

**BLACK WOMEN OPPRESSION IN HARRIET JACOBS'  
*INCIDENTS IN THE LIFE OF A SLAVE GIRL***

**THESIS**

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# Dedication

*"This thesis is dedicated to:*

*My beloved 'mother and father' Kofifah and Kasinuddin who give me, a great love and care and show me wonderful spirit and advice. You're my greatest spirit.*

*My beloved 'husband' Mokhammad Nur, STP, you show me how to love sincerely. Thanks for accompanying me in every condition. My only heart... you mean everything in my life. I love you.*

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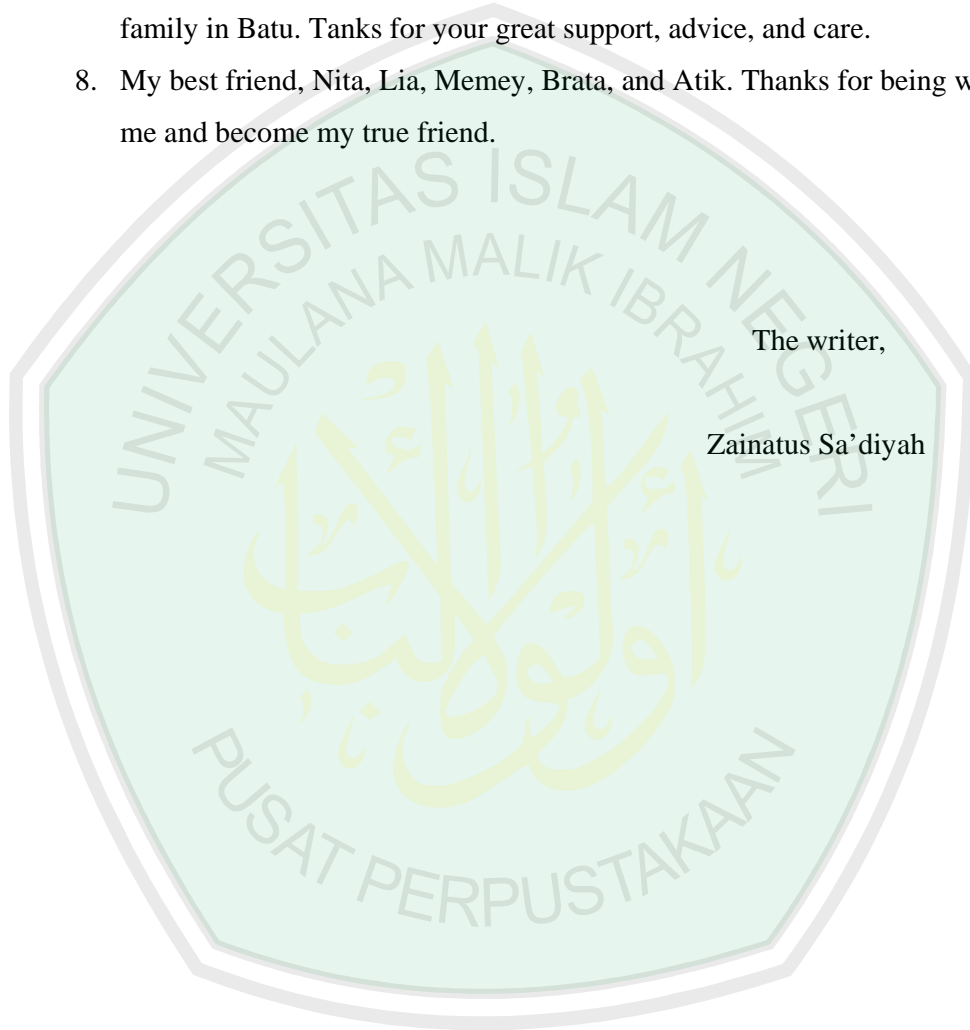
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The writer,

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## ABSTRACT

**Zainatus Sa'diyah**, 2008. *Black Women Oppression in Harriet Jacobs' Incidents in the Life of a Slave Girl*. Thesis, English Letters and Language Department, Faculty of Humanity and Culture, The State Islamic University of Malang  
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This study is conducted to analyze the views and ideas of black feminism as reflected through the female characters in Harriet Jacobs' *Incidents in the Life of a Slave Girl*. It tells about black women plight and degradation in slavery. Applying feminist literary criticism is very interesting because there are many literary works that revealed women's oppression such in the real world. Where, women are not seen as a person but more as an object of man domination. Furthermore, women always assumed as the second sex creature and inferior. By studying more about feminist literary criticism we will be more sensitive to the problem that we faced in the real life, because while we are analyzing literary work, there are many useful things we get.

This study is aimed to answer the statements of the problems that consist of: 1. what the oppressions are faced by black women in Harriet Jacobs' *Incidents in the Life of a Slave Girl*? 2. what do the black women do against the oppression in Harriet Jacobs' *Incidents in the Life of a Slave Girl*?

After analyzing the data, the researcher finds several oppressions faced by black women. Those are (1) Racial Discrimination, (2) The Black Women Trading, (3) Physical and Emotional Violence, (4) Domestic Work, (5) Anguish. All of that oppression happens because of lack of awareness that human being both man and woman, or black or white have equal right and opportunity. Furthermore, nineteenth century is the rising era of slavery, and the time when the civil war began. Thus, the condition is not safe and there is no balance in life. In addition, the researcher also finds the efforts that have done by black women in obtaining their freedom.

This research is aimed at enriching the theoretical basis of literary studies, especially those are related to the feminist literary criticism and expected to be the alternative information for other researcher in conducting the similar research. Furthermore, the researcher hopes for the next researchers who are interested in the same object to study and analyze deeply. Talking about black women in this novel is very surprising, because black women have complicated problem. They faced triple oppression, as black women who get racial discrimination, as women in patriarchal society and as a slave. In this case, the researcher hopes that the further researcher, who is interested in the same novel and the same approach, will conduct analysis on another aspect. For instance, the struggle of woman in gaining the equal right in political world or women oppression in patriarchal society.

## **CHAPTER I**

### **INTRODUCTION**

#### **1.1 Background of the Study**

Literature is simply another way we can experience the world around us through our imagination. Literary work is a result of human being thought which tells about life that deals with feeling, ideas, experience, ambition, imagination, and problems. It presents to give an enjoyment and also broader the reader's general knowledge. Literature is identical with life; it touches all sides of human's life, and portrays a real life which is represented by authors through their creativity in producing literary work such prose, poetry, and drama. It can be seen that literature is a true picture or reflection of human's life. It will be interesting to criticize literary work, because it covers the universal experience of human being. Thus, by criticizing literary work we can get broader knowledge in several side of human's life (Jones, 1968: 1).

In criticizing literary works, we need basic tool, knowledge, and understanding about literary criticism such as theory and approach. Peck and Coyle (1986:150) define that "Literary criticism is the analysis, interpretation and evaluation of literary works". It does not mean that literary criticism is to find the fault in literary works. One of literary work that can be criticized is novel. It portrays complicated problems about real life. Novel, do not, however, present a documentary picture of life. Alongside the fact that novels look at society, the other major characteristic of the genre is that novels tell a story (Peck and Coyle, 1984: 102).

Talking about literature, we remember about women, these creatures always become an interesting object to talk about, whether in the real life or world of literature. Women are always assumed as beautiful, weak, and calm. These assumptions also bring them to be inferior, subordinate, and second sex creature. While, men are identical with superior, strong, and dominate. Furthermore, black women also become a prime object of discrimination racially and sexually. Thus, recently we find the rising of black feminist movement in response to never ending discrimination they faced. In addition, black feminism becomes an explosive issue in field of literature. Black feminism essentially argues that sexism and racism are inextricable from one another. Forms of feminism that strive to overcome sexism and class oppression but ignore or minimize race can perpetuate racism and thereby contribute to the oppression of many people, including women. Black feminists argue that the liberation of black women entails freedom for all people, since it would require the end of racism, sexism, and class oppression. One of the theories that evolved out of this movement was Alice Walker's Womanism (<http://www.answers.com/topic/black-feminism>).

Women of today are still being called upon to stretch across the gap of male ignorance and to educate men as to our existence and our needs. This is an old and primary tool of all oppressors to keep the oppressed occupied with the master's concerns. Now we hear it is the task of women of Color to educate white women-in the face of tremendous resistance-as to our existence, our differences, and our relative roles in our joint survival. This is a diversion of

energies and a tragic repetition of racist patriarchal thought. In light of these facts, the women decided to forge their own movement, the Black Feminist Movement. The Black Feminist Movement was formed to address the ways sexism, racism, and classism influences the lives of black women whose needs were ignored by the black men of the Black Liberation Movement and white women in the Women's Movement. The movement has spawned several important organizations which are committed to the struggle against all forms of oppression. They have created a unique model for cross-class organization in which the needs of the poor are not usurped by the needs of the middle-class and the wealthy.

Black feminism emerged as a response to feminist theories and white (bourgeois) women's movements that omitted serious examination of racism, and the general concern of black women and other women of color. Black feminist perspectives are varied, and differ in their acknowledgment of multiple forms of oppression. Some perspectives emphasize the nonhierarchical interaction between race, class, and gender oppression, and argue that each equally contributes to black women's plight. Others focus on the importance of understanding black women's oppression as an ideology that emanates from a patriarchal culture. Overall, black feminist theorists have significantly contributed to general feminist and nationalist scholarship by calling for an examination of the interlocking forms of oppression (e.g., race, class, and gender). Black feminist thought demonstrates Black women's emerging power as agents of knowledge. By portraying African-American women as self-

defined, self-reliant individuals confronting race, gender, and class oppression, Afro centric feminist thought speaks to the importance that oppression, Afro centric feminist thought speaks to the importance that knowledge plays in empowering oppressed people. One distinguishing feature of Black feminist thought is its insistence that both the changed consciousness of individuals and the social transformation of political and economic institutions constitute essential ingredients for social change. New knowledge is important for both dimensions to change. (Collins, 1990: 221). Oppression refers to several distinct structures, namely, exploitation, marginalization, powerlessness, cultural imperialism, and violence.

Feminist theory now includes an analysis of the way race, class, sexuality, as well as gender influence women's lives. The women's studies departments of many prominent universities and colleges now have courses, which focus on black women's writings and history, in the United States and in other countries. However, in the black community, the movement has not been as effective. The S of current black liberation movements still fails to adequately address issues which affect black women. Awareness of sexism has increased within the black academic community but the popular culture (especially that which primarily involves black men, such as the rap music industry) continues to be extremely sexist and misogynist.

Considering the discussion above, the researcher would like to relate it with a great novel entitled *Incidents in the Life of a slave girl* by Harriet Jacobs. It was published in 1861, the year the Civil War began and tells about black

women's enslavement, degradation, and sexual exploitation. It offers a unique perspective on the complex plight of the black woman as slave and as writer. She uses the pen name "Linda Brent", and it is considered a work of feminist literature. Jacobs's primary motive in writing *Incidents* was to address white women of the North on behalf of thousands of "Slave mothers that are still in bondage" in the South. She wanted to indict the southern patriarchy for its sexual tyranny over black women like herself. In a story that merges the conventions of the slave narrative with the techniques of the sentimental novel, Harriet Jacobs describes her efforts to fight off the advances of her master, her eventual liaison with another white man (the father of two of her children), and her ultimately successful struggle for freedom. Jacobs' account of her experiences, and her search for her own voice, prefigure the literary and ideological concerns of generations of African-American women writers to come.

As the researcher explained above, the novel generally portrays the life of black women in slavery. The writer explores it using black feminist perspective. There are several reasons from writer in conducting this study. First, black women oppression toward slavery become the main reason for researcher in analyzing *Incidents in the Life of a Slave Girl* as the object of this study, because it becomes the most explosive issue in the novel. Second, this novel tells about racial discrimination faced by black women. Nineteenth century is the rising era of slavery in the North Carolina. At that time black women became the prime object of exploitation and violence. Third, it portrays pain

and suffering (physical and emotional) faced by black female slave. Seemed to think that slaves had no right to any family ties of their own and that they were created merely to wait upon the family of the master and mistress. In addition, *Incidents in the Life of a Slave Girl* is probably the most representative slave narrative written by a woman. Critics who have studied this work find it to be a very valuable text in the tradition of African American literature. The narrative's formal, sometimes melodramatic style that emulates the style of 19th century romantic novels seemed totally inappropriate for its "delicate" subject matter: the sexual abuse of enslaved black women." (<http://www.answers.com/topic/harriet-jacobs>).

Furthermore, Harriet Jacobs's *Incident in the Life of a slave Girl* was one of the first personal narratives by a slave and one of the few written by a woman. She was the first woman to author a fugitive slave narrative in the United States and achieves bestseller lists Barnes & Noble Classics in literature field. The researcher focuses her analyze on the oppression that faced by black female characters in the novel.

As feminism has been widely known and acknowledged in literary studies, many researchers use the feminism approach to analyze literary works, such as novels. Generally, women in their relation to men are the main topics discussed in the study. Here, the writer presents the previous studies that are closely related to the topic of study, that is, black feminism views and ideas. After sorting several studies on feminism, the writer finds three studies, which are related to the topic under the study.



The first related study is done by Vivin Nofrina Sari in 2002, entitled *Black Feminism in Alice Walker's The Color Purple*. This is unpublished thesis of State University of Malang. In her study, she reveals three main points which include the views and ideas of black feminism, the act to carry out the views and ideas of black feminism, and the goals that the female characters want to reach in Alice Walker's *The Color of Purple*.

The second study about feminist literary criticism has been conducted by Moh. Halili (2005), student of The State Islamic University of Malang, in his thesis *Feminis Literary Criticism on Saman by Ayu Utami*. He focused on oppressions faced by female characters and women's rights in social affairs and decision making decision. And the third study is made by Astuti in 1997, entitled *The Study of The Struggle of the Main Female Character to Construct Self Identity and Self Esteem in Alice Walker's The Color Purple*. She was a student of Petra Christian University, which is aimed to find out the struggle of the main female character to construct her self identity and self esteem, and the significance of the struggle in her male oppressor's attitude towards the main female character.

Based on the three previous studies, the researcher conducts another study using the different data source, that is a novel entitled *Incident in the life of a slave girl* by Harriet Jacobs, and using the black feminism approach with the attempt to reveal the oppressions of black women in slavery. In addition, all of those studies are different from this study although this is still in the scope

and field of feminism. Thus, this study is very important to do to enrich knowledge, especially in the research field.

### 1.2 Statement of the Problems

Based on the problem stated above, the researcher tries to seek the answers to the following questions:

1. What the oppressions are faced by black women in Harriet Jacobs' *Incidents in the Life of a Slave Girl*?
2. What do the black women do against the oppression in Harriet Jacobs' *Incidents in the Life of a Slave Girl*?

### 1.3 Objectives of the Study

Related to statement of the problem, the objectives of this study are formulated as follows:

1. to describe the oppressions faced by black women in Harriet Jacobs' *Incidents in the Life of a Slave Girl*.
2. to describe the efforts done by black women against the oppression in Harriet Jacobs' *Incidents in the Life of a Slave Girl*.

### 1.4 Scope and Limitation

This study is limited to the analysis of the novel *Incident in the Life of a Slave Girl* by Harriet Jacobs. Here, the writer wants to conduct an analysis on female characters against the oppression and the efforts done by them. Black women as the characters in the story faced the oppressions and suffering such sexual exploitation and racial discrimination. Thus, in this study the writer focuses only to the female characters who struggle for freedom from suffering and injustice treatment in slavery. In addition, the writer uses the black feminism theory in analyzing this study. Despite the existence of the male characters in the novel, this study will not take them into account as they do

not too significant in facing the oppression. In addition, male characters do not face hard oppression such sexual exploitation and harassment.

The novel to be investigated is *Incidents in the Life of a Slave Girl* by Harriet Jacobs. There is no comparative study with any other novels. Other aspects of the novel such as theme, plot, setting, conflict, etc., are not investigated. Therefore, any points that are irrelevant to the study are not considered, not because they are insignificant but rather because they are not related to the current study.

### **1.5 Significance of the Study**

By doing this study, the writer hopes it can give useful contribution for developing knowledge. Theoretically, this research is aimed at enriching the theoretical basis of literary studies, especially those which are related to the feminist literary criticism. Practically, by conducting this study, it can make the reader or the next researcher have well understanding about black feminism approach and its application in literary work, moreover in this novel. In addition, feminism as one of the literary criticism can also be applied in several side of life. By having well understanding about feminism, we will be more sensitive to the set of problems in life, especially about women. Furthermore, it can give general information and understanding for the reader that essentially man and woman are equal, whether the right, power, or competence in society. Thus, it should be there is no different assumption between man and woman. And women should not get discrimination and injustice treatment in the society. In addition, the result of this study is expected to be a reference and alternative information for other researchers in

conducting similar research and needs to be followed and completed through other research with the same subject or object of the study.

### **1.6 Definition of Key Terms**

**Oppression:** The unjustifiable placing of a burden on someone or some group, by interfering with their powers, interests, or opportunities. Or, the condition in which people feels unhappy and hardship because of something.

**Feminism :** comprises a number of social, cultural and political movements, theories and moral philosophies concerned with gender inequalities and equal rights for women.

**Feminist Literary Criticism:** Feminist literary criticism is all the ways we deal with literature so as to do justice to female points of view, concerns, and values.

**Black Feminism:** Forms of feminism that strive to overcome sexism and class oppression but ignore race can discriminate against many people, including women, through racial bias.

**Slavery:** Slavery is the condition where people have no their own freedom in their life. They are still hold by other people, and they lose their own authority to choose the way of life.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter presents a review of theoretical backgrounds that support this research. The important sources concerning with the topic to discuss are feminism, feminist literary criticism, black feminism, slavery, oppression, form of oppression, and previous studies.

#### **2.1 Feminism**

The term feminism cannot be separated from female, because feminism arises related to the problem of female in the society. There are three cognate terms, which provides good starting points: feminism is a political position, female is a matter of biology, and feminine is a set of culturally defined characteristics. Female finds herself as a secondary or nonexistent player in the major social institutions of her culture, such as the church, government, and educational systems. However, essentially, one was not born as a woman rather one becomes a woman. Women have constructed by the society to be a woman, and they must obligate the norms, rules, and tradition of the society which are assumed to be true and formed for women. The societies portray women's ideal reality as a narrow domestic round of cooking, cleaning, washing, and childbearing. To find fulfillment and achieve identity in this regime, women had to accept sexual passivity, male domination, and nurturing motherhood. These common assumptions make some women intent to build a movement which struggle the equality of women's and men's right in the society, and to higher education, careers, and the vote. In addition, Feminism begins with the premise

that women's and men's positions in society are the result of social construction, not natural factor (Barry, 2002: 122).

The word feminism itself originated from the French word *feminisme* in the nineteenth century, either as medical term to describe the feminisation of a male and body, or to describe women with masculine traits. When it was used in the United States in the early part of the twentieth century it was only used to refer to one group of women, the mystical experience of motherhood and women's special purity (Jaggar, 1983: 5). A hundred years ago one might have defined feminism as a movement towards the equality of the sexes; by now is hardly apt. equality remains of course central to feminist discussion, but its recurrence in the writing signals as much disagreement over its meaning certainty over its goals.

Feminism is not a monolithic approach to the liberation of women against patriarchy and exploitation. Rather, it is an umbrella term covering myriad theories and positions. Though they are all traditionally white bourgeois perspectives, radical feminism, liberal feminism, Marxist feminism, socialist feminism, and others all differ in their analysis of the primacy of gender in explaining women status and function in society (Hamer and Neville, 2001: 23).

Bell Hooks (in Phillips: 1987: 10) proposes an alternative definition: feminism is a struggle to end sexist oppression. Such a formulation, she argues, will focus attention more directly on the other form of oppression, and thus link up the politic around sex, class, and race. It is aimed not to benefit solely any specific group of women, any particular race or class of women. It does not privilege women over men. It has the power to transform in a meaningful way all

our lives. Most importantly, feminism is neither a lifestyle nor a ready-made identity or role one can step into.

The historical development of feminism is commonly divided into several key periods, some characterized by a relative absence of feminist thought and mobilization, and others by the sustained growth both of feminist criticism and of activism with a high public profile. The earlier period dating from at least the mid to late nineteenth century up until about the 1920s, became the 'first wave' feminism, which dealt mainly with the suffrage movement. In broad historical terms, the period of first wave feminism may be dated to include pre-nineteenth century expression of concern about the rights of women. However, first wave feminism (in Britain and USA) is most often dated as occurring between c. 1880s and the 1920s. It had as its principal concern women's attainment of equality with men and therefore feminist analyses and campaigning centered around securing legislative change. This early feminism concerned with the education and employment rights of women and with improving the legal rights of married women (Pilcher and Whelehan, 2004: 48-49).

In turn, the resurgent feminist analyses and activism dating from the 1960s until 1980s became 'second wave' feminism. It dealt with the inequality of laws, as well as cultural inequalities. The second wave feminist talked in terms of 'liberation' from the oppressiveness of patriarchal defined society. In addition, this period saw cultural and political inequalities as inextricably linked. The movement encouraged women to understand aspects of their own personal lives as deeply politicized, and reflective of a sexist structure of power. If first-wave



feminism focused upon absolute rights such as suffrage, second-wave feminism was largely concerned with other issues of equality, such as the end to discrimination. (Philcher and Whelehan, 2004: 144-145)

Second Wave Feminism has existed continuously since then, and continues to coexist with what some people call Third Wave Feminism. It began in the early 1990s. Third wave feminist seem to largely be women who have grown up massively influenced by feminism, possibly with feminist mothers and relations, and accustomed to the existence of women's studies courses as the norm as well as academic interrogation of race and class. Third-wave feminism seeks to challenge or avoid what it deems the second wave's "*essentialist*" definitions of femininity, which (according to them) over-emphasized the experiences of upper middle class white women. Third wave feminists often focus on "micropolitics," and challenged the second wave's paradigm as to what is, or is not, good for females (Philcher and Whelehan, 2004: 169).

Although different varieties of feminist thought have developed, feminist generally see social institutions and social attitudes as the basis for women in society. Because in sexist societies these institutions generate liberating social changes on behalf of women; thus feminism takes women's interest and perspective seriously, believing that women are not inferior to men. Feminism's goal is to change this degrading view of women so that all women will realize that they are not a 'nonsignificant Other', but that each women is a valuable person possessing the same privileges and rights as every men. Women, feminist declare, must define themselves and assert their own voices in the arenas of politics,

society, education, and the arts. By personally committing themselves to fostering such change, feminist hope to create a society where the male and female voices are equally valued (Bressler, 1998: 180).

## **2.2 Feminist Literary Criticism**

Literary criticism is a disciplined activity that attempts to describe, study, analyze, justify, interpret, and evaluate a work by art. While, feminist criticism is, initially reflected the political goals of feminism in that authors and texts were judged in accordance with how far they could be reconciled with feminist ideology. The 'image of women' school of feminist critics adopts this point of view and is particularly concerned with how women characters are represented in literature. Through the 'images of women' approach the critic determines how women characters are presented in literature. Feminist criticism is rooted in the fundamental a priori intuition that women are subjects of consciousness: are selves not others. Women in literature written by men are for the most part seen as other, as objects of interest only insofar as they serve or detract from the goals of the male protagonist (Newton, 1989: 263).

Feminist criticism searches for a way of looking at a text which is different from the male perspective that has always been dominant in society. One of the real achievements of feminist criticism has been to draw attention to the fact that gender and relationship between men and women are central theme in literature. Within feminist criticism, there are a variety of different approaches which are still being developed. Nevertheless, the common aim of feminist criticism is clear: it is to 'reread' the text so as to emphasize the importance of those elements that

most critics have chosen to overlook or could not see because they were writing within the dominant male tradition of criticism (Peck & Coyle, 1984: 153).

The feminist literary criticism of today is the direct product of the 'women's movement' of the 1960s. This movement was, in important ways, literary from the start, in the sense that it realized the significance of the images of women promulgated by literature, and saw it as vital to combat them and question their authority and coherence (Barry, 2002: 121). From the early seventies to the mid-eighties, feminist literary criticism displayed the political and methodological diversity characteristic of the broader women's movement. As the number of participants in the critical movement quickly proliferated, so too did the number of critical approaches increase.

Josephine Donovan in *Twentieth Century Theory* stated that 'feminist criticism is rooted in the fundamental a priori intuition that women are seats of consciousness: are selves, not others... Women in literature written by men are for the most part seen as others, as objects, of interest only insofar as they serve or detract from the goals of the male protagonist. Such literature is alien from female points of view because it denies her essential selfhood (Newton, 1989: 264).

Furthermore, Elaine Showalter said that feminist criticism can be divided into two distinct varieties. The first type is concerned with women as a reader-with women as the consumer of male-produce literature, and with the way in which the hypothesis a female reader change our apprehension of a given text, awakening us to the significance of its sexual codes. The second type of feminist criticism is concerned with women as writer-with women as the producer of

textual meaning, with the history, themes, genres and structures of literature by women. One of the problems of the feminist critique is that it is male oriented. If we study stereotypes of women, the sexism of male critics, and the limited roles of women play in literary history, we are not learning what women have felt and experienced, but only what men have thought women should be (Newton, 1989: 268-269).

What unified the highly diversified methods and works of feminist literary critics was a threefold commitment: first, to expose patriarchal premises and prejudices. Second is, to promote the discovery and revaluation of literature by women. And the third is, to scrutinize the social and cultural contexts of literature and criticism. In general, the focus of American feminists fell more on gender than on sex-more on social than on purely biological factors. In its first phase feminist criticism attacked male sexism; in its second phase feminist it investigated women's writing; and its third phase it concentrated on literary, critical, psychosocial, and cultural theory (Leitch, 1988: 307).

In *Feminist Literary Studies: An Introduction* (1984), K. K. Ruthven identified seven distinct types of feminist criticism:

“There are sociofeminists whose interest in the roles assigned to women in our society prompt studies of the ways in which women are represented in literary text (“images of women”); there are semiofeminists whose point of departure is semiotics, the science of signs, and who study the signifying practices by means of which females are coded and classified as women in order to be assigned their social roles; there are psychofeminists who forage in Freud and Lacan for a theory of feminine sexuality unconstrained by male norms and categories, and who examine literary texts for unconscious articulations of feminine desire or traces of where it has been repressed;

there are marxist feminists more interested in oppression than repression, and who process literary texts in a recognizably marxist manner, infiltrating 'women' into their discourse at precisely those points where in a non feminist marxist analysis you would expect to encounter "the working class"; and there are socio-semio-psycho-marxist feminists who do a little bit of everything as the occasion arises. There are lesbian feminists who promulgate a somatic theory of writing, exploring the connection between sexuality and textuality by looking to the labia as the source of distinctively feminine writing (*écriture féminine*), thus countering that dominantly phallogentric myth of writing as an erectile and ejaculatory activity. And there are black feminists, who feel themselves to be doubly if not triply oppressed; as blacks in a white supremacist society, as women in a patriarchy, and as workers under capitalism... [They indict] recent feminism for concentrating almost exclusively on the problems of middle-class white women in technologically advanced societies...

Feminist criticism is moral because it sees that one of the central problems of Western literature is that in much of it women are not human beings, seats of consciousness. They are objects, who are used to facilitate, explain away, and redeem the projects of men. On other hand, in some Western literature women are the objects, the scapegoats, of much cruelty and evil. Feminist criticism becomes political when it asserts that literature, academic curricula, and the standards of critical judgment should be changed, so that literature will not longer function as propaganda furthering sexist ideology. The feminist critic recognizes that literature is an important contributing element to a moral atmosphere in which women are derogated.

### 2.3 Black Feminism

Black feminism emerged as a response to feminist theories and white (bourgeois) women's movement that omitted serious examination of racism, and the general concern of black women and other women of color. Similar to white feminists, black feminist perspectives are also varied, and differ in their acknowledgment of multiple forms of oppression. Some perspectives emphasize the nonhierarchical interaction between race, class, and gender oppressions, and argue that each equally contributes to black women plight. Others focus on the importance of understanding black women's oppression as an ideology that emanates from a patriarchal culture. Overall, black feminist theorists have significantly contributed to general feminist and nationalist scholarship by calling for an examination of the interlocking forms of oppression. For instance, racism, classism, and sexism (Hamer and Neville, 2001: 23).

The Black Feminist Movement grew out of, and in response to, the Black Liberation Movement and the Women's Movement. In an effort to meet the needs of black women who felt they were being racially oppressed in the Women's Movement and sexually oppressed in the Black Liberation Movement, the Black Feminist Movement was formed. All too often, "black" was equated with black men and "woman" was equated with white women. As a result, black women were an invisible group whose existence and needs were ignored. The purpose of the movement was to develop theory which could adequately address the way race, gender, and class were interconnected in their lives and to take action to stop racist, sexist, and classis discrimination.

