

Dr. B R Ambedkar's Thoughts on Social Justice: It's Critical Evaluation in Panchayat Raj Institutions

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ABSTRACT

In India, the village is the most important social unit. More than 60% of the Indian population still resides in rural areas. In rural areas, Panchayat Raj Institutions (PRI) plays a crucial role in mobilising people. In terms of social, economic, and political justice, the word "justice" is written in the Preamble of India's constitution. Different dimensions of justice appear to have been established as constitutional purposes. The Indian constitution has provisions for social, economic, and political justice. Because the study was exploratory in nature, an exploratory research design was used; the case study method was used to collect primary data from panchayat elected members. The data was collected through focused group discussions (interviews) with panchayath elected members from three village panchayats in the Bangalore rural district. And the significance of Panchayath Raj Institutions in upholding constitutional social justice was explored using secondary data connected to Dr. B R Ambedkar's thoughts on social justice in the form of the Indian constitution. Whatever steps the government took to protect rights and uphold social justice, marginalised people are still subjugated in all forms of participation in Panchayaths, and their political assertions are denied based on caste hierarchy.

Keywords: social justice; panchayath raj institutions; backward classes; Social Inclusion

INTRODUCTION

Social justice is a basic virtue and vision of the Indian Constitution (Shashikant). "The state must protect social, economic, and political justice." As a result, we argue that it is the state's responsibility to ensure social justice on the basis of equal opportunity, and in particular to ensure that opportunities for securing justice are not denied to any citizen because of caste, creed, class, or region[1].

Because of the intersecting nature of identities (caste, class, gender, religion) that give poverty its distinct social face in India, caste cannot be examined independently. Nonetheless, this review covers work that experimentally and analytically seeks to define caste's "grammar." (Deshpande) Its reflections on social injustice in all domains are at work behind India's persistent socioeconomic and human capital imbalances (and by extension elsewhere). Today, the country's capital wealth (land, buildings, finance, etc.) is mostly in the hands of the "higher" castes, while the "lowest" castes participate in the economy primarily as wage

labourers. As we move down the hierarchy, per capita income and access to high-status occupations fall, as does the return on factors such as better education or capital assets, while the proportion of people living in poverty rises, indicating what Dalit political leader B.R. Ambedkar referred to as a system of "graded inequality" (Thorat). To perform data analysis, Deshpande demonstrates that the higher wealth or faster growth of different Indian states has no effect on the degree of caste inequality (and in some cases worsens it). In India, statistics show that a person's caste is one of the most important factors of life opportunity [2].

The confinement of caste within religion/culture, history, and the nation (Mosse) separates caste from development; and this "culturalization" of caste (Natarajan) suggests a "economization" of poverty, that is, a limitation to the economic and material of Hirschman's "interests" in development (Hirschman). More recently, caste has become "enclosed" within a specific type of politics, particularly after the policy on affirmative action in the form of fixed quotas or "reservations" in public sector

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employment and higher education, which was previously limited to the Scheduled Castes, extended these benefits to a more heterogeneous set of Other Backward Classes (OBCs), a list of 3,743 different jatis or castes. The government commission that advocated this shift (the so-called Mandal Commission) brought with it the previously rejected premise that caste may be regarded a criterion of socioeconomic backwardness in and of itself (rather than just an effect of Hindu untouchability). But as extensive literature shows, the practical effect was not to bring a new policy focus on caste in economic relations, but instead to draw caste firmly into the realm of political competition (Jaffrelot, C) (Jajal). Following the expansion of caste reservations beyond the "ex-untouchables," there was a violent upper-caste protest. The defensive reaction to this provided political weight to what was before an abstract administrative category - the "OBCs." Indeed, Jaffrelot interprets India's "quiet revolution" as the political ascendancy of the lower castes (in the northern states), including the founding and subsequent electoral success of caste-based parties [3-7].

