

Discrimination and Brutality in America, Africa and India: A Historical Study of Emotions in North and South

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Introduction-

History of emotions in North and South with reference to discrimination and brutality provides a new perspective about evolution of society from 16th to 21st century and gives us larger understanding how human beings have continuously negotiated with changing structures of state and society to claim space as human beings. Questioning the stereotyped notions of Negro, Barbarian, Untouchable, this paper examines multiplicity of emotions as well as change and continuity in emotion expressed by the oppressed from 16th to 21st century. The paper has focused on emotion of African Slaves in North, Untouchables in India, Africans in Africa and Southern America. To study emotion arising out of race based discrimination and brutality in North, the autobiographies of Slaves in 1797(period when anti-slavery movement were initiated) & 1845(period when slavery was declared illegal in urban areas of North), have been examined tracing change and continuity in emotion. Similarly, to study emotion arising out of Caste based discrimination and brutality, the autobiographies of Untouchables have examined from 1999(Time period when Untouchables started writing autobiographies) to 2015(Contemporary period) tracing change and continuity in emotion. In case of Southern America and Africa, emotions arising out of brutality through military conquest have been examined and diaries, letters etc. have been explored.

The paper establishes role of autobiography in writing history of people from below and offering alternative understanding of structures engaged and referred in autobiographies. Similarly, this paper questions the idea of linear progress as well as idea of modern Law, and deconstructs the idea of material gain as sign of development. Also, the role of woman in strengthening emotion of liberation has been examined. The paper shows that civilizations of world operates and construct shared space, thus, any act of discrimination and brutality set in motion process of dehumanization in shared space at different time and space ; it also establishes humanizing role of neglected voices in shaping history.

1. Discrimination and Emotions: North (America & Europe) and India

The history of race based and Varna-cum-caste based discrimination have been traced in North and India as early as 16th century and ancient period respectively. The Race based discrimination is dated from 16th century and it is process of dehumanization based on the color of a person. The writing of Ibn Battuta(14th century) referred captivity as justification of making slave whereas Bill Freund refers to “Sao Tome at the end of fifteenth century was the earliest slave plantation to rely overwhelmingly on African Labour.”¹ and its intensification due to military conquest of America by Spain and Portugal (known as Atlantic Slave Trade) from 16th century onward. In case of India, the social structure, though interchangeable, was organized from above- Brahmin, Kshtriya, Vaisya, Shudra and Untouchable, but in post-vedic society(600 BC onwards), these identities became unchangeable and birth based, particularly in Manusmiriti period(2nd century B.C to 2nd Century A.D.).

1.1. Context of Autobiographies-

The time period of autobiographies by slaves and Dalits(untouchables) can be traced in 1790s and 1990s respectively. The autobiography of Olaudah and Douglass were published in 1794 and 1845 respectively. On the one hand, autobiography of Olaudah represents a historical trend where slaves got free, rarely, after ‘immense dedication of slaves and positive considerations’² by white people; it was a time period when anti-slavery movements had been initiated, and American Revolution (1776 A.D.) and French Revolution(1789 A.D.) had created new ideas of right of man. On the other, the autobiography of Frederick Douglass represents a historical trend where slave became free, rarely, after immense struggle and resistance; the time period represented a phase where slavery had been declared illegal in urban areas of USA, particularly in North America. It is evident from the Preface of the book written by WM. Lloyd Garrison; Unlike the autobiography of 1790s, this preface is clear cut in denouncing slavery as anti-human and act against humanity. The letter of Wendell Philips³ (April 22, 1845) refers this autobiography as story of lion. Thus, the idea of liberation for Frederick Douglass is not based on the idea of good character, rather on the idea that slavery is against the total development of any society.

¹ Bill Freund, *The Making of Contemporary Africa: The Development of African Society Since 1800*(Hongkong: Macmillan Press Ltd, 1984),47.

