

A Revelation of Life-Experiences in Dr. B.R. Ambedkar's *Waiting for a Visa*

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Abstract

This article endeavours critically to analyse and evaluate the life experiences of Dr. B.R. Ambedkar in his autobiography, *Waiting for a Visa*. A literary autobiography is truly a full and actual portrayal of the truthful incidents, pains, pleasures, actions, achievements, successes and failures of a protagonist's life. It is genuinely a life story of a great person authored by himself or herself. Ambedkar's autobiography entitled *Waiting for a Visa* presents justifiably a true story of the experiences, observations, sufferings and struggles of the character hero's life and gives authentically a deep insight into the inner-outer personality and public life of Ambedkar and his contemporaries. Apart from introducing a detailed description of his life the autobiographer, Ambedkar, reveals actually an abridged account of his life- experiences and observations that are much more significant and relevant to the modern world than merely introducing dates and events of his life. Ambedkar is popularly known as the father of Indian constitution and is immensely honored as one of the most intellectual personalities ever born in Indian society. This study evaluates objectively that Ambedkar's autobiography, *Waiting for a Visa* contains continuously historical, cultural and intellectual significance in the moral evolution of several communities of Indian life. It reveals dispassionately the literary relevance

of the major issues that the autobiographer raised fearlessly through his bitter experiences of evil practice of untouchability in Indian national life. The narrated conflict in the autobiography is wholly a literary device that stands for a struggle between the two conflicting forces. One represents moral language, conduct and dignity while the other represents immoral language, conduct and evil practice of untouchability. The conflict plays a vital role of struggle that creates crucial hardships in this life story of Ambedkar and is used to move the autobiography forward. In *Waiting for a Visa* Ambedkar tirelessly struggles for his education, water, food, shelter and safety. It is exceptionally appreciable and inspirational. With the help of moral and humanitarian values like meekness, kindness, courage and patience Ambedkar endeavors powerfully to overcome the immoral thinking, attitude of the Hindus who were responsible for this injustice. He fought bravely against conservative tradition, custom, false belief, superstitions, social discrimination and immoral people who made Dalit people deprived of their basic and existential rights and due dignity on the ground of the hierarchical system in Indian national life. He uses technically the first person pronoun such as I, me, my, we, us, our.

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An autobiography is truly an actual, factual and historical portrayal of an author's life story authored by himself or herself, whereas a memoir is generally a story in which the writer writes his/her own memories from a particular time period. An autobiography consists of several segments of a great man's life while a memoir consists of one segment of a person's life. So an autobiography is comparatively lengthier than that of a memoir in a literary description. Since autobiography and memoir are constantly utilized identically, most of the people easily get confused in identifying them. Though these both literary forms are nonfiction in writing narration and are too much similar, yet both literary genres have distinctively a

separate identity as a work of literature. The autobiographer, Ambedkar is exactly unbiased in judging and introducing factual experiences and actual events occurred in his life. Like a true autobiographer, Ambedkar authored his *Waiting for a Visa* in impartial and neutral technique of literary writing. On the one hand it is highly a subjective narrative of the author's individual life, on the other hand it is authentically an objective originality of Ambedkar's life and his other contemporary people's painful experience as the author introduces the same thematic concerns, existence of untouchability and its immoral and evil effects upon the innocent people in Indian national life.

Now the question arises why Ambedkar's autobiography is so famous and popular among the international masses. It gives evidently literary form to many aspects of the social destiny of the Indian people. The theme of journey to Koregaon along with several adventures is characteristically Indian. Ambedkar's time it was a reality at the greater extent. *Waiting for a Visa* is actually an autobiographical account of Dr. Ambedkar. It was written between the periods of 1935-36. It contains six chapters of twenty pages, it consists thoroughly of recollecting past experiences. It is briefly a real life story of a great man, his family friends, acquaintances and racial hostility. It is truly a representation of reminiscences and remembrances of Dr. Ambedkar. It is evidently an account of his facts, events, and actions and experiences with untouchability. The chief purpose of Ambedkar's autobiography is to reveal to the world people the inner working system of hierarchy and traditional custom of untouchability existed in India. Since Columbia university of America makes out correctly the literary significance of Ambedkar's *Waiting for a Visa*, It is being taught as a text book in that of university that shows beyond doubt its justification at global level. The study attempts fairly to discover Ambedkar's literary autobiography that has historical, cultural and intellectual significance in works of Dalit literature.