Lower caste persons endure societal injustice in all aspects of society because of their caste. Injustice exists in the Panchayat Raj system as well. A significant number of women from Scheduled Castes (SCs) and Scheduled Tribes (STs) have been elected to Panchayats. As a result, the provisions of the Social Justice Committee at various Panchayat levels will have a decent good influence on their empowerment. It is also true that, notwithstanding several constitutional safeguards and legislative measures, caste discrimination and crimes against scheduled castes and Tribes homes persist unabated in various states. As a result, elected women Panchayat members, particularly those from the SC and ST communities, confront considerable prejudice, including sexual harassment, in carrying out their public duties efficiently. While the reality of ongoing discrimination in society is complex, what is most concerning is that government officials also treat such elected Panchayat representatives with disregard and apathy (Development) [8].

Dr. B R Ambedkar was the president of the Indian Constitution drafting committee, and he explicitly included social justice in the preamble (Rathore) hence, to know his thoughts on social justice and to assess how the thoughts are being implemented through Panchayat raj institutions, the present study was conducted.

This article makes an attempt to ascertain Ambedkar's thoughts on social justice. Thereafter, it focuses on Ambedkar's struggles and thoughts on social justice in the Indian context, and, finally, it ascertains the relevance of his vision for social justice in the present scenario (Raghavendra). Deprived classes of the villages are susceptible to face many disparities based on caste hierarchy hence, the present study exploration of issues pertaining to social justice through Panchayat Raj Institutions. Although historically excluded groups and communities are now included in these decision-making bodies (more than 660,000 elected members, i.e. 22.5%, in the rural and urban local bodies are from SCs and STs), there has been a sharp increase in caste-based violence in the panchayats in the last 20 years. The dominant castes see panchayats as one of the tools for the lower castes to assert their rights. The prevailing trend is to weaken

and destroy these instruments. It is evident that the upper castes that have been controlling the affairs of the village and the local community are yet to reconcile to the empowerment of Dalits, which has exacerbated tensions and inspired violence against these groups. Hence the study is significant to understand the protection of social justice in the institutionalized Panchayat Raj system in the spectacle of Dr. B R Ambedkar [9-12].

Literature Review

Panchayat raj was promoted by M K Gandhi as the foundation of India's political structure. It aided the decentralised form of administration, in which each community would be in charge of its own governance. Gram Swaraj - Village Self-Governance was the word used to describe such a vision. In contrast, Dr. B.R.Ambedkar saw the village as a symbol of regressive India and a source of oppression. He argued against Panchayats because he was concerned about the perpetuation of caste Hindu rule. Furthermore, he believed that villages in India were caste-ridden and had little chance of success as self-government organisations. According to George Mathew, his (B.R.Ambedkar's) position should not be misconstrued as being against democratic decentralisation or the principle of handing authority to the people. He was merely speaking from his own experience with a caste-ridden village community in India, which had meant so much to him and millions of others. Without a doubt, his perception of the local atmosphere at the time was accurate. As a result, he argued for the establishment of safeguards against such social oppression, and the only way to do so was to adopt the parliamentary style of government (Anand) [13].

Dr. B.R. Ambhedkar's critical perspective on Panchayat Raj was shaped by the Indian reality of village life at the time. It was also supported by his own personal experiences. As a result, Ambedkar was enthusiastic about Gandhi's Panchayat Raj principles. Ambedkar saw the villages as "a sink of localism, a lair of ignorance and communalism" (B. R. Ambedkar). As a result, Ambedkar had no objections to the concept of devolution. He was clear, however, that traditional Panchayats were not up to the task of managing a modern and inclusive government, and that this could only be accomplished through a process of affirmative action - he suggested nominations - that ensured that all communities of an unequal society were represented in local governments. As a result, it is apparent that Ambedkar's concept of decentralisation is misinterpreted (Kumar).

