

# Baba Saheb: The Social Reformer for Deprived Society

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**Abstract – Dr. B R Ambedkar was the mild educationist and reformer with high constitutional knowledge. He studied all the progressive constitutions of contemporary life and narrated constitution of India, which is the standard constitution of the world. His efforts towards eradicating several social evils, and discrimination on the basis of caste, class, colour, gender, race language and geographical locations are addressed in his series of speeches and he discovered solutions for them through constitutional efforts. His commitment towards social reforms and development was constant. He was restless in giving justice and dignity to the deprived society. Non-institutional reformative practice was started long back in India and it got acceleration after legalized efforts of Dr. B R Ambedkar towards welfare of the deprived society. Efforts to understand Dr. B R Ambedkar as a social reformer and empowerment of deprived society. Descriptive research methodology used for this purpose and secondary sources of data is used.**

**Keywords: Social Reforms, Deprived Society.**

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## INTRODUCTION

According to BABA SAHEB, "Society is always composed of Classes. Their basis may differ. They may be economic, intellectual or social, but an individual in a society is always a member of a class, 'Therefore society' categories people on the basis of their wealth. Deprived people are the mirror image of that. Social work education and profession have greater responsibility in the process of empowerment of the deprived society. Hand by hand support of education and field practice can contribute for the welfare of the various sections of the society. Highly qualified, practice oriented and committed social reformers, engaged to improve the social status, and expectancy of life for deprived society. Prior to this Baba Saheb constituted the various provisions in the constitution of India, and they were implemented in the frame of various policies, programmes and laws for the benefit of deprived section of society.

## OBJECTIVES OF THE STUDY

1. To narrate the role of Baba Saheb in social reforms.
2. To understand the reformative practice in deprived society.

## METHODOLOGY

The study was confirmed through secondary data of existing literature through descriptive approach. Descriptive method was used to examine relevant

literature. Systematic search of academic literature on Social reforms and deprived class society.

## CONCEPTUAL FRAMEWORK:

### Social reform

Social reform is the organized professional ethics 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. Deprived and backward section of the society like weaker sections, down-trodden, orphans, labour class and slum dwellers are considered to be needy of the profession. Social reform provides legal, ethical, moral, psychological and economic support in the form of assistance to cope themselves.

### Social Reformer

A social reformer who works with the people to help themselves, so that people can manage their daily lives with respect and dignity. Social reformers are who work for the empowerment of deprived section of society in such a manner that they could uplift their respect and dignity.

### Deprived Section

According to the business dictionary, deprived 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.<sup>ii</sup>

### 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 society.<sup>iii</sup>

### Ambedkar as a Social reformer

Babasaheb was the narrator of progressive state he has developed nationalistic, secular attitude through 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 divided on the basis of religion or functional 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 framed many policies for the planning commission towards empowerment of deprived sections, Rights for SC/ST and Women were the prime steps taken for welfare of these sections was the synchronized thought of Baba Saheb 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.<sup>iv</sup>

His reforms came into existence by developing various social policies. Implementation of policies is the important responsibility of the govt. Social reformer and social worker has greater responsibility in the process of need assessment of local communities and encouraging the deprived sections to take optimum use of them. The reformative work 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 reformer 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 reformation 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 are the greater contribution of Babasaheb for the welfare of the deprived sections. Similarly reformative work

providing both institutional and non-institutional services with the intuition of empowerment of deprived sections.

Reforms in society is a vibrant profession; longitude and latitude of the profession are largely widened. Direct roles of reformer begin with the practicing primary methods of social change. 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 reformer is widened for the betterment of individual, group and community.<sup>v</sup>

As a result of development of deprived 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 reforms 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 deprived sections of the nation.

### Constitutional Provisions for empowerment of Deprived 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 deprived section in Indian Constitution, some observations are as below: Constitutional protection to the Deprived/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. 15(5): This clause was added in 93<sup>rd</sup> 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.

- Art. 16 Equality of opportunity in public employment.
- 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.
- Art. 16(4A): This allows the state to implement reservation in the matter of promotion for SCs and STs.
- 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 deprived /Vulnerable groups.
- 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).
- Art. 29 &30 guarantees cultural and educational rights.

### **Directive Principles of State policies**

Directive Principles of State Policies aims at; (Art. 36-51)

- a) Social and Economic Charter
- b) Social Security Charter
- c) Community Welfare Charter
- Right to adequate means of livelihood, 39(a)
- Equal pay for equal work both men & women 39(d)
- Protection of health & strength of workers- men, women & children
- 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.<sup>vi</sup>

### **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 deprived sections as system was highly controlled by the British. Great awareness by the Babasaheb and his restless efforts for empowerment of deprived sections resulted positively after the few decades of independent India. His social concern and concern of national building took great shape after 70<sup>th</sup> decade of 20<sup>th</sup> century. Assertive life style of deprived sections of the contemporary society was the mission of Babasaheb. Therefor deprived sections proudly says "We are because youwere". Major implications of thoughts Babasaheb with sociological and reformative perspectives are as below:

1. Practice of Untouchability and Devadasi system abolished<sup>vii</sup>
2. Reservation in education and government jobs introduced for marginalized sections.
3. Deprived 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 services for empowerment of marginalized sections.
6. Strict implementations in rules, regulations, policies, programmes related with the welfare of the marginalized sections.
7. Reformation 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 deprived 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 reforms and education has 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. <sup>ix</sup>

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