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Petra Kubicová

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THE US SLAVE'S EXPERIENCE AND THEIR REFLECTIONS IN LITERATURE

(ZKUŠENOSTI AMERICKÝCH OTROKŮ A JEJICH POZNATKY V LITERATUŘE)

Bakalářská práce

Vedoucí práce: Mgr. Andrea Hoffmannová, Ph.D.

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Abstract

This thesis is focused on slave narratives and the system of slavery in America as well as its development and the historical context. How the slavery system reflected in literature and how slaves were able to write about this topic. Based on the comparison of life stories of both runaway slaves and the analysis of their narratives, this work provides a view on the reality that day in contrast to its current conception. The work is attentive to the styles of both narrators as well as their forms of writing and their diversity in fighting for freedom.

1. Introduction

Slavery, according to Collins (2002), is “the system by which people are owned by other people as slaves.” (Collins 653). In the strict sense of the word, it meant not having enough freedom and any of rights, while being a “member” of the black race. Lacking such fundamental needs as food, own decisions, education and also the right to do anything with own life, was the biggest issues in lives of African-Americans in the United States of America throughout several centuries. It has been the darkest side of the American history.

This Bachelor’s project deals with the whole topic of slavery, as well as its historical context and its reflections in literature. The main object of this thesis is to introduce slavery as a system from the general point of view, to focus on slave narrative and also analysis of the greatest slave narratives. The work demonstrates the period from the beginning of the first colony, its origins and the development of the slavery system. Following chapters in the first part of the work describe the origin of slaves as well as the slave trade, transport and also punishments that were used to “educate” the slaves by their cruel masters. The next chapter illustrates the development, how the situation of slavery proceeded during the years, including The Civil Rights Movement and how the African-Americans became integrated into society. The final part of this chapter sketches the present situation In the United States and how Barack Obama, as the first black, became a president of the whole country. The next chapter includes basic facts and rules of a slave narrative, why and how these narratives were written, what their purpose was. While reading such stories, we bring ourselves to the history and we need to understand its features and information carried within the text.

The second part of my thesis gives analysis of two slave narrative. These chapters deal with two lives of escaped slaves who were able to tell their stories and what they had to overcome as being a slave. These anti-slavery narratives are stories of Frederick Douglass and Harriet Jacobs. It shows their lives in detail, their relationships and family background as well

as their determination to become free. Their miserable conditions and cruel behaviour of their slave-holders are described in detail as well as their pathways to freedom. In the analysis I use the exact quotes from their narratives to show in what way they used their stories to tell. Otherwise, these references to the slavery are involved throughout the whole thesis.

The purpose of my Bachelor project is to inform about slavery as the crucial part of the American history and mainly the personal attitudes of different slave representative. The analysis of selected books is considered to inform and reveal the facts and the deepest secrets in the lives of the ex-slaves that are based on true stories.

For the entire illustration and further facts, the work includes other references and appendices that could be found at the end of this thesis.

2. The origin of slavery in America

In America slavery started in the seventeenth century. African and European people were overpowered and they were forced to leave their families, properties and even their nation. At the very beginning, slavery was considered to be a source of manpower which should not have been misused to be cruel or somehow harmful. The purpose of slavery was not to discriminate people of other colour or nation, nor to manipulate the other using the violence. However, the power and success of those who kept the slaves grew and the demand for manpower increased quickly. According to Collins' Dictionary, "slavery is the system by which people are owned by other people as slaves." (Collins 653). Slaves are "people" or better to say, living creatures that have no rights, no property and no possibility to live their own lives. They cannot do anything on their own. They cannot marry, they cannot educate themselves and they even cannot live the American dream. They can only hope.

The first "Negroes", African slaves, were brought to Jamestown, Virginia in early seventeenth century, exactly in 1621. The first Blacks who came to the United States were from Spanish ship robbed by the Dutch, exchanged for food. The origin of the first Africans was partly African and partly European. Some of the Africans were invited as representatives or guests of the distant African continent to reveal their wealth. (Berlin 23). . The other slaves travelled as servants or they were kept to be an exotic trophy to be shown in white Europe

The first legalized slave colony in the United States was in 1642 in Massachusetts. Virginia enacted a law in 1622, which said that children who were born to the slave women inherited their status of being a slave. Slaves could not have marriages and soon their children were taken away. It was prohibited to gather "goods" in larger groups, own or sell a property. It is fact that the slaves in the North lived in better conditions as those in the South, who worked mostly on fields and plantations. There were such promises that the slaves, who worked harder, would be released to freedom. But these promises were not kept. (Foner 167).

Although the fact that the slaves worked as hard as they were able to, the promises to be free were not kept for many years afterwards.

2.1 Slave trade, transport of slaves and punishments

Countryman claims: “We cannot approach American slavery's beginnings with reference to Africa and North America alone. During the Colonial era, slavery developed everywhere from Montreal to Buenos Aires, just as it developed at one time or another in most parts of the world. Historian Philip Curtin estimates that the total slave trade from Africa to the Western Hemisphere amounted to 9,566,000 people, the largest forced migration in all history. The 4,700,000 taken to South America accounted for half of the entire trade. The 4,040,000 who went to the West Indies represented more than 40 percent. By comparison, the British colonies/United States received roughly 399,000 slaves. South America imported nearly 12 slaves and the West Indies imported more than 10 slaves for every slave who went to North America. For each of those people, wherever they went, and for the uncounted others who died in route, slavery "began at the moment of capture.” (Countryman 7). The adult slaves were tied by neck and legs together with each other and they had to march miles and miles away to the coast and there they were sold as slaves. If they did not march properly, they would be whipped by the leader. Children were kidnapped from their homes while their parents were working somewhere near in the field.

The slaves were mainly sold at ports or at the slave markets (See Appendix 1). People who were interested in buying a slave examined primarily the slave's back, for the sake of scars from whipping. This was proof of slave's behaviour. If there were many of those scars, it would mean the slave is not so good. He would probably be impudent and impolite to his or her master. They were also forced to do unusual activities, for example jump in front of all the present people or to show their teeth. The auctions at the markets were usually public and the

potential buyers were informed by the advertisements in newspaper (See Appendix 2). The requirements for buying a slave were age, strength and the state of health. A strong, young and muscular man would be a perfect choice for a master or slave-holder. The buyers had no problem to separate a slave woman from her husband or even her child. Children were taken from their mothers and they had no chance to see her again.

The whole transport system was totally inhuman. After reaching the coast they were forced to board a slave ship where they were held in totally inhuman and atrocious conditions. They were put in a lower deck and they had to spend these horrifying moments until they were re-sold again. They were captured with other slaves in a great number in one “room” (See Appendix 3). The environment around was horrible. There was very hot climate with the absence of fresh air and all these conditions were mixing with a strong smell of slave’s excrements. Some of the slaves died, some attempted to kill each other. Some escaped from the lower deck and tried to save their lives by jumping overboard but they usually drowned.