Many scholars and policymakers in India believe anecdotally that the village is the primary unit of social life in India (Srinivas). Currently, more than 60% of the Indian population lives in villages (Hindu). A village is a small settlement that is typically found in a rural area. It is bigger than a "hamlet" but smaller than a "town." Some geographers define a village as having between 500 and 2,500 residents (Geography). The government's concern for the rural masses' life, liberty, and prosperity soon after independence was reflected in a variety of measures adopted to "improve their lot."

In 1957, the Balavant Rai Meheta Committee delivered its report, which proposed a three-tier structure of Panchayat Raj,

with Gram Panchayat at the village level, Panchayat Samiti at the block level, and Zila Parishad at the district level (Bishoyi, March). In the Preamble to the Indian Constitution, the words "social, economic, and political justice" are mentioned and elaborated on. The constitution appears to have defined many elements of justice to be the purposes of the constitution. The fact that the social dimension is given first priority implies that social justice is the essential spirit of the constitution. Part 3 (Articles 12-35) of the Indian Constitution includes a provision for fundamental rights in order to strengthen social justice. As a result of these rights, discrimination based on religion, creed, caste, gender, residence, or any combination of these is prohibited. The abolition of untouchability is mentioned in Article 17 of the Indian Constitution. The Directive Principles of State contain essential clauses (from Articles 36 to 51) that aid in the promotion of social justice. In addition to the Preamble and Article 38(1) of the Indian Constitution, 'Social Justice' has been specified in the 73 changes to the Constitution of 1992 for the guidance of the Panchayat development scheme.

According to Desai, the Panchayat Raj has offered a new framework for the political class conflict between rival landlords who are jealous of one other's pride and desperate to maintain their strength at the expense of the anti-group.

Tak stated that the current three-tier system of village Panchayats is not founded on People's Policy, and that in order to make the 'Gramraj' a reality, Grama Sabha must be organised in each village with appropriate authorities, resources, and representation.

Rao emphasised the significance of dominating caste, class, and power, as well as their interplay, in the rising power structure in Gram Panchayats, which plainly influences the role of these organisations in administering rural development with social justice.

Sahim and Swinder seek to present a comprehensive and objective examination of both the rural and urban local government structures. The narrator observes that the majority of state political leadership still views the local level as a competitor centre of power.

Critical thinking by Dr. B. R. Ambedkar on Panchayat Raj and Social Justice

Dr. B. R. Ambedkar initially opposed the inclusion of Panchayats in the Constitution, but after a number of Constituent Assembly members argued for Panchayats and Shri Santhanam moved the motion to include Panchayats in the Directive Principles of State Policy, he agreed to include Panchayats in the Constitution. Dr. Ambedkar may have approved Village Panchayats in the Directives Principles of State Policy because he read between the lines that if Panchayats were established based on the demands of state governments, these institutions would not flourish or be strengthened. Furthermore, the provisions of Article 40 would be substantially limited to the Constitution. Dr. Ambedkar may have learned from the experiences of Panchayats after 1932 that if Panchayats were included in the Directive Principles of State Policy, they would not be strengthened by political leaders and bureaucrats

who were not interested in making Panchayats strong and pulsating institutions.

The operation of Panchayats after independence demonstrates that they were unable to play any meaningful part in the growth and planning of villagers' lives after 1947. The politicians who advocated and exhibited passion for the establishment of village Panchayats during the Constituent Assembly discussion had not actively participated in the formation of Panchayats for about a decade (Jather).

However, in the author's opinion, Dr. Ambedkar should have advocated for the inclusion of Panchayats in Part IX of the Constitution and proposed to the Constituent Assembly that appropriate space be provided for vulnerable groups such as SCs, STs, and women in these institutions. If it had been handed to marginalised groups as per the 73rd Constitutional Amendment Act after 43 years of the Constitution's entry into force, their conditions would be substantially better today. Dr. Ambedkar may have witnessed the struggle of marginalised groups in Panchayats in terms of the dominant element of the villages abusing their powers and authority. So, he was averse to the Panchayats. But for this, he might have argued for capacity development support to the elected representatives in general and marginalized groups in particular [14-16].