² The autobiography of Olaudah has referred many letters written by distinguished people to support character of Gustavus such as Letter of Thos. Digges(dated December 25, 1791) refers about Gustavus Vassa as “enlightened African, of good sense, agreeable manners and of excellent character”, xii, John Sykes(Mayor) , R.A.Harrison, Thomas Clarke(Vicar) & Others, refers “ an intelligent african and upright man”, xiv, in *The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa, The African, Written by Himself*, 9th Edition, (London; Entered at Stationers Hall, 1794)

³ Frederick Douglass, *Narrative of the Life of Frederick Douglass An American Slave: Written by Himself* (Boston: Anti-Slavery Office, 1845),XV

In case of India, the emergence of Dalit autobiography coincide with emergence of Post-modernism in 1990s. Here, three autobiographies of Untouchables have been examined – Jhoothan(1999) by Om Prakash Valmiki, Murdhiya(2012) by Dr. Tulsi Ram and Dauhra Abishap(2015) by Kaushalya Baisantri. These autobiographies share information about social and politico-economic situation of India from 1950s to 2010 and provide insight about caste based discrimination prior to Independence period. Further, These autobiographies represent struggle of untouchables, first generation in their families, who got education and tried to achieve rights of man. The followings emotions have been examined in the above-mentioned autobiographies:

1.1.1. Emotion of Separation- The autobiographies show that the life of slave is constructed on the basis of separation from human relations and by keeping slave in a state of separation. The word Olaudah means fortunate, but as soon as he is kidnapped(at age of 11, 1756 A.D), along with his sister, separation from relations starts process of dehumanization for Olaudah. The immediate emotion of shock and fear overtakes and both refuse to take food as an act of resistance. On the way, the child resists and raises voice, but kidnapper tied their hands and stopped their mouth. Both stayed in each other arms and “bathing each other with our tears”⁴ Next day after kidnapping, Olaudah was separated from sister and it was, again, unbearable shock and he did not eat food for many days as act of resistance. After some time, Olaudah was placed under a master, though he attempted to run away from the house of master, but soon realized the limitation of resistance and realized his identity as hunted deer-

“Every leaf, and every whispering breath
Conveyed a foe, and every foe a death”

Before he could plan to escape from the house of master, Olaudah realized that he was sold again. On the way during brief stay, Olaudah got a chance to meet her sister. It created powerful emotions and both ran towards each other and clung. Wept continuously and felt the warmth in arms, but they were again separated next morning. Olaudah felt pain of separation and fear for sister, “ To that heaven which protects the weak from the strong, I commit the care of your innocence and virtues, if they have not already received their full reward, and if your youth and delicacy have not long since fallen victim to the violence of the African Trader....”⁵ Again ,Olaudah was sold and he reached to a town of Africa known as Timnah. Olaudah was unable to understand slavery and could not understand separation and associated feeling of pain, sadness, hopelessness etc. After reaching Virginia, he was sold to white person and he was named as Jacob. Before he could develop any sense of belonging, the master sold him at ‘30 sterling to Michael

⁴ Op.Cit. Olaudah Equiano, 33

⁵ Ibid,40

Henry Pascal⁶. Immediately after purchase and facing resistance from Olaudah, Michael changed name of Olaudah from Jacob to Gustvus Vassa; taking away base of identity.

On ship and stay at various places , olaudah developed deep sense of belonging with children(white as well as black), such as Dick etc., and during this company continued for two years. He had developed attachment with master and Dick, but as happened during voyage to Turkey on Royal George ship , Olaudah had one option , either he should stay in Preston and lose company of master or go with master and lose company of Dick. So, he decides to go with master, and loses company of Dick. Losing relations become part of slave life. His desire for relation of father is reflected on reaching Portsmouth for repair of Ship(1759) and staying at harbor, he got company of Daniel, who taught him manners of dressing, reading Bible etc, and Olaudah treated him as father and himself as son. He said, “I used to buy him a little sugar or tobacco as far as my stock of money would go”⁷

Locating himself at Maryland and born in 1818, Frederick Douglass was unable to remember his birthday and he questions, “The white children could tell their ages, I could not tell why I ought to be deprived of the same privilege”⁸ Separation was integral to life of Frederick as he was a born to a slave mother and his father was a white, he says, “ Before the child has reached its twelfth month, its mother is taken from it, and hired out on some farm a considerable distance off, and the child is placed under the care of an old woman, too old for field labour”⁹ Obviously, Frederick saw his mother four or five times in my life and each time for a short duration. Separation from mother was a mental brutality, he says, “She died when I was seven years old, on one of my master’s farms, near Lee’s Mill. I was not allowed to be present during illness , at her death or burial..... I received the tidings of her death with much the same emotions I should have probably felt at the death of stranger.”¹⁰ Moreover, he says, that a small mistake of slave could lead to separation from his friends or family. Hence, Frederick Douglass is overpowered by emotion of anger as he repeatedly questions separation.