Violence and very brutal forms of punishments became part of slave’s everyday life. The most penalizations came in order to respect the master and some of punishments were used when the slave was not good enough. Slaves were normally punished almost for everything. The “normal” and the most common ways of punishment were lashing and whipping in front of the other slaves or the other whites. Slaves were whipped for not taking the food or for coming late. Actually, the common crimes were, for instance, not taking the food or, on the other hand, eating the sugar cane, the theft or coming late. Some slaveholders were very cruel. There were more serious ways of punishments, such as beating a slave with a stick, which sometimes caused breaking of bones, also breaking of limbs or beating until serious bleeding. Unfortunately, it was not considered to be a serious crime so the masters so they were not found. They were considered to be successful politicians who were legally not responsible for the slave’s death. They used violence in order to make the slaves work more

effectively and try to avoid their rebellion by causing them pain. When the slaves were injured, the masters even put salt into their wounds to hurt and not to heal.

The truth is that this is what really remains in slave's memory and moreover, in the history of the whole America.

3. Development of slavery

I suppose there was a little hope in America around the year 1776 when the Declaration of Independence was confirmed. The Declaration of the thirteen United States of America, which says that “all men and women are created equal”, was not so truthful for probably more than one million people in the United States. (U.S. History, 2014). Many northern states had passed laws that abolished slavery and also tried to persuade Congress to avoid ship’s slavery from Africa. In 1783 the Supreme Court in Massachusetts declared slavery illegal. There were many other arguments whether slavery should be banned or not. These arguments headed to Missouri territory. The main conflict was that the Northern farmers did not want to compete for land against the Southern farmers who owned slaves. Finally they agreed that slavery would be allowed in the Missouri territory but banned in those lands which led to the west and north of Missouri. However, this Missouri Compromise, as it was called, did not end the agitations between North and South. In 1787, an Ordinance for the Government of the Territory of the United States, also known as the Freedom or Northwest Ordinance created the Northwest Territory, the first organized territory in the United States. It was situated south of the Great Lakes, north and west of the Ohio River and east of the Mississippi River. The prohibition of slavery in the territory had an effect of establishing the Ohio River as the boundary between free and slave territory between the Mississippi River and the Appalachian Mountains. This division may have helped the critical situation in the United States at least until the Civil War (Brisbane,1983). The question is, if it really helped.

The African Americans were also very important part of the War of Independence during the years 1775-1783. I like to think that the story of how the original thirteen American colonies broke away from Great Britain and formed the United States is well known. Probably less known is how black Americans felt and what they did during the War

of Independence. Crow (1992) claims: “Just as whites were divided by the conflict between the colonies and England, so blacks faced difficult choices. African-Americans fought for both sides, providing manpower to both the British and the revolutionaries. Their actions during the war were often decided by what they believed would best help them throw off the shackles of slavery.” Most of them believed that the victory of Britain would have led to the end of the slavery. However, many of slaves remained in a place of slavery, some of them left to Canada, some blacks were taken to East Florida and many of slaves gained their freedom during this war. (Crow, 1992). On the other hand, a great number of slaves remain enslaved.

From this time the rights movement has been progressing step by step. In 1808 Congress banned the importation of slaves from Africa. The Anti-Slavery Society was founded in 1823. Later, in 1831, an enslaved African American preacher led the important slave revolt. But he was finally hanged together with his followers. As a result of his act, From this time the rights movement has been progressing step by step. In 1808 Congress banned the importation of slaves from Africa. The Anti-Slavery Society was founded in 1823. Later, in 1831, an enslaved African American preacher led the important slave revolt. He became very famous in the abolitionist movement. In 1849 the most famous slave woman Harriet Tubman escaped from slavery and became one of the most effective and helpful leader of Underground Railroad, a network of secret routes and safe houses used by blacks in order to escape from slavery.

The Blacks could only express their dissatisfaction by violent revolts and disobedience which was then proved by a strongly determined and religious black slave, Nat Turner, who managed to revolt. More than fifty Whites, men, women and even small children, were brutally murdered. Killing as many people as possible, using axes, hammers, knives and many other tools were the main aims of Turner’s rebellion. After his act, he was hiding for 6 weeks,

but then he was found and sentenced to death. Although he was the leader of this act, he himself killed only one woman.

During the mid-19th century, when America started to expand to the west, the growing abolition movement raised a great number of debates over slavery. This led the nation to the bloody American Civil War, during the 1860s, which, by the way, freed more than 4 million slaves, but the situation did not change so dramatically for those who remained in bondage. The Emancipation Proclamation, declaring that all persons held as slaves should be forever free, was published by President Abraham Lincoln in 1863. Unfortunately, the Emancipation Proclamation did not end slavery in the country at all. In order to guarantee the slavery abolition, Lincoln was persuaded that the Emancipation Proclamation must be completed by a constitutional amendment. The 13th amendment was the final constitutional solution that formally abolished slavery in the United States of America. It was passed in 1864 by the Senate and one year later, by the House. Actually, the abolition of slavery was the main issue of the Civil War, because the southern states would be defeated easily without the slave labour. After the American Civil War, the Congress passed four testaments, known as Reconstruction Acts. Considered by many, the Blacks were separated from the Whites by law. The Segregation separated both races almost everywhere - in transportation, public accommodation, restrooms, prisons, armed forces and mainly schools.

In 1909 The National Association for the Advancement of Coloured People (NAACP) was founded in New York, the oldest and largest civil rights organization. It was created to work for the abolition of discrimination in housing, education, transportation and voting, or better to say, organization to avoid racism. The African-Americans fought very hard for their rights and that is the reason for establishing the Civil Rights Movement that took place firstly during 1950s. There are many important events that helped the Blacks to become equal

citizens in the United States. The most significant are, for instance, Rosa Parks and her “fight” in Montgomery city bus, when she took a place that was given to the Whites. She refused to stand up because she was so tired after working all day long. Although she was put in prison, she motivated the black community who supported the Black Rights Movement. These boycotts developed the rights of the Blacks in many ways. The other significant boycott was led by Martin Luther King Jr. who believed rather in peaceful contests and became the most significant icon of The Civil Rights Movement due to his motivating and encouraging speeches and famous march in 1965. Jackie Robinson broke the colour barrier in Major League in Baseball. He was the first African American who participated in big-league competition in the 20th century. In 1962 James Meredith became the first black student who enrolled at the University of Mississippi. Meredith finally graduated in 1963 and continued to work as the civil rights activists who led also the March Against Fear in 1966, a protest against voter registration (Brunner, 2007). Since the end of the Civil War, the African-Americans were fighting nearly for 100 years to become equal and they finally succeed in legal annulment of segregation. The laws of the race separation no longer existed since that time.

I would like to claim the present situation in the United States is better and more prosperous than ever before. There are not strict rules against coloured people. The buses are not divided into white and black sections. I would say the United States are nowadays the most multicultural area around the whole world. I guess the only and the most serious problem which has appeared in recent years is the rising number of criminality, caused by gang membership. New Century Foundation even talks about it as about the explosion in “youth gangs” during the past three decades whose members are in the ages of 12 to 24. In 2001, only 10 percent of members were white. The differences to commit crime between black and white are enormous. It is said that blacks are more likely to commit violent crimes

or robbery than the others. (New Century Foundation, 2005). By 1990, over 45% of blacks were in prison, because the crime really spread in black ghettos. This even deteriorated the other relationships between the races. White people supposed Afro-Americans a bit lazy, suicidal, violent and reckless. In 1950, only 2,8 % of blacks attended college. By 1988, almost 12,7 % of blacks graduated. However, they had to deal with very poor conditions. Also financial income of African American increased since the 1970 although the quality of education was quite low. Still, it was not enough, because jobs of blacks were still lower than of whites. (Sitkoff, 1993). However, there were bad conditions for Blacks, the development became evident, even though the pace was quite slow.