The ultimate goal of black feminism is to create a political movement that not only struggles against exploitative capitalism and what Evelyn Brooks Higginbotham call the “racialized construction of sexuality,” but that also seeks to develop institutions to protect what the dominant culture has little respect and value for black women’s mind and bodies ( Taylor, 2001: 18)

Black feminism essentially argues that sexism and racism are inextricable from one another. Forms of feminism that strive to overcome sexism and class oppression but ignore or minimize race can perpetuate racism and thereby contribute to the oppression of many people, including women. Black feminists argue that the liberation of black women entails freedom for all people, since it would require the end of racism, sexism, and class oppression.

Furthermore, the current incarnation of black feminism is a political or social movement that grew out of a sense of feelings of discontent with both the Civil Rights Movement and the Feminist Movement of the 1970s. Not only did the Civil Rights Movement primarily focus only on the oppression of black men, but also many black women faced severe sexism within Civil Rights groups such as the Student Nonviolent Coordinating Committee. The Feminist Movement focused on the problems faced by white women. For instance, earning the power to work outside of the home was not an accomplishment for black feminists; they had been working all along. Neither movement confronted the issues that concerned black women specifically. Because of their intersectional position, black women were being systematically disappeared by both movements. Black women began creating theory and developing a new movement which spoke to



the combination of problems, sexism, racism, classism, etc., that they had been battling.

There are some theorists of black feminism; one of them is Alice Walker, the author of the acclaimed book *The Color Purple*. One of the theories that evolved out of this movement was Alice Walker's Womanism. In addition, Angela Davis was one of the first people who formed an argument centered on intersectionality; she did this in her book, *Women, Race, and Class*. Another Feminist theorist is Patricia Hill Collins; much of her work concerns the politics of black feminist thought and oppression. While many of these theorists were beginning their writing, Black Feminist groups were forming. One of these groups is The Combahee River Collective, founded by Barbara Smith; this group's primary goal was "the development of integrated analysis and practice based upon the fact that the major systems of oppression are interlocking."

Black feminists began to recognize in the early seventies and black feminist literary critics started to appear in print in the mid and late seventies. During an interview in 1970, the black philosopher and Marxist theoretician Angela Davis observed: "As black women, we must liberate ourselves and provides the impetus for the liberation of Black men..." The sense of separation suggested here between the interests of black women and black men reached a decisive culmination in the late 1973 when the National Black Feminist Organization founded. Similar black feminist groups emerged at about the same time, as, for example, the Black Women's Organization for action (San Francisco), the League of Black Women (Chicago), Black Women Concerned

(Baltimore), National Black Women's Political Leadership Caucus (Detroit), and the Combahee River Collective (Boston), named in honor of Harriet Tubman, who had led a successful and inspiring guerrilla action during June 1863 in South Carolina that freed more than 750 slaves (Leitch, 1988: 350).

Although many black women initially rejected as racist the feminist movement of the sixties, they increasingly perceived the ills of sexism as racial barriers began to weaken. The modest advances made during this time by blacks in jobs, in education, and in political elections distributed unevenly to black men, which suggested not simply that sexism persisted independently of racism, but that sexist practices were as fundamental a problem as racial prejudice and class oppression. Black women had to struggle, therefore, on various fronts against white racism (including white feminist racism), against economic domination (including black exploitation), and against black and white sexism (including militant heterosexism). In their manifesto of April 1977, the black feminists of the Combahee River Collective Declared: "we are actively committed to struggling against racial, sexual, heterosexual and class oppression... As Black women we see Black feminism as the logical political movement to combat the manifold and simultaneous oppressions that all women of color face. With regard to black men specifically, these feminists stated: "We struggle together with black men against racism, while we also struggle with Black men about sexism (Leitch, 1988: 350-351).

Like white feminists, black feminists traced the roots of their movement to the nineteenth century. In the 1980s, in particular, several important black

women's organizations were established, including the Congress of Colored Women of the United States and the National Association Federation of Colored Women. Such groups built on earlier antebellum programs for abolition of slavery and for women rights, as Angela Davis documented in the history, *Women, Race, and Class* (1981). Among nineteenth century black feminists were a number of important literary women like Frances E. W. Happer and Pauline Hopkins, whose novels contributed to the struggle for social change.

Black feminists in the seventies felt themselves to be acutely isolated and marginalized in American society. In Michele Wallace's words, written in 1975, "we exist as women who are Black who are feminists, each stranded for the moment, working independently because there is not yet an environment in this society remotely congenial to our struggle.... When combined with moral outrage against oppression and longing for a voice in shaping the future, this sense of enforced isolation created the immediate conditions necessary for black feminist organizing, for retrieving a black women's tradition, and for forging feminists coalitions. Despite their anger and isolation, black feminists generally advocated remaining a part of the wider black liberation movement in fighting against race and class oppression.

Among American black literary women active in the seventies and eighties, some important contributors to feminist work were Toni Cade Bambara, Barbara Christian, Mari Evans, Gloria T. Hull, Audre Lorde, Barbara Smith, Erlene Stetson, Alice Walker, and Mary Helen Washington. All of these intellectuals were more or less seriously interested in the specific social situation

of black women, the history of black women's literature, the usefulness of feminist solidarity, the evils of race and class oppression, the pressing ills of black and white patriarchalism, the plight of other Third World Women, and possibilities for future social change. As critics, they practiced both feminist critique of pernicious distortions and omissions regarding black women and gynocritical inquiry into black women's aesthetics and literary traditions. According to an emerging black feminist cultural poetics, literature by definition is organized in rhythmical language and in forms the personal feelings and observations of an author, reflecting communal realities and thereby moving reader toward understanding (Leitch, 1988: 352).

Smith stated "A black feminist approach to literature that embodies the realization that the politics of sex well as the politics of race and class are crucially interlocking factors in the works of Black women writers is an absolute necessity". "Black feminist criticism will or should remain a separatist enterprise is a debatable point. Black feminist critics ought to move from this issue to consider the specific language of black women's literature, to describe the ways black women writers employ literary devices in a distinct way... if they focus on these and other pertinent issues, black feminist critics will have laid the cornerstone for a sound, thorough articulation of the black feminist aesthetic" (196-97).

Increasingly, leading black feminists identified with Third world Women, often aligning themselves with all "women of color"- a broad group including Afro-American, Asian American, Latin, and Native American women as well as

indigenous peoples of underdeveloped countries around the globe. In the introduction to *Home Girls: A Black Feminist Anthology* (1983), Barbara Smith observed “that there is a vital movement of women of color in this country... it is safe to say in 1982 that we have a movement of our own”(xxxix). As far as Smith was concerned, the emergence of Third World feminism was “the single most enlivening and hopeful development in the 1980s” (xlii). Black feminists dedicated to Third World feminism were generally uncommitted to as well as critical of white middle class European and American women’s movements.

During the early eighties, the accomplishments of black women writers and critics attracted the attention of leading black male intellectuals. For example, Amiri Baraka wrote an admiring and sympathetic introduction to *Confirmation: An Anthology of African American Women* (1983), edited by himself and Amina Baraka. According to Baraka, women’s oppression was incontestably of a piece with money capitalism and white supremacy, so that only a wide-scale working-class revolution could create conditions favorable to the end of sexism, classism, and racism.

In any event, the new frontier for academic black feminists after the mid-eighties seemed destined to be critical theory. In the introduction to the *Black Feminist Criticism*, Barbara Christian expressed skepticism and irritation as well as anxious concern about the growing prominence of theory:

What is literary critic, a black women critic, a black feminist literary critic, a black feminist social literary critic? The adjectives mount up, defining, qualifying the activity. How does one distinguish them? The need to articulate a theory, to categorize the activities is a good part of the activity... what do these categories tell

anyone about my method? Do I do formalist criticism, operative or expressive criticism, mimetic or structuralist criticism...? I am irked, weighed down by Foucault's library as tiers of books written on epistemology, ontology, and technique peer down at me? (x-xi)

The history of feminism in the United States is marked by two distinct periods or waves that are directly connected to, and outgrowths of, two key movements in African American history: the abolitionist movement (which culminated with the suffragists' securing passage of the Nineteenth Amendment in 1920) and the modern civil rights movement (which peaked with the enforcement, during the 1970s, the title VII and Title IX of the Civil Right Act of 1964). During both of these monumental historical periods and the third wave that followed them, countless numbers of black women activists developed a distinctly feminist consciousness that gave them an agency to strive for empowerment on their own terms. Collectively, their feminism was more expansive than the agenda put forth by white women, in that specific social, economic, and political issues facing African American communities were incorporated into a theoretical paradigm that today we call black feminism.

Shirley Chisholm provides the perfect introduction into an examination on how during feminism's second wave, black women strove the construct strategies for power and liberation but often become isolated from both black male and white female activists. In August 1973, a cadre of African American women founded the National Black Feminist Organization (NBFO). Founder Margaret is quoted saying, "We were just thirty little colored sisters calling ourselves national organization," but after a single press conference the NBFO

received hundreds of calls and letters from all over the country inquiring about how to join and from local chapters. Although African American women formed the NBFO because of sexism in the Black Power movement and racism in the women's liberation movement, a white feminist claimed in *Off Our Backs : A Women's News Journal* that black women were under "enormous pressure not to join the women's liberation movement, " therefore, they formed the NBFO (Taylor, 2001: 19).

The third wave of feminism is marked by the rise of black feminist jurisprudence along with the formation the black women's health networks. The leading black feminist theorists today are also legal scholars (Taylor, 2001: 21).

Chambers' Title VII lawsuit "attacked the role model rule" and the Pregnancy Discrimination Act of 1978. Austin states that:

A black feminist jurisprudential analysis of Chambers must seriously consider the possibility that young, single, sexually active, fertile, and nurturing black women are being viewed ominously because they have the temerity to attempt to break out of the rigid economic, social and political categories that a racist, sexist, and class stratified society would impose upon them.

Black women's struggle not only to heal them but also to remove the physical and psychological abuse from their lives requires the elimination of patriarchal relationships. Clearly, the most pressing danger posed by sexism in the black community is the violence it directs against women. African American women's willingness to sacrifice themselves for their community is alaudable tradition, but at times-exploitative, if not fatal (Taylor, 2001: 23).



## 2.4 Slavery

Slavery is the status and condition of a person over whom any or all of the powers attaching to the right of ownership are exercised. In addition, slavery is the condition where people have no their own freedom in their life. They are still hold by other people, and they lose their own authority to choose the way of life. Furthermore, slavery is a social-economic system under which certain persons known as slaves are deprived of personal freedom and compelled to work. Slaves are held against their will from the time of their capture, purchase, or birth, and are deprived of the right to leave, to refuse to work, or to receive compensation (such as wages) in return for their labor. As such, slavery is one form of unfree labor. Slaves cannot leave an owner, an employer or a territory without explicit permission (they must have a passport to leave), and they will be returned if they escape. Therefore a system of slavery as opposed to the isolated instances found in any society requires official, legal recognition of ownership, or widespread tacit arrangements with local authorities, by masters who have some influence because of their social and/or economic status and their live (Beard C.A. and M.R. Beard, 1921:316).

The history of slavery in the United States began several years after the English colonists first settled in Virginia and lasted until the passage of the Thirteenth Amendment to the U.S. Constitution. Precisely, it happened in 1618 until 1865. Before the widespread establishment of chattel slavery, much labor was organized under a system of bonded labor known as *indentured servitude*. This typically lasted for several years for white and black alike, and it was a

means of using labor to pay the costs of transporting people to the colonies. By the 1700's court rulings established the racial basis of the American incarnation of slavery to apply chiefly to Africans and people of African descent, and occasionally to Native Americans. In part because of the Southern colonies' devotion of resources to tobacco culture, which was labor intensive, by the end of the 17th century they had a higher number and proportion of slaves than in the North (Takagi, 1999: 241).

From 1654 until 1865, slavery for life was legal within the boundaries of the present United States. Most slaves were black, and were held by whites, but also by some Native Americans and free blacks. The majority of slaveholding was in the southern United States. According to the 1860 U.S. census, nearly four million slaves were held in a total population of just over 12 million in the 15 states in which slavery was still legal. The wealth of the United States in the first half of the 19th century was greatly enhanced by the labor of African Americans. Approximately 12 million black Africans were shipped to the Americas from the 16th to the 19th centuries.

Historically, most slaves were captured in wars or kidnapped in isolated raids, but some persons were sold into slavery by their parents, or by themselves, as a means of surviving extreme conditions. Most slaves were born into that status, to parents who were enslaved. Ancient Warfare often resulted in slavery for prisoners and their families, who were either killed, ransomed or sold as slaves. Captives were often considered the property of those who captured them and were looked upon as a prize of war. Slavery may originally have been more

humane than simply executing those who would return to fight if they were freed, but the effect led to widespread enslavement of particular groups of people. Those captured sometimes differed in ethnicity, nationality, religion, or race from their enslavers, but often were the same as the captors. The dominant group in an area might take captives and turn them into slaves with little fear of suffering the like fate. The possibility always existed of reversals of fortune, as when Seneca warned, at the height of the Roman Empire, when powerful nations fought among themselves, anyone might find himself enslaved (Catterall, 1926: 247).

The slavery has appeared in North America. It is not only economic profit but the affect of British behavior to African prejudice and superiority feel make British physical characteristic on Black American to lose their rights as human being. This factor has decanted by servant system organization which Royal African Company of England monopoly. This African servants have been object that say “Slave Codes”, that is a law product by colony organization about delimitation of black American’s right and consolidation of absolute power for white American lanlord (Unger, 1989: 38-39).

## **2.5 Oppression**

This part will discuss about the concept of oppression and the forms of oppressions which consist of racism, sexism, and classism.

### **2.5.1 The Concept of Oppression**

The words women have chosen to express their condition; inequality, oppression, subordination. All have their implications, for each carries its own version of the problem it describes. Inequality note that women are denied what is

granted to men. It focuses our attention on the injustices of letting men vote when women could not, of giving men access to higher-paid jobs while restricting women to low-status work, of encouraging boys to train as engineers while girls learn to type. Oppression, by contrast, carries with it sense of the weight pressing down on women; alerting us not so much to the anomalies of female exclusion, as to a complex of ideological, political and economic forces that combine to keep women in their place. Subordination takes this one further, identifying the agents in the process. Women do not just happen to have less than men; they are actively subordinated by the holder's power. In the period defined as the contemporary women's movement (from the late 1960s to the present day) the concepts of oppression and subordination have been the more favored-a shift reflected also in the language of 'liberation' rather than 'emancipation' (Philip, 1987: 1).

Sexual oppression shares with racial oppression the tendency to operate on two different levels. In both cases there have been long periods of history when the oppressed were denied their very place in humanity; in both cases the successful negotiation of this major hurdle (as, for example, when women and black people are admitted to the category of those who can vote) seems to leave the structure of oppression intact.

The term oppression refers to several distinct structures, namely, exploitation, marginalization, powerlessness, cultural imperialism, and violence. Despite the enormous concern with oppressive systems and practices, there have been few attempts to analyze the general concept of oppression (Zutlevics, 2002:81). Theorists from varying perspectives have tended to focus upon specific

forms of oppression, most notably racism, sexism, and classism. In addition, the term oppression is primarily used to describe how a certain group is being *kept down* by unjust use of force, authority, or societal norms. When this is institutionalized formally or informally in a society, it is referred to as systematic oppression. Oppression is most commonly felt and expressed by a widespread, if unconscious, assumption that certain group of people are inferior. Oppression is rarely limited solely to government action. Individuals can be victims of oppression, and in this case have no group membership to share their burden of being ostracized.

According to Young, exploitation typically involves menial work, work that is servile, unskilled, low paying, and lacking in autonomy. Young defines exploitation as a relation of power and inequality which maintains the exploited in positions of subordination. In addition, exploitation is produced and reproduced through a systematic process in which the energies of the have-nots are continuously expended to maintain and augment the power, status and wealth of the haves. Power differentials, subordination, and inequality are central among the defining features of exploitation (Zutlevics, 2002:93).

Young also defines marginal as people the system of labor cannot or will not use. She posits marginalization as perhaps the most dangerous form useful participation in social life and thus potentially subjected to severe material deprivation and even extermination. The oppressiveness of marginalization is not confined to material deprivation, but also impacts upon the mental states of the marginalized. According to Young, a case in point is the treatment marginal

receive from welfare agencies. Whilst some of their material needs are met by welfare agencies, other needs such as privacy, self-respect, and individual choice become more acute. Therefore, Young is of the view that, somewhat ironically, welfare agencies often compound marginals experience of oppression. It is clear from the above account that marginals lack resilient autonomy. Subjection to arbitrary and invasive authority; suspension of basic rights to privacy, respect, and individual choice; and exclusion from the process whereby their own needs are assessed, all amounts to serious constraints upon resilient autonomy. Resilient autonomy requires that one's life is not subject to, or controlled by, contingent features such as others' beliefs and attitudes about one's life. Clearly marginal experience such control and interference that precludes them from living in accordance with projectable life plans of their own choosing. Moreover, the condition of the marginal is such that she cannot expect to be liberated from this situation (Zutlevics, 2002: 94). A more radical claim made by Young concerning the oppression of marginals is that 'even if marginals were provided with a comfortable material life within institutions that respected their freedom and dignity, injustices of marginality would remain in the form of uselessness, boredom, and lack of self-respect.

Powerlessness, Weber's notion of status is the key factor in the form of oppression Young refers to as 'powerlessness'. Power discrepancies arise from the greater resources and social respect attached to high status professions. Thus, according to Young, non-professionals suffer from powerlessness whilst professionals enjoy varying degrees of power. More precisely, powerlessness

describes the lives of people who have little or no work, exercise little creativity or judgment in their work, have no technical expertise or authority, express themselves awkwardly, especially in public or bureaucratic settings, and do not command respect (Zutlevics, 2002: 96). In addition to this more direct lack of power, the powerless lack what Young terms 'mediated power'. Whilst many people are unable to directly determine the structure of the society in which they live, they are able to exert indirect influence via representation. The powerless are distinctive in that they lack both direct and mediated power.

The oppression suffered by the powerless is usefully characterized in terms of an unjust constraint against the opportunity for resilient autonomy. Young herself notes a lack of autonomy in those who are powerless. When one lacks power, both direct and mediated, the locus of control shifts to external forces which one has not chosen, and moreover would be unlikely to choose if given the option. As Young notes, powerless people lose the opportunity to participate in 'making decisions that affect the conditions of their lives'. For the powerless, significant areas of their lives are controlled by others. The oppressive condition is greater or lesser depending on the scope and severity of such external control.

While, cultural imperialism involves the simultaneous 'universalization of a dominant group's experience and culture, and its establishment as the norm', together with the repression of the non-dominant group's cultural values. Groups that do not conform to the norms of the dominant group are marked out as different and hence 'Other' (Zutlevics 2002: 98). According to Young, those suffering from the oppressiveness of cultural imperialism experience themselves



in a paradoxical fashion. They are both invisible to the dominant group, in the sense that their own perspective is not recognized, and they are specifically marked out as different, where difference invariably entails a perception of deviance and inferiority. More precisely, those living under cultural imperialism find themselves defined from the outside, positioned, placed, by a network of a dominant meanings they experience as arising from elsewhere, from those with whom they do not identify and who do not identify with them. Consequently, the dominant culture's stereotyped and interiorized image of the group must be internalized by group members at least to the extent that they are forced to react to behavior of others influenced by those images. Young characterizes the injustice of cultural imperialism: that the oppressed group's own experience and interpretation of social life finds little expression that touches the dominant culture while the same culture imposes on the oppressed group its experience and interpretation of social life. Finally, the oppressiveness of cultural imperialism also lies in the fact that values are imposed on non dominant group members against their will- values that then prevent them from expressing their own culture and way of life.

The final face of oppression, namely violence, is construed by Young fairly broadly. In addition to more overt cases of physical violence, she includes 'harassment, intimidation, or ridicule simply for the purpose of degrading, humiliating, or stigmatizing group members'. Violence as a category of oppression is both systematic and legitimized. The systematic nature of oppressive violence consists in the fact that it is, at least potentially, directed

toward each member of groups, simply because they are members of those groups (Zutlevics, 2002: 100). According to Young, acts of violence become oppressive when they are embedded within a system that makes them possible and acceptable. In other words, violence becomes social practice. As such, the likelihood of experiencing violence is dramatically increased and the detrimental effects become more pervasive and hence oppressive. Writing directly on the oppressiveness of violence, Young notes that the oppression of violence consists not only in direct victimization, but in the daily knowledge shared by all members of oppressed groups that they are liable to violation, solely on account of their group identity. This living under such a threat of attack to oneself or family or friends deprives the oppressed of freedom and dignity, and needlessly expands their energy.

### **2.5.2 Forms of Oppression**

There are several forms of oppression which are usually faced by women in the society. They are racism, sexism, and classism. The further discussion will be explained in the following discussion:

#### **2.5.2.1 Racism**

Black women who participated in the Black Liberation Movement and the Women's Movement were often discriminated against sexually and racially. Although neither all the black men nor all the white women in their respective movements were sexist and racist, enough of those with powerful influence were able to make the lives of the black women in these groups almost unbearable.

Racism defines as any attitude, action or institutional structure, which systematically subordinated a person or group because of their color. The term racism usually denotes race-based prejudice, violence, discrimination, or oppression, the term can also have varying and hotly contested definitions. In addition, it has several definitions. Racialism is a related term, sometimes intended to avoid these negative meanings. According to the *Oxford English Dictionary*, racism is a belief or ideology that all members of each race possess characteristics or abilities specific to that race, especially to distinguish it as being either superior or inferior to another race or races. *The Merriam-Webster's Dictionary* defines racism as a belief that race is the primary determinant of human traits and capacities and those racial differences produce an inherent superiority of a particular race, and that it is also the prejudice based on such a belief.

The commonsense meaning of race entails the idea that the human population is made up of a number of biologically different groups. Within this understanding, a person's bodily appearance and especially their skin color are often regarded as determining their membership of a racial group. The idea of a biologically differentiated human population was promoted by nineteenth-century scientists, and was subsequently used to justify ideologically the hierarchical division of humans into dominant and subjected racial groupings. By the middle of the middle of the twentieth century, with increased understanding of genetics, it was widely established that there was, in fact, no scientific basis for the concept of race (Pilcher and Whelehan, 2004: 132).

Some sociologists have defined racism as a system of group privilege. In *Portraits of White Racism* David Wellman (1993) has defined racism as culturally sanctioned beliefs, which, regardless of intentions involved, defend the advantages whites have because of the subordinated position of racial minorities, (Wellman 1993: x). Sociologists Noel Cazenave and Darlene Alvarez Maddern define racism as “...a highly organized system of 'race'-based group privilege that operates at every level of society and is held together by a sophisticated ideology of color/'race' supremacy. Racist systems include, but cannot be reduced to, racial bigotry,” (Cazenave and Maddern 1999: 42). Sociologist and former American Sociological Association president Joe Feagin argues that the United States can be characterized as a "total racist society" because racism is used to organize every social institution (Feagin, 2000: 16).

More recently, Feagin has articulated a comprehensive theory of racial oppression in the U.S. in his book *Systemic Racism: A Theory of Oppression* (Routledge, 2006). Feagin examines how major institutions have been built upon racial oppression, which was not an accident of history, but was created intentionally by white Americans. In Feagin's view, white Americans labored hard to create a system of racial oppression in the 17th century and have worked diligently to maintain the system ever since. While Feagin acknowledges that changes have occurred in this racist system over the centuries, he contends that key and fundamental elements have been reproduced over nearly four centuries, and that U.S. institutions today reflect the racialized hierarchy created in the 17th century. Today, as in the past, racial oppression is not just a surface-level feature

of this society, but rather pervades, permeates, and interconnects all major social groups, networks, and institutions across the society. Feagin's definition stands in sharp contrast to psychological definitions that assume racism is an "attitude" or an irrational form of bigotry that exists apart from the organization of social structure.

As an ideology, racism existed during the 19th century as scientific racism, which attempted to provide a racial classification of humanity. Although such racist ideologies have been widely discredited after World War II and the Holocaust, the phenomena of racism and of racial discrimination have remained widespread all over the world. In addition, Racism has been a motivating factor in social discrimination, racial segregation, hate speech and violence (such as pogroms, genocides and ethnic cleansings). Despite the persistence of racial stereotypes, humor and epithets in much everyday language, racial discrimination is illegal in many countries. Some politicians have practiced *race baiting* in an attempt to win votes.

#### **2.5.2.2 Sexism**

Sexism is commonly considered to be discrimination or hatred towards people based on their sex rather than their individual merits, but can also refer to any and all systemic differentiations based on the sex of the individuals. Sexism can refer to subtly different beliefs or attitudes: First, the belief that one gender or sex is inferior to or more valuable than the other. Second, female or male chauvinism. Third, the attitude of misogyny (hatred of females) or misandry (hatred of males) as well as. And the last is a feeling of distrust towards the

opposite or same sex, most frequently operating at an unconscious level (Jones, 1990: 69).

Sexism defines as any attitude, action or institutional structure, which systematically subordinated a person or group because of their sex. Sexism has been described as the practice of domination of women. It is a practice that is supported in many different ways that are critical to our socialization into our sex roles, and therefore makes this domination acceptable in society through language, visual association, media representation, and stereotyping, especially on the basis of the mothering or caring role of women. Sexism is important also because all women experience it in different ways, depending upon their social and economic situation within the family and in job and it limits the ways in which women seek to actualize their potential.

Furthermore, sexism is implied by many details of custom and belief, and examples will be found throughout this work. For example, first footing must be done by a man; at baptism boys must precede girls; in conception and pregnancy the favored right side is associated with boys, but the left with girls; the females in traditional customs were men comically dressed up; and so forth. The most serious instance of this stereotyping was that witchcraft was far more often ascribed to women than to men (Lundell, 1983: 273).

Sexist beliefs, as a part of essentialism, holds that individuals can be understood or judged based solely on the characteristics of the group to which they belong in this case, their sexual group, as males or females. This assumes

that all individuals fit into the category of *male* or *female* and does not take into account intersexed people who are born with a mixture of male and female sexual characteristics. This also assumes homogeneity in the characteristics of all males and all females respectively, and does not take into account any differences that may exist within a group (Lundell, 1983: 280).

Sexism against females in its extreme form is known as misogyny, which is derived from the Greek words for *hatred of females*. The term sexism, in common usage, usually implies sexism against females, since this is the most commonly identified form of sexism. Further, this form is often called chauvinism, though chauvinism is actually a broader term for any extreme and unreasonable partisanship that is accompanied by malice and hatred towards a rival group. A similar term is *gynophobia*, which refers to fears of females or femininity. Historically, in many patriarchal societies, females have been and are viewed as the *weaker sex*. Women's lower status can be seen in cases in which females were not even recognized as persons under the law of the land. The feminist movement promotes women's rights to end sexism against females by addressing issues such as equality under the law, political representation of females, access to education and employment, female victims of domestic violence, self-ownership of the female body, and the impact of pornography on women. While feminists broadly agree on the aims and goals of feminism, they may disagree on specific issues (for instance, pornography or abortion), tactics, or priorities.



The history of sexism began thousands of years ago. When the idea of patriarchy was born, women were relegated to the background, to doing domestic cares and household chores. Before the influential years, Christianity was affected by ancient dualistic beliefs originating in Persia. According to these dualistic beliefs, spirit was good and matter was evil. This is doubtful, as we have no evidence that Persian dualism regarded matter as evil, it is in fact Christian and later Islamic forgery that cannot be attributed to the pre-Islamic Persia. Eventually, a matter that was considered evil became identified with women. Women were seen as being created by the evil Demiurge, as matter was seen as being created by the evil Auhra-Mazda. The idea of women being evil was symbolized in many ways: for example, paradise or the garden (shal) was originally known as the garden-womb of the Goddess Mari (Shalimar) but it then became known as shell, “the pit,” which is an unpleasant hell or underworld. This womb-garden transformed into the womb-tomb; the idea of the womb being good became bad and “the pit” and its carrier became bad as well. This idea made women’s sensualness evolve into a paradigm of evil. Tertullian, a Catholic theologian who converted to Christianity and his writings influenced early Christianity, had said that woman were *the devil’s gate*. This idea of women eventually symbolized incompleteness and women were then known as the *imperfect male*, as it is identified in Christian tradition (Simpson, 1991: 16).