Ambedkar's *Waiting for a Visa* shows precisely its relevance to the present time and situation how the evil practice of untouchability affects and disturbs immorally the lower caste people in India. People of Dalit community are still being insulted and humiliated at large scale by the upper caste people under the immoral and traditional influence of the dictatorial and hierarchical system. Ambedkar's moral consciousness and correctness is thoroughly thematic conscience of *Waiting for a Visa*. As a true autobiographer, Ambedkar himself wrote his autobiographical account with his own hand before going to pressman for typing and publication. It discusses briefly the relevant matters of caste- prejudice and introduces judiciously objective observation of Ambedkar's painful experiences. It has been revealed from the author's point of view. The theme of untouchability is tied to loneliness with regard to Ambedkar and his brothers. He considers himself isolated and insecure. The relationship between father and children is an important theme in the first chapter. Tension between life and death due to existence of untouchability is prominent. The theme of alienation appears evidently in autobiographer's life as he reveals that they were humiliated everywhere they tour. The theme of name and identity emerges again in fourth chapter at the time when Ambedkar and his brothers were suffered much. The malediction of untouchability and caste based prejudice has thoroughly destroyed the Dalit society for past generations and still continue to be the major concern of modern Indian life. The title, "*Waiting for a Visa*" has exactly a metaphorical interpretation a government authentically issues "Visa" when the person is a formally approved citizen of a nation, so it signalises that the nation will take complete custody of the safety and preservation of that person. Therefore the title *Waiting for a Visa* justifies its appropriateness how the Dalit society still hopes for dignified acceptance within other communities. The autobiographer states:

Foreigners of course know of the existence of untouchability, but not being next door to it, so to say, they are unable to realize how oppressive it is in its

actuality. It is difficult for them to understand how it is possible for a few untouchables to live on the edge of a village consisting of a large number of Hindus, go through the village daily to free it from the most disagreeable of its filth and to carry the errands of all. (p.01)

Of course, Ambedkar's autobiography reveals truly several events how the existence and practice of untouchability functions immorally in Indian communities. His autobiography helps significantly in creating consciousness of human harmony and heartedness in the hearts of the masses condemning or denouncing the evil practice of untouchability. That is why Columbia University in the city of New York, America made out and justified the literary excellence of Ambedkar's *Waiting for a Visa* that is enriched with autobiographer own agonizing experiences. Undoubtedly this study evaluates objectively that Ambedkar wrote what he thought, felt, saw and understood. In the first chapter of the autobiography, Ambedkar narrates his origin, family background, his father's profession. The autobiographer narrates elaborately a journey taken on in 1901 by himself in his childhood days along with his brothers. They started their journey from Satara to Koregoan in order to meet their father who was professionally a cashier there. Unfortunately his mother was no more. His father advanced successfully up to the level of an officer. When his father shifted to Koregaon, he left Ambedkar and his brother and two sons of his eldest sister in charge of their aunt and a few compassionate neighbours. The author narrates briefly the nature and helplessness of his aunt. Ambedkar writes:

My aunt was the kindest soul I know, but she was of no help to see us, she was somewhat of a dwarf and had some trouble with her legs, which made it very difficult for her to move about without some body's aid. Oftentimes she had to be lifted. (p.01)

Of course, Author's aunt could not help in cooking the food to the family members due to her helplessness but still her kindness left an indelible impression on Ambedkar's mind.