I would say that the past two centuries have been full of important events which have proved the racial problems in the United States of America and resulted in election of the first Afro-American President. Barack Obama says: “There is not a liberal America and a conservative America - there is the United States of America. There is not a black America and a white America and latino America and asian America - there's the United States of America.” (Obama, 2014). They consider the United States as home of every race, but they cannot remove the history.

I do not want to claim that president Barack Obama has been the best choice, but I should not disprove either. To summarize it, I would say that the Black Rights have been slowly developed in certain ways over time. The Afro-Americans has taken very necessary steps to obtain freedom. The only question is for how long...

4. Slave narrative

According to Stephanie Smith and *The African American Slave Narrative*, “the slave narrative itself had suffered its own rocky road to being valued as literature.” (Smith,189). We need to explore the literature in order to understand its features, to get to its responsive nature. Slave narrative have been usually considered to be a dynamic, emotional and very sentimental writing, written or dictated by ex-slave of African-American origin, that developed from a range of different situations, dialogues and arguments. There are few fundamental questions about how and why we read slave narratives and what these narratives and their authors represent. By reading such stories, we bring ourselves to its historical background and we can absorb the information carried in the text more extensively maybe because of our curiosity about the detailed lives of the enslaved. For example, Douglass’s *Narrative* can represent what is so called “A brief slave history in nearly one hundred pages”. (Ernest 222). One can see many cruel facts and many significant acts that was “normal” those days in such a short story that is narrated by him.

Reading such stories, full of horrors and struggles can allow the reader to keep the story contained and generalized. Slave narratives are most likely read and studied due to its content rather than the style or form “they” are written in. As I mentioned earlier, the story, the narrative of physical and mental abuse and final escape to gain freedom, is such curiosity for the readers. The violence, the direct form and openly written sentences make the reader continue in reading. Douglass’s *Narrative* and Jacob’s *Incidents* are valued as great achievements and moreover, the *Narrative* made Douglass the most popular and most significant person in the world. John Ernest viewed him as “an exceptional-representative in his own time”. (Ernest 220). Jacobs was alone among the women in the United States who, before the Civil War, published her narrative as a book-length story. According to fact, that Jacobs’s popularity came much later than Douglass’s, they both had very similar reputation

by writing these narratives and entering them into the American literary history. They both received an official attention and their text started to be re-edited increasingly.

While Frederick Douglass was viewed as the representative of all African American, he also understood very well politics of “black representative identity in a white supremacist nation”, as far as John Ernest was concerned in *The African American Narrative*. Douglass mainly complained about the mass of ignorance in the public. His *Narrative* has been both, a unique piece of literature and something that deserved attention among the white writers. On the other hand, Jacobs’s *Incidents* was ignored for such a long time, mainly because it was from the perspective of woman which was not very common alongside the other writers, especially the white ones. She became “the exceptional-representative woman to balance Douglass’s exceptional-representative man”. (Ernest 219). The only aspect that is far questionable is how we, as the readers, can distinguish, whether the narrative is true or fiction. Without a manuscript or even proofs, we can only deliberate over the shape and structure of the original text. How much influence of the editors appeared in the manuscript and how it ended up in the final, published version of the narrative. (Smith 194). There can be some influence of the editor, but the narratives are created to show the violence and reading such stories is exciting for the reader.

“Authors of slave narratives did not write simply to celebrate their escape; they wrote because so many others remained enslaved, a condition that would not change for many until the nation addressed the economic, political, social and legal structures that supported slavery and the racial assumptions that extended from slavery.” (Ernest 224).

People need to understand the challenges that both narrators, Douglass and Jacobs, had to face, while representing the system of slavery. They strived to fashion the whole system, to show and promote antislavery sympathy. The existence of a systemic laws operation, philosophy and customs threatened the integrity of the whole American culture. Touching

every life, corrupting every single institution, the system of slavery influenced every aspect of culture. All the slave narrators were aware of their white readers, but their narrations were different to tell. They wanted to reveal the reality of slavery system so they faced the challenge and told their stories to them, who wanted to hear. Douglass said that the story we read was not either half the story he could tell. By slave narratives that show slave experience to the whole world, we can look at slavery from many various angles.

We can read the narratives, we can understand them from the different point of view, but they all provide us, what John Ernest called as “an entrance into a history that has never been represented”. (Ernest 229). To sum up, these and other narratives together, they all represent different experiences and perspectives from the very different parts and regions around the American continent

5. The life of an enslaved Frederick Douglass

Frederick Douglass, originally named as “Frederick Augustus Washington Bailey”, was born in Tuckahoe, in Talbot country that is located in the middle of the Eastern Coast of Maryland. He was born to slavery, approximately around 1818. The name was given him by his mother, “Harriet Bailey”, but long before he left Maryland, he divested of his two middle names. After escaping from slavery, he changed his name a few times. While wondering about his duties and responsibilities of a life of freedom, at first, he was known by the name of “Frederick Bailey”, but he changed it and was called by the name of “Stanley”. While reaching New York he was known as “Frederick Johnson” and he hoped it would be the last change of his name. However, he found it necessary to amend his name again because there were many “Johnsons” in New Bradford. He decided to have the name “Frederick”, and so he was suggested to be called “Frederick Douglass”. (Douglass 96). By changing his name, he probably did not know, who he was and he tried to find his own identity.

Frederick 's parents both were not African Americans. His father was white and Frederick's mother was coloured, quite dark. He knew his father was white though he had never met him. The grandparents of Frederick were African-Americans, nevertheless, their daughter, mother of Frederick, was darker than her parents. The actual date of Frederick's birth is unknown. Later, he considered February 14 to be his birthday. As he says at the beginning of his narrative: “I have no accurate knowledge of my age, never having seen any authentic record containing it.” (Douglass 1). However, this was quite common within the whole “slave society” that none of them knew his own age.

After the separation from his mother, who died when Frederick was approximately 7 years old, he was brought up by his grandmother, Betty Bailey, but not for a long time. He was given to Lucretia Auld, who afterwards sent Frederick to serve her brother-in-law, Hugh, in Baltimore. Hugh's wife taught Frederick to read and tried to teach him the alphabet, which

was very extraordinary among the slaves, because they were not able to read and write at all. As soon as Hugh forbade this “education”, Frederick continued to learn secretly in neighbourhood, paradoxically from white children nearby. I would like to claim, Hugh was a bit afraid that as soon as Frederick was able to read and write, he would become dissatisfied with his condition and he would call for freedom. By using the words of Mr. Auld who claimed:

“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. Now,” said he, “if you teach that nigger (speaking of myself) how to read, there would be no keeping him. It would forever unfit him to be a slave. He would at once become unmanageable, and of no value to his master. As to himself, it could do him no good, but a great deal of harm. It would make him discontented and unhappy.” (Douglass 29).

As a matter of this fact, the Maryland law forbade teaching the slaves to read and write. According to Lucretia, the education and slavery were, in general, inconsistent with each other.

He attempted to sophisticate himself by reading some political works and mainly newspaper and this led him to the main point – slavery, as a term. He gathered the material secretly. He was contemplative and tried to answer all his own questions by reading provided material. He tried to come closer and look at different views of freedom and human rights.

