



E-ISSN: 2706-8927
P-ISSN: 2706-8919
www.allstudyjournal.com
IJAAS 2021; 3(1): 341-344
Received: 01-11-2020
Accepted: 03-12-2020

Dr. Anju Gurawa
Assistant Professor,
Department of English,
University of Delhi,
New Delhi, India

Vipin Singh Chauhan
Asstt. Prof. In English
Sri Aurobindo College (Eve.)
Delhi, India

Comparative analysis of Dr. Ambedkar slavery and untouchability which is worst and Fredric Douglass slaves narratives

Dr. Anju Gurawa and Vipin Singh Chauhan

Abstract

The main purpose of this essay is to draw a line between slavery and untouchability and clearly show the difference between how to the Institutions are exploitative. The different in nature Ambedkar start the essay Which is Worse? Slavery or Untouchability? He states in the beginning that *slavery is very ancient institution in Hinduism*. Lala Lajpat Rai was asked question by Miss Mayo of Hindu society about the slavery Untouchability Lala Lajpat Rai replied that slavery is much worse than Untouchability. Baba Saheb Ambedkar reply very seriously to this and he wrote on this 'slavery and Untouchability at great length'.

Keywords: slavery, untouchability, Frederick Douglass, Dr. Ambedkar, slave narratives, comparison

Introductions

Sharon Carson in her Article, 'Shaking the Foundation Liberation Theology in Narrative of the life of Frederick Douglass' Theologian and historian Vincent Harding in his study *There is a River* argues that over the course of a Abolitionist career, Frederick Duglass Failed to pose a genuinely radical challenge to the 19th Century slave holding America. Harding argues that Douglas fail to extend his contamination of slavery to a more systematic and structural critique of American society.

The whole argument Sharon Carson is trying to make is the plantation Masters who were the white man's deployed blacks as plantation workers were very small unit of exploitative system. The system which was manufactured that more deeper layers. The argument which Douglass is trying to make is attacking on the religious entity of slavery which justifies the colour discrimination. The Christian religion which also kept silent on the discriminatory treatment given to the half population of the Black world.

In '*The Narrative of the life of Frederick Douglass 'an American slave'* in the chapters of the book Frederick Douglass giving the first-hand account of the exploitation and atrocities committed by the white Masters. He is giving the elaborate descriptions of the songs and prayer which were taught him as a small child and it was from which justified by the existing structure of exploitation.

The main purpose of this essay is to draw a line between slavery and untouchability and clearly show the difference between how to the Institutions are exploitative. The different in nature Ambedkar start the essay Which is Worse? Slavery or Untouchability? He states in the beginning that *slavery is very ancient institution in Hinduism*. Lala Lajpat Rai was asked question by Miss Mayo of Hindu society about the slavery untouchability Lala Lajpat Rai replied that slavery is much worse than untouchability. Baba Saheb Ambedkar reply very seriously to this and he wrote on this 'slavery and untouchability at great length'.

Dr. Bhimrao Ambedkar is giving two examples of metaphorical slavery in which he says that a wife is also a property of a husband and Husband has the complete power over wife so he may ill-treat her he may kill her he can exchange all and his wife for work so in this way wife can be seen as a slip of husband another example Dr. Ambedkar is giving which is also in the sense of Serf and Babasaheb Ambedkar explain it that I serf worked on fixed days performed fixed service paid fixed some to the lord and was fixed to the land therefore he was taken as a slave. Doctor Baba Saheb Ambedkar using two words for the understanding of slavery that a Slave is a property, this property can be used by Master the master has the complete claim over the property the master get benefit out of the property and master cancel it and transfer it. by meaning of ownership this is that the master can sell out mortgage is

Corresponding Author:
Dr. Anju Gurawa
Assistant Professor,
Department of English,
University of Delhi,
New Delhi, India

without the consent of the slave. The most significant question Doctor Bhimrao Ambedkar is raising in this writing is that

- A slave is considered to be a human being but untouchable
- Slave is considered to be a person a living being but in untouchability not
- untouchable is not considered to be a living being and human being therefore there is no question of treating and untouchable from the legal social on human perspective.
- The slave is entitled to livelihood the slaves can use public highways they drink water from the public sources and any other public utilities slaves can use for their survival but untouchable not.