Ambedkar believed heartily in the principles of kindness throughout his life. He lived and died for spreading the moral values of kindness. It is morally a duty of human being to be kind to other human beings. It creates spiritually and scientifically the sense of consideration and compassion towards other human beings so as to live their lives in deep affection, tranquillity, law and order. Her aunty helps in creating kindness in the formation of Ambedkar's life at the greatest extent. The influences of Ambedkar's aunt on Ambedkar can be compared to the influences of Gandhi's mother on Gandhi. Like Ambedkar, Gandhi was greatly influenced by his own mother, Putlibai. In his autobiography, *The Story of My Experiments with Truth*, Gandhi writes:

The outstanding impression of my mother has left on my memory is that of saintliness. She was deeply religious. She would not think of taking meals without her daily prayers. Going to Haveli the Vaishnava temple was one of her daily duties. (p.04)

Unlike Gandhi, Ambedkar remained deprived of his mother's love and affection in his childhood days. Ambedkar had the greatest source of inspiration and impression like his aunt's kindness. Similarly both Ambedkar and Gandhi were highly influenced by their family female members through their kindness and saintliness respectively. As an autobiography is a real record of a great man's goodness and badness, the autobiographer reveals his weakness. During the struggle for survival and life when his aunt could not help in cooking, they four children cooked their food themselves and ate mutton. Ambedkar writes:

Cooking our food became a problem with us, especially since our aunt could not, on account of her helplessness, manage the job. We four children went to school and are also cooked our food. We could not prepare bread. So we lived on Pulav which we found to be the easiest dish to prepare, requiring nothing more than mixing rice and mutton. (p.01)

Of course, during childhood days. Ambedkar did not know the art of preparing bread. Therefore, they lived happily on Pulav. The author records the reference of excitement, happiness and unhappiness. His father was professionally a cashier in Koregaon, so he could not come to Satara where Ambedkar with his brothers lived. His father informed them through a letter to come to Koregaon to spend the summer vacations. Ambedkar records beautifully the moments of happiness and unhappiness. Indeed, Ambedkar and his siblings did not see railway train till the age of ten. He recalls the cries of grief of his aunt at parting when they began their travel to Koregaon. They arrived Masur that was the nearest station to Koregaon. At Masur railway station they suffered caste- prejudice when they were identified as the children of untouchable caste. They were absolutely stunned and the pleasure and happiness which they felt at the commencement of the journey was turned into the feeling of unhappiness and anguish. At masur station there were many bullock carts for Koregaon but no cartman was ready to take them to Koregaon due to their untouchable caste. But with the help of a slight humanistic attitude of station master a solution of the problem was found out. They were to give the payment to the cartman double charge, drive the cart themselves and the cartman was to walk on foot along with the bullock cart on their travel to Koregaon. The autobiographer reveals candidly the reasons why one of the cartman was not willingly ready to carry them to Koregaon by his own bullock cart as the cartmen thought that they would be polluted and humiliated themselves carrying the travellers of the untouchable caste. The author reveals the moral significance of being courageous in difficult times and situations. Ambedkar reveals:

We mustered all the courage we possessed. We had travelled far from Masur. It was more than three hours. But there was no sign of Koregaon. There arose a strange thought within us. We suspected that the cartman intended treachery, and that he was taking us to some lonely spot to kill us. We had lot of gold ornaments on us, and that helped to strengthen our suspicion. (p.04-05)