The Rationale of the Study

Dr. B. R. Ambedkar's ideas are nothing more than the philosophy of the Indian constitution. Social justice is one of the basic ideas of the Indian constitution that protects the rights of our society's marginalised groups. It promotes social justice through the 73rd and 74th amendments to the Indian constitution for panchayat raj by decentralising power in three tiers and providing representation for marginalised populations, namely scheduled castes, scheduled tribes, other backward castes, and women. Panchayats will draught plans for economic development and social justice, encompassing 29 subjects mentioned in the 11th Schedule of the Indian Constitution, according to Article 243G of the Indian Constitution. Agriculture, poverty alleviation initiatives, health, education, small-scale industries, women and child development, social welfare, particularly the welfare of the weaker sections, the public distribution system, and the maintenance of community assets are among the 29 subjects covered (Pal). The Indian realities of rural life at the time inspired Dr. B.R. Ambedkar's critical view of Panchayat Raj. It was also backed up by his personal experiences. As a result, Ambedkar's Panchayat Raj concepts were regarded as Gandhi's. Ambedkar regarded these communities as "a sink of localism, a lair of ignorance and communalism." As a result, Panchayat Raj was not mentioned in the Constitution drafted during his Chairmanship. Panchayat Raj Institutions were incorporated as Article 40 under the non-justifiable portion of the Indian Constitution, the Directive Principles of State Policy, during the formation of the Indian Constitution. In response to the recommendations of the Balwantrai Mehta Committee, Nehru issued a statement in 1960. Panchayat Raj was India's most forward-thinking development. Panchayat Raj is a type of local self-government in India that was established by the 73rd constitutional

amendment in 1992 (Sarabu V K). In today's context Panchayat Raj has turned to be a powerful political instrument for Dalits to transform the nature of village life with which Baba Saheb had once sympathized with [17-19].

Objectives

- To use the work of Dr. B. R. Ambedkar to conceptually understand the implementation of social justice through Panchayat Raj Institutions
- To explore the roles of Panchayat Raj Institutions in upholding constitutional social justice

Methods and Materials

The present study was exploratory in nature; hence, the exploratory research design was adopted. The case study method was used to draw primary data from panchayat elected members. Deliberately three-gram panchayats were chosen for data collection. The primary data collection was done by using focused group discussion (Interview) with panchayat elected members of three-gram panchayats in Bangalore rural district. Five questions were posed by the researcher in order to triangulate the response from panchayath elected members by adopting focus group discussion, interviews, and observation methods. The following questions were posed to ascertain perception on social justice. "Do you feel women's rights are protected through women representation in panchayat?", "Do you feel the representation of marginalities in panchayat can uphold social justice in grass-root?", "Does gram sabha act as envisaged as key platforms for popular participation?", "Do you feel Panchayat raj is a boon for local participation?" and "What kind of changes to be brought in the panchayat raj institution?"

To assess upholding social justice in panchayat qualitative data was collected based on the below case study procedure.

Table1: Brief profile of the panchayat elected members

Name of the Gram Panchayath	Number of respondents*	Gender	Social Background**
Alur Gram Panchayath	10	Male-5 Female-5	7 from backward community
Hesaraghatta Gram Panchayath	5	Male-3 Female-2	3 from backward community
Kodigenahalli Gram Panchayath	5	Male-3 Female-2	2 from backward community

*Number of respondents who participated in the focus group discussion in each institution.

**Social background includes respondent's social caste backgrounds such as Scheduled Caste, Scheduled Tribes, and Other Backward communities

Respondents' characteristics: 55% of the respondents reported being male, and 45% female. 60% of the respondents belong to socially backward communities.

