*}Research Officer, Babasaheb Dr. B. R. Ambedkar Chair-Centre, Saurashtra University, Rajkot (Gujarat)

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ABSTRACT

Dr. B.R. Ambedkar was a great social reformer, who worked for the betterment of the backward classes of the society, who were then termed as the 'untouchables'. Due to his tireless works for the lower castes in peaceful manner, now the Indian society is much relieved from the curse of caste system. Due to his encouragement, many other organizations now work for the education of the poorer sections. Also, the people of the lower castes get better employment because of the constitutional reservations, which was initiated by Dr. Ambedkar. His efforts towards irradiating several social ills, and discrimination on the basis Caste Class color, Gender, race, Language, Geographical location are addressed in his series of speeches and he discover solutions for them through constitutional efforts. His commitment of social change and development was constant and he was restless in giving justice and dignity to the marginalised sections of the society. Non institutional social work practice was started long back in India and it got accerlation after legalized efforts of Ambedkar towards welfare of the marginalised sections. Present paper is the effort to understand the role of Dr. B R Ambedkar as a social worker and Scientist in the empowerment of the deprived and marginalised sections of the society. Descriptive research methodology used for this purpose and secondary sources of data is used.

Keywords: Social Work, Deprived, Upliftment, Empowerment

INTRODUCTION

"Dr. Ambedkar put stock in serene techniques for social change. He was bolstered to sacred lines in the developmental procedure of social change. He thought the components like peace which are crucial for public activity. It additionally endeavors to support establishments that will improve "social order". He was inverse to the forceful strategy in mutual change for it hindrance the levelheadedness and make bedlam. He had no confidence in disorder strategies. A welfare condition of all can't be created on the grounds of fear, power and severe strategies. As per him vicious technique to a tranquil culture isn't just wrong yet too unreasonable and indecent. He was a genuine Renaissance man, an individual who exceeded expectations in a wide range of regions of request. In spite of the fact that he was loathed by traditional Hindus and marked as a demolisher of Hinduism, students of history currently understand the vital job Dr. Ambedkar played in perceiving Hindu society. A long way from being a backstabber, he assumed a significant job in rejuvenating Hinduism, resuscitating it by testing everything that was unjustifiable and unreasonable inside it. Truth be told, he realized a renaissance of Hinduism by inciting the Hindus to reconsider a portion of the fundamental principles of their religion. Dr. Ambedkar had an extraordinary confidence in social reformers to make popular supposition for against of the gross disparities in the general public. He encouraged them to establish associations to segregation. Social work education and profession have greater responsibility in the process of empowerment of the marginalized sections. Hand by hand support of education and field practice can contribute for the welfare of the various sections of the society. Well qualified, practice oriented and committed social workers, engaged in improve the socio- economic status, and quality of life for Marginalized sections. Prior this Dr. B R Ambedkar constitutes the various provisions in constitution of India, and they are implemented in the frame of various policies, programmes and laws for the benefit of these sections.

OBJECTIVES OF THE STUDY:

1. To understand the work done by Dr. B. R. Ambedkar for the marginalized people of the society.
2. To explore the role of Dr. B R. Ambedkar in Upliftment of Marginalised Sections.

METHODOLOGY

The study was done by secondary sources of existing literature through descriptive approach. Descriptive method was taken in to the consideration to examine relevant literature deeply, for this study purpose.

DEFINITIONS:

Social Work:

Social work is a profession in which trained professionals are devoted to helping vulnerable people and communities work through challenges they face in everyday life. Social workers practice in a wide variety of settings, united in their commitment to advocating for and improving the lives of individuals, families, groups and societies.

Social Worker:

A social worker is a professional who works with the people to help themselves, so that people can manage their daily lives with respect and dignity.

Marginalized Groups:

Different groups of people within a given culture, context and history at risk of being subjected to multiple discrimination due to the interplay of different personal characteristics or grounds, such as sex, gender, age, ethnicity, religion or belief, health status, disability, sexual orientation, gender identity, education or income, or living in various geographic localities.

Empowerment:

Empowerment is the enhancement of the social status, economic condition and political participation strength of individuals, groups and communities. Empowerment envelops developing and building capacities of individuals, groups and communities to make them part of the main stream of the society.

Upliftment:

Upliftment refers to the act of improving or enhancing someone's or a group's social, economic, or emotional well-being. It is the process of promoting growth and development in individuals or communities, leading to positive changes and empowerment.