Women have no existence and no essence: they are not and they are nothing. Mankind occurs as male or female, as something or nothing. Woman has no share in ontological reality, no relation to the thing-in-itself, which, in the deepest

interpretation, is the absolute, is God. Man, in his highest form, the genius, has such a relation, and for him the absolute is either the conception of the higher worth of existence, in which case he is a philosopher; or it is the wonderful fairyland of dreams, the kingdom of absolute beauty, and then he is an artist. But both views mean the same. Women has no relation to the idea, she neither affirms nor denies it; she is neither moral nor anti-moral; mathematically speaking she has no sign; she is purposeless, neither good nor bad, neither angel nor devil, never egotistical (and therefore has often been said to be altruistic); she is as non-moral as she is non-logical. But all existence is moral and logical existence. So woman has no existence (Weininger 286, 220).

### **2.5.2.3 Classism**

Black feminism emphasizes the need to identify the form of oppression that explains the most substantial variance occurring among women, as black people, and as a workers. In agreement with Marxist feminists, we see class relations within a capitalist political economy as ultimately accounting for the current forms of life conditions for black women and all people of color in the U.S and abroad. Class is a system of social interaction based on one's material relationship to the means of production and control over the distribution of goods and services (Hamer and Neville, 2001: 26).

Furthermore, we define classism as the systematic oppression of one group by another based on economic distinctions based on one's position within the system of production and distribution. At the institutional level structure allows socially consequential power to be employed against the wills and efforts of

individuals who are affected by the exercise of such power (Bowles and Gintis, 1986:101). Class is a system power and authority, of domination and subordination that is economically based.

The primary relation of classism is economic exploitation and consists of squeezing as much labor out of workers as possible and appropriating a disproportionate share of the community's production. Class economic exploitation includes the mistreatment of people on the job, forcing people to work long and hard under difficult and often dangerous conditions, and the denial of the democratic rights of people to control their own production or distribution process.

Although rooted in the economy, classism also extends to the social, political, and cultural spheres. Anthropologist Karen Sacks defines class as "membership in a community that is dependent upon waged-labor, but that is unable to subsist or reproduce by such labor alone" (Sack, 1989: 543). One of the virtues of this community-based definition is that it allows us to view class oppression as part of larger social system of oppression.

Like other forms of oppression, classism at the intergroup (meso) level consists of prejudice based on negative attitudes towards and classist stereotypes of working class people, and discrimination based on overt behaviors that distance, avoid, and/or exclude on the basis of class distinctions (Bullock 1995: 119).

Class is also clearly a personal experience as Donna Langston states:

.....as a result of the class you are born into and raised in, class is your understanding of the world

and where you fit in, class is your understanding of the world and where you fit in; it's composed of ideas, behavior, attitudes, values, and language; class is how you think, feel, act, look, talk, move, walk; class is the schools you attend, the education you attain; class is the very jobs you will work at throughout your adult life... we experience class at every level of our lives... in other words, class is socially constructed and all encompassing. When we experience classism, it will be because of our lack of money... and because of the way we talk, think, act, move; because of our culture (Langston 1995: 112).

As individuals our class experience is an important part of our identity, who we are, how are we, and how we are relate to others and how we see the world.

Class oppression ultimately rests upon a structure of rules and social conventions embodied in institutions, linguistic convention, unwritten custom, and legal practice (Bowles and Ginties, 1996: 94)

The term social class originally referred to groups of people holding similar roles in the economic processes of production and exchange, such as landowner or tenant, employer or employee. Such positions correspond to different levels of status, prestige, and access to political power, but social class eventually took on a more generic meaning and came to refer to all aspects of a person's rank in the social hierarchy.

Belonging to a social class is not merely an objective fact, but is generally accompanied by a perception of class identity. In this sense, social class is not merely a personal attribute, but also a contextual variable that characterizes a group of people. The shared culture of a particular class influences, and is

influenced by, people's attitudes and lifestyle. Social class, therefore, influences health. However, classifications by age, religion, race, or sex lack the implication of hierarchy and are not normally considered under the heading of social class.

Social class may be ascribed at birth, as with royalty or nobility, or with castes in Hindu societies. More commonly, however, a person's position at birth is modified by his or her achievements, typically through education, occupation, or income. Class cannot be measured directly. Instead, indicators of socioeconomic status, typically based on educational attainment, income, wealth, or occupation, are used. While few would consider these to be ideal indicators of social class, they nonetheless show consistent associations with health status, such that poorer or less educated people die younger and experience more illness and disability than richer or more educated people. These indicators each have strengths and shortcomings (<http://www.answers.com/topic/class-structure?>).

The advantages of education as an indicator of social status include simplicity and universality: educational level can be recorded for all adults, whether working or not, and it is less likely than occupation or income to be influenced by health. But education is generally finished in early adulthood, and may no longer reflect a person's status in later years. Care must also be taken when drawing comparisons of educational levels across generations, since educational attainment changes from generation to generation. Income or wealth are also frequently used as indicators of social class, and hold the advantage of sensitivity to variations in a person's status over time. Wealth is not simple to record, however; data on income must be supplemented by information on the

number of people supported by the income, and on other assets such as savings and property. Because of shortcomings in each of these indicators, several authors have used indicators that combine education, occupation, and income (Krieger, Williams, and Moss, 1997: 341).

While socioeconomic status is generally considered a characteristic of individuals, contextual measures of social class may also be relevant in explaining patterns of health. Thus, for a population we may record not only the average level of income or wealth, but also the extent of income disparities, or class divergence, in the society. Such indicators can indicate social class characteristics of the society, rather than summarizing patterns in the society.

## **2.6 Previous Studies**

As feminism has been widely known and acknowledged in literary studies, many researchers use the feminism approach to analyze literary works, such as novels. Generally, women in their relation to men are the main topics discussed in the study. Here, the writer presents the previous studies that are closely related to the topic of study, that is, black feminism views and ideas. After sorting several studies on feminism, the writer finds three studies, which are related to the topic under the study.

The first related study is done by Vivin Nofrina Sari in 2002, entitled *Black Feminism in Alice Walker's The Color Purple*. This is unpublished thesis of State University of Malang. In her study, she reveals three main points which include the views and ideas of black feminism, the act to carry out the views and ideas of black feminism, and the goals that the female

characters want to reach in Alice Walker's *The Color of Purple*. In the findings, Vivin proves that the female characters in Alice Walker's *The Color Purple* intend to reach the goals of total freedom and equality between men and women. The second study about feminist literary criticism has been conducted by Moh. Halili (2005), student of The State Islamic University of Malang, in his thesis *Feminis Literary Criticism on Saman* by Ayu Utami. He focused on oppressions faced by female characters and women's rights in social affairs and decision making decision. And the third study is made by Astuti in 1997, entitled *The Study of The Struggle of the Main Female Character to Construct Self Identity and Self Esteem in Alice Walker's The Color Purple*. She was a student of Petra Christian University, which is aimed to find out the struggle of the main female character to construct her self identity and self esteem, and the significance of the struggle in her male oppressor's attitude towards the main female character. In the findings, she proves that the struggle is significant as it changes the male oppressor's attitude towards the female character in the way that the oppressor eventually respects the main female character.

Based on the three previous studies, the researcher conducts another study using the different data source, that is a novel entitled *Incident in the life of a slave girl* by Harriet Jacobs, and using the black feminism approach with the attempt to reveal the oppressions of black women in slavery. In addition, all of those studies are different from this study although this is still in the scope and field of feminism. Thus, this study is very important to do to enrich knowledge, especially in the research field.



## CHAPTER III

### RESEARCH METHOD

Research method is needed to achieve the purpose of the research and to give a clear description of what the researcher has done in this research. This chapter presents the research design, data sources, data collection and data analysis as follow:

#### 3.1 Research Design

The study is categorized as literary criticism, where the researcher is doing analysis, interpretation, and evaluation in conducting the study. To criticize object of the study, the researcher uses feminist literary criticism. Feminist literary criticism is literary criticism informed by feminist theory or by the politics of feminism more broadly. Newton (1988: 263) said that initially feminist criticism reflected the political goals of feminism in that the authors and texts were judged in accordance with how far they could be reconciled with feminist ideology. The researcher finds that there is a feminism aspect that can be analyzed in this novel.

To analyze the data, the researcher applies black feminist criticism, because the novel describes about the black women suffering in slavery. Generally, black feminism argues that sexism, class oppression, and racism are inextricably bound together. Forms of feminism that strive to overcome sexism and class oppression but ignore race can discriminate against many people, including women, through racial bias. The Black Feminist Movement grew out of, and in response to, the Black Liberation Movement and the Women's Movement. In an effort to meet the needs of black women who felt they were

being racially oppressed in the Women's Movement and sexually oppressed in the Black Liberation Movement, the Black Feminist Movement was formed. The purpose of the movement was to develop theory which could adequately address the way race, gender, and class were interconnected in their lives and to take action to stop racist, sexist, and classis discrimination.

### **3.2 Data Sources**

The data source of this study is the literary work itself, Harriet Jacob's *Incidents in the Life of a Slave Girl*. It includes the words, phrases, sentence and dialogues throughout the novel that indicate the oppression and the suffering that are faced by female characters. *Incidents in the Life of a Slave Girl* was published in 1861 by Cahners Business Information, Inc.

### **3.3 Data Collection**

In collecting the data, the writer does following steps. First, the researcher is doing intensive and analytical reading in novel *Incidents in the Life of a Slave Girl* to get more understanding. Second, selecting the content of the novel that reflects to the objective of study that are about oppression faced by black women and efforts done by them, by underlying the sentences that reflect to the analysis. This step is followed by classifying the required data to answer the statements of the problems correctly. The last step is evaluating the appropriateness data and decides the approach will be used in this study.

### **3.4 Data Analysis**

After finishing collecting the data, the researcher does the some activities in analyzing the data. First, identifying the data, which are related to problem of the study. Second, organizing and separating the data, thus only the required

ones are quoted and analyzed based on the objectives of the study. Third, doing deep analysis and interpretation on the data dealing with problem of this study, then reviewing, and determining them of each event that support the study. The last step is drawing conclusion and rechecking if the conclusion is appropriate enough to answer the stated problems.



## **CHAPTER I**

### **INTRODUCTION**

#### **1.1 Background of the Study**

Literature is simply another way we can experience the world around us through our imagination. Literary work is a result of human being thought which tells about life that deals with feeling, ideas, experience, ambition, imagination, and problems. It presents to give an enjoyment and also broader the reader's general knowledge. Literature is identical with life; it touches all sides of human's life, and portrays a real life which is represented by authors through their creativity in producing literary work such prose, poetry, and drama. It can be seen that literature is a true picture or reflection of human's life. It will be interesting to criticize literary work, because it covers the universal experience of human being. Thus, by criticizing literary work we can get broader knowledge in several side of human's life (Jones, 1968: 1).

In criticizing literary works, we need basic tool, knowledge, and understanding about literary criticism such as theory and approach. Peck and Coyle (1986:150) define that "Literary criticism is the analysis, interpretation and evaluation of literary works". It does not mean that literary criticism is to find the fault in literary works. One of literary work that can be criticized is novel. It portrays complicated problems about real life. Novel, do not, however, present a documentary picture of life. Alongside the fact that novels look at society, the other major characteristic of the genre is that novels tell a story (Peck and Coyle, 1984: 102).

Talking about literature, we remember about women, these creatures always become an interesting object to talk about, whether in the real life or world of literature. Women are always assumed as beautiful, weak, and calm. These assumptions also bring them to be inferior, subordinate, and second sex creature. While, men are identical with superior, strong, and dominate. Furthermore, black women also become a prime object of discrimination racially and sexually. Thus, recently we find the rising of black feminist movement in response to never ending discrimination they faced. In addition, black feminism becomes an explosive issue in field of literature. Black feminism essentially argues that sexism and racism are inextricable from one another. Forms of feminism that strive to overcome sexism and class oppression but ignore or minimize race can perpetuate racism and thereby contribute to the oppression of many people, including women. Black feminists argue that the liberation of black women entails freedom for all people, since it would require the end of racism, sexism, and class oppression. One of the theories that evolved out of this movement was Alice Walker's Womanism (<http://www.answers.com/topic/black-feminism>).

Women of today are still being called upon to stretch across the gap of male ignorance and to educate men as to our existence and our needs. This is an old and primary tool of all oppressors to keep the oppressed occupied with the master's concerns. Now we hear it is the task of women of Color to educate white women-in the face of tremendous resistance-as to our existence, our differences, and our relative roles in our joint survival. This is a diversion of

energies and a tragic repetition of racist patriarchal thought. In light of these facts, the women decided to forge their own movement, the Black Feminist Movement. The Black Feminist Movement was formed to address the ways sexism, racism, and classism influences the lives of black women whose needs were ignored by the black men of the Black Liberation Movement and white women in the Women's Movement. The movement has spawned several important organizations which are committed to the struggle against all forms of oppression. They have created a unique model for cross-class organization in which the needs of the poor are not usurped by the needs of the middle-class and the wealthy.

Black feminism emerged as a response to feminist theories and white (bourgeois) women's movements that omitted serious examination of racism, and the general concern of black women and other women of color. Black feminist perspectives are varied, and differ in their acknowledgment of multiple forms of oppression. Some perspectives emphasize the nonhierarchical interaction between race, class, and gender oppression, and argue that each equally contributes to black women's plight. Others focus on the importance of understanding black women's oppression as an ideology that emanates from a patriarchal culture. Overall, black feminist theorists have significantly contributed to general feminist and nationalist scholarship by calling for an examination of the interlocking forms of oppression (e.g., race, class, and gender). Black feminist thought demonstrates Black women's emerging power as agents of knowledge. By portraying African-American women as self-

defined, self-reliant individuals confronting race, gender, and class oppression, Afro centric feminist thought speaks to the importance that oppression, Afro centric feminist thought speaks to the importance that knowledge plays in empowering oppressed people. One distinguishing feature of Black feminist thought is its insistence that both the changed consciousness of individuals and the social transformation of political and economic institutions constitute essential ingredients for social change. New knowledge is important for both dimensions to change. (Collins, 1990: 221). Oppression refers to several distinct structures, namely, exploitation, marginalization, powerlessness, cultural imperialism, and violence.

Feminist theory now includes an analysis of the way race, class, sexuality, as well as gender influence women's lives. The women's studies departments of many prominent universities and colleges now have courses, which focus on black women's writings and history, in the United States and in other countries. However, in the black community, the movement has not been as effective. The S of current black liberation movements still fails to adequately address issues which affect black women. Awareness of sexism has increased within the black academic community but the popular culture (especially that which primarily involves black men, such as the rap music industry) continues to be extremely sexist and misogynist.

Considering the discussion above, the researcher would like to relate it with a great novel entitled *Incidents in the Life of a slave girl* by Harriet Jacobs. It was published in 1861, the year the Civil War began and tells about black



women's enslavement, degradation, and sexual exploitation. It offers a unique perspective on the complex plight of the black woman as slave and as writer. She uses the pen name "Linda Brent", and it is considered a work of feminist literature. Jacobs's primary motive in writing *Incidents* was to address white women of the North on behalf of thousands of "Slave mothers that are still in bondage" in the South. She wanted to indict the southern patriarchy for its sexual tyranny over black women like herself. In a story that merges the conventions of the slave narrative with the techniques of the sentimental novel, Harriet Jacobs describes her efforts to fight off the advances of her master, her eventual liaison with another white man (the father of two of her children), and her ultimately successful struggle for freedom. Jacobs' account of her experiences, and her search for her own voice, prefigure the literary and ideological concerns of generations of African-American women writers to come.

As the researcher explained above, the novel generally portrays the life of black women in slavery. The writer explores it using black feminist perspective. There are several reasons from writer in conducting this study. First, black women oppression toward slavery become the main reason for researcher in analyzing *Incidents in the Life of a Slave Girl* as the object of this study, because it becomes the most explosive issue in the novel. Second, this novel tells about racial discrimination faced by black women. Nineteenth century is the rising era of slavery in the North Carolina. At that time black women became the prime object of exploitation and violence. Third, it portrays pain

and suffering (physical and emotional) faced by black female slave. Seemed to think that slaves had no right to any family ties of their own and that they were created merely to wait upon the family of the master and mistress. In addition, *Incidents in the Life of a Slave Girl* is probably the most representative slave narrative written by a woman. Critics who have studied this work find it to be a very valuable text in the tradition of African American literature. The narrative's formal, sometimes melodramatic style that emulates the style of 19th century romantic novels seemed totally inappropriate for its "delicate" subject matter: the sexual abuse of enslaved black women." (<http://www.answers.com/topic/harriet-jacobs>).

Furthermore, Harriet Jacobs's *Incident in the Life of a slave Girl* was one of the first personal narratives by a slave and one of the few written by a woman. She was the first woman to author a fugitive slave narrative in the United States and achieves bestseller lists Barnes & Noble Classics in literature field. The researcher focuses her analyze on the oppression that faced by black female characters in the novel.

As feminism has been widely known and acknowledged in literary studies, many researchers use the feminism approach to analyze literary works, such as novels. Generally, women in their relation to men are the main topics discussed in the study. Here, the writer presents the previous studies that are closely related to the topic of study, that is, black feminism views and ideas. After sorting several studies on feminism, the writer finds three studies, which are related to the topic under the study.

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Based on the three previous studies, the researcher conducts another study using the different data source, that is a novel entitled *Incident in the life of a slave girl* by Harriet Jacobs, and using the black feminism approach with the attempt to reveal the oppressions of black women in slavery. In addition, all of those studies are different from this study although this is still in the scope

and field of feminism. Thus, this study is very important to do to enrich knowledge, especially in the research field.

### 1.2 Statement of the Problems

Based on the problem stated above, the researcher tries to seek the answers to the following questions:

3. What the oppressions are faced by black women in Harriet Jacobs' *Incidents in the Life of a Slave Girl*?
4. What do the black women do against the oppression in Harriet Jacobs' *Incidents in the Life of a Slave Girl*?

### 1.3 Objectives of the Study

Related to statement of the problem, the objectives of this study are formulated as follows:

1. to describe the oppressions faced by black women in Harriet Jacobs' *Incidents in the Life of a Slave Girl*.
2. to describe the efforts done by black women against the oppression in Harriet Jacobs' *Incidents in the Life of a Slave Girl*.

### 1.4 Scope and Limitation

This study is limited to the analysis of the novel *Incident in the Life of a Slave Girl* by Harriet Jacobs. Here, the writer wants to conduct an analysis on female characters against the oppression and the efforts done by them. Black women as the characters in the story faced the oppressions and suffering such sexual exploitation and racial discrimination. Thus, in this study the writer focuses only to the female characters who struggle for freedom from suffering and injustice treatment in slavery. In addition, the writer uses the black feminism theory in analyzing this study. Despite the existence of the male characters in the novel, this study will not take them into account as they do

not too significant in facing the oppression. In addition, male characters do not face hard oppression such sexual exploitation and harassment.

The novel to be investigated is *Incidents in the Life of a Slave Girl* by Harriet Jacobs. There is no comparative study with any other novels. Other aspects of the novel such as theme, plot, setting, conflict, etc., are not investigated. Therefore, any points that are irrelevant to the study are not considered, not because they are insignificant but rather because they are not related to the current study.

### **1.5 Significance of the Study**

By doing this study, the writer hopes it can give useful contribution for developing knowledge. Theoretically, this research is aimed at enriching the theoretical basis of literary studies, especially those which are related to the feminist literary criticism. Practically, by conducting this study, it can make the reader or the next researcher have well understanding about black feminism approach and its application in literary work, moreover in this novel. In addition, feminism as one of the literary criticism can also be applied in several side of life. By having well understanding about feminism, we will be more sensitive to the set of problems in life, especially about women. Furthermore, it can give general information and understanding for the reader that essentially man and woman are equal, whether the right, power, or competence in society. Thus, it should be there is no different assumption between man and woman. And women should not get discrimination and injustice treatment in the society. In addition, the result of this study is expected to be a reference and alternative information for other researchers in

conducting similar research and needs to be followed and completed through other research with the same subject or object of the study.

### **1.6 Definition of Key Terms**

**Oppression:** The unjustifiable placing of a burden on someone or some group, by interfering with their powers, interests, or opportunities. Or, the condition in which people feels unhappy and hardship because of something.

**Feminism :** comprises a number of social, cultural and political movements, theories and moral philosophies concerned with gender inequalities and equal rights for women.

**Feminist Literary Criticism:** Feminist literary criticism is all the ways we deal with literature so as to do justice to female points of view, concerns, and values.

**Black Feminism:** Forms of feminism that strive to overcome sexism and class oppression but ignore race can discriminate against many people, including women, through racial bias.

**Slavery:** Slavery is the condition where people have no their own freedom in their life. They are still hold by other people, and they lose their own authority to choose the way of life.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter presents a review of theoretical backgrounds that support this research. The important sources concerning with the topic to discuss are feminism, feminist literary criticism, black feminism, slavery, oppression, form of oppression, and previous studies.

#### **2.1 Feminism**

The term feminism cannot be separated from female, because feminism arises related to the problem of female in the society. There are three cognate terms, which provides good starting points: feminism is a political position, female is a matter of biology, and feminine is a set of culturally defined characteristics. Female finds herself as a secondary or nonexistent player in the major social institutions of her culture, such as the church, government, and educational systems. However, essentially, one was not born as a woman rather one becomes a woman. Women have constructed by the society to be a woman, and they must obligate the norms, rules, and tradition of the society which are assumed to be true and formed for women. The societies portray women's ideal reality as a narrow domestic round of cooking, cleaning, washing, and childbearing. To find fulfillment and achieve identity in this regime, women had to accept sexual passivity, male domination, and nurturing motherhood. These common assumptions make some women intent to build a movement which struggle the equality of women's and men's right in the society, and to higher education, careers, and the vote. In addition, Feminism begins with the premise



that women's and men's positions in society are the result of social construction, not natural factor (Barry, 2002: 122).

The word feminism itself originated from the French word *feminisme* in the nineteenth century, either as medical term to describe the feminisation of a male and body, or to describe women with masculine traits. When it was used in the United States in the early part of the twentieth century it was only used to refer to one group of women, the mystical experience of motherhood and women's special purity (Jaggar, 1983: 5). A hundred years ago one might have defined feminism as a movement towards the equality of the sexes; by now is hardly apt. equality remains of course central to feminist discussion, but its recurrence in the writing signals as much disagreement over its meaning certainty over its goals.

Feminism is not a monolithic approach to the liberation of women against patriarchy and exploitation. Rather, it is an umbrella term covering myriad theories and positions. Though they are all traditionally white bourgeois perspectives, radical feminism, liberal feminism, Marxist feminism, socialist feminism, and others all differ in their analysis of the primacy of gender in explaining women status and function in society (Hamer and Neville, 2001: 23).

Bell Hooks (in Phillips: 1987: 10) proposes an alternative definition: feminism is a struggle to end sexist oppression. Such a formulation, she argues, will focus attention more directly on the other form of oppression, and thus link up the politic around sex, class, and race. It is aimed not to benefit solely any specific group of women, any particular race or class of women. It does not privilege women over men. It has the power to transform in a meaningful way all

our lives. Most importantly, feminism is neither a lifestyle nor a ready-made identity or role one can step into.

The historical development of feminism is commonly divided into several key periods, some characterized by a relative absence of feminist thought and mobilization, and others by the sustained growth both of feminist criticism and of activism with a high public profile. The earlier period dating from at least the mid to late nineteenth century up until about the 1920s, became the 'first wave' feminism, which dealt mainly with the suffrage movement. In broad historical terms, the period of first wave feminism may be dated to include pre-nineteenth century expression of concern about the rights of women. However, first wave feminism (in Britain and USA) is most often dated as occurring between c. 1880s and the 1920s. It had as its principal concern women's attainment of equality with men and therefore feminist analyses and campaigning centered around securing legislative change. This early feminism concerned with the education and employment rights of women and with improving the legal rights of married women (Pilcher and Whelehan, 2004: 48-49).

In turn, the resurgent feminist analyses and activism dating from the 1960s until 1980s became 'second wave' feminism. It dealt with the inequality of laws, as well as cultural inequalities. The second wave feminist talked in terms of 'liberation' from the oppressiveness of patriarchal defined society. In addition, this period saw cultural and political inequalities as inextricably linked. The movement encouraged women to understand aspects of their own personal lives as deeply politicized, and reflective of a sexist structure of power. If first-wave

feminism focused upon absolute rights such as suffrage, second-wave feminism was largely concerned with other issues of equality, such as the end to discrimination. (Philcher and Whelehan, 2004: 144-145)

Second Wave Feminism has existed continuously since then, and continues to coexist with what some people call Third Wave Feminism. It began in the early 1990s. Third wave feminist seem to largely be women who have grown up massively influenced by feminism, possibly with feminist mothers and relations, and accustomed to the existence of women's studies courses as the norm as well as academic interrogation of race and class. Third-wave feminism seeks to challenge or avoid what it deems the second wave's "*essentialist*" definitions of femininity, which (according to them) over-emphasized the experiences of upper middle class white women. Third wave feminists often focus on "micropolitics," and challenged the second wave's paradigm as to what is, or is not, good for females (Philcher and Whelehan, 2004: 169).

Although different varieties of feminist thought have developed, feminist generally see social institutions and social attitudes as the basis for women in society. Because in sexist societies these institutions generate liberating social changes on behalf of women; thus feminism takes women's interest and perspective seriously, believing that women are not inferior to men. Feminism's goal is to change this degrading view of women so that all women will realize that they are not a 'nonsignificant Other', but that each women is a valuable person possessing the same privileges and rights as every men. Women, feminist declare, must define themselves and assert their own voices in the arenas of politics,

society, education, and the arts. By personally committing themselves to fostering such change, feminist hope to create a society where the male and female voices are equally valued (Bressler, 1998: 180).

## **2.2 Feminist Literary Criticism**

Literary criticism is a disciplined activity that attempts to describe, study analyze, justify, interpret, and evaluate a work by art. While, feminist criticism is, initially reflected the political goals of feminism in that authors and texts were judged in accordance with how far they could be reconciled with feminist ideology. The 'image of women' school of feminist critics adopts this point of view and is particularly concerned with how women characters are represented in literature. Through the 'images of women' approach the critic determines how women characters are presented in literature. Feminist criticism is rooted in the fundamental a priori intuition that women are subjects of consciousness: are selves not others. Women in literature written by men are for the most part seen as other, as objects of interest only insofar as they serve or detract from the goals of the male protagonist (Newton, 1989: 263).

Feminist criticism searches for a way of looking at a text which is different from the male perspective that has always been dominant in society. One of the real achievements of feminist criticism has been to draw attention to the fact that gender and relationship between men and women are central theme in literature. Within feminist criticism, there are a variety of different approaches which are still being developed. Nevertheless, the common aim of feminist criticism is clear: it is to 'reread' the text so as to emphasize the importance of those elements that

most critics have chosen to overlook or could not see because they were writing within the dominant male tradition of criticism (Peck & Coyle, 1984: 153).

The feminist literary criticism of today is the direct product of the 'women's movement' of the 1960s. This movement was, in important ways, literary from the start, in the sense that it realized the significance of the images of women promulgated by literature, and saw it as vital to combat them and question their authority and coherence (Barry, 2002: 121). From the early seventies to the mid-eighties, feminist literary criticism displayed the political and methodological diversity characteristic of the broader women's movement. As the number of participants in the critical movement quickly proliferated, so too did the number of critical approaches increase.

Josephine Donovan in *Twentieth Century Theory* stated that 'feminist criticism is rooted in the fundamental a priori intuition that women are seats of consciousness: are selves, not others... Women in literature written by men are for the most part seen as others, as objects, of interest only insofar as they serve or detract from the goals of the male protagonist. Such literature is alien from female points of view because it denies her essential selfhood (Newton, 1989: 264).

Furthermore, Elaine Showalter said that feminist criticism can be divided into two distinct varieties. The first type is concerned with women as a reader-with women as the consumer of male-produce literature, and with the way in which the hypothesis a female reader change our apprehension of a given text, awakening us to the significance of its sexual codes. The second type of feminist criticism is concerned with women as writer-with women as the producer of

textual meaning, with the history, themes, genres and structures of literature by women. One of the problems of the feminist critique is that it is male oriented. If we study stereotypes of women, the sexism of male critics, and the limited roles of women play in literary history, we are not learning what women have felt and experienced, but only what men have thought women should be (Newton, 1989: 268-269).

What unified the highly diversified methods and works of feminist literary critics was a threefold commitment: first, to expose patriarchal premises and prejudices. Second is, to promote the discovery and revaluation of literature by women. And the third is, to scrutinize the social and cultural contexts of literature and criticism. In general, the focus of American feminists fell more on gender than on sex-more on social than on purely biological factors. In its first phase feminist criticism attacked male sexism; in its second phase feminist it investigated women's writing; and its third phase it concentrated on literary, critical, psychosocial, and cultural theory (Leitch, 1988: 307).