Later on, Frederick organized, what was called, “The Sunday School” where he tried to inculcate the knowledge to the fellow-slaves. He taught them how to read from the New Testament, the second major part of Christian Bible. This evoked the other slaves and more slaves wanted to be educated. Actually, more than 40 slaves attended these classes. “The Sunday School” had been unnoticed since the owner, William Freeland, discovered this “movement”. Although Mr. Freeland remained calm, the other slaveholders decided to stop

this act rapidly. With some clubs and stones, they suspended all these Sunday meetings permanently. (The biography channel website, 2014). However, Frederick Douglass considered the literature as a fighting spirit against slavery. He used his narrative to show the most horrifying moments and struggles in the lives of slaves in 19th century. (Afro-American Company, 1994). We can see many painful aspects of slavery that accompanies the whole narrative of Douglass.

“From that moment, I understood the pathway from slavery to freedom. The white’s man power to enslave the black man.”, claimed Douglass while recognizing the strong influence of literature. (Douglass 29).

After being hired by Mr. Freeland, Douglass was sent to work for a poor farmer, Edward Covey. This farmer had had the reputation for being so cruel and violent so he was considered to be a “slave-breaker” or a “nigger-breaker”. Douglass described Covey’s violence by whipping him regularly and causing him very painful moments and also the mental break-up. In his own words: “Mr. Covey gave me a very severe whipping, cutting my back, causing the blood to run, and raising ridges on my flesh as large as my little finger.” (Douglass 51). Douglass describes Mr. Covey in a very detailed, cruel way that “a shiver would run down to one’s spine”.

While hiding in cornfield, Douglass met his fellow-slave, Sandy Jenkins, who provided him the information of “*a certain root*”. It was a piece of root that was somehow “magic”. Sandy told Frederick to carry this root “always on his right side”. It would have protected him from whipping. Douglass did not believe him and he rejected the whole idea that carrying a root in his pocket would have saved him from any kind of violence, but then he changed his mind and took the root with him. Douglass finally ventured to revolt against Covey’s crude behaviour and decided to fight: “But at this moment—from whence came the spirit I don’t know—I resolved to fight. He trembled like a leaf.” (Douglass 62). He did know

whether this was any of magic of that root or even if it was only coincidence, but from this moment, Mr. Covey did never ever injure Frederick again. “This battle with Mr. Covey was the turning-point in my career as a slave. It rekindled the few expiring embers of freedom, and revived within me a sense of my own manhood. It recalled the departed self-confidence, and inspired me again with a determination to be free.”, said Douglass. (Douglass 63). By this quote, Douglass pointed out another step to his self-confidence as a man.

5.1 Frederick Douglass as a free man

Before he finally succeeded, Frederick Douglass tried to escape from slavery twice. At first, he tried to escape from Freeland and in 1836 his attempts to escape from Mr. Covey were also unsuccessful. “If at any one time of my life more than another, I was made to drink the bitterest dregs of slavery that time was during the first six months of my stay with Mr. Covey.” (Douglass 55). His third and the last attempt to free himself was assisted by his forthcoming wife, Anna Murray, a free woman in Baltimore, who was, in addition, five years older than Frederick. Her freedom encouraged Frederick to believe he had the possibility and strength to gain his own freedom. Frederick Douglass successfully escaped from slavery on September 3, 1838. Dressed in a sailor’s uniform, provided by Anna Murray, he arrived to the safe house of David Ruggles in New York City. Frederick expressed his feelings to become a free man: “I felt as one might feel upon escape from a den of hungry lions. A new world had opened upon me. If life is more than breath, and the 'quick round of blood,' I lived more in one day than in a year of my slave life. It was a time of joyous excitement which words can but tamely describe.” (Douglass 92). After the final escape from slavery, Frederick Douglass has been considered to be one of the most sincere and broadminded person for African American equality in the 19th century. At that time when a great number of people were still

enslaved, Douglass decided to use his speech to urge the struggles of slavery of Black people and he wanted to achieve full citizenship for Blacks. (Afro-American Company, 1994).

Frederick and Anna later married and they spent 44 years together until Anna passed away, in 1882. They had 5 children, unfortunately Annie, the last daughter died at the age of 10. They settled in New Bradford, Massachusetts, where prosperous free identity could be found. Frederick regularly attended a black church and also joined the abolitionists and their meetings. Frederick also participated in writing to *The Liberator*, a weekly journal of William Lloyd Garrison, a 19th –century abolitionist. Moreover, Garrison forced Frederick to write his autobiography, because he was totally impressed by Frederick’s speech at abolitionist meetings. The book, *Narrative of the Life of Frederick Douglass, an American Slave*, published in 1845, was a bestseller in those days and as a result it was immediately translated into several European languages. It helped to spread the information about slavery and its cruelty and it was considered to be a significant material for abolitionists. He published his autobiography for several times, sometimes expanded, sometimes just revised. After time spent by travelling to Ireland, he came back to the United States, he started producing some abolitionist newspapers, for instance: *Frederick Douglass Weekly*, *The North Star*, *New National Era* or *Douglass' Monthly*. (The biography channel website, 2014). He became very popular and significant producer.

Two years after Anna’s death, he married his former secretary, Helen Pitts who was a White woman and shared moral principles with Frederick. They both were explaining their children that “race should not dictate affection.” His first wife “was the colour of his mother, and the second, the colour of his father.” (Afro-American Company, 1994). Hardly could he see any differences between White and Black people or women and men. Douglass also became a great supporter of women’s rights. He, as the only African American, attended the first women’s rights assembly in New York. During the years of Revolutionary War he had

the status of the most famous African American man, abolitionist, whose aim was to influence the role of Blacks not only in the war but also the role within the whole country. “Douglass became the first African American nominated for vice president of the United States, as Victoria Woodhull's running mate on the Equal Rights Party ticket in 1872. Nominated without his knowledge or consent, Douglass never campaigned. Nonetheless, his nomination marked the first time that an African American appeared on a presidential ballot.” (The biography channel website, 2014). It must have been pleasure for him to become such an icon.

Douglass died of a heart attack on February 20, 1895. He was finally buried next to his first wife, Anna, in Mount Hope Cemetery in Rochester, NY. (Afro-American Company, 1994).

To summarise, Douglass escaped from such conditions as everyday suffering and painful whipping to position of very famous person, known for his speeches and many abolition acts. He started producing, saying about the cruel world in the South.

6. The life of an enslaved Harriet Jacobs

Harriet Jacobs was born in Edenton, North Carolina, in 1813 as a child of an enslaved Elijah Knox, a black house carpenter, and Delilah Horniblow, a black woman held by John Horniblow. Harriet's father, Elijah earned well to allow Harriet and her brother, John S. Jacobs, to live with their parents in one house. They both inherited their statuses of being a "slave". When Harriet was six-year-old child, her mother died and so Harriet was taken by her mother's mistress, Margaret Horniblow, who taught her how to write, read and sew. After death of Margaret Horniblow, Harriet was willed to Horniblow's five-year-old niece, but mastered by niece's father, Dr. James Norcom. Shortly after the arrival to the Norcom house, Harriet's father died. (Washington, 2014). By this time, feeling sad and lonely, the life seemed more obnoxious for Harriet and she was placed at risk of being sexually abused by her master, Dr. Norcom. "I would have given the world to have laid my head on my grandmother's faithful bosom, and told her all my troubles.", describes Harriet in her narrative. (Jacobs 36). He totally refused her to marry or even to love someone else. She writes: "If he is a puppy, I am a puppy, for we are both of the negro race. It is right and honorable for us to love each other. The man you call a puppy never insulted me, sir; and he would not love me if he did not believe me to be a virtuous woman." (Jacobs 47). And that was for the first time, Harriet was attacked by her master, Dr. Norcom.