The issue of separation from relations and house as space was clearly visible in autobiography of Frederick as he leaves plantation of Colonel Lolyd and shift to Baltimore. Though, Baltimore is not place free of discrimination and atrocities, yet he compared the both in the following manner, “Being hanged in England is preferable to dying a natural death in Ireland”¹¹Referring the absence of any attachment to Colonel Lloyd

⁶ Ibid, 61

⁷ Ibid, 112.

⁸ Op.Cit. Frederick Douglass, 1.

⁹ Ibid, 2.

¹⁰ ibid, 3.

¹¹ Ibid,25.

plantation, he says, “The ties that ordinarily bind children to their homes were all suspended in my case.. My mother was dead, my grandmother lived far off, so that I seldom saw her. I had two sisters and one brother, that lived in the same house with me, but the early separation of us from our mother, had well nigh blotted the fact of our relationship from our memories”¹² Frederick Douglass represents brutalization of child psychology due to separation. Further, he refers to separation of slaves as and when, the division of property took place among the whites and valuation with animals and the decision of white man was final.

In case of Dalits, village is a site of oppression and generally, it has been referred that either Dalits have to run away from village to get education and to say away from village to save himself/herself from feudal ethos as visible in autobiographies. Om Prakash Valmiki tried hard to get education but he faced immense opposition; within untouchable community, Valmiki community has faced extreme brutal discrimination. For example, teachers used to get entire school broomed and get work of farm done without payment by Om Prakash; teachers used to fail him for raising voice. Thus, Om Prakash was forced to leave village so that he could get education. While leaving the village, he realized, “ while seating in Bus for Barla, he was very upset as he imagined that he was leaving Barala forever, and the bad feelings of Barala had caused immense pain and that pain still exists in mind”¹³ Dr. Tulsi Ram decided to leave the village to get education and he says, ‘while passing through forest areas as I was moving away from Murdhiya(place of residence of Dr. Tulsi Ram) , all feelings of attachments were also getting detached, and was dominated by new feelings similar to feelings of Gautam Buddha for Amrapali; also his mind was dominated by bad feelings as he was considered bad omen by people”¹⁴. Thus, untouchable people faced separation from home and village while trying to get education and it creates feeling of pain and agony from childhood.

1.1.2. Emotion of Fear

In case of Olaudah, stories of horror overcame his imagination as soon as he came to know that he was being taken to white people. He noticed one white man getting “flogged so unmercifully with a large rope near the foremast, that he died in consequence of it; and they tossed him over the side as they would have done a brute”¹⁵ Unable to decide whether death was better than remaining as slaves, he says about two Africans who belonged to country of Olaudah as they tried to prefer death, “preferring death to such life of misery, somehow made the meetings and jumped into the sea..... however, two of the wretches were drowned, but they got the other, afterwards flogged him unmercifully , for thus attempting to prefer death to slavery.”¹⁶

¹² Ibid,25.

¹³ Om Prakash valmiki, Jhoothan(Delhi: Radha Krishan Publications , 1999),83.

¹⁴ Dr. Tulsi Ram, Murdhiya(Delhi; Rajkamal Publications, 2012),163.

¹⁵ Op.Cit., Olaudah Equiano, 49

¹⁶ Ibid, 53.

Frederick Douglass was also unaware as what could lead to beating by master, but he was not in fear. In case of Dalits, Om Prakash Valmiki, Dr. Tusli Ram and Kaushalaya Baisantri were always faced fear of being attacked and questioned about caste identity. Infact, Om Prakash was repeatedly beaten to discourage from getting educated. Though, Kaushlaya was always fearful of her identity becoming public so she always avoided participation in public domain.

Emotion of Fatalism

The ship was a space of world where Olaudah witnessed innumerable brutalities creating hopelessness among Negros. One of the brutality was if any slave did not bring due amount to master at due time. “I knew of countryman of mine, who once did not bring the weekly money directly that it as earned; and though he brought it the same day to his master, yet he was staked to the ground for his pretended negligence, and was just going to receive a hundred lashes.”¹⁷ Very soon, olaudah realized that a negro could not have any right on any item or ship even purchased and white man could use it without any payment. Similarly, he realized that the white man could commit innumerable atrocities on negro man and woman. He says, “And yet in Montserrat, I have seen a negro-man staked to ground, and cut most shockingly, and then his ears cut off bit by bit because he had been connected with a white woman”¹⁸ Referring to white man’s brutal acts on negro man, so that they may never retaliate, he say “Another negro man was half hanged , and then burnt, for attempting to poison a cruel overseer. Thus, by repeated cruelties, are the wretches first urged to despair and then murdered because they still retain so much of human nature about them as to wish to put an end to their misery and retaliate on their tyrants”¹⁹