In *Feminist Literary Studies: An Introduction* (1984), K. K. Ruthven identified seven distinct types of feminist criticism:

“There are sociofeminists whose interest in the roles assigned to women in our society prompt studies of the ways in which women are represented in literary text (“images of women”); there are semiofeminists whose point of departure is semiotics, the science of signs, and who study the signifying practices by means of which females are coded and classified as women in order to be assigned their social roles; there are psychofeminists who forage in Freud and Lacan for a theory of feminine sexuality unconstrained by male norms and categories, and who examine literary texts for unconscious articulations of feminine desire or traces of where it has been repressed;

there are marxist feminists more interested in oppression than repression, and who process literary texts in a recognizably marxist manner, infiltrating 'women' into their discourse at precisely those points where in a non feminist marxist analysis you would expect to encounter "the working class"; and there are socio-semio-psycho-marxist feminists who do a little bit of everything as the occasion arises. There are lesbian feminists who promulgate a somatic theory of writing, exploring the connection between sexuality and textuality by looking to the labia as the source of distinctively feminine writing (*écriture féminine*), thus countering that dominantly phallogentric myth of writing as an erectile and ejaculatory activity. And there are black feminists, who feel themselves to be doubly if not triply oppressed; as blacks in a white supremacist society, as women in a patriarchy, and as workers under capitalism... [They indict] recent feminism for concentrating almost exclusively on the problems of middle-class white women in technologically advanced societies...

Feminist criticism is moral because it sees that one of the central problems of Western literature is that in much of it women are not human beings, seats of consciousness. They are objects, who are used to facilitate, explain away, and redeem the projects of men. On other hand, in some Western literature women are the objects, the scapegoats, of much cruelty and evil. Feminist criticism becomes political when it asserts that literature, academic curricula, and the standards of critical judgment should be changed, so that literature will not longer function as propaganda furthering sexist ideology. The feminist critic recognizes that literature is an important contributing element to a moral atmosphere in which women are derogated.



### 2.3 Black Feminism

Black feminism emerged as a response to feminist theories and white (bourgeois) women's movement that omitted serious examination of racism, and the general concern of black women and other women of color. Similar to white feminists, black feminist perspectives are also varied, and differ in their acknowledgment of multiple forms of oppression. Some perspectives emphasize the nonhierarchical interaction between race, class, and gender oppressions, and argue that each equally contributes to black women plight. Others focus on the importance of understanding black women's oppression as an ideology that emanates from a patriarchal culture. Overall, black feminist theorists have significantly contributed to general feminist and nationalist scholarship by calling for an examination of the interlocking forms of oppression. For instance, racism, classism, and sexism (Hamer and Neville, 2001: 23).

The Black Feminist Movement grew out of, and in response to, the Black Liberation Movement and the Women's Movement. In an effort to meet the needs of black women who felt they were being racially oppressed in the Women's Movement and sexually oppressed in the Black Liberation Movement, the Black Feminist Movement was formed. All too often, "black" was equated with black men and "woman" was equated with white women. As a result, black women were an invisible group whose existence and needs were ignored. The purpose of the movement was to develop theory which could adequately address the way race, gender, and class were interconnected in their lives and to take action to stop racist, sexist, and classis discrimination.

The ultimate goal of black feminism is to create a political movement that not only struggles against exploitative capitalism and what Evelyn Brooks Higginbotham call the “racialized construction of sexuality,” but that also seeks to develop institutions to protect what the dominant culture has little respect and value for black women’s mind and bodies ( Taylor, 2001: 18)

Black feminism essentially argues that sexism and racism are inextricable from one another. Forms of feminism that strive to overcome sexism and class oppression but ignore or minimize race can perpetuate racism and thereby contribute to the oppression of many people, including women. Black feminists argue that the liberation of black women entails freedom for all people, since it would require the end of racism, sexism, and class oppression.

Furthermore, the current incarnation of black feminism is a political or social movement that grew out of a sense of feelings of discontent with both the Civil Rights Movement and the Feminist Movement of the 1970s. Not only did the Civil Rights Movement primarily focus only on the oppression of black men, but also many black women faced severe sexism within Civil Rights groups such as the Student Nonviolent Coordinating Committee. The Feminist Movement focused on the problems faced by white women. For instance, earning the power to work outside of the home was not an accomplishment for black feminists; they had been working all along. Neither movement confronted the issues that concerned black women specifically. Because of their intersectional position, black women were being systematically disappeared by both movements. Black women began creating theory and developing a new movement which spoke to

the combination of problems, sexism, racism, classism, etc., that they had been battling.

There are some theorists of black feminism; one of them is Alice Walker, the author of the acclaimed book *The Color Purple*. One of the theories that evolved out of this movement was Alice Walker's Womanism. In addition, Angela Davis was one of the first people who formed an argument centered on intersectionality; she did this in her book, *Women, Race, and Class*. Another Feminist theorist is Patricia Hill Collins; much of her work concerns the politics of black feminist thought and oppression. While many of these theorists were beginning their writing, Black Feminist groups were forming. One of these groups is The Combahee River Collective, founded by Barbara Smith; this group's primary goal was "the development of integrated analysis and practice based upon the fact that the major systems of oppression are interlocking."

Black feminists began to recognize in the early seventies and black feminist literary critics started to appear in print in the mid and late seventies. During an interview in 1970, the black philosopher and Marxist theoretician Angela Davis observed: "As black women, we must liberate ourselves and provides the impetus for the liberation of Black men..." The sense of separation suggested here between the interests of black women and black men reached a decisive culmination in the late 1973 when the National Black Feminist Organization founded. Similar black feminist groups emerged at about the same time, as, for example, the Black Women's Organization for action (San Francisco), the League of Black Women (Chicago), Black Women Concerned

(Baltimore), National Black Women's Political Leadership Caucus (Detroit), and the Combahee River Collective (Boston), named in honor of Harriet Tubman, who had led a successful and inspiring guerrilla action during June 1863 in South Carolina that freed more than 750 slaves (Leitch, 1988: 350).

Although many black women initially rejected as racist the feminist movement of the sixties, they increasingly perceived the ills of sexism as racial barriers began to weaken. The modest advances made during this time by blacks in jobs, in education, and in political elections distributed unevenly to black men, which suggested not simply that sexism persisted independently of racism, but that sexist practices were as fundamental a problem as racial prejudice and class oppression. Black women had to struggle, therefore, on various fronts against white racism (including white feminist racism), against economic domination (including black exploitation), and against black and white sexism (including militant heterosexism). In their manifesto of April 1977, the black feminists of the Combahee River Collective Declared: "we are actively committed to struggling against racial, sexual, heterosexual and class oppression... As Black women we see Black feminism as the logical political movement to combat the manifold and simultaneous oppressions that all women of color face. With regard to black men specifically, these feminists stated: "We struggle together with black men against racism, while we also struggle with Black men about sexism (Leitch, 1988: 350-351).

Like white feminists, black feminists traced the roots of their movement to the nineteenth century. In the 1980s, in particular, several important black

women's organizations were established, including the Congress of Colored Women of the United States and the National Association Federation of Colored Women. Such groups built on earlier antebellum programs for abolition of slavery and for women rights, as Angela Davis documented in the history, *Women, Race, and Class* (1981). Among nineteenth century black feminists were a number of important literary women like Frances E. W. Happer and Pauline Hopkins, whose novels contributed to the struggle for social change.

Black feminists in the seventies felt themselves to be acutely isolated and marginalized in American society. In Michele Wallace's words, written in 1975, "we exist as women who are Black who are feminists, each stranded for the moment, working independently because there is not yet an environment in this society remotely congenial to our struggle.... When combined with moral outrage against oppression and longing for a voice in shaping the future, this sense of enforced isolation created the immediate conditions necessary for black feminist organizing, for retrieving a black women's tradition, and for forging feminists coalitions. Despite their anger and isolation, black feminists generally advocated remaining a part of the wider black liberation movement in fighting against race and class oppression.

Among American black literary women active in the seventies and eighties, some important contributors to feminist work were Toni Cade Bambara, Barbara Christian, Mari Evans, Gloria T. Hull, Audre Lorde, Barbara Smith, Erlene Stetson, Alice Walker, and Mary Helen Washington. All of these intellectuals were more or less seriously interested in the specific social situation

of black women, the history of black women's literature, the usefulness of feminist solidarity, the evils of race and class oppression, the pressing ills of black and white patriarchalism, the plight of other Third World Women, and possibilities for future social change. As critics, they practiced both feminist critique of pernicious distortions and omissions regarding black women and gynocritical inquiry into black women's aesthetics and literary traditions. According to an emerging black feminist cultural poetics, literature by definition is organized in rhythmical language and in forms the personal feelings and observations of an author, reflecting communal realities and thereby moving reader toward understanding (Leitch, 1988: 352).

Smith stated "A black feminist approach to literature that embodies the realization that the politics of sex well as the politics of race and class are crucially interlocking factors in the works of Black women writers is an absolute necessity". "Black feminist criticism will or should remain a separatist enterprise is a debatable point. Black feminist critics ought to move from this issue to consider the specific language of black women's literature, to describe the ways black women writers employ literary devices in a distinct way... if they focus on these and other pertinent issues, black feminist critics will have laid the cornerstone for a sound, thorough articulation of the black feminist aesthetic" (196-97).

Increasingly, leading black feminists identified with Third world Women, often aligning themselves with all "women of color"- a broad group including Afro-American, Asian American, Latin, and Native American women as well as

indigenous peoples of underdeveloped countries around the globe. In the introduction to *Home Girls: A Black Feminist Anthology* (1983), Barbara Smith observed “that there is a vital movement of women of color in this country... it is safe to say in 1982 that we have a movement of our own”(xxxix). As far as Smith was concerned, the emergence of Third World feminism was “the single most enlivening and hopeful development in the 1980s” (xlii). Black feminists dedicated to Third World feminism were generally uncommitted to as well as critical of white middle class European and American women’s movements.

During the early eighties, the accomplishments of black women writers and critics attracted the attention of leading black male intellectuals. For example, Amiri Baraka wrote an admiring and sympathetic introduction to *Confirmation: An Anthology of African American Women* (1983), edited by himself and Amina Baraka. According to Baraka, women’s oppression was incontestably of a piece with money capitalism and white supremacy, so that only a wide-scale working-class revolution could create conditions favorable to the end of sexism, classism, and racism.

In any event, the new frontier for academic black feminists after the mid-eighties seemed destined to be critical theory. In the introduction to the *Black Feminist Criticism*, Barbara Christian expressed skepticism and irritation as well as anxious concern about the growing prominence of theory:

What is literary critic, a black women critic, a black feminist literary critic, a black feminist social literary critic? The adjectives mount up, defining, qualifying the activity. How does one distinguish them? The need to articulate a theory, to categorize the activities is a good part of the activity... what do these categories tell



anyone about my method? Do I do formalist criticism, operative or expressive criticism, mimetic or structuralist criticism...? I am irked, weighed down by Foucault's library as tiers of books written on epistemology, ontology, and technique peer down at me? (x-xi)

The history of feminism in the United States is marked by two distinct periods or waves that are directly connected to, and outgrowths of, two key movements in African American history: the abolitionist movement (which culminated with the suffragists' securing passage of the Nineteenth Amendment in 1920) and the modern civil rights movement (which peaked with the enforcement, during the 1970s, the title VII and Title IX of the Civil Right Act of 1964). During both of these monumental historical periods and the third wave that followed them, countless numbers of black women activists developed a distinctly feminist consciousness that gave them an agency to strive for empowerment on their own terms. Collectively, their feminism was more expansive than the agenda put forth by white women, in that specific social, economic, and political issues facing African American communities were incorporated into a theoretical paradigm that today we call black feminism.

Shirley Chisholm provides the perfect introduction into an examination on how during feminism's second wave, black women strove the construct strategies for power and liberation but often become isolated from both black males and white female activists. In August 1973, a cadre of African American women founded the National Black Feminist Organization (NBFO). Founder Margaret is quoted saying, "We were just thirty little colored sisters calling ourselves national organization," but after a single press conference the NBFO

received hundreds of calls and letters from all over the country inquiring about how to join and from local chapters. Although African American women formed the NBFO because of sexism in the Black Power movement and racism in the women's liberation movement, a white feminist claimed in *Off Our Backs : A Women's News Journal* that black women were under "enormous pressure not to join the women's liberation movement, " therefore, they formed the NBFO (Taylor, 2001: 19).

The third wave of feminism is marked by the rise of black feminist jurisprudence along with the formation the black women's health networks. The leading black feminist theorists today are also legal scholars (Taylor, 2001: 21).

Chambers' Title VII lawsuit "attacked the role model rule" and the Pregnancy Discrimination Act of 1978. Austin states that:

A black feminist jurisprudential analysis of Chambers must seriously consider the possibility that young, single, sexually active, fertile, and nurturing black women are being viewed ominously because they have the temerity to attempt to break out of the rigid economic, social and political categories that a racist, sexist, and class stratified society would impose upon them.

Black women's struggle not only to heal them but also to remove the physical and psychological abuse from their lives requires the elimination of patriarchal relationships. Clearly, the most pressing danger posed by sexism in the black community is the violence it directs against women. African American women's willingness to sacrifice themselves for their community is alaudable tradition, but at times-exploitative, if not fatal (Taylor, 2001: 23).

## 2.4 Slavery

Slavery is the status and condition of a person over whom any or all of the powers attaching to the right of ownership are exercised. In addition, slavery is the condition where people have no their own freedom in their life. They are still hold by other people, and they lose their own authority to choose the way of life. Furthermore, slavery is a social-economic system under which certain persons known as slaves are deprived of personal freedom and compelled to work. Slaves are held against their will from the time of their capture, purchase, or birth, and are deprived of the right to leave, to refuse to work, or to receive compensation (such as wages) in return for their labor. As such, slavery is one form of unfree labor. Slaves cannot leave an owner, an employer or a territory without explicit permission (they must have a passport to leave), and they will be returned if they escape. Therefore a system of slavery as opposed to the isolated instances found in any society requires official, legal recognition of ownership, or widespread tacit arrangements with local authorities, by masters who have some influence because of their social and/or economic status and their live (Beard C.A. and M.R. Beard, 1921:316).

The history of slavery in the United States began several years after the English colonists first settled in Virginia and lasted until the passage of the Thirteenth Amendment to the U.S. Constitution. Precisely, it happened in 1618 until 1865. Before the widespread establishment of chattel slavery, much labor was organized under a system of bonded labor known as *indentured servitude*. This typically lasted for several years for white and black alike, and it was a

means of using labor to pay the costs of transporting people to the colonies. By the 1700's court rulings established the racial basis of the American incarnation of slavery to apply chiefly to Africans and people of African descent, and occasionally to Native Americans. In part because of the Southern colonies' devotion of resources to tobacco culture, which was labor intensive, by the end of the 17th century they had a higher number and proportion of slaves than in the North (Takagi, 1999: 241).

From 1654 until 1865, slavery for life was legal within the boundaries of the present United States. Most slaves were black, and were held by whites, but also by some Native Americans and free blacks. The majority of slaveholding was in the southern United States. According to the 1860 U.S. census, nearly four million slaves were held in a total population of just over 12 million in the 15 states in which slavery was still legal. The wealth of the United States in the first half of the 19th century was greatly enhanced by the labor of African Americans. Approximately 12 million black Africans were shipped to the Americas from the 16th to the 19th centuries.

Historically, most slaves were captured in wars or kidnapped in isolated raids, but some persons were sold into slavery by their parents, or by themselves, as a means of surviving extreme conditions. Most slaves were born into that status, to parents who were enslaved. Ancient Warfare often resulted in slavery for prisoners and their families, who were either killed, ransomed or sold as slaves. Captives were often considered the property of those who captured them and were looked upon as a prize of war. Slavery may originally have been more

humane than simply executing those who would return to fight if they were freed, but the effect led to widespread enslavement of particular groups of people. Those captured sometimes differed in ethnicity, nationality, religion, or race from their enslavers, but often were the same as the captors. The dominant group in an area might take captives and turn them into slaves with little fear of suffering the like fate. The possibility always existed of reversals of fortune, as when Seneca warned, at the height of the Roman Empire, when powerful nations fought among themselves, anyone might find himself enslaved (Catterall, 1926: 247).

The slavery has appeared in North America. It is not only economic profit but the affect of British behavior to African prejudice and superiority feel make British physical characteristic on Black American to lose their rights as human being. This factor has decanted by servant system organization which Royal African Company of England monopoly. This African servants have been object that say “Slave Codes”, that is a law product by colony organization about delimitation of black American’s right and consolidation of absolute power for white American lanlord (Unger, 1989: 38-39).

## **2.5 Oppression**

This part will discuss about the concept of oppression and the forms of oppressions which consist of racism, sexism, and classism.

### **2.5.1 The Concept of Oppression**

The words women have chosen to express their condition; inequality, oppression, subordination. All have their implications, for each carries its own version of the problem it describes. Inequality note that women are denied what is

granted to men. It focuses our attention on the injustices of letting men vote when women could not, of giving men access to higher-paid jobs while restricting women to low-status work, of encouraging boys to train as engineers while girls learn to type. Oppression, by contrast, carries with it sense of the weight pressing down on women; alerting us not so much to the anomalies of female exclusion, as to a complex of ideological, political and economic forces that combine to keep women in their place. Subordination takes this one further, identifying the agents in the process. Women do not just happen to have less than men; they are actively subordinated by the holder's power. In the period defined as the contemporary women's movement (from the late 1960s to the present day) the concepts of oppression and subordination have been the more favored-a shift reflected also in the language of 'liberation' rather than 'emancipation' (Philip, 1987: 1).

Sexual oppression shares with racial oppression the tendency to operate on two different levels. In both cases there have been long periods of history when the oppressed were denied their very place in humanity; in both cases the successful negotiation of this major hurdle (as, for example, when women and black people are admitted to the category of those who can vote) seems to leave the structure of oppression intact.

The term oppression refers to several distinct structures, namely, exploitation, marginalization, powerlessness, cultural imperialism, and violence. Despite the enormous concern with oppressive systems and practices, there have been few attempts to analyze the general concept of oppression (Zutlevics, 2002:81). Theorists from varying perspectives have tended to focus upon specific

forms of oppression, most notably racism, sexism, and classism. In addition, the term oppression is primarily used to describe how a certain group is being *kept down* by unjust use of force, authority, or societal norms. When this is institutionalized formally or informally in a society, it is referred to as systematic oppression. Oppression is most commonly felt and expressed by a widespread, if unconscious, assumption that certain group of people are inferior. Oppression is rarely limited solely to government action. Individuals can be victims of oppression, and in this case have no group membership to share their burden of being ostracized.

According to Young, exploitation typically involves menial work, work that is servile, unskilled, low paying, and lacking in autonomy. Young defines exploitation as a relation of power and inequality which maintains the exploited in positions of subordination. In addition, exploitation is produced and reproduced through a systematic process in which the energies of the have-nots are continuously expended to maintain and augment the power, status and wealth of the haves. Power differentials, subordination, and inequality are central among the defining features of exploitation (Zutlevics, 2002:93).

Young also defines marginal as people the system of labor cannot or will not use. She posits marginalization as perhaps the most dangerous form useful participation in social life and thus potentially subjected to severe material deprivation and even extermination. The oppressiveness of marginalization is not confined to material deprivation, but also impacts upon the mental states of the marginalized. According to Young, a case in point is the treatment marginal



receive from welfare agencies. Whilst some of their material needs are met by welfare agencies, other needs such as privacy, self-respect, and individual choice become more acute. Therefore, Young is of the view that, somewhat ironically, welfare agencies often compound marginals experience of oppression. It is clear from the above account that marginals lack resilient autonomy. Subjection to arbitrary and invasive authority; suspension of basic rights to privacy, respect, and individual choice; and exclusion from the process whereby their own needs are assessed, all amounts to serious constraints upon resilient autonomy. Resilient autonomy requires that one's life is not subject to, or controlled by, contingent features such as others' beliefs and attitudes about one's life. Clearly marginal experience such control and interference that precludes them from living in accordance with projectable life plans of their own choosing. Moreover, the condition of the marginal is such that she cannot expect to be liberated from this situation (Zutlevics, 2002: 94). A more radical claim made by Young concerning the oppression of marginals is that 'even if marginals were provided with a comfortable material life within institutions that respected their freedom and dignity, injustices of marginality would remain in the form of uselessness, boredom, and lack of self-respect.

Powerlessness, Weber's notion of status is the key factor in the form of oppression Young refers to as 'powerlessness'. Power discrepancies arise from the greater resources and social respect attached to high status professions. Thus, according to Young, non-professionals suffer from powerlessness whilst professionals enjoy varying degrees of power. More precisely, powerlessness

describes the lives of people who have little or no work, exercise little creativity or judgment in their work, have no technical expertise or authority, express themselves awkwardly, especially in public or bureaucratic settings, and do not command respect (Zutlevics, 2002: 96). In addition to this more direct lack of power, the powerless lack what Young terms 'mediated power'. Whilst many people are unable to directly determine the structure of the society in which they live, they are able to exert indirect influence via representation. The powerless are distinctive in that they lack both direct and mediated power.

The oppression suffered by the powerless is usefully characterized in terms of an unjust constraint against the opportunity for resilient autonomy. Young herself notes a lack of autonomy in those who are powerless. When one lacks power, both direct and mediated, the locus of control shifts to external forces which one has not chosen, and moreover would be unlikely to choose if given the option. As Young notes, powerless people lose the opportunity to participate in 'making decisions that affect the conditions of their lives'. For the powerless, significant areas of their lives are controlled by others. The oppressive condition is greater or lesser depending on the scope and severity of such external control.

While, cultural imperialism involves the simultaneous 'universalization of a dominant group's experience and culture, and its establishment as the norm', together with the repression of the non-dominant group's cultural values. Groups that do not conform to the norms of the dominant group are marked out as different and hence 'Other' (Zutlevics 2002: 98). According to Young, those suffering from the oppressiveness of cultural imperialism experience themselves

in a paradoxical fashion. They are both invisible to the dominant group, in the sense that their own perspective is not recognized, and they are specifically marked out as different, where difference invariably entails a perception of deviance and inferiority. More precisely, those living under cultural imperialism find themselves defined from the outside, positioned, placed, by a network of a dominant meanings they experience as arising from elsewhere, from those with whom they do not identify and who do not identify with them. Consequently, the dominant culture's stereotyped and interiorized image of the group must be internalized by group members at least to the extent that they are forced to react to behavior of others influenced by those images. Young characterizes the injustice of cultural imperialism: that the oppressed group's own experience and interpretation of social life finds little expression that touches the dominant culture while the same culture imposes on the oppressed group its experience and interpretation of social life. Finally, the oppressiveness of cultural imperialism also lies in the fact that values are imposed on non dominant group members against their will- values that then prevent them from expressing their own culture and way of life.

The final face of oppression, namely violence, is construed by Young fairly broadly. In addition to more overt cases of physical violence, she includes 'harassment, intimidation, or ridicule simply for the purpose of degrading, humiliating, or stigmatizing group members'. Violence as a category of oppression is both systematic and legitimized. The systematic nature of oppressive violence consists in the fact that it is, at least potentially, directed

toward each member of groups, simply because they are members of those groups (Zutlevics, 2002: 100). According to Young, acts of violence become oppressive when they are embedded within a system that makes them possible and acceptable. In other words, violence becomes social practice. As such, the likelihood of experiencing violence is dramatically increased and the detrimental effects become more pervasive and hence oppressive. Writing directly on the oppressiveness of violence, Young notes that the oppression of violence consists not only in direct victimization, but in the daily knowledge shared by all members of oppressed groups that they are liable to violation, solely on account of their group identity. This living under such a threat of attack to oneself or family or friends deprives the oppressed of freedom and dignity, and needlessly expands their energy.

### **2.5.2 Forms of Oppression**

There are several forms of oppression which are usually faced by women in the society. They are racism, sexism, and classism. The further discussion will be explained in the following discussion:

#### **2.5.2.1 Racism**

Black women who participated in the Black Liberation Movement and the Women's Movement were often discriminated against sexually and racially. Although neither all the black men nor all the white women in their respective movements were sexist and racist, enough of those with powerful influence were able to make the lives of the black women in these groups almost unbearable.

Racism defines as any attitude, action or institutional structure, which systematically subordinated a person or group because of their color. The term racism usually denotes race-based prejudice, violence, discrimination, or oppression, the term can also have varying and hotly contested definitions. In addition, it has several definitions. Racialism is a related term, sometimes intended to avoid these negative meanings. According to the *Oxford English Dictionary*, racism is a belief or ideology that all members of each race possess characteristics or abilities specific to that race, especially to distinguish it as being either superior or inferior to another race or races. *The Merriam-Webster's Dictionary* defines racism as a belief that race is the primary determinant of human traits and capacities and those racial differences produce an inherent superiority of a particular race, and that it is also the prejudice based on such a belief.

The commonsense meaning of race entails the idea that the human population is made up of a number of biologically different groups. Within this understanding, a person's bodily appearance and especially their skin color are often regarded as determining their membership of a racial group. The idea of a biologically differentiated human population was promoted by nineteenth-century scientists, and was subsequently used to justify ideologically the hierarchical division of humans into dominant and subjected racial groupings. By the middle of the middle of the twentieth century, with increased understanding of genetics, it was widely established that there was, in fact, no scientific basis for the concept of race (Pilcher and Whelehan, 2004: 132).

Some sociologists have defined racism as a system of group privilege. In *Portraits of White Racism* David Wellman (1993) has defined racism as culturally sanctioned beliefs, which, regardless of intentions involved, defend the advantages whites have because of the subordinated position of racial minorities, (Wellman 1993: x). Sociologists Noel Cazenave and Darlene Alvarez Maddern define racism as "...a highly organized system of 'race'-based group privilege that operates at every level of society and is held together by a sophisticated ideology of color/'race' supremacy. Racist systems include, but cannot be reduced to, racial bigotry," (Cazenave and Maddern 1999: 42). Sociologist and former American Sociological Association president Joe Feagin argues that the United States can be characterized as a "total racist society" because racism is used to organize every social institution (Feagin, 2000: 16).

More recently, Feagin has articulated a comprehensive theory of racial oppression in the U.S. in his book *Systemic Racism: A Theory of Oppression* (Routledge, 2006). Feagin examines how major institutions have been built upon racial oppression, which was not an accident of history, but was created intentionally by white Americans. In Feagin's view, white Americans labored hard to create a system of racial oppression in the 17th century and have worked diligently to maintain the system ever since. While Feagin acknowledges that changes have occurred in this racist system over the centuries, he contends that key and fundamental elements have been reproduced over nearly four centuries, and that U.S. institutions today reflect the racialized hierarchy created in the 17th century. Today, as in the past, racial oppression is not just a surface-level feature

of this society, but rather pervades, permeates, and interconnects all major social groups, networks, and institutions across the society. Feagin's definition stands in sharp contrast to psychological definitions that assume racism is an "attitude" or an irrational form of bigotry that exists apart from the organization of social structure.

As an ideology, racism existed during the 19th century as scientific racism, which attempted to provide a racial classification of humanity. Although such racist ideologies have been widely discredited after World War II and the Holocaust, the phenomena of racism and of racial discrimination have remained widespread all over the world. In addition, Racism has been a motivating factor in social discrimination, racial segregation, hate speech and violence (such as pogroms, genocides and ethnic cleansings). Despite the persistence of racial stereotypes, humor and epithets in much everyday language, racial discrimination is illegal in many countries. Some politicians have practiced *race baiting* in an attempt to win votes.

#### **2.5.2.2 Sexism**

Sexism is commonly considered to be discrimination or hatred towards people based on their sex rather than their individual merits, but can also refer to any and all systemic differentiations based on the sex of the individuals. Sexism can refer to subtly different beliefs or attitudes: First, the belief that one gender or sex is inferior to or more valuable than the other. Second, female or male chauvinism. Third, the attitude of misogyny (hatred of females) or misandry (hatred of males) as well as. And the last is a feeling of distrust towards the



opposite or same sex, most frequently operating at an unconscious level (Jones, 1990: 69).

Sexism defines as any attitude, action or institutional structure, which systematically subordinated a person or group because of their sex. Sexism has been described as the practice of domination of women. It is a practice that is supported in many different ways that are critical to our socialization into our sex roles, and therefore makes this domination acceptable in society through language, visual association, media representation, and stereotyping, especially on the basis of the mothering or caring role of women. Sexism is important also because all women experience it in different ways, depending upon their social and economic situation within the family and in job and it limits the ways in which women seek to actualize their potential.