She was desperate and tried to escape his attention, so she decided to enter the sexual relationship with Samuel Tredwell Sawyer, the white free lawyer, with whom she had two children, Joseph and Louisa Matilda. "I loved him with all the ardour of a young girl's first love." She felt "it was something to triumph over my tyrant in that small way." (Jacobs 65). However, who knows if it was only a desperate step and another escape from the cruel master to have such relationship with a white man or if it was her "own" decision.

As Harriet and her brother John shared the status of a slave, Harriet's children were also born into slavery and Dr. Norcom was their master. Norcom's determination to "get" Harriet was so strong that he pursued her and threatened her by selling her children if she refused him. When she repetitively disclaimed his advances, he sent her, as a consequence, to work on nearby plantation. She was persuaded that her children are safe with her grandmother, free black woman, Molly Horniblow, so she acclimatized to plantation life. Not before long, she came to know that Mr. Norcom wanted to send her children to the same plantation as she was, so she escaped to hide in a house of slaveholder, a friend of Harriet's grandmother, in Edenton.

When Linda left Dr. Norcom's property, he posted the following advertisement to get her back:

"\$300 REWARD! Ran away from the subscriber, an intelligent, bright, mulatto girl, named Linda, 21 years of age. Five feet four inches high. Dark eyes, and black hair inclined to curl; but it can be made straight. Has a decayed spot on a front tooth. She can read and write, and in all probability will try to get to the Free States. All persons are forbidden, under penalty of law, to harbor or employ said slave. \$150 will be given to whoever takes her in the state, and \$300 if taken out of the state and delivered to me, or lodged in jail. Dr. Norcom." (Jacobs 110).

Jacobs had lived for 7 years in her grandmother's house before she escaped to Philadelphia in 1842. While living and hiding in the attic of the house, her children lived with her grandmother so she could keep an eye on them and hear their voices. While hiding, she spent her time by reading the Bible and by sewing, supplied by a cook, Betty. Although Sawyer bought their two children from Norcom and they all moved to live with Harriet's grandmother, they were not free.

6.1 Getaway

There were two significant events that influenced Harriet Jacobs to escape from slavery. At first, Harriet's husband, Sawyer, took their daughter, Louisa Matilda, to live with him and his new wife to Washington D.C. Later on, he sent Louisa to New York to his cousins. And secondly, brother of Harriet ran away from his master so she decided to run and free herself. While trying to escape from slavery, she was helped by many friends who supported her with the clothes, transport and a place to hide in.

“I had not the slightest idea where I was going. Betty brought me a suit of sailor's clothes, - jacket, trowsers, and tarpaulin hat. She gave me a small bundle, saying I might need it where I was going.” depicts Harriet before the flight. (Jacobs 124).

After escaping from slavery in 1842, she spent several years as a fugitive, living some time in Boston and some time in New York. “I have never seen so large a city, or been in contact with so many people in the streets.” narrates Harriet. (Jacobs 177). It was very extraordinary for her to see that kind of city.

Firstly worked she as a nursemaid in New York and then, supporting her children, she worked as a seamstress. Finally, in 1849, she moved to Rochester, New York, to help her brother with running the antislavery reading room and bookstore that was placed in the same building as the offices of Frederick Douglass' newspaper, *The North Star*. While having the abolition lecture tour with her brother, Harriet started her long relationship with the reformer, Amy Post, who encouraged her to tell her story to the public. She was determined to speak about the horrible cruelty, to tell the truth. (Washington, 2014). And so, she decided to show her story.

The reference to cruelty in the story by Harriet Jacobs: “Various were the punishments resorted to. A favourite one was to tie a rope round a man's body, and suspend him from the ground. A fire was kindled over him, from which was suspended a piece of fat pork. As this

cooked, the scalding drops of fat continually fell on the bare flesh.” (Jacobs 55). By reading these lines we, as the readers, can hardly imagine what pain the slaves suffered.

In New York, Harriet worked as a nursemaid in a house of poet, Nathaniel Parker Willis. While working in his house, she could meet her daughter and keep an eye on her. She worked in his house for several years carrying of him and his daughter. Later on, they went together to London, from where she sent several letters home. In these letters, Harriet claimed that people in England have no prejudice against coloured people. After she came back from England, she moved to Boston to see her brother, her daughter and son. (Washington, 2014).

After spending some time with her brother, Harriet Jacobs started to fear about her freedom. There was a Fugitive Slave Law included in The Compromise of 1850 that established federal assistance in finding escaped slaves and made it crime to help and support fugitives. (Jacobs, 1861). So Jacobs had to solve this situation, again, by hiding herself. She was supported by the second wife of Nathaniel Parker Willis, Cornelia Grinnell Willis who purchased Harriet for \$300 and freed Harriet Jacobs, so she, no longer, needed to hide. Jacobs, encouraged by her friend Amy Post and the correspondence between them, started to write her life story. In 1853, she started publishing her story anonymously as letters in the *New York Tribune* signed by “A Fugitive Slave”. In the same year, Harriet’s grandmother, Molly, died. Amy Post insisted on Harriet and tried to persuade her to contact Harriet Beecher Stowe, who was, by that time, working on *A Key to Uncle Tom’s Cabin*. Nevertheless, Harriet Beecher Stowe wanted to use Jacobs’ story as a part of her own story, so Jacobs decided to work on her story separately. (Washington, 2014). She wanted to show her own story, not being a part of some other one. She wanted to emerge the facts she truly experienced.

A few years later, precisely in 1859, a publishing company, Phillips and Sampson, approved the manuscript of *Incidents in the Life of a Slave Girl* in Boston, but they were not successful and declined before its publication. A year later, Lydia Maria Child, a white

abolitionist, edited and wrote an introduction to Jacobs' manuscript. In 1862, Jacobs published her story in Britain, but under different title – *The Deeper Wrong*. (Jacobs 11).

Harriet Jacobs renamed all the characters in her story to prevent herself and her relatives from any harm. Her book became popular among abolitionists, though it was less popular in the United States than in England. Actually, the narrative was considered as an icon of the fight against slavery. In 1865, Louisa Matilda and her mother, Harriet, established “The Jacobs School” to educate freed slaves in Virginia. Later on, they together run a boarding house for these freed slaves. After Harriet's brother died in 1873, Cambridge, Massachusetts, they decided to move to Washington, D.C.

Here, Harriet Ann Jacobs died at the age of 84, in 1897. She was buried in Mount Auburn Cemetery, beside her brother John. (Washington, 2014).

As we could read about Frederick Douglass and his story, Harriet Jacobs showed her narrative from a bit different point of view, from the view of a woman.

7. The analysis of Douglass and Jacobs

In this chapter, I would like to analyse some of the facts used in both narratives, how they differ, what they have in common. I would like to concentrate here on gender and how these ex-slaves perceive each other as a man and woman. How these two escaped from their former position of being a slave, according to John Ernest, to such a level of educated and literate people who could, from their experience, transform this “extraordinary rhetorical performance”. In both narratives we can see similar and also totally different aspects. In my opinion, it is highly admirable for the reader, how both authors, born in slavery, could write and, in what way they did so. They have been celebrated for their specific talent. Without enjoying the benefits of education or either privileged life, they have reached a level that makes them remarkable. (Ernest 224). Although both fought against slavery, their achievements distinct from each other in many ways.