Quoting 329th Act, page 125 of Assembly of Barbadoes, Olaudah says that the act made provision that the master was not be blamed if slave was punished for running away. In case slave was killed, the punishment was fine of ‘15 pound sterling’²⁰. Infact, olaudah refers to black man protesting against brutalities by not eating food. The negroes were not allowed to interact with negroes of other master. On reaching Georgia, Olaudah had chance to interact with some friends, who belonged to Doctor Perkins as a result he was left almost dead and without any motion. The master of Olaudah contacted various lawyers to take action against Perkins, but he was informed that no action can be taken against a white for attacking a negro.

Describing state of brutalities in Maryland, Frederick writes that the flogging is very integral to life of slave, but killing of slave was not a problem in Maryland. As happened in the farm of colonel Lloyd, Overseer Austin Gore killed Demby because he had hidden himself after facing immense brutality and refused to come out as result Austin Killed him. He says, “Mr. Thomas Lanman, of ST. Michael’s , killed two slaves,

¹⁷ Ibid,129.

¹⁸ Ibid,133.

¹⁹ Ibid, 134.

²⁰ Ibid,142

one of whom he killed with hatchet, by knocking his brains out”²¹ Obviously, killing of slave was not a problem for whites, he says, “It was a common saying , even among little white boys , that it was worth a half cent to kill a nigger and a half-cent to bury one”²²

The caste based identity for shudra and untouchable is a sign of brutality. It has been referred continuously that the untouchables have been continuously beaten or murdered for sharing public space with non-Dalits-Adivasi. The public space such as schools, roads, public transport, wells, farms etc had been prohibited for untouchable since ancient times, though there are references of minor changes. The three autobiographies share common idea that the three writers faced immense discrimination in public space and the public space created a phobia among them. For example, Om Prakash went to school as a student but the Principal, knowing that he belonged to Valmiki Community, said that ‘since you belong to Chura community(reference made to act of sweeping), go, make broom and and clean the entire school”²³ Thus, the interaction with Principal led to impositions of caste based identity, fear and sense of humiliation on Om Prakash Vamiki(all in public domain). Discussing about imposition of Begari(work without remuneration) on Dalits-Adivasi by Upper Caste people, Omprakash Valmiki says, ‘Some Policeman were standing with rifles, and the people brought from his society had been forced to sit and were beaten brutally in public domain claiming as victory; this act created immense sense of fear in the Valmiki Community and Dalits’²⁴ On raising question during a class when the teacher was teaching about Dronacharya offering wheat floor with water in battlefield, Om Prakash said, ‘ Though Asvthama was offered wheatfloor and got documented in Mahabharat, but Valmiki community get water of rice as food, but still did not get documented in any literature’²⁵; the teachers started brutally beating Om Prakash for raising such as question for equality.

Om Prakash writes how his childhood was full of horrors related to remove skin of dead animal as part of work associated with caste based occupation, he says, “It was a difficult moment... My inner consciousness was crumbling...I was falling in a deep quagmire.... While skin of animal was being taken out, my blood was being frozen inside me”²⁶ Due to caste based occupation, Om Prakash Valmiki says, he and his family used to sell pig. On one occasion as his father was busy, he was asked to take pig and go for sacrificing; while sacrificing, he says, “ while my hands were shattered, I pushed knife on pig, the animal shouted and my eyes were closed..... my clothes, hands, face were full of blood and the knife was in my hand, in unconscious mind, and the other part of knife was in chest of animal child..... the animal shouted on

²¹ Op.Cit, Frederick Douglass, 21.

²² Ibid, 22.

²³ Op.Cit, Om Prakash Valmiki, 14-15

²⁴ Ibid, 51.

²⁵ Ibidi, 34-35.

²⁶ Ibidi, 47.

throwing in fire and this moment he realized as if his body had burnt I could become normal for many days'²⁷ Dr. Tulsi Ram also refers similar incident during period of famine. Going with his uncle to remove skin of dead animal on many occasions, he says, 'while removing skin, eagles were coming to take meat out of animal body and dogs were also fighting for meat of animal.... This kind of skin removing acts made me depressed for a long time'²⁸

1.1.3. Emotion of Freedom: Persuasion vs Resistance

After earning 40 pound, Olaudah planned for freedom, and he was helped by his captain, who motivated his master to give him freedom. The feelings of freedom could not be expressed by Olaudah, he felt, "Heavens! Who could do justice to my feelings at this moment? Not conquering heroes themselves, in the midst of a triumph- Not the tender mother who has just regained her long infant and presses it to her heart...."²⁹ Yet, the first desire after freedom was to meet his ex-slave owner Captain Pascal, who had treated him very well, so he wanted to share his joy of freedom with his ex-slave owner it showed emotion of subordination.