Furthermore, sexism is implied by many details of custom and belief, and examples will be found throughout this work. For example, first footing must be done by a man; at baptism boys must precede girls; in conception and pregnancy the favored right side is associated with boys, but the left with girls; the females in traditional customs were men comically dressed up; and so forth. The most serious instance of this stereotyping was that witchcraft was far more often ascribed to women than to men (Lundell, 1983: 273).

Sexist beliefs, as a part of essentialism, holds that individuals can be understood or judged based solely on the characteristics of the group to which they belong in this case, their sexual group, as males or females. This assumes

that all individuals fit into the category of *male* or *female* and does not take into account intersexed people who are born with a mixture of male and female sexual characteristics. This also assumes homogeneity in the characteristics of all males and all females respectively, and does not take into account any differences that may exist within a group (Lundell, 1983: 280).

Sexism against females in its extreme form is known as misogyny, which is derived from the Greek words for *hatred of females*. The term sexism, in common usage, usually implies sexism against females, since this is the most commonly identified form of sexism. Further, this form is often called chauvinism, though chauvinism is actually a broader term for any extreme and unreasonable partisanship that is accompanied by malice and hatred towards a rival group. A similar term is *gynophobia*, which refers to fears of females or femininity. Historically, in many patriarchal societies, females have been and are viewed as the *weaker sex*. Women's lower status can be seen in cases in which females were not even recognized as persons under the law of the land. The feminist movement promotes women's rights to end sexism against females by addressing issues such as equality under the law, political representation of females, access to education and employment, female victims of domestic violence, self-ownership of the female body, and the impact of pornography on women. While feminists broadly agree on the aims and goals of feminism, they may disagree on specific issues (for instance, pornography or abortion), tactics, or priorities.

The history of sexism began thousands of years ago. When the idea of patriarchy was born, women were relegated to the background, to doing domestic cares and household chores. Before the influential years, Christianity was affected by ancient dualistic beliefs originating in Persia. According to these dualistic beliefs, spirit was good and matter was evil. This is doubtful, as we have no evidence that Persian dualism regarded matter as evil, it is in fact Christian and later Islamic forgery that cannot be attributed to the pre-Islamic Persia. Eventually, a matter that was considered evil became identified with women. Women were seen as being created by the evil Demiurge, as matter was seen as being created by the evil Auhra-Mazda. The idea of women being evil was symbolized in many ways: for example, paradise or the garden (shal) was originally known as the garden-womb of the Goddess Mari (Shalimar) but it then became known as shell, “the pit,” which is an unpleasant hell or underworld. This womb-garden transformed into the womb-tomb; the idea of the womb being good became bad and “the pit” and its carrier became bad as well. This idea made women’s sensualness evolve into a paradigm of evil. Tertullian, a Catholic theologian who converted to Christianity and his writings influenced early Christianity, had said that woman were *the devil’s gate*. This idea of women eventually symbolized incompleteness and women were then known as the *imperfect male*, as it is identified in Christian tradition (Simpson, 1991: 16).

Women have no existence and no essence: they are not and they are nothing. Mankind occurs as male or female, as something or nothing. Woman has no share in ontological reality, no relation to the thing-in-itself, which, in the deepest

interpretation, is the absolute, is God. Man, in his highest form, the genius, has such a relation, and for him the absolute is either the conception of the higher worth of existence, in which case he is a philosopher; or it is the wonderful fairyland of dreams, the kingdom of absolute beauty, and then he is an artist. But both views mean the same. Women has no relation to the idea, she neither affirms nor denies it; she is neither moral nor anti-moral; mathematically speaking she has no sign; she is purposeless, neither good nor bad, neither angel nor devil, never egotistical (and therefore has often been said to be altruistic); she is as non-moral as she is non-logical. But all existence is moral and logical existence. So woman has no existence (Weininger 286, 220).

### **2.5.2.3 Classism**

Black feminism emphasizes the need to identify the form of oppression that explains the most substantial variance occurring among women, as black people, and as a workers. In agreement with Marxist feminists, we see class relations within a capitalist political economy as ultimately accounting for the current forms of life conditions for black women and all people of color in the U.S and abroad. Class is a system of social interaction based on one's material relationship to the means of production and control over the distribution of goods and services (Hamer and Neville, 2001: 26).

Furthermore, we define classism as the systematic oppression of one group by another based on economic distinctions based on one's position within the system of production and distribution. At the institutional level structure allows socially consequential power to be employed against the wills and efforts of

individuals who are affected by the exercise of such power (Bowles and Gintis, 1986:101). Class is a system power and authority, of domination and subordination that is economically based.

The primary relation of classism is economic exploitation and consists of squeezing as much labor out of workers as possible and appropriating a disproportionate share of the community's production. Class economic exploitation includes the mistreatment of people on the job, forcing people to work long and hard under difficult and often dangerous conditions, and the denial of the democratic rights of people to control their own production or distribution process.

Although rooted in the economy, classism also extends to the social, political, and cultural spheres. Anthropologist Karen Sacks defines class as "membership in a community that is dependent upon waged-labor, but that is unable to subsist or reproduce by such labor alone" (Sack, 1989: 543). One of the virtues of this community-based definition is that it allows us to view class oppression as part of larger social system of oppression.

Like other forms of oppression, classism at the intergroup (meso) level consists of prejudice based on negative attitudes towards and classist stereotypes of working class people, and discrimination based on overt behaviors that distance, avoid, and/or exclude on the basis of class distinctions (Bullock 1995: 119).

Class is also clearly a personal experience as Donna Langston states:

.....as a result of the class you are born into and raised in, class is your understanding of the world

and where you fit in, class is your understanding of the world and where you fit in; it's composed of ideas, behavior, attitudes, values, and language; class is how you think, feel, act, look, talk, move, walk; class is the schools you attend, the education you attain; class is the very jobs you will work at throughout your adult life... we experience class at every level of our lives... in other words, class is socially constructed and all encompassing. When we experience classism, it will be because of our lack of money... and because of the way we talk, think, act, move; because of our culture (Langston 1995: 112).

As individuals our class experience is an important part of our identity, who we are, how are we, and how we are relate to others and how we see the world.

Class oppression ultimately rests upon a structure of rules and social conventions embodied in institutions, linguistic convention, unwritten custom, and legal practice (Bowles and Ginties, 1996: 94)

The term social class originally referred to groups of people holding similar roles in the economic processes of production and exchange, such as landowner or tenant, employer or employee. Such positions correspond to different levels of status, prestige, and access to political power, but social class eventually took on a more generic meaning and came to refer to all aspects of a person's rank in the social hierarchy.

Belonging to a social class is not merely an objective fact, but is generally accompanied by a perception of class identity. In this sense, social class is not merely a personal attribute, but also a contextual variable that characterizes a group of people. The shared culture of a particular class influences, and is

influenced by, people's attitudes and lifestyle. Social class, therefore, influences health. However, classifications by age, religion, race, or sex lack the implication of hierarchy and are not normally considered under the heading of social class.

Social class may be ascribed at birth, as with royalty or nobility, or with castes in Hindu societies. More commonly, however, a person's position at birth is modified by his or her achievements, typically through education, occupation, or income. Class cannot be measured directly. Instead, indicators of socioeconomic status, typically based on educational attainment, income, wealth, or occupation, are used. While few would consider these to be ideal indicators of social class, they nonetheless show consistent associations with health status, such that poorer or less educated people die younger and experience more illness and disability than richer or more educated people. These indicators each have strengths and shortcomings (<http://www.answers.com/topic/class-structure?>).

The advantages of education as an indicator of social status include simplicity and universality: educational level can be recorded for all adults, whether working or not, and it is less likely than occupation or income to be influenced by health. But education is generally finished in early adulthood, and may no longer reflect a person's status in later years. Care must also be taken when drawing comparisons of educational levels across generations, since educational attainment changes from generation to generation. Income or wealth are also frequently used as indicators of social class, and hold the advantage of sensitivity to variations in a person's status over time. Wealth is not simple to record, however; data on income must be supplemented by information on the



number of people supported by the income, and on other assets such as savings and property. Because of shortcomings in each of these indicators, several authors have used indicators that combine education, occupation, and income (Krieger, Williams, and Moss, 1997: 341).

While socioeconomic status is generally considered a characteristic of individuals, contextual measures of social class may also be relevant in explaining patterns of health. Thus, for a population we may record not only the average level of income or wealth, but also the extent of income disparities, or class divergence, in the society. Such indicators can indicate social class characteristics of the society, rather than summarizing patterns in the society.

## **2.6 Previous Studies**

As feminism has been widely known and acknowledged in literary studies, many researchers use the feminism approach to analyze literary works, such as novels. Generally, women in their relation to men are the main topics discussed in the study. Here, the writer presents the previous studies that are closely related to the topic of study, that is, black feminism views and ideas. After sorting several studies on feminism, the writer finds three studies, which are related to the topic under the study.

The first related study is done by Vivin Nofrina Sari in 2002, entitled *Black Feminism in Alice Walker's The Color Purple*. This is unpublished thesis of State University of Malang. In her study, she reveals three main points which include the views and ideas of black feminism, the act to carry out the views and ideas of black feminism, and the goals that the female

characters want to reach in Alice Walker's *The Color of Purple*. In the findings, Vivin proves that the female characters in Alice Walker's *The Color Purple* intend to reach the goals of total freedom and equality between men and women. The second study about feminist literary criticism has been conducted by Moh. Halili (2005), student of The State Islamic University of Malang, in his thesis *Feminis Literary Criticism on Saman* by Ayu Utami. He focused on oppressions faced by female characters and women's rights in social affairs and decision making decision. And the third study is made by Astuti in 1997, entitled *The Study of The Struggle of the Main Female Character to Construct Self Identity and Self Esteem in Alice Walker's The Color Purple*. She was a student of Petra Christian University, which is aimed to find out the struggle of the main female character to construct her self identity and self esteem, and the significance of the struggle in her male oppressor's attitude towards the main female character. In the findings, she proves that the struggle is significant as it changes the male oppressor's attitude towards the female character in the way that the oppressor eventually respects the main female character.

Based on the three previous studies, the researcher conducts another study using the different data source, that is a novel entitled *Incident in the life of a slave girl* by Harriet Jacobs, and using the black feminism approach with the attempt to reveal the oppressions of black women in slavery. In addition, all of those studies are different from this study although this is still in the scope and field of feminism. Thus, this study is very important to do to enrich knowledge, especially in the research field.

## CHAPTER III

### RESEARCH METHOD

Research method is needed to achieve the purpose of the research and to give a clear description of what the researcher has done in this research. This chapter presents the research design, data sources, data collection and data analysis as follow:

#### 3.1 Research Design

The study is categorized as literary criticism, where the researcher is doing analysis, interpretation, and evaluation in conducting the study. To criticize object of the study, the researcher uses feminist literary criticism. Feminist literary criticism is literary criticism informed by feminist theory or by the politics of feminism more broadly. Newton (1988: 263) said that initially feminist criticism reflected the political goals of feminism in that the authors and texts were judged in accordance with how far they could be reconciled with feminist ideology. The researcher finds that there is a feminism aspect that can be analyzed in this novel.

To analyze the data, the researcher applies black feminist criticism, because the novel describes about the black women suffering in slavery. Generally, black feminism argues that sexism, class oppression, and racism are inextricably bound together. Forms of feminism that strive to overcome sexism and class oppression but ignore race can discriminate against many people, including women, through racial bias. The Black Feminist Movement grew out of, and in response to, the Black Liberation Movement and the Women's Movement. In an effort to meet the needs of black women who felt they were

being racially oppressed in the Women's Movement and sexually oppressed in the Black Liberation Movement, the Black Feminist Movement was formed. The purpose of the movement was to develop theory which could adequately address the way race, gender, and class were interconnected in their lives and to take action to stop racist, sexist, and classis discrimination.

### **3.2 Data Sources**

The data source of this study is the literary work itself, Harriet Jacob's *Incidents in the Life of a Slave Girl*. It includes the words, phrases, sentence and dialogues throughout the novel that indicate the oppression and the suffering that are faced by female characters. *Incidents in the Life of a Slave Girl* was published in 1861 by Cahners Business Information, Inc.

### **3.3 Data Collection**

In collecting the data, the writer does following steps. First, the researcher is doing intensive and analytical reading in novel *Incidents in the Life of a Slave Girl* to get more understanding. Second, selecting the content of the novel that reflects to the objective of study that are about oppression faced by black women and efforts done by them, by underlying the sentences that reflect to the analysis. This step is followed by classifying the required data to answer the statements of the problems correctly. The last step is evaluating the appropriateness data and decides the approach will be used in this study.

### **3.4 Data Analysis**

After finishing collecting the data, the researcher does the some activities in analyzing the data. First, identifying the data, which are related to problem of the study. Second, organizing and separating the data, thus only the required

ones are quoted and analyzed based on the objectives of the study. Third, doing deep analysis and interpretation on the data dealing with problem of this study, then reviewing, and determining them of each event that support the study. The last step is drawing conclusion and rechecking if the conclusion is appropriate enough to answer the stated problems.



## CHAPTER IV

### ANALYSIS

This chapter is aimed at answering the statements of the problems that consist of: 1. what are the oppressions faced by black women in Harriet Jacobs' *Incidents in the Life of a Slave Girl*? 2. what do the black women do against the oppression in Harriet Jacobs' *Incidents in the Life of a Slave Girl*?

After doing an analysis, the researcher finds several oppressions faced by black women and several efforts that the black women do in obtaining freedom. The oppressions are Racial Discrimination, Black Women Trading, Physical and Emotional Violence, Domestic Work, and the last is Anguish. On the other hand, the researcher also finds several efforts which had been done by the black women in obtaining freedom and against the cruelty in slavery. The further explanation will be described in the following discussion.

The feminist movement sought to gain rights for women. Many feminist during the early nineteenth century fought for the abolition of slavery around the world. The slave narrative became a powerful feminist tool in the nineteenth century. Black and white women are fictionalized and objectified in the slave narrative. White women are idealized as pure, angelic, and chaste while black woman are idealized as exotic and contained an uncontrollable, savage sexuality. Furthermore, black women faced triple oppression, as black women who get racial discrimination, as women in patriarchal society and as a slave Harriet Jacobs' *Incidents in the Life of A Slave Girl*, brought the sexual oppression of captive black women into the public and political arena.

Harriet Jacobs takes a great risk writing her trials as a house servant in the south and a fugitive in the north. *Incidents in the Life of a Slave Girl* gives a true account of the brutality slavery held for women. A perspective that was relatively secretive during Jacobs' time. Jacobs' narrative focuses on subjugation due to race but it also portrays that many women are strong and often open roles. Women in these roles were minimal and often suffered for their outspoken roles.

Harriet Jacobs' *Incidents in the Life of a Slave Girl* is one of the few narratives depicting the degradation's endured by female slaves at the hand of brutal masters. Jacobs' narrative is sending a message to women to come together and end the unfair treatment toward all women. By bringing images of slavery and the message of unity of women to the forefront, Jacobs is attempting to end the tyranny over women perpetrated by men and the tyranny over blacks perpetrated by whites. Integrity and agency are ideals that Americans have fought for over the years. Jacobs reshapes these ideas, makes decisions, and takes full responsibilities for her actions to become the ideal and representative image of womanhood.

#### **4.1 The Black Women Oppressions**

In the following discussion, the researcher will explore several oppressions that are faced by black women:

##### **4.1.1 Racial Discrimination**

The role of women has left a significant image of femininity throughout the years. Women have often not been treated as humans but as tokens or commodities. This can be proven in the slave narrative *Incidents in the Life of a Slave Girl*. Linda is denying society's firm position for women by refusing to be



owned, refusing to submit, and refusing to be bought out of her captivity. Linda rejects the notion of true womanhood that has passed on for centuries and takes control of her future and her children's future. Linda gains her peace by escaping to the north.

Both the preface that Jacobs signed as Linda Brent and the introduction her editor Lydia Maria Child supplied, make clear that *Incidents* was written for an audience of free white women, and that its purpose was to involve these women in political action against the institution of chattel slavery and the ideology of white racism. On one level, *Incidents* is a literary expression of the struggle of black abolitionists against slavery and racism, and the attempt of nineteenth-century black and white feminists to move women to act collectively in the public sphere. Besides, it is one woman's effort to give a true and just account of her own life in slavery. As a black woman, women face several injustice and discrimination. The researcher has found several passages that show about racial discrimination. And it will be described in the following discussion:

I had imagined if I died, or was laid up for some time, that my mistress would feel a twinge of remorse that she had so hated "the little imp," as she styled me. It was my ignorance of that mistress that gave rise to such extravagant imaginings (Jacobs, 1861: 26).

and:

I spent the day gathering flowers and weaving them into festoons, while the dead body of my father was lying within a mile of me. What cared my owners for that? He was merely a piece of property (Jacobs, 1861: 16).

She remarks that she has found it difficult to believe that her father is dead, because she hasn't even known that he is sick. The fact that she learns about her father's death at her friend's funeral compounds her loss, and she finds little

comfort in her grandmother's consoling words. The fact that her father is dead, no one of the slaveholder care about it. Both the master and mistress never feel about their slave's sadness. It is because the slaves are not their race. Other racial discrimination is shown in:

What a terrible blight that would be on the heart of a free, intelligent father! For his sake, I felt that I ought not to link his fate with my own unhappy destiny (Jacobs, 1861: 50).  
and:

Every where the years bring to all enough of sin and sorrow; but in slavery the very dawn of life is darkened by these shadows. Even the little child, who is accustomed to wait on her mistress and her children, will learn, before she is twelve years old, why it is that her mistress hates such and such a one among the slaves (Jacobs, 1861: 35).

Linda graphically depicts her situation as a young female slave caught between her lustful, manipulative master and his emotionally immature and insecure wife. She points out that although for white women beauty is a virtue, for black women, it is a curse that makes them more likely to become the objects of their masters' lusts. Although Linda realizes that she is a slave, she also acknowledges that she is a woman who is capable of arousing her mistresses' hate and jealousy. Consequently, she is trapped in a dangerous situation over which she has no control. She despises Dr. Flint and realizes that the only person she can turn for help is Mrs. Flint. But when she discovers that Mrs. Flint blames her for her husband's behavior, she knows that she must find some other way to escape Dr. Flint's relentless pursuit. Another proof is described in the following quotation:

They seem to satisfy their consciences with the doctrine that God created the Africans to be slaves. What a libel upon the heavenly Father, who "made of one blood all

nations of men! And then who are Africans? Who can measure the amount of Anglo-Saxon blood coursing in the veins of American slaves? (Jacobs, 1861: 54).

To racist whites, these caricatures of blacks reinforced their belief that blacks are innately inferior and, therefore, suited for the role of slave and servant. The term *Jim Crow* as told in the novel as a song for black race eventually became synonymous with *Negro*, often spelled with a lowercase and to further emphasize the perceived inferiority of blacks. In this case, *Jim Crow* was a character introduced in 1832 by a song written and sung by “Daddy” Dan Rice in his minstrel act. In essence, *Jim Crow* laws aimed at keeping blacks “in their place” by legalizing discrimination. Numerous *Jim Crow* laws were in effect throughout the United States. These laws varied regionally, but they all enforced segregation. *Jim Crow* laws ensured that blacks and whites attended separate schools; traveled in separate railroad cars, streetcars, and taxicabs; used separate facilities such as parks, restrooms, and waiting rooms; and entered factories and other buildings through separate entrances. Spending for education was vastly unequal in favor of white children. And transportation, facilities, and other necessities designated for blacks were inferior compared to whites. However, that Linda maintains her self-respect and will not respect the authority of discriminatory laws and customs. She successfully stands up for her rights, saying “Let every colored man and woman do this, and eventually we shall cease to be trampled under foot of our oppressors.” The racial discrimination is also shown in quotation below:

Tell them it is sinful to sell their own children, and atrocious to violate their own daughters. Tell them that all men are brethren, and that man has no right to shut out the light of knowledge from his brother. Tell them they are an

answerable to God for sealing up the Fountain of life from souls that are thirsting for it (Jacobs, 1861: 84).

Linda reflects on the intricate relationships between black and white women and between white men and white women. In the essence, she points out that both black and white women are at the mercy of the white patriarchal system that enables white men to exercise complete control over their wives, who are afraid of confronting their husbands' sexual misconduct will endanger their marriages generally choose to ignore it and vent their wrath on their female slaves. The passage above shows that there is unfair treatment for woman, especially daughter. It is also described in the following quotation:

He seemed to be in a facetious mood, and I expected some jeers were coming. "I suppose you need some reaction," said he, "but I am surprised at your being at your being there, among those Negroes. It was not the place for you. Are you allowed to visit such people?" (Jacobs, 1861: 94).

Upon arriving in Philadelphia, the ship's captain introduces Fanny and Linda to Rev. Jeremiah Durham, a kind man who invites Linda to stay with him and his wife, and finds a place for Fanny with one of his friends. After Linda spends five days with Rev. and Mrs. Durham, who treat her like family, she and Fanny continue their journey to New York. During this trip, Linda has her first taste of discrimination in the North when she learns that blacks are not allowed to ride in the first-class section of trains. It is also described in:

I said, "But, my child, I want you to know about your father."

"I know all about it, mother," she replied; I am nothing to my father, and he is nothing to me. All my love is for you. I was with him five months in Washington, he never cared for me. He never spoke to me as he did to his little Fanny. I know all the time he was my father, for Fanny's

nurse told me so; but she said I must never tell any body, and I never did. (Jacobs, 1861: 205-206).

After Linda tells Ellen the circumstances of her daughter's birth, Ellen confides that she was deeply hurt by the way her father favored his white child over her. But, again, readers see the recurring theme of the strength of the bonds within the black community; Ellen says to her mother, "But now I never think any thing about my father. All my love is for you." The passage above also clearly demonstrates that Linda is willing to make great sacrifice to ensure her daughter's advancement. Linda is dejected about her daughter's leaving, although she must suffer another loss, she realizes the importance of the opportunity for Ellen to continue her education. Linda puts a high priority on knowledge as a means to personal power, and she has passed on this value to Ellen. Ellen hates to leave her mother alone, but knows that she must take the opportunity offered her: "I am almost sorry I am going, though I do want to improve myself."

In accordance with racial oppression, black women also have no right in making decision and choosing the way of their life. The slaveholder dominates the slave body and soul. In the following discussion the researcher will describe about the injustice treatment that faced by black women.

By law, the enslaved woman had no rights nor was she considered an "appropriate subject" having an autonomous right over her body. According to congress, the slave was only considered 3/5th of a person and therefore, not fully human. Re-interpreted through racist ideology however, this passage translates that an "appropriate subject" is a white woman, not a black one. Especially since, in an antebellum society, white woman were not captive persons. Hartman's

reading of the unspoken subterfuge behind slave law is that the enslaved could not be legally raped since her “will” is not recognized by common or slave law. Property can have no will. Furthermore, a slave can and must carry out the will of the master *only*. If the enslaved woman has no “will,” she is therefore, by law, perceived always willing. If the captive woman must always yield to her master’s will the *legal* impossibility of rape of an enslaved woman continually exists. The crime of rape is therefore repressed and injury to the black female enslaved body becomes denial in slave law. It is shown in:

Do you think this proves the black man to belong to an inferior order of beings? What would you be, if you had been born and brought up a slave, with generations of slaves for ancestors? I admit that the black is inferior (Jacobs, 1861: 53).

and:

Your skin is darker than mine; but God judges men by their hearts, not by the color of their skins.” This was strange doctrine from a southern pulpit. It was very offensive to slaves, and that he preached like a fool to the Negroes (Jacobs, 1861: 83).

Enslaved men and women often have to resort to these tactics to ensure their own survival. And, historically, blacks are often stereotyped as sly and deceitful. Of course, the sly and deceitful tactics Dr. Flint uses to try to coerce Linda into submission make clear that the premise of such an illogical argument is rooted in racism. Consequently, the black women always get inhumane treatment, and they have no right in doing everything that they want. It is also seen in:

The reader probably knows that no promise or writing given to a slave is legally binding; for, according to Southern laws, a slave, being a property, can hold no property. When my grandmother lent her hard earnings to her Mistress, she trusted solely to her honor. The honor of a slaveholder to a slave! (Jacobs, 1861: 12).

Harriet Jacobs or Linda Brent's primary audience was the northern states in particular abolitionist. She was trying to shed light on the despicable conditions they lived and worked in. She also addresses the manner in which the slaves are treated, as second class citizens inferior to the whites. The black women treated unjustifiably, and the slaveholders take away their own rights. As it is described in the following quotation:

I remember the first time I was punished. It was in the month of February. My grandmother had taken my old shoes, and replaced them with a new pair. I needed them; for several inches of snow had fallen, and it still continued to fall. When I walked through Mrs. Flint's room, their creaking grated harshly on her refined nerves. She called me to her, and asked what I had about me that made such a horrid noise. I told her it was my shoes. "Take them off," said she," and if you put them on again, I'll throw them into the fire." (Jacobs, 1861: 25).

Women slave just plain hate the slaves and treat them with every atrocity you can think of. They feel themselves superior to all slaves and thus treat them in such a horrid manner. "The barn was her particular place of torture. There she lash slaves with the might of a man. It is also seen in:

....An old slaves of hers once said to me, "It is hell in missis's house.'Pears I can never get out. Day and night I pray to die." (Jacobs, 1861: 50).

And:

"Women were considered of no value, unless they continually increased their owner's stock. They are put on a par with animals" (Jacobs, 1861: 52).

Black women in the South are treated like dirt. They are to do what they are told no matter what. If they do not they would have to suffer the consequences. Black women are to be considered as nothing unless they have



bore children. They receive no sort of respect or kindness from anyone being a black woman slave in that society. Another proof is shown in the following quotation:

The slaves could get nothing to eat except what she chooses to give them. Provisions were weighed out by the pound and ounce, three times a day. I can assure you she gave them no chance to eat wheat bread from her flour barrel. She knew how many biscuits a quart of flour would make, and exactly what size they ought to be (Jacobs, 1861: 18).

and:

On that night the slaves received their weekly allowance of food. Three pounds of meat, a peck of corn, and the same number of herring. Children over twelve years old had half the allowance of the women. The meat was cut and weighed by the foreman of the field hands, and piled on the planks before the meat house..... (Jacobs, 1861: 105).

Black women, who get hard discrimination from the master also have no right in eating. The slaveholder limit in providing the food for them. Furthermore, they lose their own right as a human being. Slavery take away the freedom and happiness that they should get. The injustice treatment found in several passage and in different pages through the story. Thus the researcher will describe it in the following discussion:

I said something about being unwilling to have my child supported by a man who had cursed it and me also. He rejoined, that a woman who had sunk to my level had no right to expect any thing else. He asked, for the last time, would I accept his kindness? I answered that I would not (Jacobs, 1861: 70).

and:

Alas! Slavery still held me in its poisonous grasp. There was no chance for me to be respectable. There was no prospect of being able to lead a better life.

Sometimes, when my master found that I still refused to accept what he called his kind offers, he would threaten

to sell my child. "Perhaps that will humble you," said he (Jacobs, 1861: 87).

The above quotation is amazing because it articulates forgiveness. As a product of chattel slavery in which black women's sexuality is seen as a commodity by white men, Linda continues to narrate a Christian ethic of forgiveness. She does this throughout her dual oppressions as a sexually exploited black woman and as a single mother trying to nurture her children despite the law that her children are the property of another white master. Linda's understanding of the Christian ethic of forgiveness contains the complexity of making sense of her own sexual history in light of a legal system in which she is not in possession of herself or her children. Jacobs reconciles her lack of chastity in such a system as she states. Her master always pursues Linda to satisfy his desire. Furthermore, the inhumane treatment is also done by him. The master assumes that a black woman has no value and self-respect anymore. Thus, he just does whatever he wants to do. As it is seen in:

When he told me that I was made for his use, made to obey his command in everything; that I was nothing but a slave, whose will must and should surrender to his, never before had my puny arm felt half so strong (Jacobs, 1861: 24).

and:

My master met me in every turn, reminding me that I belonged to him, and swearing by heaven and earth that he would compel me to submit to him. If I went out for a breath of fresh air, after a day of unwearied toil, his footsteps dogged me. If I knelt by my mother's grave, his dark shadow fell on me even there. The light heart which nature had given me became heavy with sad forebodings (Jacobs, 1861: 35).

and:

I answered that the Bible didn't say so.