Although Frederick Douglass is now regarded to be one of the most significant American voices of nineteenth-century America, he was not in the mid-twentieth century. His biography is mainly focused on the “pre-abolishment “ era and provides us very rich view of his individual development as a man. His identity transformation is obvious throughout the whole biography. From the beginning of his narrative we can see the lack of stable ground, the only point of his self-identity is his name, Frederick Augustus Washington Bailey, given to him by his mother. As he says exactly: “The name given me by my mother was, “Frederick Augustus Washington Bailey.” I, however, had dispensed with the two middle names long before I left Maryland so that I was generally known by the name of “Frederick Bailey.” (Douglass 95). Date of birth is considered as something personal, as an identity unit. It was not surprising that Frederick, as a slave, had no clue how old he was. It was nothing unusual for slave not to know his own age, as we can see in his text: “I have no accurate knowledge of my age, never having seen any authentic record containing it. By far the larger part of the

slaves know as little of their ages as horses know of theirs, and it is the wish of most masters within my knowledge to keep their slaves thus ignorant. I do not remember to have ever met a slave who could tell of his birthday. A want of information concerning my own was a source of unhappiness to me even during childhood. The white children could tell their ages. I could not tell why I ought to be deprived of the same privilege“, narrates Douglass. (Douglass 1). This aspect also shows the instability in his life.

Moreover, Frederick’s family background is not firm, it is rather mystery, I would claim. His family was incomplete and the conditions he grew up in did not allow him to make any of bonds between the members of family. Children, as slave’s descendants, were separated from their mothers and usually, they were sold somewhere else. As he describes: “My mother and I were separated when I was but an infant—before I knew her as my mother.” (Douglass 2). Actually, this was not anything exceptional, because slave children were always separated from their mothers at a very early age.

His story illustrated his approach towards the black women and the imagery of white and black womanhood. The first woman, who was described in his narrative, was his grandmother, a woman of dark complexion living on the outskirts of her master’s property.

For him she symbolized the image of faithfulness to her master: “If any one thing in my experience, more than another, served to deepen my conviction of the infernal character of slavery, and to fill me with unutterable loathing of slaveholders, it was their base ingratitude to my poor old grandmother. She had served my old master faithfully from youth to old age. She had been the source of all his wealth; she had peopled his plantation with slaves; she had become a great grandmother in his service.” (Douglass 41). He really admired his grandmother.

Even though Frederick was raised by his grandmother, he also mentioned his own mother in the text. He described her darker complexion and also he knew almost nothing

about her. She was absent for the most of his childhood, as he described: “I never saw my mother, to know her as such, more than four or five times in my life; and each of these times was very short in duration, and at night.” (Douglass 2). After his mother’s death, he expressed regret, or, better to say, bitterness in his feelings because she left him without any opportunity to know who was his father. He wrote about his mother in quite great amount. Writing in a good or rather negative way, he admitted that his mother influenced his life.

The other woman, whom Frederick described, was his aunt Hester. He told us about her romance with a black man of another slave-holder and the impact their relation had on her. He described her whipping in depth which is, indeed, the first violent scene for Douglass as for a child witness. She was described rather as an object of her master’s sexual and brutal desire than a lady. What he really depicted was her beauty which was, on the other hand, misused by her master who brutally punished her for having a lover. Here we can see, as I mentioned in the very beginning of this work, a great number of lines that recall the cruelty and inhuman acts.

In his own words: “Before he commenced whipping Aunt Hester, he took her into the kitchen, and stripped her from neck to waist, leaving her neck, shoulders, and back, entirely naked. He then told her to cross her hands. After crossing her hands, he tied them with a strong rope, and led her to a stool under a large hook in the joist, put in for the purpose. He made her get upon the stool, and tied her hands to the hook. She now stood fair for his infernal purpose. Her arms were stretched up at their full length, so that she stood upon the ends of her toes.” He then said to her, “Now, I’ll learn you how to disobey my orders!” and after rolling up his sleeves, he commenced to lay on the heavy cowskin, and soon the warm, red blood (amid heartrending shrieks from her, and horrid oaths from him) came dripping to the floor. I was so terrified and horror-stricken at the sight, that I hid myself in a closet, and

dared not venture out till long after the bloody transaction was over. I expected it would be my turn next.” (Douglass 6).

As far as I am concerned, although there are some descriptions of female gender described by Douglass, he felt the lack of female relationship, even the relationship with his mother, or with another woman. He rather described the male characters and his fellow-slaves in details than the female characters. In his description of woman character, we can see many regrets, bitterness or even such frightful pain.

The family-background aspect is described from a bit different point of view in the narrative of Harriet Jacobs. In her narrative we can find many strong bonds among the whole family. She describes these relationships and each member in a very detailed manner so it can seem she grew up in a loving family, as she narrated: “I had also a great treasure in my maternal grandmother, who was a remarkable woman in many respects.” (Jacobs 11). On the other hand, she so often collided with the aspect of death. Her morbid, sometimes sentimental tone was relatively often presented in her story. Her permanent descriptions of deaths and numerous death wishes spoken by Linda Brent and the others literally surround her central event, to avoid her master, Dr. Norcom. There is, for instance, usage of three deaths in one sentence: “I had often prayed for death; but now I did not want to die, unless my child could die too.” (Jacobs 71). Actually, we meet with death already in the first chapter, while Brent’s mother is dying, as she described: “When I was six years old, my mother died; and then, for the first time, I learned, by the talk around me, that I was a slave.” (Jacobs 13). There are no fewer than twenty-eight deaths used within the text. (Kreiger, 607). For instance: “Death is better than slavery.” (Jacobs 73). As we can see, “death” has been used for several times within the text, mostly as an escape from the slavery.

So, in comparison with Frederick who was unconscious of his family roots and family background, Harriet Jacobs knew her family members and they were close to each other, but she had to cope with death most of the time.

Nonetheless, even though slavery devastated the whole family and its bonds, it created new, sometimes stronger relationships between the fellow-slaves. Usually, these fellowships were trustworthy for the slaves and this was probably the main reason that influenced Frederick Douglass on his path to freedom: "I therefore resolved that 1835 should not pass without witnessing an attempt, on my part, to secure my liberty. But I was not willing to cherish this determination alone. My fellow-slaves were dear to me. I was anxious to have them participate with me in this, my life-giving determination." (Douglass 72). He was able to make these strong relationships between his fellow-slave, even though he had no idea about how to love man. He knew almost nothing about his own father and still, he was able to "love". As he narrated: "I never loved any or confided in any people more than my fellow-slaves." (Douglass 71). I would like to claim, these relationships of Frederick and his fellow-slaves encouraged him to escape.