Therefore these two significant aspects of slavery

1. Slave is considered as a person
2. The slave has basic fundamental rights that is right to life
3. in terms of law slave is human being or a living being opposite to non-living.
4. A slave has family right as for example marital right parental right dominical rights and parental rights.

Dr Ambedkar is giving the example of Roman society that in view of Liberty it is correct that the masters took lot of trouble in their Slave to initiate him into culture even sometime slaves were trained and transformed into a skilled craftsman for examples Cato and Elderwere.

Such examples in Roman empire justify that master allowed their slaves to be cultured enough so they can be mixed in the society, but in case of untouchability untouchables whenever considered to be worthy to get involved in any kind of social activity and they were not considered to be worth even to touch and seen.

Ambedkar states that slave was able to access medicine, worship in the Church and skilled training but an untouchable were not even considered to be seen and touched.

There are innumerable examples of slavery in Roman empire Roman society was hostile to Slave but it did not banish slaves from festivity even if they were excluded from high class social certain ceremonies but they can live in their community and celebrate their function separately.

Slave had a right to get freedom from the slavery and live as a free life of a man and as a free men. Slaves can get involved in trade commerce state services no stigma attached to the slaves but untouchables were not respected in the same way there is no possibility of an untouchable to live as a free man and can get involved in the resources and activities of the society from any point. For example legal, social and political the basic fundamental rights of human being right to food right to live right to survive right to eat and drink was also denied to the untouchables of India.

Frederick Douglass born in 1818 and he was an African American Slave who worked as a plantation worker. He was famous for his oratory skill and he was a reformist, missionary and slave and ultimately a Freeman. As a slave he could buy his freedom but it is very necessary to mention here that is freedom was also relative as when we talk about the life narratives of Harriet Jacob *Incidents in the life of a slave girl*, is entirely different because being a slave women Harriet a woman. As a slave she could never purchase her

freedom because she has to first buy the freedom for her children and as a slave women she was continuously abused by her white masters and was forced have too many children from white masters and all these children are also pushed in the slavery. Fredric Douglass could claim as a free man after sometime but Harriet Jacob could never buy her freedom even if she could buy. Frederick Douglass is famous for his favourite autobiographies as in 1855 my bondage and my freedom. This last autobiography was Life and times of Frederick Douglass. Autobiography is written that is civil war, but Is most famous autobiography which became best seller after the publication in 1845 narrative of the life of Frederick Douglass an American slave. This is very interesting to mention here that this book *Narrative of the Life of Fredric Douglass* written by himself and consists of 11 chapters the time it was published it had become best seller.

The preface written by WM Lloyd Garrison in main Boston in which Harrison talks about the convention took place in 1841 Nantukate in which Douglas. Lyoud said that after listening Frederick Douglass as a speaker in the same conference and he quote ' I think I never had slavery so intensely as that moment certainly my perception of the enormous outrage which is inflicted by it on the godlike nature of its victim was rendered far more clear than ever'.

Further he says that '*slavery was poor school for the human intellect and heart*'^[1].

In the convention when one of the speakers are asked to the audience that they would never allow him to be carried back into slavery. Slavery says constitution or no constitution (the way Indian Khanp system says we do not believe in Indian constitution.

'I never show my mother to know her as such more than 45 times in my life and each of the times was very short duration and at night she was hired by Mr Stewart who lived about 12 miles from my home she made her journey to see me in night traveling the whole distance on foot after performance of a day's work she was a field hand and everything is the penalty for of not being in the field at Sunrise unless a Slave has special permission from his or her master to the contrary a permission which was seldom get one that gives to him that gives it to proud name of being a kind master I do not reconnect ever since My Mother by the light of the day she was with me in the night she would lie down with me and get up to Slave but long before I wake up she was gone very little communication about to please between us that soon and it with little we could have while she looked and with it in her heart shape and suffering should I do when'^[2].

I was about 7 years old one of my Masters farm near leave mail I was not allowed to be present during this illness at her death or burial was gone long before I knew that anything about it table having enjoy to have considerable event her soothing presents are tender and watch full care I received the timing of her death which was the same emotion I should have probably felt at the death of stranger''^[3].

When Frederic thought of writing his autobiography it was very difficult for him to mention those names of his Masters

1

² Douglass, Fredric *Narrative of the life of Fredric Douglass*. Chartwell Books, New York, 2015.