AMBEDKAR AS A SOCIAL WORKER

Babasaheb was the master mind for progressive state, he has developed nationalistic, secular attitude with his sacred soul. His views about caste system, class, practice of untouchability and discrimination on the basis of race, religion, color, gender, and geographical location are always clears that any country or state should not be dividing on the basis of religions or fundamentalist way. Such portions are absolutely threat for development of the country, in this regard he shared many of his experiences before the Indian society and parliament, especially he proposed for secular state. As a result of his thought India adopted secularism in constitution. He proposed many policies to the planning commission for the empowerment of marginalised sections; reservation for SC ST OBC and Women is the prime step taken for welfare of these categories is the synchronized thought of Ambedkar for empowerment of landless communities and women. He had great social concern and developmental attitude. As a result of his thought, we are going to become super power in next few decades.

His social concerns came in to act by developing various social policies. Implementation of policies is the important responsibility of the govt, along with the govt social work profession and social worker have greater responsibility in the process of need assessment of local communities and encouraging the marginalised sections to take optimum use of them. The social work profession is broader than most disciplines with regard to the range and types of problems addressed with the settings in which the work takes place, the levels of practice, interventions used, and populations served. Social workers may be engaged in a variety of occupations ranging from hospitals, schools, clinics, police departments, and public agencies, court systems to private practices or businesses. The practice of social work requires knowledge of human development and behavior, of social, economic and cultural institutions, and of the interaction of all these factors.

National policy on Women, Education, Health, Schedule caste, Schedule Tribe and prevention of Atrocities Act and reservation policy etc. are the greater contribution of Babasaheb for the welfare of the marginalised sections. Similarly Social work providing both institutional and non-institutional services with the intuition of empowerment of marginalised sections. Services are providing the as per the guidelines of policies and Acts. Social work is a vibrant profession; longitude and latitude of the profession are largely widened. Direct roles of social worker begin with the practicing primary methods of social work. Primary methods are the participatory method with the individual, group and community. Secondary methods are both participatory and non-participatory to be used for the benefit of society at large. Therefore role of social worker is widened for the betterment of individual, group and community.

As a result of development of marginalised sections in the field of education, health, public service, economic independence and dignified social life are greatest social contribution of Babasaheb. His concept of social

service and social work are about to strengthen the weaker with the legal, economic, and political support. Further he adds that education; economic independence and political power are the master keys of development of down thrown, weaker sections and marginalised sections of the nation.

WORK DONE BY DR. B. R. AMBEDKAR AS A SOCIAL WORKER

1. Struggle to achieve Dalit Rights: Dr Ambedkar was the leader of the Mahad Satyagraha movement. This movement was a struggle to secure basic human rights for the Dalit community. Through the Mahd movement, Ambedkar wanted to end social discrimination against Dalits. The movement started with the Dalits not being allowed to use water from the chowder tank in a place called Mahd. However, Ambedkar's relentless struggle made the Mahad Municipality pass a resolution in 1927 allowing all people, irrespective of their social caste, to use the water of the tank. He published five weekly papers Mook Nayak, Bahishkrit Bharat, Bahishkrit Bharat and Samta Janata to fight untouchability. In July 1924, Ambedkar founded the Bahishkrit Hitkarini Sabha to fight the evils of untouchability. The Sabha started a free school for the young and the old and ran reading rooms and libraries.

2. Society based on Equality: He vehemently fought with the aim of reconstructing the society by uprooting the social evils of feudal inequality and caste system. He wanted a reformed society based on the ideals of the French Revolution – liberty, equality and fraternity. He also wanted to free Indian society from the evils of the caste system.

3. Spreading Education: Ambedkar's educational goals were integrated with his social objectives. He realized that social emancipation could only be possible with education of the masses. The slogan 'Educate, Agitate, organize' embodied the ideological basis of Ambedkar's movement for social reforms. Under the support of the People's Education Society established in 1945, many schools, colleges, hostels and other educational institutions were established to uplift the underprivileged.

4. Political Upliftment of the Underprivileged: Ambedkar succeeded in transforming a class movement into a revolutionary movement throughout India. During the British rule, he was one of the delegates at the Roundtable conference in London, where he demanded a separate electorate for the Dalit people. When the new constitution was framed in independent India, Ambedkar ensured as the chairman of the drafting committee that the welfare and development of the backward community in India were guaranteed. This introduced reservations for backward communities in various fields such as employment, education etc.

5. Land Reforms and Economic Reforms: Dr Ambedkar stressed the need for extensive land reforms. His philosophy of life centred around giving justice to the underprivileged, lifting the downtrodden, and providing a just society for all. He believed that an unequal agricultural system was a hindrance to the development of society. He supported land reforms so that the agricultural system is equitable for all, particularly the landless.

He believed that the state has a very important role to play for the economic transformation of the state. As such he advocated in favour of nationalization of land and the leasing out of land to small groups of cultivators. These groups have to be encouraged to form cooperatives to promote agricultural activities. Agricultural development has to be accompanied by large capital investments to raise productivity.