Harriet Jacobs was regarded not only as a slave, but also a woman who faced physical, mental and sexual abuse from her master. Stephanie Smith points out in *The African American Slave Narrative* that many critics think highly of Jacobs, whether she was really the author of her narrative. (Smith, 196). One reason for these speculations was the way in which she wrote her narrative. She was so powerful in using such language and literary conventions and so, there were so many doubts. She used pseudonyms within the whole story to mask the names of all the people. It was understandable for the time she wrote in. It was mainly for the protection of her relatives, but without the manuscript the critics could not know whether this is true story, written by an ex-slave. It was thought by many that there were many features that could be influenced by the editor, Lydia Maria Child. Finally, Jean Fagan Yellin, the

editor of a new edition of *Incidents*, was able to find out more about the documents and show the evidence based on various letters sent to Amy Post. She proved that Jacobs truly composed the narrative which was more or less based on true events. Nevertheless, Smith talks in *The African American Narrative* about critics, who are close to slave narratives, that they labelled her narrative as a fiction. (Smith 193). However, after some doubts, whether the narrative is based on true story or not, the story is true.

Actually, Jacobs faced what was, according to a critic, Rafia Zafar, whom we also meet in *The African American Slave Narrative*, so-called “double negative” which meant she was of black race and female gender in one. As we can see throughout the whole story, Dr. Norcom’s desire to get Linda was powerful, but he could stand her constant refusals. He let her without any whipping, which is quite surprising for me, as for a reader. However, he probably did not want to damage or devastate her beauty, because she was “highly-valued” and could be sold very favourably. He, as a master, is the typical symbol of slavery system. We can see him as a slave-holder who became such a monster. His permanent mental abuse of his slaves, cruelty, hypocrisy and none of experiencing a moment of guilt are the typical features of him. By these, he is described in the most accurate way he could be. But he is not the only one. There is another significant man character that is not so apparent within the text. It is the father of Linda’s children. Was it really Linda’s choice to become sexually involved with Mr.Sands or was it only some kind of desperate act to escape from the desire of Dr.Norcom? (Hopkins 8). I would like to claim he shared the behaviour of the South, the cruelty and arrogance, the typical behaviour of the southern slave-holders. He probably thought black bodies to be to labour and produce babies. What we can compare with Dr.Norcom and Sands was their similar way of behaviour. They both were hypocritical and servile. Instead of freeing Linda’s brother, he used him as the most labour servant without financial payment. All Harriet Jacobs knew from Sands were just promises. Although he

promised her to free their daughter, he rather gave her to his cousin as a present. The evidence of knowing such things about Sands was obvious on the ship approaching Philadelphia. The captain was sorry to see Linda that she did not trust him after ten days spent together, but she responded him very convincingly: “Ah, if he had ever been a slave he would never know how difficult it was to trust a white man.” (Jacobs 174). This signifies she probably no more trusted Sands.(Hopkins 9). From my point of view, it must have been very difficult for Jacobs to trust in men of any “kind”.

To provide an accurate production of their autobiographies, Frederick Douglass and Harriet Jacobs had to take themselves back into slavery and produce the most detailed view of their lives full of pain and sorrow. To compare these two narratives, they both demonstrate a great amount of situations and demands that they, as slaves, could experience. The fugitive narrators were expected to produce the most accurate details emphasizing their suffering and the way they became free. A comparison between both narrators, from the general point of view, illustrates that Harriet Jacobs was never well known and her delayed publication of *Incidents* in 1861 was eclipsed by the beginning of the Civil War. On the other hand, Douglass was quite popular for his speeches and moreover when he published his *Narrative*, it was the time just about to gain political force within the Abolition movement. On that account, *Incidents* were not as much noticed and as *Narrative of the Life* that went through nine editions. Not only the publication distinguishes both narrators, but also their styles and genres in which they wrote. Lucinda MacKethan claims in her essay that Frederick Douglass “combined and equated the achievement of selfhood, manhood, freedom, and voice, on the other hand, Harriet Jacobs was enmeshed in all the trappings of community, family, and domesticity.” (MacKethan, 2014). As I mentioned earlier, both narrators were determined to fight against slavery in order to free themselves. Douglass’s *Narrative* shows a physical fight and how a slave reached the manhood, to the contrary, Jacobs represents a pregnant enslaved

woman with a child of a white lover, whom she chose for her own. As she narrated, her “ties to life” indicates to her children and her precedence over her self-interest to them. (Jacobs, 89). This strong family bond and her instant effort to provide home for her children is something we cannot find in Frederick’s life.

To summarize, in spite of many differences in both narratives, they never lost their determination to fight. They were determined not only to gain freedom, but also the respect for their humanity.

8. Conclusion

The Bachelor project is focused on the gradual development of slavery and analysis of two slave narratives in order to reveal the crucial facts concerning the slavery system. The main aim of the thesis was to describe the slavery within the historical background and its development till the present situation and how the American past reflected into literature.

The first part illustrates facts connected with the system of slavery from the general point of view. It is mentioned how the slavery system developed and what were the crucial movements and acts that helped such situation to be “solved”. Although we are looking at the past of the United States, these struggles are still present in today American society. I tried to point out the important events as well as the most cruel and harsh conditions in lives of enslaved people, their behaviours as slaves and the inhuman forms of punishments at that time. It is also mentioned how these African-Americans were transported and what their living conditions looked like.

To summarize, the first part showed general facts, the impact on the American society and the effort of Americans to select the first black American president to represent their nation.

Later, we can find a chapter including the slave narratives from the general perspective. The purpose of this chapter was to emerge the importance of slave narratives. By reading this chapter, one could find out that the slaves did not write their narratives in order to be famous, they used their painful stories to help the others, still enslaved, people. They wrote to point out the crucial facts that had not been revealed and to show how perverted the life in the South was. As I said earlier in my work, we need to absorb the information carried in the slave narrative in order to understand the text more extensively.

The second part of my thesis points out and analyse two selected narratives of the ex-slaves who were able to escape from slavery. It is used to perform the most detailed view in

lives of both and how they lived after escaping from such conditions. They both fought against slavery and they did not give up while reaching freedom. They were determined to escape and later on, they showed to all the world what slavery was about. So, these chapters deal with detailed descriptions of their lives, how they lived while being enslaved, their determination to run away and also the conditions they lived in after freeing themselves.

Both narratives, *Incidents* and *Narrative*, refer to slavery, but one, from the view of a female gender and the second, from the male's perspective, so they present different attitudes to the topic.

The analysis produced us the ideas of a slave life. Both narratives seemed to be quite comparable with each other. Both provoked its readers in order to think about the topic and appreciate the will both narrators had. While reading such stories, the reader is able to come closer and understand the importance of slave's role in the society and the way they lived. It results from the analysis and in both, references to the system of slavery could be found.

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[cit.2014-03-9]. Available from WWW: [http://www.cliffsnotes.com/literature/i/incidents-](http://www.cliffsnotes.com/literature/i/incidents-in-the-life-of-a-slave-girl/harriet-ann-jacobs-biography)

[in-the-life-of-a-slave-girl/harriet-ann-jacobs-biography](http://www.cliffsnotes.com/literature/i/incidents-in-the-life-of-a-slave-girl/harriet-ann-jacobs-biography)

9.4 Appendices sources:

Appendix 1: Public slave auction

SOCIALIST WORKER, 2007. *Slavery and the brutal birth of the capitalist system.*(online).