³ Douglass, Fredric *Narrative of the life of Fredric Douglass*. Chartwell Books, New York, 2015.

where he was working as a plantation Slave because the publication and the print was absolutely controlled by the white Masters and Douglas could never reveal that actual name of his Masters were exploited and abused him and for that matter he had hidden number of primary information's which one necessary but under compulsion when removed from the book. There are a number of references come in this autobiography about Overseas is over 80 years with the managers of the plantation and this miserable drunkards province where and Savage monster could easily take the life of a Slave just for being late 5 minutes. Douglas talks about the yearly allowances which were given to the slaves' early clothing consists of two course in shirts one pair of trousers like the shirts 1 jacket one pair of trousers of government made of course Negro cloth one pair of stockings and one pair of shoes the whole of which could not have caused more than \$7 there were no but given to the slaves unless one course blanket be considered much and none but the men and women had these this however is not considered a very great privation. Douglas went at the age of 4 or 5 he was in the I could not understand one thing that why he was always kept away from the reading and writing process when able to pick any newspaper or piece of a paper and try to learn it was stopped in that created a great curiosity. Douglas to learn this art of reading and writing that is why as and when he got chance started learning about words this formation of black and white words on the page was extremely curious exercise for Douglas as a child mentions Chapter 6 when him talks about misses all you told him to read and write a b c kindly comments to teach me ABCD after I learn that she was assisted me in learning to spell words of 3 or 4 letter' but later on misses old was stopped teaching him and Mr old instructed her that it is extremely unsafe to teach a Slave this is extremely curious for Douglass.

It was a new inspiration Revolution explaining dark and mysterious things with which my useful understanding at struggle now understood what had been to me a most perplexing difficulty with the white man's power to in Slave the black man it was a grand achievement and I priced it highly I understood the pathway from slavery to freedom and this gave' Douglas a great deal of wisdom about the Institution of slavery That's how he educated himself And mention the one very significant book The Columbian orator.

If we discuss the book of Ambedkar slavery and untouchability which is worst in which Ambedkar is giving some very significant points when he compares the slavery with the untouchability and is that slavery is better than untouchability because a Slave is treated as a human being and is given as food clothing and medical treatment because

the master want to take out work from the Slave but the Kas institution is much worse because human being is also not treated as a human being no one on untouchable.

Then other point Ambedkar making is that as it happened in the case of Douglas also that finally by paying the amount to the master and slave can by his freedom and can be included outside the slavery born but in case of untouchable an untouchable in Hinduism cannot come out of this caste hierarchy before dying because this is such a birth based blot which cannot be removed before death.

The economic comparison when it is done with the slavery and caste system that delivery is based on the economic starter and when the slave is able to earn enough money then he she will be included in the outside fold of the slavery but in the caste system even if an untouchable or lower caste person earns enough money but still the social position of the untouchable will never be considered equal to the upper caste Ambedkar that slavery is much better than Frederick Douglass was born in 1818 in South America he was a social reformer still an abolitionist and most importantly it was the best orator who earn his freedom and became the Freeman is most popular and bestselling autobiography narratives of the life of Frederick Douglass.

The reference of the conference happened in the month of August 18 41 which was attended by Frederick Douglass and WM Lloyd Garrison and in this convention Frederick Douglass was also one of the speakers and why narrating the speech of Frederick Douglass Lloyd Garrison says that Lloyd Garrison states that this narrative contains many affecting incidents many passages of great eloquence and power but I think the most thrilling one of them all is description of Douglas gives office feeling as it localising respecting is faith and chances of his own day being a free man on the bank of Chesapeake Bay. A wonderful example given in this processes that it was first remain for many centuries that and let it never be forgotten that no slave holder or Overseas can be convicted of any outreach perpetuated on the person of slave however diabolical it may be and that is why before civil right movement there was no punishment for any atrocity committed against Salve is beaten and murdered. This Classic narrative which is centres around the discus of margin to centre 11 chapters Indore and the description of this chapter 7 so simple and settle it is easy even for the fifth grade students to understand easily and get into the feeling of a slave. This personal narrative of Douglas could be easily associated with the humiliation in the untouchables in India where it is a common tendency in the Dalit community to hide their caste because by disclosure of this cast identity it brings shame and humiliation as Dr Ambedkar also compares slavery and untouchability in the following table.