Of course, in his childhood the Autobiographer understood the value of courage that assisted them to guide personal, social and emotional dilemma. During the journey masur to Koregaon they mustered the courage to face difficult times and circumstances as they were afraid of the loneliness in his childhood journey. Through their travelling they practised morally the courage that helped them to adapt in adverse conditions and situations. Thus they removed the fear from the hearts. The author records the childhood experience of himself regarding a struggle for water. At toll-collector's hut they were very hungry and longed to eat much but they could not get water from the toll-collector due to untouchability. They spent the night without water and food. But still they were satisfied with the safe place. On reaching Koregaon his father told that he had not received any letter of your arrival. But the real fact was intelligently discovered, the fault was his father's servant who got the letter. The autobiographer records a few painful childhood experiences. In school days Ambedkar would sit in a corner of the class, he was not allowed to sit among his classmates. He would keep a separate gunny cloth to squat on in the classroom servant could not touch my gunny cloth, I would carry myself in the evening. The students of upper caste could go to drink water to quench their thirst. But Ambedkar's position was wholly different. The presence of school servant was mandatory. Ambedkar writes:

The presence of the school peon was necessary, for he was only person whom the class teacher could use for such a purpose. If the peon was not available. I had to go without water. The situation can be summed up in the statement - no peon, no water. (p.06-07)

Washerman could not wash their clothes in Satara due to the practice of untouchability. Cloth washing work was perfectly carried out by his sisters. The work of hair cutting and shaving was executed by the author's sisters as no any barbar was ready to shave him. He narrates that untouchables were object to certain humiliations and discriminations. All these sorrowful events became painful experiences in his

childhood days. The second chapter of the autobiography narrates elaborately that Ambedkar returned to India from the west after completion of his studies and was unable to find his habitation to stay in Baroda. It narrates the deep rooted division that presented not only in Baroda but also in entire Indian societies. This painful division could be observed on the ground of castes and religions. Ambedkar records:

My five years of staying in Europe and America had completely wiped out of my mind any consciousness that I was an untouchable and that an untouchable where never he went in India was a problem to him and to others. But when I came out of the station, my mind was considerably disturbed by a question, where to go? (p.08)

Of course, Ambedkar was deeply disturbed by being an untouchable as he could not find accommodation to stay, it was the matter of his identity. A passenger told him that there was a Parsi inn nearby. He heard the news of the Parsis inn that was made by the Parsi people. He became happy and knew that Parsis are the true followers of the Zoroastrian religion. He thought that their religion did not follow the evil practice of untouchability with a heart of enthusiasm and hopes moved to Parsi inn. He felt immense pleasure that after all he had solved his all problems and hardships of seeking his accommodation to stay. In reality this inn was made by Parsi community and it could be used only for Parsi people. Ambedkar was partly not acquainted with this fact. It was really a great shock to him. The happiness was instantly turned into unhappiness. Ambedkar and the Parsi inn-officer made a compromise by which Ambedkar presented falsely his name as a Parsi, then he was allowed to stay in the inn. But on the eleventh day of his stay this fraud was cleverly discovered by other Parsi people. Undoubtedly, this untruth spoken by Ambedkar became the main cause of oppression and humiliation regarding his name and identity. A group of angry Parsi people that were with sticks reached the Parsi

inn in order to remove and punish him. Ambedkar suffered hardships and humiliations. The autobiographer records:

Instantly I saw a dozen angry-looking, tall, sturdy Parsis, each armed with a stick, coming towards my room. I realized that they were not fellow tourist and they gave proof of it immediately. They lined up in front of my room and fired a volley of questions. "Who are you? Why did you come here? How are you taking a Parsi name? You scoundrel you have polluted the Parsi inn? I stood silent. I could give no answer. (p.11)