[Retrieved 2.2.2014]. Available from WWW:

<http://socialistworker.co.uk/art/10745/Slavery+and+the+brutal+birth+of+the+capitalist+system>

Appendix 2: An advertisement from the newspaper

THE GLASGOW COURANT, 1758. *Slave for sale.*(online).[Retrieved 8.2.2014]. Available

from WWW: <http://www.theglasgowstory.com/image.php?inum=TGSE00588>

Appendix 3: A slave ship

RABINKY ART, 1997-2014. Slave ship interior.(online). [Retrieved 10.2.2014]. Available from WWW: http://www.rabinkyart.com/Illustrations/Architectural_Renderings/pencil-Riggs.htm

Appendix 4: Segregation

THE CRIPPLE GATE, 2014. Same-sex marriages and segregation. .(online).[Retrieved 16.3.2014]. Available from WWW: <http://thecripplegate.com/same-sex-marriages-and-segregation/>

Appendix 1

Public slave auction



Appendix 2

An advertisement in newspaper

TO BE SOLD,
A BLACK NEGROE BOY,
About 5 Foot 8 Inches high, and 17 Years old.
Enquire at the Publisher of this Paper.

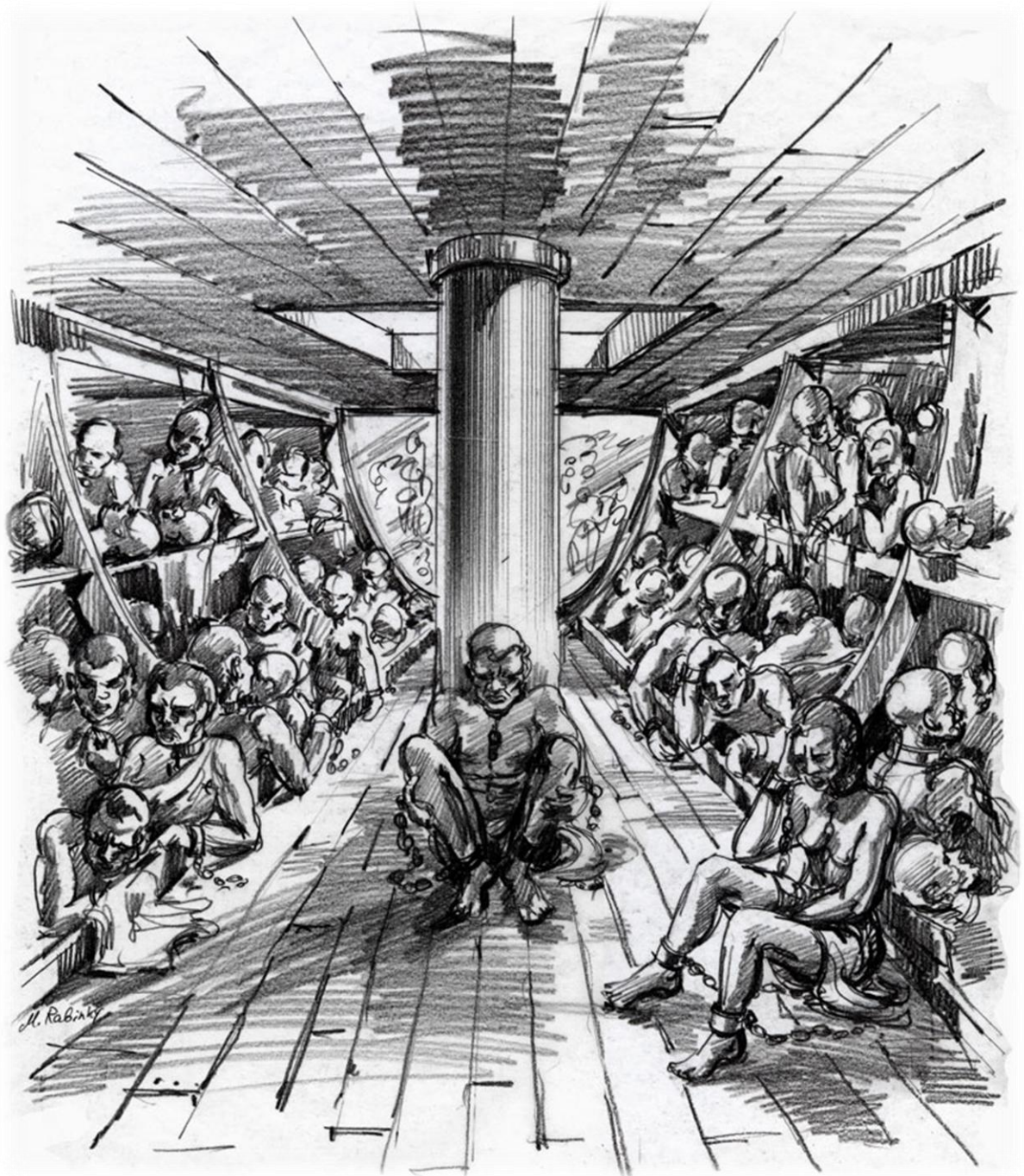
Upon Friday the 7th of November.

THERE will be a public Roup at Neilston-Kirk,
for feuing off the several Farms after-menti-
oned, being Parts and Portions of the Estate of
GLANDERSTON, belonging to William Mure of
Caldwell, Esq;

		Rental.		
1. Inches and Linmouth	£.	11	9	11 1-3
2. Bank — — —	—	9	12	8 2-3
3. Speirton — — —	—	9	4	6

Appendix 3

A slave ship



Appendix 4

Segregation



Annotation

Jméno a příjmení:	Petra Kubicová
Katedra:	Katedra anglického jazyka
Vedoucí práce:	Mgr. Andrea Hoffmannová, Ph.D.
Rok obhajoby:	2014

Název práce:	Zkušenosti amerických otroků a jejich poznatky v literatuře.
Název v angličtině:	The US slave's experience and their reflections in literature
Anotace práce:	Tato práce je zaměřena na vyprávění o otroctví v Americe, jeho vývoj a historické pozadí, které se odrazilo v příbězích uprchlých otroků. V první části práce je obecně zmíněné téma otroctví a jeho vyprávění, zatímco v druhé části se zabývám lidmi, otroky, kteří o svých strastiplných minulostech dokázali napsat vyprávění, založené na pravdivých zkušenostech. Jsou zde zobrazeny životy obou otroků a jejich cesty ke svobodě. Jejich srovnání potom poskytuje různé úhly pohledu.
Klíčová slova:	Otroctví, otrok, otroci, násilí, trest, smrt, boj, odhodlání, pán, rodina, vypravěč, svoboda, svobodný
Anotace v angličtině:	This project is focused mainly on the slave narrative and also the slavery system in America and its historical background as well as its development. In the first part, I mentioned slavery from the general point of view and also its narrative, meanwhile in the second part of the work, we can find escaped slaves who were able to write about their fearful and painful past, based on true stories. This work demonstrates the lives of both narrators and their pathways to freedom. The comparison of both then provides different points of view.
Klíčová slova v angličtině:	Slavery, slave, slaves, violence, punishment, death, fight, determination, master, family, narrator, freedom, free
Přílohy vázané v práci:	4 listy příloh
Rozsah práce:	50
Jazyk práce:	Anglický

Résumé

Tato práce je zaměřena na vyprávění o otroctví v Americe, jeho vývoj a historické pozadí, které se odrazilo v příbězích uprchlých otroků. Na základě srovnávání životů obou uprchlých otroků a analýzy obou příběhů, nabízí tato práce srovnání tehdejší reality s novodobým chápáním pojmu otroctví. Všímá si stylů obou autorů stejně tak jako forem jejich psaní a odlišných bojů za svobodu. Najdeme zde také porovnání z pohledu rodu. Nabízí tak pohled na společnost v období otrokářských systémů až po dobu zrušení otroctví.