



Dr. B R Ambedkar as a Social Worker for the Marginalised Sections

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Abstract

Dr. B R Ambedkar was the global personality with the high constitutional knowledge and knowledge of law. He studied all the progressive constitutions of contemporary life and designed constitution of India, which is the standard constitution of the world. 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, Marginalised Sections

Introduction

According to B. R. Ambedkar, "Society is always composed of Classes. Their basis may differ. They may be economic or intellectual or social, but an individual in a society is always a member of a class." Therefor society is categories people on the basis of their wealth. Marginalized people are also another face of the same coin. Social work education and profession have greater responsibility in the process of empowerment of the marginalised 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 Marginalised 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 develop an understanding of Empowerment of Marginalised Sections.
2. To explore the role of Dr. B R. Ambedkar in Empowerment of Marginalised Sections.

METHODOLOGY

The study was conducted 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.

To select adequate literature for the paper, two methods were followed i.e.

- A. Systematic search of academic literature on Social Work and Marginalised Sections.
- B. Random search of research articles on Dr. B R. Ambedkar and empowerment of Marginalised Sections

Conceptual Framework:

Social Work:

Social work is an organized profession to extend the helping hands to an individual, group and community, for their betterment as well as sustaining them to help themselves by adopting various professional strategies. Disadvantaged sections of the society like: weaker sections, down-trodden, orphans' labors etc. are considered to be needy of the profession, Social worker can provide psychological counseling, guidance and assistance in the form of helping the people to help themselves.

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.

Marginalised Sections

According to the business dictionary, marginalised sections means the process whereby something or someone is pushed to the edge of a group and accorded lesser importance. This is predominantly

a social phenomenon by which a minority or sub-group is excluded, and their needs or desires ignored.ⁱⁱ

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.ⁱⁱⁱ

Ambedkar as a Social Worker

(Kamble & Dhavaleshwar 2014) 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 clear 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.^{iv}

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. Therefor role of social worker is widened for the betterment of individual, group and community.^v

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.

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”.

- Article.14 declares that the equality before law and the equal protection of laws shall be available to all.
- No discrimination against any citizen on the grounds of sex (Article.15) □ State can make any special provisions for women & children.(Art.15(3))
- Art. 15(4) : Compensatory discrimination for the SC/ST
- Art.15 No discrimination on grounds of religion, race, caste ,sex or place of birth or any of them.

- Art. 40: Provides reservation in 1/3 seats in Panchayats
- Art. 46: Enjoins the states to promote with care the educational and economic interests of the weaker sections, specially 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. Therefor marginalised sections proudly says “We Are because youwere”. Major implications of thoughts Babasaheb with sociological and social work perspectives are as below:

1. Practice of Untouchability and Devadasi system abolished^{vii}
2. Reservation in education and government jobs introduced for marginalised sections.
3. Marginalised sections got awareness about their entity and rights.^{viii}
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

Very few social reformers fought against the unnatural social practices like untouchability and all other discriminations against marginalised sections. Mahatma Basaveshwar, Jyotirao Phule, Savitribai Phule, Chhatrapati Shahu Maharaj, Shri Narayan Guru, Periyar E. V. Ramaswamy and B. R. Ambedkar were main of them. Ambedkar asserts that caste is not based on division of labour. It

is division of labourers. 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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