In case of Frederick, his master Thomas sent him to Mr. Covey, who was known as slave breaker and Frederick was sent to learn a lesson from Mr. Covey. After continuous brutalities, one day, Mr. Covey hit Frederick on head making a big hole leading heavy bleeding. In this state of mind, Frederick travelled for 7 miles (5 hour journey) to complain about brutalities, but he got no support from his master. So, he returned to plantation of Mr. Covey. It also shows that a slave did not have any space outside the home or plantation of his master. On returning, Mr. Covey tried to tie his legs and brutally beat him, but Frederick violently resisted both Mr. Covey and Mr. Hughes. It terrified Mr. Covey and henceforth, Frederick was never troubled by Mr. Covey and Frederick realized a new sense of freedom. Finally, Frederick left Mr. Edward Covey in January, 1834. After returning to his master, Frederick planned to run away, along with other slaves, but the plan was exposed and they were caught. As a punishment, they were dragged for 15 miles behind the horses and kept in Easton Jail. Though he was taken back by Captain Auld, Frederick Douglass finally planned to run away. Strategically, he ran away, though without having sense of geography and direction and never desired to meet any ex-slave master and it showed emotion of self respect.

²⁷ Ibid, 59.

²⁸ Op.Cit., Dr. Tulsi Ram, 87.

²⁹ Op.Cit., Olaudah Equiano, 191.

1.1.4. Emotion of Hunger

Olaudah refer to issue of hunger and it was accepted as fate. He says “towards the last, we had only one pound and half of bread per week and about the same quantity of meat , and a quart of water a day.”³⁰ Also, olaudah immensely believes in God, and all acts which saved him from brutalities were considered as blessings of god . Referring to food given to slaves, Frederick says, “The man and women received, as their monthly allowance of food, eight pound of pork, or its equivalent in fish, and one bushel of corn meal. Their yearly clothing consisted of two coarse linen shirts, one pair of linen trousers, like the shirts, one jacket, one pairs of trousers for winter, made of coarse negro cloth, one pair of stockings, and one pair of shoes”³¹ In case of Dalits, Om Prakash says that community did not get any return for cleaning, and they got only left over(Jhoothan) after the work and it was source of food for the community. In fact, the name of autobiography Jhoothan signifies the humiliating role of leftover food on Valmiki community. It dehumanized the people and complete loss of dignity and equality. Om Prakash says, “ The community used to collect left over after people’s functions, and the leftover food was saved for difficult times....even after working day and night, the payment was Jhoothan.”³² Similarly, Kaushalya refers to hunger faced by her people and death of children due to malnutrition. She says, ‘...They (upper caste) used to bring lunch in good tiffin boxes consisting of Puriya, Paranthas, Pohai, Suji Halwa, delicious food item... in my house, Chapati was a rare food item, forget about ghee or sabzi or pickles. Moreover, I did not have any tiffin box and due to this reason, I ate lunch facing a wall so that other may not notice’³³ Dr. Tusli Ram has also referred inferiority due to absence of food or having food of bad quality. He says, “ Due to poverty, the Dalit student used to bring some grains and used to eat secretly as lunch; some used to eat Latta(made of Atta of Bareilly with Mahua Longifolia and jaggery)...it was sign of poverty thus, I used to keep in a cloth and used to go for eating near Nallah close to school, dominated by tombs, after eating latta used to drink water from Nallah and come back to school’³⁴ Thus, malnutrition and hunger is key aspect of Dalit community, but the degree of hunger and quality of food was also an issue varied within untouchable community.

1.1.5. Woman and Emotion of Liberation

Though Olaudah had arrived in England in 1757(at age of 12 years), he was continuously on the ship for three years, later on, he was asked to wait upon Miss Guerins, and here, he was sent to school. He was baptized at St. Margaret’s church, Westminster in Feb, 1759 and was given a book ‘Guide to Indians’.

³⁰ Ibid, 63.