Indeed, Ambedkar himself reveals it as a lie by introducing himself as a Parsi. Parsi people gave him an stipulation that was a requirement that if rejected, it would bring regarding an end of peaceful conversation and could lead to powerful steps. They ordered him to leave the inn till evening. Thus they made him deprived of his precious shelter. Parsi inn was actually like a prisoner's dungeon. But to Ambedkar it was very valuable as he utilized it by reading several books. By the study of literary books he enjoyed the time and situations. He forgot thoroughly his loneliness since he had the utter absence of companionship of human beings whom he longed for conversation. In Parsi inn he was a socially isolated person as in his autobiography Ambedkar describes Parsi- inn as a dungeon. But still he conquered morally his sorrows, sadness, anguish, agony and annoyance. The habit of Ambedkar's studying books lessens largely his adversities and hardships. Since Ambedkar was professionally appointed as a probationer in the Accountant General's office by the Maharaja of Baroda, he would leave the inn at ten a.m and come back late at eight from the office in the evening. The autobiographer briefly mentions the two contacts of his friendship. One was Hindu friend and the other was a friend of Indian Christian community. Hindu friend was a nobleman by nature. Having heard the story of Ambedkar's sorrows and sufferings he became regretful and resentful. His Hindu friend gave an indication of refusal. Indeed, Ambedkar could not find

shelter in his Hindu friend's house due to the evil practice of untouchability in Indian society. Another friend of Ambedkar who belonged to the Christian community refused to shelter the protagonist in the house. His wife was a Brahmin by caste and was an orthodox in her manners. She did not consent Ambedkar to shelter in her residence. The autobiographer reveals the fact of the caretaker who was somewhat responsible for bringing him into difficulties and hardships. He paid him his payment honestly. He took his leave without uttering a word. The author realized that a man who was an untouchable to Hindu people was also an untouchable to Parsi people.

In the third chapter of the autobiography, Ambedkar records the description of dignity, crudeness and menacing accident in Chalisgaon. Ambedkar narrates awkward accident that happened to him in Chalisgaon. He was being taken to Maharwada from the railway station. In 1929 Bombay Government had appointed an enquiry committee to inspect the grief and grievances of the Dalits. Ambedkar had been appointed a member of this committee. After completing the work of investigation of allegations of coercion and cruelties and grievances of Dalits, Ambedkar left for Bombay. He carried out fairly true investigations in the district of Khandesh. He got down on the Dhulia line to enquire the matter of social boycott against Dalits in the village. He went to the village and inspected the situations and conditions. He went back to Chalisgaon. He found the untouchables waiting for him. He was honorably garland and requested earnestly to go to Maharwada. It was about two miles from the railway station. There was a river between station and Maharwada village. After long wait he was made to sit in a Tonga. There were totally two people in it. Ambedkar and the driver. The driver, Ambedkar was not a fully experienced man. Just after the started the Tonga was collided with the motor car. Ambedkar was thrown down and was badly injured. Tonga fell down from the culvert into the river. He was helpfully taken to Maharwada amidst the cries and lamentations of the people. On the investigations Ambedkar came to know that Tongawala was not ready to carry on

untouchable passenger. Therefore they made convincingly a settlement. This was a settlement that Tongawala would give the Tonga on hire but he would not drive it, therefore one of the untouchables would drive it. Finally Ambedkar realized that Hindu Tongawala considered it below his dignity and considered himself superior to him even though Ambedkar was a bar at law. The autobiographer records:

To save my dignity, the Mahars of Chalisgaon had put my very life in jeopardy. It is then I learnt that a Hindu Tongawala, no better than a menial, has a dignity by which he can look upon himself as a person who is superior to any touchable, even though he may be a Barrister-at-Law. (p. 16)

Indeed, Hindu Tongawala denies carrying the author from one bank to the other in the fearfulness that it will reason to pollute their own honour. This specific event forces the readers to clutch the rigidity of difficult situation. The utter insolence in considering oneself superior to the other human being is largely threatening and needs to be discarded instantly. The implicit perspective of bigotry radicalism and fanaticism in the Indian inclination is a long - drawn result of the immigrant domination. In *Gandhi: His Life and Thought*, Gandhi's biographer, J. B. Kripalani aptly remarks:

In India, the Brahmin may be as poor as the untouchable but he will not be ill-treated on that account. Untouchability in India, as the race and color problems in the West, rest upon the idea of the superiority of one section of people over another on account of their birth. The untouchable, in spite of his being treated cruelly by the caste Hindus, yet continues to profess the Hindu religion. (p.392)