His voice became hoarse with rage. "How dare you preach to me about your infernal Bible!" he exclaimed. "What right has you, who are my Negro, to talk to me about what you would like, and what you wouldn't like? I am your master, and you shall obey me." (Jacobs, 1861: 86).

The position of white and black women in the south is actually somewhat weird. The white women are of course higher in position; however, it is the white women who are filled with unhappiness, and rage. In the book it talks about how masters usually have babies with the slaves, which made the wives jealous and angry. The husbands are sort of masters over their own wives because many of these women still stay with their husband, probably because divorce is something not done during this time. Many of the house slaves catered to the white women and do whatever is needed. The fact that grown black women are owned by white children also shows how the position of black women is very low. In addition, they are subject to racial discrimination in the form of being denied accommodations and privileges available to white people. Moreover, black women are just like dolls that are owned by their masters, and they have no authority about their selves. Another proof is shown in:

How I dreaded my master now! Every minute I expected to be summoned to his presence; but the day passed, and I heard nothing from him. The next morning, a message was brought to me; "Master wants you in his study." I found the door ajar, and I stood a moment gazing at the hateful man who claimed a right to rule me, body and soul. I entered, and tried to appear calm. I did not want an expression which seemed to say, "I have half a mind to kill you on the spot." At last he broke the silence, and that was a relief to both us (Jacobs, 1861: 47).

Furthermore, the differences of the position of white and black women in the south are extravagant. Black women are never treated higher than a white woman. White women would be able to treat their slaves as harsh as they want and black women can never do anything about it. They always have the urge to run away but never want to deal with the circumstances when they are caught. It is a shame to know that female slaves are taken advantage of by their masters. It is also clearly seen in:

“So you want to be married, do you? Said he, “and to a free nigger.”

“Yes, sir.”

Well, I’ll soon convince you’re whether I am your master, or the nigger fellow you honor so highly. If you must have a husband, you may take up with one of my slaves.”

What a situation I should be in, as the wife of one his slaves; even in my heart had been interested!

I replied, “Don’t you suppose, sir, that a slave can have some preference about marrying? Do you suppose that all men are alike to her?” (Jacobs, 1861: 47).

Black people, both slaves and free, are often powerless to help and protect loved ones, and the pain this helplessness caused is the power of the master. Linda claims accountability for her actions and expresses intense guilt and shame for what she has done. Like many women throughout history, Linda is judged by a moral standard that she isn’t allowed the personal power to adhere to. In desperation, Linda decides to enter into a sexual relationship with Mr. Sands, a white lawyer who has shown an interest in her. Reasoning that he is unmarried, that he seems to be a gentleman and that if she consents to be his mistress, he will most likely buy her from Dr. Flint. Linda consents to his advances and becomes pregnant by him. Linda by choosing to enter into a sexual relationship with Mr.

Sands, embarks on a perilous passage from which there is no turning back. Although she regrets the pain she is causing her grandmother, she does not try to rationalize or justify her decision, but openly admits that, given her intolerable circumstances, she sees no other way out. The following quotation describes this information:

“Do you love this nigger?” said he, abruptly.

“Yes, sir.”

“How dare you tell me so!” he exclaimed, in great wrath. After a slight pause, he added, “I supposed you thought more of yourself; that you felt above the insults of such puppies.”

I replied, “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, 1861: 47).

This phenomenon is an interpretation of slave law and Linda uses of gothic tropes to describe the incessant evil nature of slave society. Both are signifiers that Linda has survived a traumatic experience. Women have no legal rights to exercise a choice or will to remain sexually chaste. She endeavors to make the legal position of a woman under slave law transparent. It also discloses a concealed stratagem which explains why it is “impossible” for an enslaved woman to remain sexually pure. As a result, the reader may better understand the dire circumstances to feel compassion toward her “helpless” and “unprotected” body. Under slave law, the slave is the property of the master in body and mind; the captive then does not possess a will and cannot therefore, exercise a choice other than the will of her master. According to slave law, if the master demands

sexual intercourse of the enslaved woman she can, under our interpretation of morality, suffer sexual exploitation but not rape. It is also described in:

But when I reflected that I was a slave and that the laws gave no sanction to the marriage of such, my heart sank with me. My lover wanted to buy me; but I knew that Dr. Flint was too willful and arbitrary a man to consent to that arrangement (Jacobs, 1861: 45).

Linda's grandmother is concerned about Linda and the baby, then she speaks to Mr. Sands (the child's father), chastises him and implores him to care for Linda and his child. He agrees to care for the child and to try to buy Linda. However, Dr. Flint avows that he will never sell her. So both Linda's grandmother and Mr. Sands are powerless to protect her from Dr. Flint. The master does not give liberty for the woman slave to love someone. It is shown in:

Finally, he asked, "Do you know what you have said?"  
 "Yes, sir; but your treatment drove me to it."  
 "Do you know that I have a right to do as I like with you,-  
 -that I can kill you, if I please?"  
 "You have tried to kill me, and I wish you had; but you have no right to do as you like with me." (Jacobs, 1861: 47).

and:

"Silence! He exclaimed, in thundering voice. "By heavens, girl, you forget yourself too far! Are you mad? If you are, I will soon bring you to your senses. Do you think any other master would bear what I have borne from you this morning? Many masters would have killed you on the spot. How would you like to be sent to jail for your insolence?" (Jacobs, 1861: 48).

The slave seems that they have no right in everything. As the researcher has explained above they have no right in loving and choosing one they like. They also have no liberty in any family tied. Furthermore, they have no authority of their selves although in making decision or opposing their master.

The quotation above shows, when Linda tries to against her master's cruelty, he replies her with crueller act. It means that the master assumes the slave is nothing but slave. In addition, the master frequently treats the slave like an animal. It is also clearly seen in:

Pity me, and pardon me, O virtuous reader! You never knew what it is to be slave; to be entirely unprotected by law or custom; to have the laws reduce you to the condition of a chattel, entirely subject to the will of another (Jacobs, 1861: 66).

It offers insights into the true status of free blacks who are although free from slavery are not free to enjoy the inalienable rights of white citizens. Free blacks are required to carry a certificate at all times. If they are caught without it, they risk being kidnapped and sold back into slavery. Even in Free States, blacks are not allowed to vote or to hold public office. They can not testify in court against whites, and they can not carry weapons, ride on buses and trains, or use public facilities designated as "White only." If they fail to pay their debts or taxes, they are at risk of being enslaved. As more blacks gain their freedom, new laws are passed to restrict their hard-won rights. Even so, Linda's brief relationship with a free man strengthens her resolve to free herself from Dr. Flint's control. It is also shown in the following quotation:

Your paramour came to me, and offered to buy you; but you may be assured you will not succeed. You are mine; and you shall be mine for life. There lives no human being that can take you out of slavery. I would have done it; but you rejected my kind offer." (Jacobs, 1861: 92).

and:

His gray eyes flashed angrily upon her; but that was the extent of his power. "How came this girl here? He



exclaimed. "What right had you to allow it, when you knew I had sold her?" (Jacobs, 1861: 93).

and:

Dr. Flint went to my grandmother's to ascertain who was the owner of my children, and she informed him. "I expected as much," said he. "I am glad to hear it. I have had news from Linda lately, and I shall soon have her. You need never expect to see *her* free. She shall be my slave as long as I live, and when I am dead she shall be the slave of my children (Jacobs, 1861: 122).

and:

.... But if I was married near home I should be just as much in her husband's power as I had previously been,--for the husband of a slave has no power to protect her, moreover, my mistress, like many others, seemed to think that slaves had no right to any family ties of their own; that they were created merely to wait upon the family of the mistress (Jacobs, 1861: 46).

Punishment is an inherent part of the slave system. Not only physical punishment brutal but also the mental and sexual abuse becomes an intrinsic part of slavery. The slave standard of living starts with a poor, and often, inadequate diet which led to a low life expectancy. As harsh as it is being a slave, having her family taken away from her is even worse. There is nothing to ease the pain of the slaves. Having a family is the only thing they could look forward to because it gives them a feeling of belonging and they can sense the feeling of what it is like to be loved. But even that is taken away by their owners because when she is a slave, her entire life is in her master's hands, even her future generations to come. Furthermore, the slaves' women have no right having tied to any family. Another proof is shown in:

The next morning the old cart was loaded with shingles for town. I put Ellen into it, and sent her to her grandmother. Mr. Flint said I ought to have asked his permission. I told him the child was sick, and required attention which I had

no time to give. He let it pass, for he was aware that I had accomplished much work in a little time (Jacobs, 1861: 99).

Blacks of the slavery era are often powerless to come to the aid of loved ones who need help. Linda's status as a fugitive prevents her from inviting Ellen to live with her, because making such an arrangement might offend Mrs. Hobbs. Linda must feel the powerlessness of being unable to protect her children. However, at the end of the chapter, a second recurring theme is highlighted: The ease with which Linda, William, and Ellen re-establish their bonds shows the comfort and support that members of the black community provide to one another. As it is described in the following quotation:

From time to time I received news from my good old grandmother. She could not write; but she employed others to write for her. The following is an extract from one of her last letters (Jacobs, 1861: 213).

Due to the fact that slaves are legally denied the right to read and write, they are often under penalty of disfigurement or death, American slave narratives also focus on the quest for literacy, which is often linked with the quest for freedom. Slaves who can read and write are more likely to escape, because they can forge their own passes and read about the successful escapes of other slaves.

After slavery ends, blacks faced harsh realities because of their skin color. They still suffer the pain and humiliation of prejudice, discrimination, and racism. For decades, blacks fight valiantly for their human and civil rights. Congress continues to pass legislation designed to disfranchise blacks, denying them the rights of U.S. citizenship, especially the right to vote. By 1910, seven Southern states had adopted some or all of the following measures to disfranchise African

Americans. However, Linda maintains her self-respect and will not respect the authority of discriminatory laws and customs. She successfully stands up for her rights, saying “Let every colored man and woman does this, and eventually we shall cease to be trampled under foot of our oppressors.” Linda learns that freedom does not automatically lead to respect and dignity. However, she also realizes that she must learn to judge people by their actions rather than by their race, because several whites have stepped forward to help the two women.

#### 4.1.2 The Black Women Trading

*Incidents in the Life of a Slave Girl*, addresses the issues of female bondage and sexual abuse from a woman’s perspective. It focuses on the rights of women to protect their families and raise their children. In addition Jacobs’ describes the struggle for freedom of a woman supported by her family and community. In short, Jacobs presents a decidedly feminist view of slavery. No one in today’s society can even come close to the heartache, torment, anguish, and complete misery suffered by women in slavery. Many women endured this agony their entire lives, their only joy being their children and families, who are torn away from them and sold, never to be seen or heard from again. Here, the researcher has found the women slave trading through the story in *Incidents in the life of a slave girl*. The further description will be discussed below:

But, alas! We all know that the memory of a faithful slave does not avail much to save her children from the auction block (Jacobs, 1861: 14).

and:

On the appointed day, the customary advertisement was posted up, proclaiming that there would be a “public sale of negroes, horses, &c.” Dr. Flint called to tell my grandmother that he was unwilling to wound her feelings

by putting her up at auction, and that he would prefer to dispose of her private sale (Jacobs, 1861: 17).

and:

Hiring-day at the south takes place on the 1<sup>st</sup> of January. On the 2d, the slaves are expected to go to their new masters. On a farm, they work until the corn and the cotton are laid (Jacobs, 1861: 21).

Linda compares the slaves' New Year's Day with the New Year's festivities enjoyed by whites. She notes that, for slaves, January 1 is hiring day. Thus, slaves are expected to leave their families behind and leave the plantation with their new masters on January 2. Linda also illustrates the "peculiar sorrows" of the slave mother. The scenes she describes of children being wrenched from their mothers' arms and sold to new "masters" must have a powerful impact on her, because when she becomes a mother she does everything in her power to save her children from a similar fate. As it is described in:

Many voices called out, "Shame! Shame! Who is going to sell you, Aunt Marthy? Don't stand there! That is no place for you." Without saying a word, she quietly awaited for her fate. No one bid for her. At last, a feeble voice said, "Fifty dollars." It came from a maiden lady, seventy years old, and the sister of my grandmother's deceased Mistress. She had lived forty years under the same roof with my grandmother; she knew how faithfully she had served for owners, and how cruelly she had been defrauded of her rights; and she resolved to protect her (Jacobs, 1861: 18).

Dr. Flint calls to tell Linda's grandmother that he is unwilling to wound her feelings by putting her up at auction, and that he would prefer to dispose of her at private sale. My grandmother saw through his hypocrisy; she understood very well that he was ashamed of the job. When the day of sale came, the grandmother took her place among the chattels, and at the first call she sprang upon the auction-block. As many voices called out, "Shame! Shame! Who is

going to sell you, Aunt Marthy?" The auctioneer waited for a higher bid; no one bid above her. She gave the old servant her freedom. Her grandmother's mistress had always promised that, upon her death, the grandmother would be granted her freedom. But when the mistress dies, Dr. Flint reneges on this promise and puts Linda's grandmother up for sale. However, the sister of the deceased mistress purchases her, and, finally, her grandmother is granted her freedom. It is also clearly seen in:

On one of these sale days, I saw a mother lead seven children to the auction-block. She knew that *some* of them would be taken from her; but they took *all*. The children were sold to a slave-trader, and their mother was bought by a man in her own town. Before night her children were all far away. She begged the trader to tell her where he intended to take them; this he refused to do. How could he, when he knew he would sell them, one by one, wherever he could command the highest price? I met that mother in the street, and her wild, haggard face lives to-day in my mind. She wrung her hands in anguish, and exclaimed, "Gone! All gone! Why don't God kill me?" I had no words wherewith to comfort her. Instances of this kind are of daily, yea, of hourly occurrence (Jacobs, 1861: 20).

To illustrate the anguish this day brings to her people, Linda describes a scene of a mother standing by helplessly as all seven of her children are sold, and she tells about an owner who offers to sell an old woman who has served the family for 70 years to anyone who will give \$20. Brent explains a situation of a mother losing her children on New Year's, "On one of these sale days. She knew that some of them would be taken from her; but they took all. The children were sold to a slave-trader, and their mother was brought by a man in her own town. Before night her children were all far away.

Family ties are extremely important, although families rarely stay together. The slave owner has the control of splitting families up and selling the family members among different masters, sometimes in different states. Because slaves are seen as property, there is no consideration or sympathy of separating families. New Year's Day is seen as Hiring Day, where slaves are expected to be sold to new masters. it is also proved in the following quotations:

I had seen several women sold, with her babies at the breast. He never allowed his offspring by slaves to remain long in sight of himself and his wife (Jacobs, 1861: 65).

and:

I knew nothing would enrage Dr. Flint so much as to know that I favored another; and it was something to triumph over my tyrant even in that small way. I thought he would revenge himself by selling me, and I was sure my friends, Mr. Sands, would buy me (Jacobs, 1861: 65).

and:

"Very well," said he; "then take the consequences of your wayward course. Never look to me for help. You are my slave, and shall always be my slave. I will never sell you, that you may depend upon."

Hope died away in my heart as he closed the door after him. I had calculated that in his rage he would sell me to a slave-trader; and I knew the father of my child was on the watch to buy me (Jacobs, 1861: 71).

Social conditions and freedom are affected depending on two important elements as it is shown in the novel; those are social class and locality. The owners sexually exploit the women slaves, fathering them countless children whom they do not acknowledge, and instead, send these children to other plantations to be sold to another slaveholder. It is also described in the novel that slaves from the South often escape from their owners to go to the North, wherein there are more prospects of a good future for them. Thus, oppression and disadvantaged locality contributes to the limited freedom the African-Americans

had experienced before black slavery has formally been abolished in America. Although the Northerners (and in fact many whites in America) do still have discrimination over black Americans, the people's treatment of the African-Americans is far from the inhuman society of the Southerners. As it is stated in:

Dr. Flint had not given me up. Every now and then he would say to my grandmother that I would yet come back, and voluntarily surrender myself; and that when I did, I could be purchased by my relatives, or any one who wished to buy me (Jacobs, 1861: 141).

Linda doesn't accept Dr. Flint's offer, choosing instead to go to the plantation. Dr. Flint threatens that her son will be put to work, and both of her children will ultimately be sold. Readers may question Linda's decision. But throughout her life, Linda has been betrayed by white people. Her understandable reluctance to trust in their promises is a recurring theme throughout the narrative. She knows that Dr. Flint would not fulfill his promises, and the legal documents he drew up would be invalid: "I knew that my master's offer was a snare, and that if I entered it escape would be impossible." So she believes that her decision to go to the plantation is "inevitable." As it is described in the quotations below:

My master refused his offers. "Sir," said he, "she doesn't belong to me. She is my daughter's property, and I have no right to sell her. I mistrust that you come from her paramour. If so, you may tell him that he cannot buy her for any money; neither can he buy her children." (Jacobs, 1861: 91).

and:

"Very well. Go to the plantation, and my curse go with you," he replied. "Your boy shall be put to work, and he shall soon be sold; and your girl shall be raised for the purpose of selling well. Go your own ways!" He left the room with curses, not to be repeated (Jacobs, 1861: 96).

and:



He knew that if he could keep Ellen till she was fifteen, he could sell her for a high price; but I presume he reflected that she might die, or might be stolen away. At all events, he came to the conclusion that he had better accept the slave-trader's offer. Meeting him in the street, he inquired when he would leave town. "To-day, at ten o'clock," he replied. "Ah, do you go so soon?" said the doctor. "I have been reflecting upon your proposition, and I have concluded to let you have the three Negroes if you will say nineteen hundred dollars." After some parley, the trader agreed to his terms (Jacobs, 1861: 118).

Longing for freedom, slaves overcome all obstacles and perform everything they can obtain it. This desire is presented throughout the novel by numerous incidents of runaways and with the sacrifices of Linda for her beloved children. During this period, family life is nonexistent. A mother would watch her children get sold away, their whereabouts gone forever. Slavery is an unforgiving shackle that forced slaves to work from dawn until dusk. In addition, the master always ensures that they are kept busy. The hardships are demonstrated by characters in the novel truly exemplify the cruelty of slavery that is unknown to the North. As a result, these atrocities compelled slaves to find a means to liberate them from oppression.

#### **4.1.3 Physical and Emotional Violence**

The body of the narrative generally includes vague references to the narrator's parents, descriptions of a cruel master or overseer, descriptions of whippings and other brutal treatments, and accounts of slaves being sold on the auction block. Black women always become the prime object of violence physically, mentally and emotionally from their master or mistress. They treat the women slave badly and as like there is no human sense. Violence is often

practiced among slaves, especially women. Male masters are often taking advantage of young black female slaves, threatening their life in case they would speak up. These girls do not have a chance, but to keep up with this unfair treatment. It is also more common to monitor violence towards black females than white ones.

Jacobs states plainly that Linda's condition as a slave is the root of her unhappiness, but the scant few times she says this is eclipsed by the multitude of attacks, suggestions and harassments visited upon her by her owner Dr. Flint. Dr. Flint does not punish her with whippings, but with words. He does not require her to perform strenuous tasks, but he does relentlessly assail her with lewd comments. By focusing the bulk of her work on a single male slave holder, Dr. Flint, she redirects the readers' attention from the struggle between owners and slaves to the struggle between men and women. Furthermore, the women slave face violence from their master both physically and emotionally. The violence which is done by Dr. Flint described as follows:

Dr. Flint was an epicure. The cook never sent a dinner to his table without fear and trembling; for if there happened to be a dish not to his liking, he would either order her to be whipped, or compel her to eat every mouthful of it in his presence. The poor, hungry creature might not have objected to eating it; but she did object to having her master cram it down her throat till she choked (Jacobs, 1861: 19).

The quotation above shows the harassment done by the master to his cook. Dr. Flint always does bad treatment to his slaves, especially women. He does whatever he wants to do as if he has no human feeling. Another proof is described in:

In that situation he was to wait till the doctor had taken his tea. I shall never forget that night. Never before, in my life, had I heard hundreds of blows fall, in succession, on a human being. His piteous groans, and his “O, pray don’t, massa,” rang in my ear afterwards. There were many conjectures as to the cause of this terrible punishment (Jacobs, 1861: 19).

It shows the real picture of cruelty in slavery. Slavery seems like a hard disaster for slaves. The slaveholder always does terrible punishment to slaves without any feeling of compassion. Even they treat the slaves as like the animal. Furthermore, Linda describes the physical violence inflicted on slaves by slaveholders. Linda presents harrowing tales concerning the murder, torture, and abuse of slaves on plantations. Linda also focuses on the fact that slavery deprives people of their ability to trust others. And for enslaved blacks, masking one’s true feelings and identity are often crucial for survival. As it is shown in the following quotations:

Reader I draw, I draw no imaginary pictures of southern homes. I am telling you truth. Yet when victims make their escape from this wild beast of slavery, northerners consent to act the part of bloodhounds, and hunt the poor fugitive back into his den, “full of dead men’s bones, and all uncleanness.” (Jacobs, 1861: 43).

and:

I could tell of more slaveholders as cruel as those I have described. They are not exceptions to the general rule. I do not say notwithstanding the hardening influences around them. But they are “like angels’ visits—few and far between.” (Jacobs, 1861: 59).

Jacobs draws the real picture of slavery through the story. It describes the cruelty of the master in handling the slaves. No one can bear in that painful condition, unfortunately when the slaves try to escape they even get more terrified treatment from their slaveholders. In addition, it describes the suffering

truthfully. She does it to kindle a flame of compassion in the hearts for my sisters who are still in bondage and the reader. And she reveals her reasons for deciding to make her personal story of enslavement, degradation, and sexual exploitation public. It is also described in:

From others than the master persecution also comes in such cases. I once saw a young slave girl dying soon after the birth of a child nearly white. In her agony she cried out, "Lord, come and take me!" Her mistress stood by, and mocked at her like an incarnate fiend. "You suffer, do you?" she exclaimed. "I am glad of it. You deserve it all and more too." (Jacobs, 1861: 20).

It shows that slavery is very damning. The slaves never feel quite through their life. Every second in their life is full with harassment and injustice, and no time without violence in their life. The slave girl, as Linda sees in Dr. Flint's house seems very suffering. She, even prefer to die rather than live in slavery condition. Because it much better for her. It is clearly seen in:

If a slave is unwilling to go with his new master, he is whipped, or locked up in jail, until he consent to go, and promises not to run away during the year. Should he chance his mind, thinking it justifiable to violate an extorted promise, woe unto him if he is caught! The whip is used till the blood flows at his feet; and his stiffened limbs are put in chains, to be dragged in the field for days and days! (Jacobs, 1861: 20).

Again and again, all the slaves must face hard violence from the master. The quotation above describes clearly about the terrible condition in slavery. The slaves have no right and authority of their own self. They should obey all the master command with or without the will in their heart. In addition, the masters often do compulsion which is usually followed by violence toward the slave. Just as male slaves are beaten (whipped, lashed, clubbed, etc.), women slaved are also

subjected to physical abuse. Masters and mistresses use such punishments to control and dehumanize their slaves. In the essence, these slaves are brought to the level of animals; there is little regard for their anguish. However, the use of pronoun 'he' in the text above not specifically use for man, but for both man and woman. Another proof stated in:

He threatened me with death, and worse than death, if I made any complaint to her. Strange to say, I did not despair. I was naturally of a buoyant disposition, and always I had a hope of somehow getting out of his clutches. Like many a poor, simple slave before me, I trusted that some threads of joy would yet be woven into my dark destiny (Jacobs, 1861: 39).

The violence is also frequently endured by Linda as she gets punishment from her master. When she tells her master that she must and will apply to her grandmother for protection, the master threatens her with death. She not only gets bad treatment, but also the injustice in her life. However, she trusts in herself that someday she can achieve her freedom, and out from this bad condition. As it is described in the quotation below:

"Linda," said he, "though you have been criminal towards me, I feel for you, and I can pardon you if you obey my wishes. Tell me whether the fellow you wanted to marry is the father of your child. If you deceive me, you shall feel the fires of hell." (Jacobs, 1861: 69).

Although Linda gives birth, Dr. Flint still pursues her in many ways. The harassment continues even after she bear the lawyer another child. Finally, after she learns that Dr. Flint was preparing to put her children to work as plantation slaves, she has had enough. However, Mr. Sands, the father of her child is not

unlike Dr. Flint, who views Linda's refusal to submit to his advances in much the same way. Mr. Sands' professed ignorance of the brutal realities of slavery seems especially shallow and hypocritical given that he is fully aware that the mother of his two children has been reduced to living like a caged animal and he does nothing to help her. Other violence is proved in:

He ordered me to stand up before him. I obeyed. "I command you," said he, "to tell me whether the father of your child is white or black." I hesitated. "Answer me this instant!" he exclaimed. I did answer. He sprang upon me like a wolf, and grabbed my arm as if he would have broken it. "Do you love him?" said he, in a hissing tone (Jacobs, 1861: 70).

The quotation above illustrates the cruelties of Dr. Flint who, as their name implies, are cold, hard-hearted people. It also highlights the plight of female slaves who are forced to satisfy the lust of their lascivious masters. On the other hand, the author focuses on the story of a male slave who is nearly beaten to death for quarrelling with his wife because the master is the father of her children and the account of a slave girl who dies in childbirth soon after her baby dies. It is also stated in:

He clinched his teeth, and muttered, "Curse you!" He came towards me, with ill-suppressed rage, and exclaimed, "You obstinate girl! I could grind your bones to powder! You have thrown yourself away on some worthless rascal. You are weak-minded, and have been easily persuaded by those who don't care a straw for you. The future will settle accounts between us. You are blinded now; but hereafter you will be convinced that your master was your best friend. My lenity towards you is a proof of it. I might have punished you in many ways (Jacobs, 1861: 69).

It describes about the methods slaveholders use to instill fear in their slaves. Slaveholders impart lies about the Free States and the possibilities of freedom. Linda stresses that the majority of slaves are deliberately kept in ignorance about the North. Despite the brutal treatment some slaves are subjected to at the hands of their masters, they are taught that they cannot survive on their own and are better off where they are. Slaveholders subject their slaves to acts of extreme violence. Because of this brutality, slaves fear the consequences of fleeing or defying their masters. And many slaves are too physically and/or emotionally broken to risk an escape into the unknown. It is also seen in the following quotations:

This recalled him to his sense. He took the baby from my arms, laid it on the bed, dashed cold water in my face, took me up, and shook me violently; to restore my consciousness before any one entered the room (Jacobs, 1861: 88).

and:

His anger was ready to break loose; but he succeeded in curbing it and replied, "You have answered without thought. But I must let you know there are two sides to my proposition; if you reject the bright side, you will be obliged to take the dark one. You must either accept my offer, or you and your children shall be sent your young master plantation, there to remain till your young mistress is married; and your children shall fare like the rest of the Negro children. I give you a week to consider it." (Jacobs, 1861: 95).

When Dr. Flint realizes that he cannot coerce Linda into submitting to his advances with threats of violence or promises of favorable treatment, he comes up with a new scheme. He decides to bring his four-year-old daughter to his apartment and designates Linda as the child's servant, which requires her to sleep in the little girl's room at night. He then brings his daughter into his own



bedroom, which requires Linda to sleep in his room. Masters considered slave women of no value, and their sole purpose was to bear more children, in order for the master to gain more “workers”. Both the black and white women were under the control of the man or master of the plantation.

#### **4.1.4 Domestic Work**

This right to grow beyond their traditional role and have more choice is something that women have been struggling to achieve for the last few centuries. In male dominated societies, women are traditionally assigned domestic duties. They take care of the home and children for their husbands. In return, the men are to provide protection and material well being. Thus, women are supposed to have freedom from harm and want while giving up freedom to venture beyond their assigned role. Furthermore, the novel also focuses on the difficult tasks and experiences of a slave’s life. The women slaves work inside the master’s home helping with housework. Slaves work hard and long hours, some labors begin with the dawn, and do not cease till long after nightfall.

As the researcher has found that black women not only get bad treatment from their master but they are also demanded to do the domestic work. As Linda introduces her maternal grandmother in her narrative, she is a strong-willed, resourceful woman who establishes a bakery to earn money to buy her children’s freedom. She does the all the housework patiently although without the will in the heart. It is proved in:

She became indispensable personage in the household, officiating in all capacities, from cook and wet nurse to seamstress. She was much praised for her cooking; and her nice crackers became so famous in the neighborhood that

many people were desirous of obtaining them. In consequence of numerous requests of this kind, she asked permission of her mistress to bake crackers at night, after all the household work was done; and she obtained leave to do it, provided she would clothe herself and her children from to profits (Jacobs, 1861: 12).