RESULTS

Case Study 1

Alur Grama Panchayat is located 22 kilometres from the Bangalore city district. The panchayat of the village is made up of 12 elected members. The village panchayat is made up of four main revenue villages and four sub-villages. According to the 2011 census, the total population of all villages was 4112, made up of 2126 males and 1986 females, with 1285 belonging to Scheduled Castes and 113 belonging to Scheduled Tribes. People in these communities rely on agriculture, dairy, and poultry for a living. The administration has appointed a panchayat development officer and a government employee secretary. The Gram Panchayat manages handlers, computer operators, pump operators, street lighting operators, cleaners, and other staff to generate revenue for the panchayat (village info. in, Indian Village Directory; Panchatantra).

The Alur grama panchayat in North Bangalore was investigated to learn about the engagement of marginalised groups in panchayat Raj institutions and their contributions to the community's sustenance. In terms of social justice, it has recently been recognised that rural development will fail in the absence of people's participation in the region in question. The statutory panchayat and the panchayat Samiti were empowered. The researcher had used interviews and focused group discussions with panchayat elected members of Alur Gram Panchayat. A total of five questions were being asked by the researcher, that is "Do you feel women's rights are protected through women representation in panchayat?", "Do you feel the representation of marginalities in panchayat can uphold social justice in grass-root?", "Does gram sabha act as envisaged as key platforms for popular participation?", "Do you feel Panchayat raj is a boon for local participation?" and "What kind of changes to be brought in the panchayat raj institution?"

There were 10 panchayat elected members in the focused group discussion. They were asked these questions and panchayat women member opined:

"Indeed panchayat raj can strengthen women rights hence we are here to represent women, anything happens against women we never allow people to do any kind of abuse and discrimination". The researcher posed all questions before panchayat elected members one of the members said "definitely panchayat raj act can create equity by giving a representation of marginalities. It could avoid social injustice it is also a platform for marginalities to represent their community and have a discussion on felt problems lays among marginality".

Another elected member opined that "grass-root problems are unique, we can't compare with some other neighbouring community; thus, the same community people can discuss their felt problems and formulate tailor-made programs best suited for the community that will be boon for sustainable community development".

Another elected member said, “Indeed Gram Sabha is the door to grass-root democracy excellent mechanism to get people to participate and discuss on issues of the community but the level of participation is less; thus, it's losing its vitality whether people especially marginalities would participate in Grama Sabha definitely wonders will happen.” One more elected member said, “People need to participate in all the affairs of Gram Panchayat if we want to get a fruitful result from the Panchayat Raj Institution, but lack of participation, individual grudges, casteism, and nepotism, and vested interest we could find. If avoided such menace, we can achieve the objectives of Panchayat raj system and social justice.”

It was evident that Dr. B. R. Ambedkar's social justice ideology is being enforced through Panchayat Raj Institutions. However, equity in terms of representation could be seen in local self-government but practically caste system, male domination, majorities controlling the power by influencing. Decision-making authority political assertion is lagging when it comes to Scheduled Caste, Scheduled Tribes, and Women elected members. Marginalities lacking participation in Ward Sabha and Grama Sabha could be seen. These mechanisms are deemed to be direct democracy if marginalized people are not participating in this mechanism they lose their purpose.

Case study 2

Bengaluru North Taluk Hesarghatta (Ho) Hesarghatta Grama Panchayat is about 29 km from the District Panchayat and about 15 km from Taluk Panchayat (Guddadahalli, Param). This Grama Panchayat has a total of 23 representatives. Hesarghatta village panchayats include Maternity Hospital, Veterinary Hospital, Anja Office, and Rashtrikranta Bank (CBI). The Grama Panchayat has a magnificent lake that today covers 1894 acres. The lake is located in the Bangalore Water Board. The main crops in this village gram panchayat are millet, late leaf, nut, etc. (village info. in, Indian Village Dictionary, 2019; Panchatantra, Graminabhivruddi Mattu Panchayat Raj Elake).

