

P R E F A C E

The name of Dr. B.R. Ambedkar is remembered not only as the maker of India's Constitution but as a fighter against all kinds of social evils, emerged out of artificially created social stratification on caste lines or religious considerations. There cannot be any disagreement among the scholars if one places Dr. Ambedkar as one of the greatest social reformers that India has even produced.

It is true that there may be a section of opinion which does not recognize him as a social or political philosopher as Rousseau or Hegel or Bentham or J.S. Mill and Karl Marx had been. In fact, he assimilated within himself all the qualities of a philosopher and social as well political activist. Such a blending of these two aspects in one person is seldom seen.

It may be recalled that Dr. Ambedkar had to face the evil consequences of caste and other considerations throughout his life. An analysis of his mental make up can establish the fact that his own experiences throughout his life convinced him that unless a society built on egalitarianism and justice is created, the country could not make any progress. He had the advantage of going through the world history, the social structure of other countries and the means through which these societies could become free in all senses.

He understood very well that no western model in this respect could be applied in the Indian setting. India with her unique features needed to be seen, explained and analysed with the help of typically constructed indigeneous model. That is why, he devoted his whole life in search of such a model which could bring about a society free from all such vices.

It is interesting to note that Dr. Ambedkar did not believe only in philosophy or theory. He was of the opinion that only philosophy or theory could not produce the desired result unless backed by sound practices. This is an area which should not be lost sight of by any observer. In fact, he tried to achieve this end through a sound idea which could be materialised through solid institutional support. It is true only institutions without any convincing philosophy may not last long as the feelings or attitudes of the society is highly psychological in nature. So the primary task of a social reformer is to

charge the attitudes of the people and make them realize the source, content and consequences of evil practices that they encounter in their lives.

This is exactly what Dr. Ambedkar did. A look into the history of India's Constitution making will suggest that he stood firm in his conviction and put forward his argument in the debates of the Constituent Assembly for the institutionalization of his ideas in the form of constitutional guarantees.

Attempts have been made by scholars at different phases to present Dr. Ambedkar as the leader of the depressed classes only. But such a presentation can only portray one aspect of his personality. He had been a leader of the down-trodden people cutting across any caste or religion barrier. He was really a leader of the masses, a mouth-piece of the oppressed people all over the world.

In the present study, Dr. Ambedkar's ideas on a 'just society' as been analysed in details. Essentially a thematic study, it concentrates only on this aspect of just society but references have been made to other different but interrelated issues which Dr. Ambedkar highlighted throughout his life and activities.

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20.11.09
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(Badal Sarkar) 20.11.2009