Table 1: Dr Ambedkar also compares slavery

Slavery	Untouchability
Slave has been identified as a Human in the Legal Field	Untouchables are not even given as the status of Humans
Slave was entitled for basic fundamental rights such as food, clothing, shelter and Medical care	Untouchables were denied even drinking water
Separate colonies were established for slaves	Untouchables were denied access to village residents and social interactions
The master took care of slaves as it was considered to be potential labour	The master did not take care of slaves as it was considered to be potential labour
Slaves were even allowed to enter in the village and were not forced to tie a broom backside to an print the foot step while walking and to hang a are then put in the neck in case of spitting	untouchable was not even allowed to enter in the village and were forced to tie a broom backside to an print the foot step while walking and to hang a are then put in the neck in case of spitting
Slavery is not based on the notion of purity and pollution in which	untouchability is based on the notion of purity and pollution in which

<p>certain communities are polluted and they are not considered to be pure human beings therefore day night basic fundamental Human Rights such as food clothing water and right to life. the notion of purity and pollution is not attached with the untouchables</p>	<p>certain communities are polluted and they are not considered to be pure human beings therefore day night basic fundamental Human Rights such as food clothing water and right to life. the notion of purity and pollution is not attached with the untouchables</p>
<p>Slaves were considered to be a potential commodity which can be utilised for the production and work untouchable cannot be purchased sold mortgage and leased.</p>	<p>Untouchables were not considered to be a potential commodity which can be utilised for the production and work untouchable cannot be purchased sold mortgage and leased.</p>
<p>in legal terms slaves are considered to be commodity which can be sold and purchased Mortgage leased transferred for the work and production</p>	<p>in legal terms untouchables were considered to be commodity which can be sold and purchased Mortgage leased transferred for the work and production</p>
<p>Slave has a master who has right over the work and life of slave</p>	<p>untouchable doesn't have any master who can protect feed and save him from any kind of social natural and medical calamity</p>
<p>slave can purchase the freedom after paying equal amount of money demanded by Master slaves had family rights such as marital rights parental, tutelary and dominical and Untouchable did not have any such rights slave is at least as human being in the eyes of the law an untouchable is not even considered as a human being in the eyes of law</p>	<p>slave can purchase the freedom after paying equal amount of money demanded by Master slaves had family rights such as marital rights parental, tutelary and dominical and Untouchable did not have any such rights slave is at least as human being in the eyes of the law an untouchable is not even considered as a human being in the eyes of law an untouchable is not considered even as a human being and denied basic fundamental rights for such as drinking water proper clothing shelter in the village and medical facility.</p>

And finally conclude that caste is the worst form of discriminatory institution which is still existing in India.

24. Cru RL. Diderot as a Disciple of English Thought Repr., New York 1966.

References

1. Aldridge AO. 'Shaftesbury & the Deist Manifesto.' Transactions of the American Philosophical Society, new series 1951;XLI:Pt2, 297-385.
2. ----- 'A Preview of Hutcheson's Ethics', Modern Language Notes 1946;46:153-161.
3. Anderson P. Lineages of the Absolutist State.
4. Appleby JO. Economic Thought and Ideology in Seventeenth-Century England Princeton 1978.
5. Becker CL. The Heavenly City of the 18th century Philosophers
6. Berlin, Isaiah, Concepts and Categories
7. ----- Against the Current
8. ----- Vico and Herder
9. Besterman T. (ed) Studies on Voltaire and the 18th Century
10. ----- (ed) Transactions of the First International Congress on the Enlightenment
11. Blackstone William T. Francis Hutcheson and Contemporary Ethical Theory Georgia 1965.
12. Braudel F. Civilization and Capitalism: 15th-18th Century
13. Bredvold Louis I. The Brave New World of the Enlightenment
14. ----- The Intellectual Milieu of John Dryden
15. ----- The Invention of the Ethical Calculus, The Seventeenth Century: studies
16. from Bacon to Pope by R.F. Jones & others
17. Cannon J. Aristocratic Century: The Peerage in 18th Century England
18. Cassirer Ernst. The Philosophy of the Enlightenment
19. Colie Rosalie. Gulliver, the Locke-Stillingfleet Controversy, and the Nature of Man,
20. History of Ideas News Letter (New York) 1956;II:58-62.
21. Cook Richard I. Jonathan Swift as Tory Pamphleteer (Seattle & London 1967).
22. Copley Stephen. (ed), Literature and Society in Eighteenth-Century England.
23. Crocker LG. (ed), The Age of Enlightenment (New York 1969).