³¹ Op.cit., Frederick Douglass, 8.

³² Op.Cit., Om Prakash Valmiki, 21.

³³ Kaushalya Baisantri, Dauhra Abhishap(Delhi; Parmeshwari Prakashan, 2015).

³⁴ Op.Cit., Dr. Tulsi Ram, 57.

Gradually, Olaudah developed attachment to School Master and Mis Guerins, but this relation was again over as the ship Namur was ready to leave and he had to accompany his master. Like Olaudah Equiano case, Frederick Douglass found mentor in the form of new mistress Mrs. Auld, as she was referred by him as kindest heart and taught alphabets to Frederick. But, Mr. Auld opposed teaching to Slave, and said, “ If you give a nigger an inch, he will take an ell. A nigger should know nothing but to obey his master- to do as he is told to do. Learning would spoil the best nigger in the world.”³⁵ Infact the impact of Mr. Auld on Mrs. Auld was so powerful that her faculties got brutalized. He said, “ When I went there, she was pious, warm and tender hearted woman. There was no sorrow or suffering for which she had not a tear.....Slavery soon proved its ability to divest her of these heavenly qualities.”³⁶

In case of Dr. Tusli Ram, his grandmother motivated him to study and gave money to study. Similarly, Om Prakash Valmiki says that the revolutionary nature learnt from his mother. Going to take Jhoothan(Left over) to one house of Sukhdev Tyagi and demanding food for children as they had cleaned his house on occasion of marriage and brought required Charpai(bed) from all over village for Barati, Om Prakash narrates the incident what Sukhdev said and how his mother rejected , ‘ Already you are taking vessel full of Jhoothan(left over) and still you are demanding food for children. Behave as per your low caste. Mother left the vessel there...Mother hold hands of both children and started moving away, though Sukhdev Singh attempted to slap mother, but fearlessness of mother , stopped him and henceforth, mother stopped practice of taking left over as food’³⁷ Hence, Om Prakash learnt the culture of resistance from his mother. Similarly, Bhabi of Om Prakash Valmiki sold her ankle bracelet to pay fee of his study. Thus, the role of woman was significant for oppressed people in achieving emotion of freedom.

2. Discrimination and Brutality in Southern America and Africa-

The brutality and discrimination in Southern America and Africa can be dated to 15th century. Prior to 15th century, Southern America was not known to the European World whereas references to Africa in Geek , Arab , Chinese and Indian sources refers to an image of trading and agrarian society. B. Noclini³⁸ refers to Africans as Zingi(Greek Sources), Zanj(Arabian Sources), Po-Pa-Li(Chinese sources), Habshi(Indian Sources) and argues that African society was very well recognized as a civilization in these documents. The Discrimination and brutality in Africa was in the form of slave from 16th to 19th century whereas as organized military state from 1885 onwards. Accordingly, these phases witnessed different types of emotion

³⁵ Op.Cit. Frederick Douglass,29

³⁶ Ibid, 32.

³⁷ Op.Cit., Om Prakash Valmiki, 21

³⁸ Beatrice Nicolone, trans. Penelope Jane Watson, Makran, Oman, Zanzibar: Three Terminal Corridor in the Western Indian Ocean 1799-1856(Leiden: Brill Publication, 2004),69

in Africans. In case of Southern America, the discrimination and brutality was spontaneous in first half of 16th century and got systematic and organized in second half of 16th century. Thus, the Southern American also witnessed different types of emotion in these two phases.

2.1. Emotions in Africa: 16th to 19th century

In case of Africa, the slave trade started from Senegal river to entire west coast of Africa reaching South Africa from 16th century to 19th century whereas slave trade gradually shifted to eastern coast of Africa from 18th century onwards. Elizabeth Isichie refers to total number of people taken out of Africa as Slaves as ‘21 million’³⁹. Robert Collins⁴⁰ says, “The estimates made by French administrators in 1894 and 1904 would suggest that about 60% of all adult slaves were female at the time of conquest.” It created emotions of helplessness, sadness, separation from family, mental cruelty, loss of identity, pain and suffering, guilt, embarrassment, fear, anger in Africans taken as slaves from Western Coast of Africa from 16th to 19th century. Elizabeth Isichei⁴¹ restricted presence to Europeans in Africa till 1870 in the coastal areas and presence of civilization in Africa, hence, the interior part of Africa was not subjected to these emotions.