Although she only does the housework as the master and mistress think that it is the only thing the women slaves could do, she can prove that she can do the best and she becomes the indispensable personage in the household. Another proof is showed in:

Laborious years have passed since then; and now my brother and I were slaves to the man who had defrauded her of her money and tried to defraud her of her freedom. One of my mother's sisters, called Aunt Nancy, was also a slave of in his family. She was kind, good aunt to me; and supplied the place of both housekeeper and waiting maid to her mistress. She was, in fact, at the beginning and end of everything (Jacobs, 18 1: 18).

The above quotation shows that woman has no ability besides the domestic work. The slaveholder commands the slave women to do all the housework. Thus, all the time they just keep the master house, providing food and drink, and nursing the baby. In addition they had no right to do any other things as they want to do. It is clearly seen in the following quotations:

It was climax! I found it hard to preserve my self-control, when I looked round, and saw women who were nurses, as I was, and only one shade lighter in complexion, eyeing me with a defiant look, as if my presence were a contamination. However, I said nothing; I quietly took the child in my arms, went to our room and refused to go to the table again (Jacobs, 1861: 193).

and:

One day an acquaintance told me of lady who wanted a nurse for the babe, and I immediately applied for the

situation. The lady told me she preferred to have one who had been a mother; accustomed to the care of infants. I told her I had nursed two babes of my own. She asked me many questions, but, to my great relief, did not require a recommendation from my former employers (Jacobs, 1861: 185).

Linda searches for work, but finds job hunting difficult, because potential employers require recommendations that she, as a fugitive, is unable to provide. Finally she meets Mrs. Bruce, a kindly English woman, who hires her as a nurse for her baby, Mary. Mrs. Bruce is a “true and sympathizing friend” to Linda. When Linda is unable to perform her duties because constant stair climbing causes her legs to swell, Mrs. Bruce brings in her personal physician to attend to Linda. Mrs. Bruce also offers Linda the opportunity to bring Ellen to live with her, but Linda declines her offer for fear of offending Mrs. Hobbs. Mrs. Bruce also offers to have her personal physician, Dr. Elliot, attend to Ellen, who is still experiencing problems with her eyes, a condition related to a bout of measles at age two. But when Linda asks Mrs. Hobbs’ permission for Ellen to see Dr. Elliot, she refuses. Later, she informs Linda that she has employed her own doctor to attend to Ellen. Meanwhile, Linda, who is using her meager earnings to help provide for Ellen, grows increasingly anxious about her daughter’s future. As it is described in:

He thought that women’s stomach was stronger than the dog’s; but her sufferings afterwards proved that he was mistaken. This poor woman endured many cruelties from her master and mistress; sometimes she was locked up, away from her nursing baby, for a whole day and night (Jacobs, 1861: 19).

Again, a slave woman in bondage faces hard suffering. She works for a whole day and night nursing the master and mistress' babies, and providing the food, drink and meal till she has no time for herself. As if her life dedicates for the slaveholder. However, she never gets good reward even repayment from her master and mistress. They just make her become a servant or domestic labor. It is also shown in:

I will produce a cottage, where you and the children can live together. Your labor shall be light, such as sewing for my family (Jacobs, 1861: 95).

For ten years after her escape from North Carolina, Linda Brent lives the tense and uncertain life of a fugitive slave. She finds Mrs. Bruce, secured a place for both children to live with her in Boston, and went to work as a nursemaid to the baby daughter of Mary Stace Willis, wife of the popular editor and poet, Nathaniel Parker Willis. However, Dr. Flint makes several attempts to locate Jacobs in New York, which forced her to keep on the move.

#### **4.1.5 Anguish**

The enslaved has suffered sexual exploitation and inhumane acts of cruelty. Feeling “appropriately” about the narrator’s sufferings suggests that the reader’s emotional response is the fuel by which the audience may bring about social change to alleviate the narrator’s hardship. In facing the suffering from the master and mistress, the black women do several efforts to achieve their freedom. When Jacobs writes her narrative, she addresses the women of the North, hoping to make them aware that, unless they speak out in protest, they are just

as guilty as Southern slaveholders of supporting and perpetuating the system of slavery.

Jacobs identifies herself as a slave *girl*, focusing on her female gender. Because she refers to herself as “a slave girl,” she implies, and later states explicitly that she is speaking not only for herself, but also for her sisters still in bondage. Jacobs focuses on *incidents* in her life. The primary goal of slave narratives is to arouse sympathy among whites and gain their support for the anti-slavery movement led by abolitionists. Because the publication of *Incidents* coincides with the beginning of the Civil War, it is seen as being published too late to have any social or political impact.

In telling her story of suffering, she has throughout the narrative, tried to shape the reader’s affective response to structure the forms of identification that the novel evokes hits on two important points found in Jacobs’ sentimental narration: one, Jacobs values the power of compassion since it enables her to send out a didactic message to her readers. Two, contextual knowledge of narrator’s suffering empowers the reader with the ability to morally judge the participatory actions of the narrator if she identifies herself as not being completely helpless. Sentimental narration does in fact empower both the narrator and the reader in different ways. Jacobs holds the power to instruct the audience how to feel appropriately about her hardship; the reader then believes action can “relieve” the suffering of the narrator. The proof is shown in the following quotation:

I wanted to keep myself pure; and, under the most adverse circumstances, I tried hard to preserve my self-respect; but I was struggling alone in the powerful grasp of the demon

slavery; and the monster proved too strong for me. I felt as if I was forsaken by God and man; as if all my efforts must be frustrated; and I became reckless in my despair (Jacobs, 1861: 64).

About the time Linda turned 15 years old, Dr. Flint begins relentlessly pursuing her sexually. While he has power over her, he is fearful of her grandmother because she is so well-known and respected in the community, so he never forces anything. At first he whispered "foul words" in Harriet's ear. Then his tactics become more overt, but Linda refuses to give in. Dr. Flint's wife becomes suspicious of her husband's intentions and directed her rage at Harriet. She states through the story that there is no pure girl in slavery. As it is described in the quotations below:

That which commands admiration in the white woman only hastens the degradation of the female slave. I know that some are too much brutalized by slavery to feel the humiliation of their position; but many slaves feel it most acutely, and shrink from the memory of it. I cannot tell how much I suffered in the presence of the wrongs, nor how I am still pained by the prospect (Jacobs, 1861: 35).

and:

I vowed before my Maker that I never enter it. I had rather toil on the plantation from dawn till dark; I had rather live and die in jail, than drag on, from day to day, whom I so hated and loathed, who had blighted the prospects of my youth, and made my life a desert, should not, after my long struggle with him, succeed at last in trampling his victim under his feet. I would do any thing, every thing, for the sake defeating him. What could I do? I thought and thought, till I became desperate, and made a plunge into the abyss (Jacobs, 1861: 63).

In June of 1835, after seven years of mistreatment, Linda escaped. For a short time she stays with various neighbors, both black and white. Linda tries his utmost to corrupt the pure principles her grandmother has instilled. The master

peopled her young mind with unclean images, such as only a vile monster could think of. She turns from him with disgust and hatred. But he was her master; she is compelled to live under the same roof with him, where she saws a man forty years my senior daily violating the most sacred commandments of nature. He tells Linda that she was his property; that she must be subject to his will in all things. But she has no place to gain protection. No matter whether the slave girl be as black as ebony or as fair as her mistress. In either case, there is no shadow of law to protect her from insult, from violence, or even from death. At that time she feels a hard depression. Another suffering is seen in the following quotations:

When we entered our new home we encountered cold looks, cold words, and cold treatment. We were glad when the night came. On my narrow bed I moaned and wept, I felt so desolate and alone (Jacobs, 1861: 15).

and:

I was indebted to her for all my comforts, spiritual or temporal. It was her labor that supplied my scanty wardrobe. I have a vivid recollection of the linsey-woolsey dress given me every winter by Mrs. Flint. How I hated it! It was one of the badges of slavery (Jacobs, 1862: 17).

and:

Her suffering, afterwards, became so intense, that her mistress felt unable to stay; but when she left her room, the scornful smile was still on her lips. Seven children called her mother. The poor black woman had but one child, whose eyes she saw closing in death, while she thanked God for taking her away from the greater bitterness of life (Jacobs, 1861: 20).

Here Linda illustrates the cruelties of Dr. Flint and Mrs. Flint who, as their name implies, are cold, hard-hearted people. Dr. Flint, a neighborhood physician, had married the sister of Linda Brent's mistress, and Linda is now the property of their young daughter. It offers a glimpse of Linda's naivete concerning the brutality and violence often inflicted upon slaves when she remarks that she finds



it difficult to believe that her father is dead, because she hasn't even known that he is sick. The fact that she learns about her father's death at her friend's funeral compounds her loss, and she finds little comfort in her grandmother's consoling words. In her new master's house she feels very distressed, because the slaveholder treat her very bad. She feels no comfortable as she felt in her last mistress' house. It is also clearly seen in quotations below:

I told him that every body was not cross, or unhappy; that those who had pleasant homes, and kind friends, and who were not afraid to love them, were happy. But we, who were slave children, without father or mother, could not expect to be happy. We must be good; perhaps that would bring us contentment (Jacobs, 1861: 24).

and:

I had not lived fourteen years in slavery for nothing. I had felt, seen, and heard enough, to read the characters, and question the motives, of those around me. The war of my life had begun; and though one of God's most powerless creatures, I resolved never to be conquered. Alas, for me (Jacobs, 1861: 25).

Although Linda herself is not subjected to the brutal physical abuse that describes before, she is forced to endure extreme mental and psychological anguish as she fights to free herself from Dr. Flint. Her own education—for example, her ability to read newspapers, provides her with a look at the possibilities of freedom in the North. It is stated as below:

O, what days and nights of fear and sorrow that man caused me! Reader, it is not to awaken sympathy for myself that I am telling you truthfully what I suffered in slavery. I do it to kindle a flame of compassion in your hearts for my sisters who are still in bondage, suffering as I once suffered (Jacobs, 1861: 36).

The primary goal of slave narratives is to arouse sympathy among whites and gain their support for the anti-slavery movement led by abolitionists. Because the publication of *Incidents* coincides with the beginning of the Civil War, it is seen as being published too late to have any social or political impact. Although Linda applauds both knowledge and defiance, she knows that a slave isn't accountable for his brutalized condition. The cause, she says, "is the ignorance in which white men compel him to live; it is the torturing whip that lashes the manhood out of him; it is the fierce bloodhounds of the South, and the small shed has been added to my grandmother's house years ago. Some boards are laid across the supports at the top, and between these boards and the roof is a very small attic, never occupied by anything but rats and mice. The attic was only nine feet long and seven wide. The highest point is three feet high. There is no admission for either light or air. My uncle Phillip, who is a carpenter, has very skillfully made a concealed trap door, which communicated with a storeroom. It is also described in the following quotations:

But it is a fact; and to me a sad one, even now; for my body still suffers from the effects of that long imprisonment, to say nothing of my soul. Members of my family, now living in New York and Boston, can testify to the truth of what I say (Jacobs, 1861: 163).

and:

The painful and humiliating memory will haunt me to my dying day. Still, in looking back, calmly, on the events of my life, I feel that the slave woman ought not to be judged by the same standard as others (Jacobs, 1861: 66).

and:

There she lashed the slaves with the might of man. An old slave of hers once said to me, "it is hell in missis's house. 'Pears I can never get out. Day and night I pray to die." (Jacobs, 1861: 57).

This continued darkness is oppressive. It seems horrible to sit or lie in a cramped position day after day. Yet Linda would have chosen this, rather than her lot as a slave. she was never cruelly overworked; she is never lacerated with the whip from head to foot; she is never so beaten and bruised that she cannot turn from one side to the other; she has never had her heel-strings cut to prevent my running away; she is never chained to a log and forced to drag it about, while she toils in the fields from morning till night; she is never branded with hot iron, or torn by bloodhounds. But though her life in slavery is comparatively devoid of hardships, God pity the woman who is compelled to lead such a life. It is also stated in:

I resolved to give him no cause to accuse me of being too much of a lady, so far as work was concerned. I worked day and night, with wretchedness before me. When I lay down beside my child, I felt how much easier it would be to see her die than to see her master beat her about, as I daily saw him beat other little ones. The spirit of the mothers was so crushed by the lash that they stood by without courage to remonstrate. How much more I must suffer, before I should be "broke in" to that degree? (Jacobs, 1861: 98).

Shortly before Linda's baby is born, her Uncle Phillip comes for a visit. Linda is ashamed of her condition and, at first, tries to avoid him. But she finally agrees to see him and is touched by his compassion. In addition, Linda's frantic concern over her child's illness and her inability to heal him. Linda has seemingly conflicting emotions about her son. Although she loves him dearly, she finds herself wishing him dead to keep him from being subjected to a life of slavery. According to scholars and historians familiar with this era, such feelings are not unusual among slave mothers. She can no longer rationalize her suffering as the

price she must pay to see her children, who are no longer there to soothe her soul. Witnessing her grandmother's inconsolable grief at the loss of her sister conjures up images of her own grief at the imminent death of her grandmother. She decides that she has no choice but to seize what may well be her last chance to escape. As it is described in:

Sometimes I had an opportunity to send a few lines home; and this brought up recollections that made it difficult, for a time, to seem calm and indifferent to my lot. Notwithstanding my efforts, I saw that Mr. Flint regarded me with a suspicious eye. Ellen broke down under the trials of her new life. Separated from me, with no one to look after her, she wandered about, and in a few days cried herself sick. One day. She sat under the window where I was at work, crying that weary self to bear it (Jacobs, 1861: 99).

Every morning only by the noises she hears. In Linda's small den, day and night are all the same. She suffers for air even more than for light. But she is not comfortless. When she hears the voices of her children there is joy, and there is sadness in the sound. It makes her tears flow. How she longs to speak to them! She is eager to look on their faces; but there is no hole, no crack, through which I could peep. It is also stated in:

My children had always been afraid of the doctor and his wife. They had never been inside of their house. Poor little Ellen cried all day to be carried back to prison. The instincts of childhood are true. She knew she was loved in the jail. Her screams and sobs annoyed Mrs. Flint. Before night she called one of the slaves, and said, "Here, Bill, carry this brat back to the jail (Jacobs, 1861: 115).

Possibly the greatest burden of Linda's life is that her children are living in slavery. And now she is being offered the opportunity to see her children free if she sacrifices her own morality. Compared to the lives of other slaves, this living

arrangement provides benefits. She will be able to live *with* her children, in relative privacy, and Dr. Flint promises that her work duties will be light. Furthermore, Linda is presented with a heart-rending dilemma: Dr. Flint offers to give her and her children freedom if Linda will consent to live as his mistress. He promises to procure her a cottage, where she can live with her children. She must make a pivotal decision, one of the most difficult that any mother could face. In order for her children to be free, she must accept sexual servitude to an emotionally and sometimes physically abusive man whom she despises. And such an arrangement violates Linda's devout Christian belief. As it is described in the quotations below:

I was in great anxiety lest I should implicate the friend who harbored me. I knew the consequences would be frightful; and much as I dreaded being caught, even that seemed better than causing an innocent person to suffer for kindness to me. A week had passed in terrible suspense, when my pursuers came into such close vicinity that I concluded they had tracked me to my hiding-place. I flew out of the house, and concealed myself in a thicket of bushes. There I remained in an agony of fear for two hours. Suddenly, a reptile of some kind seized my leg. In my fright, I struck a blow which loosened its hold, but I could not tell whether I had killed it; it was so dark, I could not see what it was; I only knew it was something cold and slimy. The pain I felt soon indicated that the bite was poisonous. I was compelled to leave my place of concealment, and I groped my way back into the house. The pain had become intense, and my friend was startled by my look of anguish (Jacobs, 1861: 111).

and:

In an hour's time they had so poisoned my flesh that I was a pitiful sight to behold. As the light increased, I saw snake after snake crawling round us. I had been accustomed to the sight of snakes all my life, but these were larger than any I had ever seen (Jacobs, 1861: 126).

When Aunt Nancy's death, which coupled with Williams' escape, Mr. Sands' decision to send her children to the North, and Jenny's near discovery of her hiding place is the impetus for Linda's decision to escape. She realizes the pain and futility of spending another seven years in her "retreat." In addition to masks and disguises, snakes are another key symbol in these chapters. Linda is bitten by a poisonous reptile, probably a snake, while hiding in the bushes from her pursuers. Again, Linda hides in Snaky Swamp, where she and Peter are surrounded by "snake after snake crawling round us." Because snakes can shed their skin, they often symbolize rebirth or renewal. Recall, however, that in the biblical story of the Garden of Eden, a snake tempted Eve and as a result, Adam and Eve were evicted from the Garden. Therefore, snakes can symbolize both birth and death. Although Linda is terrified of snakes, she prefers hiding out in Snaky Swamp over returning to her master: "even those large, venomous snakes are less dreadful to my imagination than the white men in that community called civilized." Snaky Swamp symbolizes the death of her old life and the perilous beginnings of her new life as a fugitive. Another proof is shown in:

I did not like to move thus blindfolded, but I had no choice. It would not do for me to remain where I was. I disguised myself, summoned up courage to meet the worst, and went to the appointed place. My friend Betty was there; she was the last person I expected to see. We hurried along in silence. The pain in my leg was so intense that it seemed as if I should drop but fear gave me strength (Jacobs, 1861: 113).

Dr. Flint has arrested on charges of aiding Linda's escape and demands \$500 bail for his release. Meanwhile, the hunt for Linda continues and Betty again hides her under the kitchen floor. Just as she begins to feel safe, Jenny, another

household slave, threatens to reveal Linda's hiding place. Afraid that she will be discovered, Betty's mistress contacts Phillip, who arranges for a friend to meet her. Disguised as a sailor, Linda meets Phillip's friend, Peter, who escorts her to the wharf, where Aunt Nancy's husband smuggles her aboard a ship, providing her with a temporary shelter. Later, Peter takes her to hide in Snaky Swamp, where Linda is terrified of the huge snakes. Although she is able to spend the night aboard the docked ship, Linda is forced to spend another day hiding out in the swamp. The following morning, Peter tells her that a hiding place has been secured for her. Linda, who has become severely ill from her ordeal, dons her sailor's disguise, blackens her face with charcoal, and follows Peter back to her grandmother's house. It is also clearly seen in the following quotations:

The fright I had undergone, the constrained posture, and the dampness of the ground, made me ill for several days (Jacobs, 1861: 123).

and:

The rats and mice ran over my bed; but I was weary, and I slept such sleep as the wretched may, when a tempest has passed over them. Morning came. I knew it only by the noises I heard; for in my small den day and night were all the same. I suffered for air even more than for light. But I was not comfortless. I heard the voices of my children. There was joy and there was sadness in the sound. It made my tears flow. How I longed to speak to them! I was eager to look on their faces; but there was no hole, no crack, through which I could peep. This continued darkness was oppressive. It seemed horrible to sit or lie in a cramped position day after day, without one gleam of light (Jacobs, 1861: 127).

When Linda escaped, she has undergone many bitter experiences. She lives in the small place, where at that place there are many rats and mice crawled over her; there was no light and no ventilation. But her children have been bought



by the lawyer and are now living in the same house. Linda can even see them while they play outside through a peephole she has drilled. She lives in the crawlspace for seven years, coming out only for brief periods at night for exercise. Another proof is shown in:

I next became delirious, and was in great danger of betraying myself and my friends. To prevent this, they stupefied me with drugs. I remained in bed six weeks, weary in body and sick at heart. How to get medical advice was the question (Jacobs, 1861: 135).

and:

I suffered much more during the second winter than I did during the first. My limbs were benumbed by inaction, and the cold filled them with cramp. I had a very painful sensation of coldness in my head; even my face and tongue stiffened, and I lost the power of speech (Jacobs, 1861: 135).

Linda is exhausted from physical and emotional stress, and she becomes critically ill, but refuses to let Dr. Flint treat her. Her baby is born prematurely and both mother and child are weak and sickly for a year, during which Dr. Flint visits them on occasion, meanwhile venting his wrath on Linda's brother, William, who works as his assistant. Gradually, Linda and her baby boy, who remains nameless, regain their strength. It is also stated in:

Sometimes I thought God was a compassionate Father, who would forgive my sins for the sake of my sufferings. At other times, it seemed to me there was no justice or mercy in the divine government. I asked why the curse of slavery was permitted to exist, and why I had been so persecuted and wronged from youth upward. These things took the shape of mystery, which is to this day not as clear to my soul as I trust it will be hereafter (Jacobs, 1861: 136).

To further emphasize the differences between the perception and reality of slavery, she describes the tactics slaveholders use to convince those sympathetic

to enslaved blacks that slavery is basically a benign “patriarchal institution.” Linda’s comment concerning her preference for “a straightforward course” reveals her reluctance to resort to deceit and trickery to obtain her objectives, even though she knows that she has little or no choice in the matter. Her comment also reveals her moral conflict: As a Christian woman who has been instilled with a strict value system by her grandmother, she feels compelled to be honest and straightforward in her dealings with others, but as a slave who has been denied the right to make her own value judgments, she feels equally compelled to do whatever it takes to maintain her freedom. Thus, she finds herself in the painful position of having to compromise her morals in order to survive. As it is described in the quotations below:

The next morning I was on deck as soon as the day dawned. I called Fanny to see the sun rise, for the first time in our lives, on free soil; for such I *then* believed it to be. We watched the reddening sky, and saw the great orb come up slowly out of the water, as it seemed. Soon the waves began to sparkle, and every thing caught the beautiful glow (Jacobs, 1861: 174).

and:

I had never seen so large a city, or been in contact with so many people in the streets. It seemed as if those who passed looked at us with an expression of curiosity. My face was so blistered and peeled, by sitting on deck, in wind and sunshine that I thought they could not easily decide to what nation I belonged (Jacobs, 1861: 177).

The quotation above shows that women who live in the slavery condition feel very under pressure and sorrow. The fact that slavery makes them become far away from happiness. Through the time they spend the life to serve the slaveholders passage. The quotation above clearly describes that the condition before they are free is very terrible. They have even never known and felt the

beauty of world. Furthermore they no anything whatever around them except the cruel master and the nasty condition. In addition, slavery carried away the human's right. Thus, they don't feel happiness that should they get as God's creature. It is also proved in:

Another time I saw a woman rush wildly by, pursued by two men. She was a slave, the wet nurse of her mistress's children. For some trifling offence her mistress ordered her to be stripped and whipped. To escape the degradation and the torture, she rushed to the river, jumped in, and ended her wrongs in death (Jacobs, 1861: 35).

One day Linda sees one poor black woman who have but the one child, whose eyes she saw closing in death, while she, thanked God for taking her away from the greater bitterness of life. This mother is free from witnessing her child's suffering or enduring the anguish of having the child sold to another owner, but she lost her parental joy. In this situation there is no counterbalancing freedom to mitigating the mother's loss. The death of the slave woman only denies the slave owner freedom to exploit and abuse that one individual.

"Slavery is terrible for men; but it is far more terrible for women" (*Jacobs, 1861: 119*). This quotation indicates that Linda certainly considers the suffering of women to be greater than that of men. The story is story so poignantly illustrates the horrors and brutalities endured by enslaved men; women bear the added anguish of being wrenched from their children. To compound their pain and degradation, enslaved women are often used as "breeders," forced to bear children to add to their master's "stock," but denied the right to care for them. In fact, it is not unusual for the plantation master to satisfy his lust with his female slaves and

force them to bear his offspring. As Linda points out, children from such unions are often sold to protect the honor and dignity of the slaveholder's wife, who would otherwise be forced to face the undeniable evidence of her husband's lust. With this and similar tragic scenes, Jacobs makes a strong case that Jacobs and her children eventually escape the South and gain their freedom from slavery, but they then notice some other barriers to their "freedom to." They are subject to racial discrimination in the form of being denied accommodations and privileges available to white people.

From discussion above it can be stated that the positive images that she uses are singularly feminine: The strength of her mother and grandmother, the slaves that give her information while she is in hiding are all female, and the caring, nurturing nature of Mrs. Bruce. These reinforce the idea that the only place that this woman can turn for help is to other strong women, because male figures like Dr. Flint (her tormentor), Mr. Thorne (who would see her returned to the south in the interest of "patriotism") and Mr. Dodge (who is interested in her return only for the money it would bring to him) are pursuing their self-involved "masculine" interests and are a source of false refuge and respectability. In addition, *Incidents*, as a sentimental narrative that contains a didactic message communicating the sufferings of the enslaved woman to meet a political agenda for the abolishment of slavery. If Jacobs' emphasis on her suffering as a woman completely rested on "experiential difference" between black and white females, "sympathetic identification" collapses the moment the white abolitionist female reader insists she is "not quite like" the black enslaved woman. Sympathy

therefore, is an emotion that holds the power to unite women across race and social class if the reader feels empathetic towards the experiential sufferings of the narrator.

After exploring all the oppressions that are faced by black women, in the following discussion the researcher tries to explore the efforts that have been done by them in obtaining freedom.

#### **4.2 Effort in Obtaining Freedom**

*Incident in the life of a slave girl* is telling the story of black women's struggle for freedom; Jacobs's narrator locates her within a densely patterned social context. In addition, it presents a protagonist enmeshed in family relationships who recounts her efforts to achieve freedom for herself and her children within the context of the struggle for freedom of an entire black community. In Linda Brent, Jacobs creates a narrator with a voice that is new in African American literature, in women's literature, and in American literature. On one level, incidents describes and the attempt of nineteenth-century black and white feminists to move women to act collectively in the public sphere. On another, it is one woman's effort to give a true and just account of her own life in Slavery.

Jacobs is determined to convince the world of the devastating and dehumanizing impact of slavery on women, thus she decides to document her horrific experiences as an enslaved African woman. Because she wants to protect those individuals who might be hurt by her exposé, she assumes the pseudonym Linda Brent and, with the assistance of her editor, L. Maria Child,

writes what is to become one of the most powerful narratives of the slavery experience from a female perspective.

Harriet Jacobs' *Incidents in the Life of a Slave Girl* is one of the few narratives depicting the degradation's endured by female slaves at the hand of brutal masters. Jacobs' narrative is sending a message to women to come together and end the unfair treatment all women are subjected to. By bringing images of slavery and the message of unity of women to the forefront, Jacobs is attempting to end the tyranny over women perpetrated by men and the tyranny over blacks perpetrated by whites. Integrity and agency are ideals that Americans have fought for over the years. Jacobs reshapes these ideas and makes decisions and takes full responsibilities for her actions to become the ideal and representative image of womanhood. The following quotation describes this information:

Upon these terms, after working hard all day for her Mistress, she began her midnight baking, assisted by her two oldest children. The business proved profitable; and each year she laid by a little, which was saved for a fund to purchase her children (Jacobs, 1861: 12).

The slaves do several efforts in obtaining their freedom. As in the passage above, Linda's grandmother was much praised for her cooking; and her nice crackers became so famous in the neighborhood. It is one of her efforts to gain freedom, she has a business and she saves the money to purchase her children. However, sometimes her money is hired by her master and never returns to her. As it is described in:

Though only ten years old, seven hundred and twenty dollars were paid for him. His sale was a terrible blow to my grandmother; but she was naturally hopeful, and she

went to a work with renewed energy, trusting in time to be able to purchase some of her children (Jacobs, 1861: 12)

She is a good grandmother for her posterity. She does many things to free her children from slavery, whether by praying or act. Everyday in her time she works to dig up money in order to be able to free her children. Furthermore, she never feels discourage although she must pass the hard gravels in her life. It is also proved in:

My grandmother could not avoid seeing things which excited her suspicions. She was uneasy about me, and tried various ways to buy me (Jacobs, 1861: 42).

The quotation above proves that the slave has done various ways to gain freedom. There is no other great thing in the slave's life, except them free from the deeply saddened condition. Because slavery is a demon for them, and living in the slavery condition is like in the hell. It is clearly seen in the quotation below:

With a strong arm and unvaried trust, my grandmother began her work of love. Benjamin must be free. If she succeeded, she knew they would still be separated; but the sacrifice was not too great. Day and night she labored. The trader's price would treble that he gave; but she was not discouraged (Jacobs, 1861: 30).

The sacrifice of grandmother is never ending. She labors in a whole day to struggle her children's freedom. She feels exhausted body and soul; however she never abandons to work in order to get money for obtaining the children's freedom. She has great enthusiasm and wish. In addition, Linda is also doing effort in educating herself. It is proved in:

"My mistress had taught me the precepts of God's Word  
..... While I was with her, she taught me to read and spell;



and for this privilege, which so rarely falls to the lot of a slave, I bless her memory." (Jacobs, 1861: 27).