A focused group discussion was held and the same above-mentioned five questions were asked for Panchayat elected members triangulation to happen among elected members. There were five members one of them said that,

“Panchayat Raj indeed helpful to grass-root without this we can't expect representation of weaker section in the caste and money menace”. Another said, “Though the Panchayat Raj is a good mechanism, many problems lay such as lack of leadership quality, lack of decision making capability, lack of assertion, nepotism, vested interest, misusing the power and so on by panchayat elected members”. In between one more member interrupted and said, “The core idea of Panchayat Raj is to bring social justice. The first-time elected members from the marginalized group would face some inconvenience in executing their authority but when in the marginalized community, the second and third generation of an elected member comes into power, definitely they will get holding over authority.”

It was observed that practically there are many factors that influence political representation at the Panchayat level. In spite of the constitutional provision of Social justice in terms of

representation in Panchayat, even today caste-based discrimination could be seen if a member of the scheduled caste community becomes the president of the Gram Panchayat – even being in the top-most position of the structure, their words would not be listened and followed by all the members. Nominally, he or she executes power – actual power lies with Panchayat Development Officer or Upper caste Gram Panchayat member. In case if a woman becomes a president, her husband enjoys all sorts of power. Such instances are due to lack of leadership, lack of political assertion, and favouritism – which are very common. Especially Scheduled caste, Scheduled Tribes, and Women grow inferiority complex due to the perception of oppression notable in rural areas. People who are educated among the Scheduled Caste and Scheduled Tribes also suffer from a different kind of perception of oppression.

Case study 3

The third case study was carried out in Kodigehalli Grama Panchayat in the Nelamangala tahsil of Bangalore's rural district. Kodigehalli settlement's location code or village code is 612822, according to Census 2011 data. Kodigehalli village is in the Bangalore North Tehsil in the Bangalore district of Karnataka, India. It is located 15 kilometres from the sub-district headquarters in Bangalore North and 15 kilometres from the district headquarters in Bangalore. According to 2009 data, Kodigehalli village is also a gramme panchayat (Directory).

The researcher has conducted a focused group discussion with the same five same questions with Panchayat elected members, for which they reverted with many interesting thoughts. One of the members said that,

“We are indeed happy to have representation in local self-governments, earlier we did not get representation in local self-government those who are from an elite background, dominated castes would get all privileges of representation but the entire scenario has transformed from equal representation from SC, ST, OBC, and Women. Another member opined that there is a lot of scope for women's representation but Women are denying participating in the political arena. I strongly claim Women's representation in local self-government will create better villages tomorrow because women are the best economist, Sociologists, and Political thinkers. If we are emancipator from all social-cultural bindings, definitely she works assertively and transforms family, village, state, and country as a welfare model.”

It was observed by the researcher that about half of the representation was there in local self-government especially in Karnataka. Some other states have 33% representation for women. Despite representation for women in local self-government, they are influenced by husband or father while decision making. Political assertion among women is missing. Education can only improve self-sustainability and political assertion among women.

DISCUSSIONS

From this study, it was found that equity in terms of representation could be seen in local self-government but practically caste system, male domination, majorities controlling

the power by influencing. Decision-making authority political assertion is lagging when it comes to Scheduled Caste, Scheduled Tribes, and Women elected members. There is a strong reason behind this Indian society and politics had always been caste-ridden. In the past, there existed no such area of governance where caste as a political, social, economic, educational, and cultural factor was not present. Even today after more than 50 years of introduction of the Republican Constitution, the caste factor is dominant in every sphere of life of the people of this country. Before the commencement of the Ambedkar era, there were the untouchable Hindus in India, who due to the Hindu social system had remained socially graded, economically impoverished, politically suppressed, religiously ostracized and indefinitely excluded from educational and cultural opportunities. They were condemned to a lot of serfs and were deprived of all human rights (Yadav).

Despite representation for women in local self-government, they are influenced by husband or father while decision making. Political assertion among women is missing. Education can only improve self-sustainability and political assertion among women.