The domain of emotions shifted in second half of 19th century in interior Africa, particularly after Berlin conference (1884-85) as Africa witnessed organized attack by Europeans, it created emotions of sacrifice, love, dignity, self respect and anger. This phase is also known as Berlin Conference (1884-85) and emergence of Machine Gun(Maxim Gun) in 1890s. Robert O Collins refers to partition of Africa on paper (1879-1891) and the partition of Africa on ground (1891-1901). Further, Robert says, “A Single machine gun could put to flight a whole army of undisciplined man armed only with ancient gun.... the scramble produced increasing bloodshed.”⁴² Referring to Congo region during 1890s and brutalities on woman, Molefi Kete Asante refers to Swedish missionaries C.N.Borrison, “ What happens to all the woman who are taken prisoners? Our most respected man here have told us with tears in their eyes and much vexation in their hearts that they had recently seen a group of 700 hundred woman chained together and transported to the coast on stream boats...”⁴³ Referring to overall brutalities in Congo and mass scale forced migration of people, , Molefi says, “ There were atleast 35 rubber plantation posts along the river and into the interior. Just one of them used more than 40,000 rounds of ammunition per month. The gun and ammunition were

³⁹ Elizabeth Isichie, A History of African Societies to 1870(London; Cambridge University Press, 2000), 325.

⁴⁰ Robert O. Collins et.al, The Problems in African History: The Pre-Colonial Centuries(Princeton: Markus Wiener Publishers, 2001), 200.

⁴¹ Op.Cit, Elizabeth Isichei,6.

⁴² Op.Cit, Robert O Collins, 114.

⁴³ Molefi Kete Asante, The History of Africa: The Quest for Internal Harmony(New York: Routledge , 2007),228.

not kill animals, but to kill people. Of course, the people knew that when white entered the territory it meant danger”⁴⁴

In case of central Africa, there are innumerable references of resistance to whites in Congo(1890s) for many years such as Yaka fought for 12 years, Kasai Region of Congo continued resistance for 13 years and Sanga people. Referring to revolt of Kandolo for 13 years to save dignity of black woman, Molefi says, “ Indeed one of the largest uprising occurred in 1895 when a base commander named Mathew Pelzer, an arrogant and vile man, discovered that African concubine had slept with another man. Pelzer ordered the woman killed . He then ordered a soldier to be punished , just he was about to be whipped, a black soldier named Kandolo snatched the whip. Soon, thereafter, Kodonlo led revolt against Pelzer.”⁴⁵ It reflected the emotion to save fellow African women and dignity as African and also sense of proto-nation. Similarly, King Mulme Niama of Sanga revolted against whites killing one white officer and three soldiers, thereafter, the Force Publique seized them in the cave Tshamakle for 3 months. “When the Force Publique finally entered the cave they found 178 bodies of soldiers and the king, Mulume Niama, who had refused to be slave for Leopolds enterprise. They preferred death to enslavement: they preferred death with dignity to life with humiliation”⁴⁶ Thus, the Africans showed emotions of sacrifice, self respect dignity, equality and resistance in 19th century

2.2. Emotions in Southern America- 16th to 19th century

Analyzing the documents of ‘Captain Gonzalo Fernandez De Oviedo, Bartolome De Las Casas, Hernando Colon’⁴⁷ etc, it becomes clear that during first voyage in 15th century, Columbus and team had treated people of Hispaniola and surrounding islands with dignity and equality as a result southern American welcomed Columbus. But, the voyages of Columbus after first have repeated references where immense brutalities were committed on southern Americans. The arrivals of various conquistadors in 1510 onwards such as Hernan Cortes(Mexico), Gonzalo Pizarro(Peru) etc., reflects phase of immense brutalities.

Infact, Tzvetan Todorov dedicates his book to the memory of Mayan Women devoured by dogs” while quoting the source of Diego De Landa about throwing of Indian woman to dogs by Captain Alonso Lopez De Avila for resisting his rape attempt, “ She had promised her husband fearful lest they should kill him in the war, not to have relation with any other man but him, and so no persuasion was sufficient prevent her

⁴⁴ Ibid, 225.

⁴⁵ Ibid, 228-229.

⁴⁶ Ibid, 226-227.

⁴⁷ J.M.Cohen, ed. & trans., The Four Voyages of Christopher Columbus(New York; Penguin Books , 1969)

taking her own life to avoid being defiled by another man, and because of this, they had her thrown to dogs”⁴⁸. The early sixteenth century witnessed immense emotion of love, self respect, identity, devotion and sacrifice by American people.