He also realized the necessity of industrialization so that the surplus labour from agriculture could be moved to other productive livelihoods.

CONSTITUTIONAL PROVISIONS FOR EMPOWERMENT OF MARGINALISED SECTIONS AND DR. B. R. AMBEDKAR:

Dr. B R Ambedkar was the chief Architect of Indian Constitution has given special space and provisions to the empowerment of Marginalised section in Indian Constitution, some observations are as below: Constitutional protection to the Marginalized/Vulnerable groups Constitution of India:

Preamble: Promises to secure "Justice-Social, economic & Political".

1. Article.14 declares that the equality before law and the equal protection of laws shall be available to all.
2. No discrimination against any citizen on the grounds of sex (Article.15) □ State can make any special provisions for women & children. (Art.15(3))
3. Art. 15(4): Compensatory discrimination for the SC/ST
4. Art.15 No discrimination on grounds of religion, race, caste, sex or place of birth or any of them.
5. Art. 15 (5): This clause was added in 93rd amendment in 2005 and allows the state to make special provisions for backward classes or SCs or STs for admissions in private educational institutions, aided or unaided.
6. Art.16 Equality of opportunity in public employment.
7. Art. 16(4): This clause allows the state to reserve vacancies in public service for any backward classes of the state that are not adequately represented in the public services.
8. Art. 16 (4A): This allows the state to implement reservation in the matter of promotion for SCs and STs.

9. Art. 16(4B): This allows the state to consider unfilled vacancies reserved for backward classes as a separate class of vacancies not subject to a limit of 50% reservation. Constitutional protection to the Marginalized/Vulnerable groups
10. Art. 17: This abolishes untouchability and its practice in any form. (The protection of Civil Rights Act, 1955, The SC/STs (prevention of atrocities Act, 1989).
11. Art. 29 & 30 guarantees cultural and educational rights
 - a. Directive Principles of State Policies
 - b. Directive Principles of State Policies aims at; (Art. 36-51)
 - c. Social and Economic Charter
 - d. Social Security Charter
 - e. Community Welfare Charter
12. Right to adequate means of livelihood, 39(a)
13. Equal pay for equal work both men & women 39(d)
14. Protection of health & strength of workers- men, women & children
15. Art. 40: Provides reservation in 1/3 seats in Panchayats
16. Art. 46: Enjoins the states to promote with care the educational and economic interests of the weaker sections, especially SC and STs.^{vi}

IMPLICATIONS:

There were many social reformers before Dr. B. R. Ambedkar but, various presidencies fail to adopt and implement to uniform civil and criminal laws for the welfare of the marginalised sections as system was highly controlled by the British. Great awareness by the Babasaheb and his restless efforts for empowerment of marginalised sections resulted positively after the few decades of independent India. His social concern and concern of national building took great shape after 70th decade of 20th century. Assertive life style of marginalised sections of the contemporary society was the mission of Babasaheb. Therefore marginalised sections proudly say "We Are because you were". Major implications of thoughts Babasaheb with sociological and social work perspectives are as below:

1. Practice of Untouchability and Devadasi system abolished.
2. Reservation in education and government jobs introduced for marginalised sections.
3. Marginalised sections got awareness about their entity and rights.
4. Concept of self, self- conscience, and self-dignity, increased for the weaker sections.
5. Professionalism adopted by the Institutional and non-institutional services for empowerment of marginalised sections.
6. Strict implementations in rules, regulations, policies, programmes related with the welfare of the marginalised sections.
7. Social work profession strengthens with the support of laws and policies in community development and in other social work aspects.
8. He proposed the patriotic slogan for the unity of all sections of the society that is "I Am the first Indian and I am the last Indian", finally slogan resulted in to social transformation and reduce the impact of social stratification.

CONCLUSION

Dr Ambedkar championed as a fighter for human rights not only for the Dalits but also for the unequal social system and oppressed class, which included workers, farmers and women. Ambedkar was an extraordinary social reformer, emancipator of the oppressed classes, scholar and educationist, and a true champion of human rights. Dr. Ambedkar advocated equal rights for all Indian citizens in the constitution. As the chairman of the drafting committee, he designed the constitution in such a way that all citizens are equal before the law. His ideology for the entire nation was: "Be Educated, Be Organized and Be Agitated." As an economic organization also, caste is a harmful institution. According to him, the society must be based on reason and not on atrocious traditions of caste system. Social work education and profession have greater responsibility in the process of removal caste system and community development. Hand by hand support of education and field practice can contribute for the welfare of the various sections of the society. ^{ix}

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