Unlike the findings of the study, the economic survey states that there were 13.72 lakh elected women representatives (EWRs) in LSGs, which constitute 44.2 percent of total elected representatives (ERs) as of December 2017.

Women Sarpanchs (President) accounted for 43 percent of total gram panchayats (GPs) across the country by December 2018.

This is a testimony to the active leadership of women in local government. They are bringing their experience in the governance of civil society making the state sensitive to the issues of poverty, inequality, and gender injustice, thus influencing the decision-making process, planning, implementation, and evaluation of various developmental programs at the local level. It also provided an opportunity to hitherto deprived low caste women to participate in the mainstream political processes. Its spiral effect boosted women's confidence in their abilities and encouraged them to seek a meaningful role in society (The Economic Survey). A similar result was reported by Varma P in his study on "The reservation of seats for women in the institution of local self-government has had a limited impact on the patriarchal character of the Indian political process" thus, in a country like India with around 49 percent of women in the population, the political participation of women has been very low. Factors such as domestic responsibilities, prevailing cultural attitudes regarding the roles of women in society, and lack of support from family were among the main reasons that prevented them from entering politics. In Local Self Governments as well the real power was usurped by the husbands of elected women representatives colloquially known as the Sarpanch Pati depriving them of any meaningful gains (Varma P).

By the 73rd amendment of the Panchayat Raj system, Dr. B. R. Ambedkar thought of fair representation of depressed caste has come to reality. However, Educational enhancement of depressed caste needs to be focused on. In spite of education, the political representation will not yield a better result. The dream seen by Dr. B. R. Ambedkar's dream can only come true

by adopting the mantra of Educate, Agitate, and Organise. Education needs to be spread which further spreads consciousness among depressed castes; they have to agitate against internal ignorance and all oppressed community organize for their emancipation.

The Focused Group Discussion paved the way to how Dr. B. R. Ambedkar's ideology of social justice is protected by Panchayat Raj Institutions. Even though there are vested interests, nepotism, male dominance, caste dominance, we could, however, find the representation of marginalities sought through Panchayat Raj Institutions, but when it comes to their participation due to several structural issues lacking behind, that aspects should be dealt with high interest. By Panchayat raj, we have to bring structural change rather than a cosmetic change. If we rely upon mere cosmetic change, Dr. B. R. Ambedkar's words on village panchayat "Den of ignorance" will be proved.

Ambedkarism is of great importance to Indian society in achieving social justice, removing untouchability, and building equality and true democracy, but only with great care and periodic review of his various policies. Ambedkar rose from the ashes, from being treated like an animal to being the father of the Indian Constitution. Dr. Ambedkar had a multifaceted personality. A social reformer, a true emancipator of Dalits, a great national leader and patriot, a great author, a great educationalist, a great political philosopher, economist, a great religious guide, and above all, a great humanist without any parallel among his contemporaries [20-29].

CONCLUSION

The results of this study cannot be generalized to all panchayath elected members across India. However, the finding of the present study explores the current status of panchayath elected members from the perspective of Dr. B R Ambedkar's thoughts on social justice. Dr. B.R. Ambedkar was one the greatest sons of India who was not only a parliamentarian, scholar of repute, and constitutional expert but also a crusader for the marginality in India. He struggled throughout his life for the establishment of such a social order which is based on liberty, equality, and universal brotherhood. This requires not only liberty and deliverance of the oppressed, depressed, and suppressed but also establishment of such institutions which are not only democratic but also close to the masses as well as have adequate representation of women and vulnerable sections at various levels of government. For achieving this, decentralized rural governance is also very important to create a proper socio-economic development environment for the holistic development of each and every individual and society. Whatever initiation was taken by the government to safeguard the rights and uphold social justice, even today marginalized treated as second division people in society. by constitutional affirmative action sought many changes to uphold social justice Panchayat Raj is one of those endeavours to bring Dr. B. R. Ambedkar's thoughts into reality.

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