During second half of 16th century, the military conquest of America led to systematic killings of people through new institutions such as *encomienda*, *repartimiento* etc. converting them into slaves as people of Southern America resisted to work in plantations of Spanish people in 16th century. The Spanish colonial system implemented new policies to take away land rights of people by evicting people through ‘*congregacion*(assembling people in villages and taking their land), *denuncia*(taking land if people did not have legal paper for ownership) and *composcion*(taking vacant land)’⁴⁹ as result South American people were forced in compulsory slave like labour for Spanish people during sixteenth century.

Referring to the number of people working on the *encomienda* of Hernan Cortes Bradford says, “He allotted an *encomienda* of 100,000 Indians.”⁵⁰, Further, Bradford Burns⁵¹ says ‘Sanchez Family in North Mexico had 16million acres land by 1800’, ‘Anchorenas Family had 1.6 million prime watered land by 1818’etc. Though, The Royal Edict of 1503, Laws of Burgos,1512 gave direction for proper treatment of Southern American followed by New Laws of 1542 which forbade enslavement of Americans, still enslavement continued. The impact of Military conquest on Family of Southern American may be understood from the example of Hispaniola where 80 Lakh people, as per David Stannard, were killed from 1496 to 1535 as result family as an institution was ruptured in Southern America.

Gradually, the family and settlements of Southern Americans were developed in peripheral areas as per requirements of Spanish settlements as per the Law of Indies, 1532. Bradford Burns says, “The Spanish Monarchy assigned the city as fundamental role. A symbol of the age of empire, it was a primary instrument of imperial control.....The notable feature of these planned cities was the grid pattern of streets and a central plaza. The great buildings secular and religious, grouped around the central plaza, had a most serious symbolic purpose.”⁵²

Referring to Michael de Cuneo, David Stannard quotes about an incident when Columbus had captured best 550 male and female had been taken on the ship and asked others to return, showing feeling of horror, “Among them were many women who had infants at the breast. They, in order to better escape us, since they were afraid we would come to catch them again, left their infants everywhere on the ground and started to

⁴⁸ Quoting in dedication page, Tzvetan Todorov, *Conquest of America*(New York: Harper Perennial Publishers, 1984)

⁴⁹ E. Bradford Burns, *Latin America: A concise Interpretive History*(New Jersey: Prentice Hall, 1994), 36.

⁵⁰ *Ibid*, 32.

⁵¹ *Ibid*, 104.

⁵² *Ibid*, 58-59.

flee like desperate people.”⁵³ Similarly, referring to Dominican Friars, David Quotes, “ Some Christian encountered an Indian Women, who was carrying in her arms a child at suck: since the dog they had with them was hungry, they tore the child from the mothers arms and flung it still living to the dog, ... when there were among prisoners some women who had recently given birth, if the new born babies happened to cry, they seized them by the legs and hurled them against the rock, or flung into the jungle so that they would be certain to dye there. ⁵⁴ Thus, Southern America witnessed emotions of pain, fear, sadness, separation, disgust, hopelessness, shame, dehumanization etc in second half of 16th century onwards.

Conclusion

The discrimination and brutality in Africa, Southern America and India shows various emotions of oppressed people to negotiate in non-violent ways with situation of oppression from 16th to 21st century. No doubt the oppressor reflected emotion of hatred, superiority, brutal killing and violence, but the evidences show that the oppressed in south tried to negotiate with the oppressor to claim space for life in various ways and resistance was last option. The negotiating acts of Africans, Southern American and Untouchables show that North/ oppressor committed brutalities despite claiming modern and enlightened, thus, it opens new areas to revisit history of modernism, enlightenment and idea of modern law. The paper provides new insight about role of woman in strengthening oppressed sections’ non-violent ways of negotiation and resistance. Further, the oppressed sections are very innovative and creative in emotion to absorb the brutality through non-violent ways, thus, the paper questions stereotyped identity imposed on oppressed sections. Continuity of brutal acts by North from Southern America to Africa and continuity of indigenous mode of discrimination in India, shows that brutality and discrimination can be addressed through Emotional Intelligence(and not by material progress), and also, the oppressed sections have contributed immensely to the shared space of world civilization through non-violent ways. Thus, the paper opens new dimensions to understand history of North and South through historical study of emotions.

⁵³ David E. Stannard, *The Conquest of New World- American Holocaust*(New York; Oxford University Press, 1992),67

⁵⁴ *Ibid*, 71-72.