Ambedkar was a great intellectual, an iconoclast, a social revolutionary, a unique constitutionalist, an able administrator and a masterly statesman. All agreed that he was a fighter for the dignity of man and the saviours of a suppressed people. He remained always as a rationalist fighter.

After completing his education, he diverted his attention and concentrated on social problems. At that time untouchables were being ill treated. They were not allowed to draw water from public wells and public tanks. He took up the issue of chowder tank at Mahad. So Ambedkar united dalits and organized them to break traditional system. They marched in a procession to the chowder tank to assert their right to drink and take water.

He created confidence, strength and hope among downtrodden people. This event was remarkable in the history of India. It spread nook and corner of this
country. Ambedkar made this issue a national issue. This system was
everywhere.

The claim of the untouchables to use the chowder tank was finally accepted
after a long drawn legal battle by the Bombay High Court in 1937. This is the
achievement of Dr. B. R. Ambedkar as a rebel and fighter forever.

This proved that Ambedkar was a scholar and fighter. Through his
knowledge, he mobilised and organized people and moved them to solve their
problems in a right way. He showed a democratic path to them. Ambedkar
united the untouchables, raised them to the level of human beings and put them
on the social and political map of India. Because of his leadership the bonds
between elite and masses have grown and an active educated middle class has
been created which is to a great extent absorbed in government service.

The Manusmriti has been indeed the charter of rights for the caste Hindus
and at the same time a Bible of slavery for the untouchables. He attacked the
Manusmriti as it was symbol of unjust social laws. The Manusmriti was burnt
on December 25, 1927. It is a red-letter day in the annals of India, and
demanded a new one in order to reshape the Hindu code governing the life of
so vast a people.

To some extent, this event changed thoughts of the people of this country.
He made an bold attempt for temple entry. So through these movements
Ambedkar made untouchables to think their problems in rational way. So later
untouchables of this country began to unite to challenge any issue. These
people under the leadership of Ambedkar had chosen the path of westernization
than sanskritisation. Reform in the inner caste groups, insistence on the leadership within the group, political demands, rejection of orthodox religion, have given his movement a definite shape. Separatist tendencies were and are visible; but they could be controlled with the help of integrating forces. Watan system was abolished. This is great contribution and achievement of Ambedkar.

He was always tireless fighter in every effort to uplift untouchables. He was great a crusader. He made a crusade against fundamentalism, traditionalism and dogmatism. He wanted to make Indian politics free from conservative and traditional forces.

For the upliftment of down trodden he organized first Indian Labour Party and later the Scheduled Caste Federation. He founded the people’s Education society and started colleges at Bombay and Aurangabad. Most of his activities were confirmed to Maharashtra Region only. Till 1946 he was leader of one section of this country. Whenever he became member of constituent Assembly, chairman of drafting committee of constitution, he became a Minister for law in 1946, then Ambedkar emerged as a leader of the nation.

According to article 17 of the constitution which abolishes the practice of untouchability in any form. In a simple and brief away this article abolished this age-old anachronism of our society. This is the greatest achievement of Dr.B.R.Ambedkar. Really he was emancipator of untouchables. He gave always priority to the social emancipation of the untouchables. His life aim was to remove untouchability, this was vow of Ambedkar. This vow was
fulfilled, the dream realized and the ambition materialised. The bondage ended. He said it. He did it. Through his continuous fighting, he succeeded. He fought for centralized government necessary for Indian democracy and a guarantee of minority rights and union judiciary. He showed a great skill in guiding the draft Constitution through the Constituent Assembly. He liberated Indian politics from parochialism. He gave India its legal frame and the people the basis of their freedom. His name will figure prominently in any history of socio-political and constitutional evolution of India during the final phase of the British rule which ended with the ushering in of the Sovereign Democratic Republic of India. His role as a politician and his intellectual contribution have become an integral part of the story of India's political evolution. He influenced important political decisions and his remarkable ability for constructive statesmanship manifested spontaneously during the period of constitution-making.

In India, social idealism and political idealism were opposed to each other. Ambedkar earnestly wished that the political idealism of the majority would become the social idealism of all. The essence of his all-India leadership could be seen in his loyalty to his community. He always placed the freedom and welfare of his community above the attainment of swaraj. But when swaraj was in sight he made a compromise with the national leadership. He did not dominate politics, but influenced important political decision. Though he was the leader of his community he tried to secularise Indian politics. Impact of the west, rule of law, equality of citizens, political participation in law-making and
policy decisions, massive efforts of social reforms by Raja Rammohan Roy, Ranade, Phooley, Agarkar and others; democratic liberalism, adult franchise—were some of the factors which contributed to the secular trends in Indian politics. The Preamble of the Indian Constitution is a unique instance. Dr. Ambedkar was a contributor to the above trend.

National integration was a burning problem. Education and economic development, rational and empirical outlook, modern science and technology, secular outlook to socio-economic problems and constitutional approach contributed much to national integration. Ambedkar discarded separatist tendencies, and tried to become one with the national trend. In this respect his contribution to national integration was great. He vitalized the national life of India. His constructive statesmanship carved a definite place for him in the line of the great leader of the nation.

It is possible only through his fighting spirit. So he remained in history as a great tireless fighter.

In the last phase of his life, he embraced Buddhism. No doubt there is social equality in Buddhism. He firmly believed that man cannot live without religion. Religion is part and parcel of life of man and society. He wanted to change hearts of the people through religion. He made one attempt through the Buddhism. It was great daring step in life. If Ambedkar had embraced Buddhism earlier the condition of Indian society would have been different. He had intended to organize a huge machinery for the propagation of Buddhism in India and abroad. However, death prevented him to do so.
Ambedkar has been criticized for his conversion. It has been stated that the failure of Ambedkar was due perhaps to too much emotional fervour without any real analysis of the problem. He wanted to abolish caste and he wanted to do it quickly. He set out to break practices which had existed for centuries. He even doubted the motives of a man like Gandhiji and turned a blind critic of the Congress leaders.

No doubt Ambedkar was one of the greatest leaders of the nation. Through his fighting nature and his scholarship, he influenced people of this country. There is lot of philosophy of Ambedkar in Indian society.

It is observed that when the freedom movement was going on against Britishers Ambedkar did not participate in this movement. He was not imprisoned. He criticised bitterly Gandhi and Congress party. For this he was criticized, he fought always to solve problems of untouchables.

In this way the unique life of Bharat Bhushan Ambedkar has become a new source of learning and a new source of inspiration for devotees. From it has emerged a new deity, and the lamp that will be burning in its temple in this land of temples will be seen from all sides of the nation and from distant corners of the world. A new academy of knowledge, a new inspiration for poetry, a new place of pilgrimage and a new opportunity for literature have sprung up!

It is strongly felt that if any student is not going to study completely the work and achievements of Ambedkar, history of modern India will be incomplete. It is proved that Ambedkar did yeoman service for the
development of Indian society through his tireless fighting methods. So Dr. B. R. Ambedkar remained in history as tireless fighter for ever.