Indeed, like Ambedkar, Gandhi also fought for removal of the practice of untouchability. The untouchables were the poorest class of Indian national life. They were not allowed to enjoy basic human rights like other religions followers. They were cruelly ill treated everywhere they go. They suffered injustice at the hands of

oppressors. A person who is untouchable to Hindu people is similarly untouchable to all other religions' followers. The autobiographer makes clear that the propensity to sadden and torture that reveals itself in the evil practice of untouchability. It is usually practiced in different religions of Indian life. In the fourth chapter of Ambedkar's autobiography, The author narrates his experiences with untouchability and Dalits when he went to visit Daulatabad which is near Aurangabad. The event according to him occurred in 1934. Ambedkar had established Depressed class mission. His coworkers wanted to go with him for sight scenes. Their plan was to see the Buddhist Caves at Verul. They went to Verul via Aurangabad. There was a fort in Daulatabad and it was ancient historical place. It was the capital of famous Hindu. King, Ramdeo Rai. Their plan was to visit the Daulatabad fort. They were around thirty people, but they did not announce their programme because they wanted to avoid the difficulty they would have to face being untouchables. They used to inform the people at the places where they visited. When they went to Daulatabad. Their people were informed. They were waiting for them. Ambedkar told those people that they would take tea after they returned. It was the month of Ramjan. There was a huge water tank at the entrance of the fort. It was full of water. The members of Ambedkar's team were covered by dust due to travel. Therefore some members went to wash themselves. Ambedkar and few other members went inside where armed soldiers were there standing. Meantime a Muslim old man ran shouting and said that dheds polluted the tank. Untouchables were not allowed to go to tank. Ambedkar reveals:

They kept on abusing them and us. The abuse was so vulgar that it exasperated us. There could easily have been riot, and possibly murders we had, however, to restrain ourselves. We did not want to be involved in a criminal case which would bring our tour to an abrupt end. (p.18)

Indeed, Ambedkar reveals this event how Muslim people practised immorally the untouchability to the Dalits as an inferior caste. Ambedkar focuses clearly on the false belief and irrationality of debasement and immoral defilement. Caste-based discrimination holds this faith wherein people shape inferior caste of social caste system. In the same way the untouchables are not permitted to make use of the essential things of everyday life to protect the status of the upper caste people. Ambedkar powerfully struggled for getting water and suffered insults and injustice. Similarly Gandhi fought for the removal of untouchability. In his autobiography, *The Story of My Experiments with Truth*, Gandhi writes:

The question of untouchability was naturally among the subjects discussed with the Ahmadabad friends. I made it clear to them that I should take the first opportunity of admitting an untouchable candidate to the Ashram, if he was otherwise worthy. (p. 363)

Indeed, like the struggles of Ambedkar, Gandhi made a lot of efforts to eradicate the evil practice of untouchability from the Indian national life. Gandhi founded the Sabarmati Ashram where he kept a family of untouchable. Although a few upper caste people criticised harshly Gandhi's efforts, Gandhi did not pay attention towards their immoral criticism. The holy books of several religions like *The Bhagavad Gita*, *The Quran*, *The Bible* preach that a man should never discard water to another human being as it is the least object that one can provide to a fellow human being. The disregard and bad manners towards these human values like offering water are disheartening and disgraceful. The autobiographer narrates that members of the team could go to the fort of Daulatabad but they could not touch the water anywhere in the fort and an armed soldier was appointed to with us to observe and inspect the violation. Ambedkar experienced that a man who is an untouchable to the Hindu people is similarly an untouchable to a Muslim people. In the fifth chapter of the autobiography, Ambedkar introduces impersonal reference of an untouchable school teacher and his sick wife regarding untouchability. The autobiographer narrates the brief account of horrible story of

caste discrimination through giving the reference of the letter that was published in Gandhi's Journal, *Young India* dated on December 12, 1929. This letter was written by a Dalit teacher who suffered injustice and lost his sick wife due to the lack of proper medical treatment by a Hindu doctor. The letter tells:

I went to call a doctor but he said he would not go to the house of a Harijan, nor was he prepared to examine the child. Then I went to Nagarseth and Garasia Darbar and pleaded them to help me. The Nagarseth stood surety to the doctor for my paying his fee of two rupees. (p. 20)

Indeed, she was suffering from pneumonia. A Hindu doctor denied to treat her directly in the Harijan colony. Dalit teacher took his sick wife outside the Dalit locality along with her new born child. The doctor biased in treating her as he did not touch her and passed the thermometer indirectly through a Muslim man. He gave her some medicine and when she fell critically ill. He denied treating her. Afterwards she died in want of proper medical treatment. Narrating the social status and condition of untouchables. Gandhi's biographer, B.R. Nanda records:

In some parts of the country they were denied access to village wells, Water-taps, schools and post offices I and prevented from using umbrellas and wearing sandals. The men- folk could not wear a dhoti below their knee, and the womenfolk were forbidden to put on clean clothes or jewellery. They could not ride a horse or a cycle. (p.353)

Of course, like Ambedkar as a social reformer, Nanda's Gandhi also believed in the conversion of religion not compulsion of religion so that the racial enemies of today might be turned into the social reformers of futurity. Ambedkar reveals dispassionately this horrible and atrocious account of caste discrimination and dishonesty. He authentically introduces the fifth event by exploring the effectiveness and futility of the doctor's code of conduct that associates

him with his employment. The autobiographer evidently illustrates how a Hindu doctor will earnestly want to become inhuman and leave a sick human being rather than treating an untouchable patient. In the sixth chapter of the auto- biography, Ambedkar tells elaborately the agonizing experience of his contemporary, a Bhangi boy. Apart from his personal life experiences regarding the evil practice of untouchability, Ambedkar records truly the painful experience of a Bhangi boy who felt and saw at the time when he was appointed as a village Patwari (a Talati) in the office of the mamlatdar at Borsad in Kheda, Gujarat. The boy had no any experience of evil practice of untouchability in Indian society. The Bhangi boy tells straightforwardly his experience how he was being deprived of existential needs like getting water, housing shelter, food, safety and human dignity during his Govt job. The boy states:

I could not touch the cans, for my touch would pollute the water, I had therefore to depend upon the mercy of the waterman. For my use there was kept a small rusty pot. No one would touch it or wash it except myself. It was in this pot that the waterman would dole out water to me. But I could get water only If the waterman was present.
(p.23)

Undoubtedly, the waterman was a man of biased mentality in view of untouchability. He did not like to supply the water to him. Observing that the untouchable boy was coming for drinking water, the waterman would succeed in running away, as a result of the untouchable boy had to live without water. He had the same hardships and sufferings regarding his housing shelter. He was largely an unfamiliar in Borsad where he was professionally serving as a village Patwari. The Dalits of Borsad were also not mentally ready to give him a room as they were afraid of displeasing the Hindus. He would feel the greater hardships, difficulties and sufferings regarding food. There were no locations of human beings from where he could obtain his food. He would buy 'Bhajhas' in the morning and evening. This was some solitary place located outside the village where he would eat Bhajhas. He would sleep on the footpath of the

verandahs of the Mamladar's office. All this discriminatory conditions had become intolerable to him. Subsequently the Mamlatdar sent him to a Patwari in order to learn the work. This Patwari did not teach him anything. Ambedkar records the misconduct of village headman with the Bhangi boy. Of course, village headman was antagonistic due to untouchability. The Patwari and village headman would neglect and insult him. Once mistakenly he sat on a chair which was lying there where they were working. Seeing him seated on the chair the Librarian got angry and came to the boy with the furious crowd. He began to abuse him in immoral words. He said to the boy, "who had allowed this dirty dog of an untouchable to occupy on the chair?" Afterwards he came to know the chair belonged to him: Narrating the situation and condition, the boy states:

It was a furious crowd raging with anger, some abusing me, some threatening, to cut me to pieces with the Dharya (a sharp weapon like the sword). I implored them to excuse me and to have mercy upon me. That did not have any effect upon the crowd. I did not know how to save myself. (p.24)

Of course, the boy narrated his agonizing experiences how he was being abused threatened, humiliated and harassed mentally until he left his service. The autobiographer records sensibly this dreadful experience of the untouchable boy regarding the immoral practice of untouchability. These are the experiences of an untouchable boy who gets no regard and no dignity of human identity in his Govt. service as a village Patwari (Talati). It becomes pragmatically unfeasible for the untouchable boy to carry on his service as a village Patwari. The autobiographer gives the reason why it becomes impractical to keep on his service. Because the villagers of biased mentality under the immoral practice of untouchability do not obey him. These are the deep rooted discrimination and prevalent practice of untouchability in prestigious Govt. offices in Indian society that might end his life. Following the description of Ambedkar's autobiography, *Waiting for a Visa*, on the conditions and

positions of Dalit people in the biography of Ambedkar, *Dr. Ambedkar Babasahab Ambedkar: Life and Mission*, Dhananjay Keer writes:

Their miseries did not end at this. As they were illiterate, ill-treated and untouchable for ages, all public services including police and military forces were closed to them. Naturally they followed hereditary occupations. Some of them plied trades of a lower and degrading order such as those of street-sweepers, scavengers and shoemakers. (p.02)

Indeed, the status of Dalits is largely sorrowful and tearful. They were mostly deprived of social, political and economic, human rights, due regard, safety and dignity. Their sorrowful lives were confined within inadequate habitation, unhygienic background and social isolation. They were lived in debt condition and died in debt position. Their names and identities are existed as inferior throughout their lives due to the unethical practice of untouchability in Indian national life. The truthfulness and candidness of Ambedkar's autobiography, *Waiting for a Visa* significantly lies in this factual point that Ambedkar reveals authentically the personal and impersonal experiences that were felt and experienced by Ambedkar himself and his contemporaries. Ambedkar's autobiography is thoroughly enriched with the representation of literary realism that describes truly familiar people and their life stories usually regarding the downtrodden people. It introduces briefly an account of Ambedkar's individual and personal experiences that he saw intimately in several situations and conditions of real life. Since he adds truly the last two chapters of other people's experiences, his autobiography really seems to be more actual, factual and original to a great extent. He reveals really the agonizing experiences of the situations and incidents that had occurred in his life. He introduces his life experiences in chronological order.

We find analytically that his imagery is truly fantastic as he compares the Parsi- inn to a dungeon. But still he utilized significantly his time through studying literary books. Another

point of the major focus of the book is the use of literary language and devices by which he authored his autobiography creatively, using such perspective he retains much of its original charm and makes a room for a better imagination and narration. We find extensively Dr. Ambedkar was essentially a man of moral consciousness, correct code of conduct and contribution. As a great reformer he appealed the human conscience of one and all with his universal appeal of mannerism, behaviorism with maximum intelligibility, sincerity and authenticity. His autobiography reveals how he struggles for basic essentials like water, food, education, shelter and safety under the existing system of untouchability. In *Waiting for a Visa*, Ambedkar's bewitching style of autobiographical writing arouses the real sentiments and difficulties behind his experiences. It creates abundantly awareness of the centuries- old religious conviction and superstitions that help the masses in turning blind to promote hatred and strengthen hostility among social communities for no justification. In modern times of intolerance it is relevantly the realistic and fantastic works of English literature that is entitled to be studied and appreciated universally all around the world.

Conflict of Interest: The corresponding author, on behalf of all authors, confirms that there are no conflicts of interest to disclose.

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