After her mother's death, Linda spends the next six years as the slave of her mother's mistress, who treats her well and keeps her promise to Linda's mother to care for her children. But when her mistress dies and Linda becomes the property of a five-year-old, she realizes that she is completely at the mercy of her "masters," and that, regardless of the kind treatment she has received, she is a slave. As it is described in:

While I was with her, she taught me to read and spell; and for this privilege, which so rarely falls to the lot of a slave, I bless her memory (Jacobs, 1861: 14).

When Linda moves in with her grandmother, her mistress Margaret teaches Linda to read and spell, and both Margaret and Martha gently and firmly instilled Christian virtues in Linda. Furthermore, in every chance, Linda teaches herself to spell, read, and even write. She gets it when she is in one of her kind mistress house before finally she move to Dr. Flint's house, her mistress teaches her to sew, spell, and read. It is one of her efforts to free herself. She hopes, one day she is able to achieve her strong wish by her ability in reading and writing. Furthermore, she wishes to bring herself to better life. Other proof is described below:

I would sit by her side for hours, sewing diligently, with a heart as free from care as that of any free-born white child. When she thought I was tired, she would send me out to run and jump; and away I bounded, to gather berries of flowers to decorate her room. Those were happy days—too happy to last. The slave child had no thought for the tomorrow; but there came that blight, which too surely waits on every human being born to be a chattel (Jacobs, 1861: 13).

and:

One day he caught me teaching myself to write. He frowned, as if he was not well pleased; but I suppose he came to the conclusion that such an accomplishment might help to advance his favorite scheme. Before long, notes were often slipped into my hand. I would return them, saying, "I can't read them, sir." (Jacobs, 1861: 38).

Although the child slave feels like she has no hope for bright future, she still a useful thing for her better life. As learn to sew, read and spell. And she wish, someday she can free herself and has a more beautiful life. Slavery is a "curse" and an "evil" force that overshadows all functioning in this social system. It also destroys several aspects of life. However, the slave never surrenders in doing many efforts to brighten her future. She learns something in every chance. Moreover, Linda believes that knowledge is the key to gaining freedom from the bonds of slavery. It is also stated in:

I argued that we were growing older and stronger, and that perhaps we might, before long, be allowed to hire our own time, and then we could earn money to buy our freedom. William declared this was much easier to say than to do; moreover, he didn't intend to buy his freedom. We held daily controversies upon this subject (Jacobs, 1861: 16).

The want of freedom never lost in the mind of a slave .One day, Linda believes that someday she can go out of this terrible condition. As she talks with her brother about her strong wish in her life. It is shown in the following quotations:

I verily believed myself to be a free woman. I was wakeful for a long time, and I had no sooner fallen asleep, than I was roused by fire-bells. I jumped up, and hurried on my clothes. Where I came from, every body hastened to dress themselves on such occasions (Jacobs, 1861: 178).

and:

In view of these things, why are ye silent, ye free men and women of the north? Why do your tongues falter in maintenance of the right? Would that I had more ability! But my heart is so full, and my pen is so weak! There are noble men and women who plead for us, striving to help those who cannot help themselves. God bless them! God give them strength and courage to go on! God bless those, everywhere, who are laboring to advance the cause of humanity! (Jacobs, 1861: 37).

Many slaves believe the slaveholders' lies about the futility of running away—the “deplorable” conditions, starvation, and so on. However, Linda explains that slaves with more accurate information are aware that some people in the Free States are willing to help them and, thus, a better quality of life is possible. Linda says that with teaching, slaves can “begin to understand their own capabilities, and exert themselves to become men and women.” Moreover, Linda also assembles several ways in obtaining freedom. Even though she is in terrible condition as she has undergone in slavery, but she trust in heart that someday she can free herself. Another proof is shown in:

When I succeeded in avoiding opportunities for him to talk to me at home, I was ordered to come to his office, to do some errand. When there, I was obliged to stand and listen to such language as he saw fit to address to me (Jacobs, 1861: 39).

The quotation above shows us that several times master approach her and do something amoral. He tries several ways to get Linda's sympathy in order she likes him and receive his offer to do what he wants. However, Linda keeps doing effort to avoid his bad treatment. It is also described in the following quotations:

He sprang upon me like a tiger, and gave me a stunning blow. It was the first time he had ever struck me; and fear did not enable me to control my anger. When I had recovered a little from the effects, I exclaimed, "You have struck me for answering you honestly. How I despise you!" (Jacobs, 1861: 47).

and:

"I know I have been disrespectful, sir," I replied; "but you drove me to it; I couldn't help it. As for the jail, there would be more peace for me there than there is here." (Jacobs, 1861: 48)

The master and mistress frequently treat the slaves in inhumane act. They torture the slave's body and soul. Although not all of the slaves have courage against them, Linda does a resistance by saying her master with a foul-word and sometime she opposes him. It is one of her efforts in preventing her master violence. It is clearly seen in the following quotations:

"Do you know whom you are talking to?" he exclaimed. She replied, "Yes, I know very well who I am talking to." (Jacobs, 1861: 93).

and:

He paused for an answer, but I remained silent. "Why don't you speak?" said he. "What more do you wait for?" "Nothing, sir." "Then you accept my offer?" "No, sir." (Jacobs, 1861: 95).

After several times the master has done a bad treatment to her, Linda tries to do a resistance by opposing him. After she gets long suffering from her master, finally she has more courageous against her master as she avoids the master want and oppose him with impolite act or talk. It is also stated in:

Hitherto, I had escaped my dreaded fate, by being in the midst of people (Jacobs, 1861: 63).

and:

"Not yet!" exclaimed the doctor. "Let him lie there till he comes to."

“Let me go! Let me go!” I screamed, “Or I will raise the whole house.” I struggled and got away; but he clinched me again. Somebody opened the door, and he released me. I picked up my insensible child, and when I turned my tormentor was gone. Anxiously I bent over the title form, so pale and still; and when the brown eyes at last opened, I don’t know whether I was very happy (Jacobs, 1861: 92).

To avoid the violence, the slave tried to escape from her master’s cruelty. She can not bear anymore. She prepares to escape in order free from the master cruelty and the terrible condition in bondage. It is described in:

I had a woman pride, and a mother’s love for my children; and I resolved that out of the darkness of this hour a brighter dawn should rise for them. My master had power and law on his side; I had a determined will. There is might in each (Jacobs, 1861: 97).

Children and families are often separated and shipped to very distant parts of the nation. The passage above describes one woman’s heartbreaking experience, where all of her children are taken from her at once. As it is shown in the quotations below:

Again and again I had traversed those dreary twelve miles, to and from the town; and all the way, I was mediating upon some means of escape for myself and my children. My friends had made very effort that ingenuity could devise to affect our purchase, but all their plans had proved abortive. Dr. Flint was suspicious, and determined not to loosen his grasp upon us. I could have made my escape alone; but it was more for my helpless children than for myself that I longed for freedom. Though the boon would have been precious to me, above all price, I would not have taken it at the expense of leaving them in slavery. Every trial endured every sacrifice I made for their sakes, drew them closer to my heart, and gave me fresh courage to beat the back the dark waves that rolled and rolled over me in seemingly endless night of storms (Jacobs, 1861: 102).

Linda escapes from Mr. Flint's plantation and heads for her grandmother's house, where she persuades Sally, "a faithful friend," to help her reach the home of another friend, who hides her in a closet. After hiding at her friend's home for a week, Linda's pursuers come into close vicinity. She flees, terrified of being discovered, and hides for two hours in some nearby bushes, where she is bitten by a poisonous reptile. In excruciating pain, she returns to her friend's house, where she is treated with homemade medicine. As it is described in:

My plan was to conceal myself at the house of a friend, and remain there a few weeks till the search was over. My hope was that the doctor would get discouraged, and, for fear of losing my value, and also of subsequently finding my children among the missing, he would consent to sell us; and I knew somebody would buy us (Jacobs, 1861: 103).  
and:

I had done all in my power to make my children to make children comfortable during the time I expected to be separated from them. I was packing my things, when grandmother came into the room, and asked what I was doing. "I am putting my things in order," I replied. I tried to beneath the surface (Jacobs, 1861: 103).

Linda does not portray her as a weak woman who passively accepts her fate. Instead, she describes her as a strong-willed woman determined to do everything in her power to keep her family together. Consequently, when she lends her mistress her hard-earned \$300 which she has saved toward the purchase of her children's freedom, how she feels herself pain and devastation upon realizing that her mistress has betrayed her trust. In short, Linda portrays her grandmother not as a helpless victim, but as a strong, albeit vulnerable, woman who has been exploited and victimized. As it is described in the quotation below:

I went forth into the darkness and rain. I ran on till I came to the house of the friend who was to conceal me.

Early the next morning Mr. Flint was at my grandmother's inquiring for me. She told him she had not seen me, and supposed I was at the plantation. He watched her face narrowly, and said, "Don't you know any thing about her running off?" She assured him that she did not. He went on to say, "Last night she ran off without the least provocation (Jacobs, 1861: 109-110).

Familial slave relations are inevitably influenced by the constant selling and transporting of their kin. Jacobs pays particular attention to the passion she feels for her children. During the seven years she spent in hiding at her grandmother's house, she would watch them playing in the yard from a small hole in the wall of her tiny compartment. The researcher has found several passages above that taken from her narrative that reflect her will to have her children freed. She risks death for this cause, even abandoning her boy, Benny and girl, Ellen in the hopes that they would be sold to a more kindly master than Dr. Flint. The intense love between mother and children was a consistent theme throughout the entire narrative. It is proved in these following quotations:

I was daily hoping to hear that my master had sold my children; for I knew who was on the watch to buy them. But Dr. Flint cared even more for revenge than he did for money. I was encountering dangers for the sake of freeing them, and must I be the cause of their death? The thought was agonizing. My benefactress tried to soothe me by telling me that my aunt would take good care of the children while they remained in jail (Jacobs, 1861: 114).

and:

To my grandmother, I expressed a wish to have my children sent to me at the north, where I could teach them to respect themselves, and set them a virtuous example; which a slave mother was not allowed to do at the south (Jacobs, 1861: 141).



Throughout the narrative, Linda contests any identities or labels placed upon her by whites. Linda rebels against the model of womanhood, but she maintains a sense of feminism due to her trials and tribulations as a slave. Linda creates her own image of true women by creating a need for respect as an ideal of womanhood. Power is a commodity that no slave is allowed, but Linda gathers power from the moment she accepts she will not be a true woman. Linda's power is gained by the choices she makes. When she takes on Mr. Sands as a lover, she empowers herself to exercise authority when she is vulnerable. Linda also controls Dr. Flint by writing him letters that were posted from the north. Mr. Flint travels back and forth to the north but comes back without his property.

The struggle for equal opportunities for blacks in the United States continues. Note that, therefore, Jacobs' work, although published in 1861, is still relevant today, and the struggles of black women continue, albeit on a different level. Although Linda spent nearly her whole life fighting for freedom, she has never achieved social, economic, and political freedom. At the end of her story, her greatest frustration is that she still cannot provide for herself and her family. Also note that before she becomes physically free, Linda has achieved mental and spiritual freedom, which enabled her to continue on despite incredible hardships and countless setbacks. Thanks to her strong family roots and the positive examples of her uncles, brother, and grandmother, she sees herself as inherently worthy of freedom and refused to accept anything less. Consequently, she is a strong role model for today's black men and women, some of whom must face seemingly insurmountable hardships, as blacks struggle for full human and civil

rights. Clearly, Linda Brent's courageous story entails lessons that are still relevant today.



## CHAPTER V

### CONCLUSION AND SUGGESTION

After presenting the result of analysis in the previous chapter, the conclusion and suggestions are taken in this part. The conclusion is drawn based on the formulated research questions, while suggestion is intended to give information to the next researchers who are doing further research in this field.

#### 5.1 Conclusion

*Incidents in the Life of a Slave Girl* tells about black women's suffering in slavery. Slavery is the ultimate denial of both *freedom from* and *freedom to*. Women slaves have little freedom to do anything except what their masters' wish, while not being free from the resulting abuse, degradation, and suffering. This state is vividly described by Harriet Jacobs who provides a unique woman's perspective of the slavery experience in *Incidents in the Life of a Slave Girl*. She recounts how many slave women had mixed feelings about having children. The slave felt the normal love, joy, and attachment to her child as do most mothers, but knowing the suffering that slavery causes; she often felt it might be better if her child did not survive being born. Jacobs described one poor black woman who had but the one child, whose eyes she saw closing in death, while she, thanked God for taking her away from the greater bitterness of life. This mother is free from witnessing her child's suffering or enduring the anguish of having the child sold to another owner, but she lost her parental joy. In this situation there is no counterbalancing *freedom to* mitigating the mother's loss. The death of the slave child only denies the slave owner freedom to exploit and abuse that one

individual. With this and similar tragic scenes, Jacobs makes a strong case that "Slavery is terrible for men; but it is far more terrible for women. Jacobs and her children eventually escape the South and gain their freedom from slavery, but they then notice some other barriers to their "freedom to." They are subject to racial discrimination in the form of being denied accommodations and privileges available to white people. Jacobs also notices on a trip to England how women workers are paid less than men. Freedom from slavery has resulted in the freedom to observe other injustices.

Her story ends with freedom but not in the usual way. Many women endured this agony their entire lives, their only joy being their children and families, who are torn away from them and sold, never to be seen or heard from again. Making this choice means that Jacobs willingly gives up her virginity outside her marriage, which contradicts with the moral values that she has.

After analyzing the novel, the researcher has found several oppression that faced by women slave. Those are Racial Discrimination, Black Women Trading, Physical and Emotional Violence, Domestic Work, and the last is Anguish. All of that oppression happens because of lack of awareness that human being both man and woman, or black or white have equal right and opportunity. Furthermore, nineteenth century is the rising era of slavery, and the time when the civil war began. Thus, the condition is not safe and there is no a balance in life.

On the other hand, the researcher has also found the effort that is done by black women in obtaining their freedom and opposing unfair treatment. They do hard effort to escape from their master, they also become hard worker to gain

money then purchase their freedom. As slavery is a terrible condition, especially for women, there is no one who can bear in that condition. So that, several attempts they have done to get their own freedom as special human being. They are also preferred to die rather than to survive in master and mistress authority.

## **5.2 Suggestion**

After analyzing and concluding the analysis, in this part the writer would like to convey the writer's suggestion and hope. In this study, the researcher focuses only on the oppression of black female character and the effort done by them. In addition, the researcher uses black feminism approach to analyze it. While in this novel, there are many sides that can be analyzed. Talking about women is very interesting, because there is much uniqueness from them. They are always assumed as beautiful creature, soft, calm, full of affection and weak. On the other hand, those assumptions make them as a second sex creature and inferior. Furthermore, they always become men's object to do inhumane and unfair treatment such as sexual and domestic violence, rape, tyranny, etc. that is all happen, because men have wrong perception about women. They assume that women are weak so that they can do everything they want. In addition, the beauty of women always becomes a main reason for men to do rape or sexual violence. If we are talking about women we will never lack of theme, because there are many interesting parts to talk about. Furthermore, analyzing the problem of women is also more exciting, because the problems of women not only happen in the real world but also in the world of fiction. The author usually take women into their work or story based on the real phenomena in the world, while there are also some

authors who write such story based on their own imagination. Moreover, talking about black women in this novel is more surprising, because black women have complicated problem. They faced triple oppression, as black women who get racial discrimination, as women in patriarchal society and as a slave. In this case, the researcher hopes that the further researcher, who is interested in the same novel and the same approach, will conduct analysis on another aspect. For instance, struggle of woman in gaining the equal right in political world or women oppression in patriarchal society. However, the researcher also hopes for the next researcher will conduct analysis using racism approach. Due to the fact that this novel also tells about the racial discrimination and injustice treatment not only for women but also for men. Thus, racism is appropriate approach to be used.

Furthermore, the researcher hopes some suggestion or critics from reader in order to make this study better. Because the researcher sure that this study is still far from perfect, thus the suggestion is much needed.

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## APPENDIXES

### THE DATA

#### Datum 1

I had imagined if I died, or was laid up for some time, that my mistress would feel a twinge of remorse that she had so hated "the little imp," as she styled me. It was my ignorance of that mistress that gave rise to such extravagant imaginings (Jacobs, 1861: 26).

#### Datum2

I spent the day gathering flowers and weaving them into festoons, while the dead body of my father was lying within a mile of me. What cared my owners for that? He was merely a piece of property (Jacobs, 1861: 16).

#### Datum 3

What a terrible blight that would be on the heart of a free, intelligent father! For his sake, I felt that I ought not to link his fate with my own unhappy destiny (Jacobs, 1861: 50).

#### Datum 4

Every where the years bring to all enough of sin and sorrow; but in slavery the very dawn of life is darkened by these shadows. Even the little child, who is accustomed to wait on her mistress and her children, will learn, before she is twelve years old, why it is that her mistress hates such and such a one among the slaves (Jacobs, 1861: 35).

#### Datum 5

They seem to satisfy their consciences with the doctrine that God created the Africans to be slaves. What a libel upon the heavenly Father, who "made of one blood all nations of men! And then who are Africans? Who can measure the amount of Anglo-Saxon blood coursing in the veins of American slaves? (Jacobs, 1861: 54).

#### Datum 6

Tell them it is sinful to sell their own children, and atrocious to violate their own daughters. Tell them that all men are brethren, and that man has no right to shut out the light of knowledge from his brother. Tell them they are answerable to God for sealing up the Fountain of life from souls that are thirsting for it (Jacobs, 1861: 84).

#### Datum 7

He seemed to be in a facetious mood, and I expected some jeers were coming. "I suppose you need some reaction," said he, "but I am surprised at your being at

your being there, among those Negroes. It was not the place for you. Are you allowed to visit such people?" (Jacobs, 1861: 94).

#### **Datum 8**

I said, "But, my child, I want you to know about your father."

"I know all about it, mother," she replied; I am nothing to my father, and he is nothing to me. All my love is for you. I was with him five months in Washington, he never cared for me. He never spoke to me as he did to his little Fanny. I know all the time he was my father, for Fanny's nurse told me so; but she said I must never tell any body, and I never did (Jacobs, 1861: 205-206).

#### **Datum 9**

Do you think this proves the black man to belong to an inferior order of beings? What would you be, if you had been born and brought up a slave, with generations of slaves for ancestors? I admit that the black is inferior (Jacobs, 1861: 53).

#### **Datum 10**

Your skin is darker than mine; but God judges men by their hearts, not by the color of their skins." This was strange doctrine from a southern pulpit. It was very offensive to slaves, and that he preached like a fool to the Negroes (Jacobs, 1861: 83).

#### **Datum 11**

The reader probably knows that no promise or writing given to a slave is legally binding; for, according to Southern laws, a slave, being a property, can hold no property. When my grandmother lent her hard earnings to her Mistress, she trusted solely to her honor. The honor of a slaveholder to a slave! (Jacobs, 1861: 12).

#### **Datum 12**

I remember the first time I was punished. It was in the month of February. My grandmother had taken my old shoes, and replaced them with a new pair. I needed them; for several inches of snow had fallen, and it still continued to fall. When I walked through Mrs. Flint's room, their creaking grated harshly on her refined nerves. She called me to her, and asked what I had about me that made such a horrid noise. I told her it was my shoes. "Take them off," said she, "and if you put them on again, I'll throw them into the fire." (Jacobs, 1861: 25).

#### **Datum 13**

....An old slaves of hers once said to me, "It is hell in missis's house. 'Pears I can never get out. Day and night I pray to die." (Jacobs, 1861: 50).

#### **Datum 14**

"Women were considered of no value, unless they continually increased their owner's stock. They are put on a par with animals" (Jacobs, 1861: 52).

**Datum 15**

The slaves could get nothing to eat except what she chooses to give them. Provisions were weighed out by the pound and ounce, three times a day. I can assure you she gave them no chance to eat wheat bread from her flour barrel. She knew how many biscuits a quart of flour would make, and exactly what size they ought to be (Jacobs, 1861: 18).

**Datum 16**

On that night the slaves received their weekly allowance of food. Three pounds of meat, a peck of corn, and the same number of herring. Children over twelve years old had half the allowance of the women. The meat was cut and weighed by the foreman of the field hands, and piled on the planks before the meat house..... (Jacobs, 1861: 105).

**Datum 17**

I said something about being unwilling to have my child supported by a man who had cursed it and me also. He rejoined, that a woman who had sunk to my level had no right to expect any thing else. He asked, for the last time, would I accept his kindness? I answered that I would not (Jacobs, 1861: 70).

**Datum 18**

Alas! Slavery still held me in its poisonous grasp. There was no chance for me to be respectable. There was no prospect of being able to lead a better life.

Sometimes, when my master found that I still refused to accept what he called his kind offers, he would threaten to sell my child. "Perhaps that will humble you," said he (Jacobs, 1861: 87).

**Datum 19**

When he told me that I was made for his use, made to obey his command in everything; that I was nothing but a slave, whose will must and should surrender to his, never before had my puny arm felt half so strong (Jacobs, 1861: 24).

**Datum 20**

My master met me in every turn, reminding me that I belonged to him, and swearing by heaven and earth that he would compel me to submit to him. If I went out for a breath of fresh air, after a day of unwearied toil, his footsteps dogged me. If I knelt by my mother's grave, his dark shadow fell on me even there. The light heart which nature had given me became heavy with sad forebodings (Jacobs, 1861: 35).

**Datum 21**

I answered that the Bible didn't say so.

His voice became hoarse with rage. "How dare you preach to me about your infernal Bible!" he exclaimed. "What right has you, who are my Negro, to talk to

me about what you would like, and what you wouldn't like? I am your master, and you shall obey me." (Jacobs, 1861: 86).

#### **Datum 22**

How I dreaded my master now! Every minute I expected to be summoned to his presence; but the day passed, and I heard nothing from him. The next morning, a message was brought to me; "Master wants you in his study." I found the door ajar, and I stood a moment gazing at the hateful man who claimed a right to rule me, body and soul. I entered, and tried to appear calm. I did not want an expression which seemed to say, "I have half a mind to kill you on the spot." At last he broke the silence, and that was a relief to both us (Jacobs, 1861: 47).

#### **Datum 23**

"So you want to be married, do you? Said he, "and to a free nigger."

"Yes, sir."

Well, I'll soon convince you're whether I am your master, or the nigger fellow you honor so highly. If you must have a husband, you may take up with one of my slaves."

What a situation I should be in, as the wife of one his slaves; even in my heart had been interested!

I replied, "Don't you suppose, sir, that a slave can have some preference about marrying? Do you suppose that all men are alike to her?" (Jacobs, 1861: 47).

#### **Datum 24**

"Do you love this nigger?" said he, abruptly.

"Yes, sir."

"How dare you tell me so!" he exclaimed, in great wrath. After a slight pause, he added, "I supposes you thought more of yourself; that you felt above the insults of such puppies."

I replied, "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, 1861: 47).

#### **Datum 25**

But when I reflected that I was a slave and that the laws gave no sanction to the marriage of such, my heart sank with me. My lover wanted to buy me; but I knew that Dr. Flint was too willful and arbitrary a man to consent to that arrangement (Jacobs, 1861: 45).

#### **Datum 26**

Finally, he asked, "Do you know what you have said?"

"Yes, sir; but your treatment drove me to it."

"Do you know that I have a right to do as I like with you,--that I can kill you, if I please?"

“You have tried to kill me, and I wish you had; but you have no right to do as you like with me.” (Jacobs, 1861: 48).

**Datum 27**

“Silence! He exclaimed, in thundering voice. “By heavens, girl, you forget yourself too far! Are you mad? If you are, I will soon bring you to your senses. Do you think any other master would bear what I have borne from you this morning? Many masters would have killed you on the spot. How would you like to be sent to jail for your insolence?” (Jacobs, 1861: 48).

**Datum 28**

Pity me, and pardon me, O virtuous reader! You never knew what it is to be slave; to be entirely unprotected by law or custom; to have the laws reduce you to the condition of a chattel, entirely subject to the will of another (Jacobs, 1861: 66).

**Datum 29**

Your paramour came to me, and offered to buy you; but you may be assured you will not succeed. You are mine; and you shall be mine for life. There lives no human being that can take you out of slavery. I would have done it; but you rejected my kind offer.” (Jacobs, 1861: 92).

**Datum 30**

His gray eyes flashed angrily upon her; but that was the extent of his power. “How came this girl here? He exclaimed. “What right had you to allow it, when you knew I had sold her?” (Jacobs, 1861: 93).

**Datum 31**

Dr. Flint went to my grandmother's to ascertain who was the owner of my children, and she informed him. "I expected as much," said he. "I am glad to hear it. I have had news from Linda lately, and I shall soon have her. You need never expect to see *her* free. She shall be my slave as long as I live, and when I am dead she shall be the slave of my children (Jacobs, 1861: 122).

**Datum 32**

.... But if I was married near home I should be just as much in her husband's power as I had previously been,--for the husband of a slave has no power to protect her, moreover, my mistress, like many others, seemed to think that slaves had no right to any family ties of their own; that they were created merely to wait upon the family of the mistress (Jacobs, 1861: 46).

**Datum 33**

The next morning the old cart was loaded with shingles for town. I put Ellen into it, and sent her to her grandmother. Mr. Flint said I ought to have asked his permission. I told him the child was sick, and required attention which I had no



time to give. He let it pass, for he was aware that I had accomplished much work in a little time (Jacobs, 1861: 99).

**Datum 34**

From time to time I received news from my good old grandmother. She could not write; but she employed others to write for her. The following is an extract from one of her last letters (Jacobs, 1861: 213).

**Datum 35**

But, alas! We all know that the memory of a faithful slave does not avail much to save her children from the auction block (Jacobs, 1861: 14).

**Datum 36**

On the appointed day, the customary advertisement was posted up, proclaiming that there would be a “public sale of negroes, horses, &c.” Dr. Flint called to tell my grandmother that he was unwilling to wound her feelings by putting her up at auction, and that he would prefer to dispose of her private sale (Jacobs, 1861: 17).

**Datum 37**

Hiring-day at the south takes place on the 1<sup>st</sup> of January. On the 2d, the slaves are expected to go to their new masters. On a farm, they work until the corn and the cotton are laid (Jacobs, 1861: 21).

**Datum 38**

Many voices called out, “Shame! Shame! Who is going to sell you, Aunt Marthy? Don’t stand there! That is no place for you.” Without saying a word, she quietly awaited for her fate. No one bid for her. At last, a feeble voice said, “Fifty dollars.” It came from a maiden lady, seventy years old, and the sister of my grandmother’s deceased Mistress. She had lived forty years under the same roof with my grandmother; she knew how faithfully she had served for owners, and how cruelly she had been defrauded of her rights; and she resolved to protect her (Jacobs, 1861: 18).

**Datum 39**

On one of these sale days, I saw a mother lead seven children to the auction-block. She knew that *some* of them would be taken from her; but they took *all*. The children were sold to a slave-trader, and their mother was bought by a man in her own town. Before night her children were all far away. She begged the trader to tell her where he intended to take them; this he refused to do. How could he, when he knew he would sell them, one by one, wherever he could command the highest price? I met that mother in the street, and her wild, haggard face lives to-day in my mind. She wrung her hands in anguish, and exclaimed, “Gone! All gone! Why don’t God kill me?” I had no words wherewith to comfort her. Instances of this kind are of daily, yea, of hourly occurrence (Jacobs, 1861: 20).

**Datum 40**

I had seen several women sold, with her babies at the breast. He never allowed his offspring by slaves to remain long in sight of himself and his wife (Jacobs, 1861: 65).

**Datum 41**

I knew nothing would enrage Dr. Flint so much as to know that I favored another; and it was something to triumph over my tyrant even in that small way. I thought he would revenge himself by selling me, and I was sure my friends, Mr. Sands, would buy me (Jacobs, 1861: 65).

**Datum 42**

"Very well," said he; "then take the consequences of your wayward course. Never look to me for help. You are my slave, and shall always be my slave. I will never sell you, that you may depend upon."

Hope died away in my heart as he closed the door after him. I had calculated that in his rage he would sell me to a slave-trader; and I knew the father of my child was on the watch to buy me (Jacobs, 1861: 71).

**Datum 43**

Dr. Flint had not given me up. Every now and then he would say to my grandmother that I would yet come back, and voluntarily surrender myself; and that when I did, I could be purchased by my relatives, or any one who wished to buy me (Jacobs, 1861: 141).

**Datum 44**

My master refused his offers. "Sir," said he, "she doesn't belong to me. She is my daughter's property, and I have no right to sell her. I mistrust that you come from her paramour. If so, you may tell him that he cannot buy her for any money; neither can he buy her children." (Jacobs, 1861: 91).

**Datum 45**

"Very well. Go to the plantation, and my curse go with you," he replied. "Your boy shall be put to work, and he shall soon be sold; and your girl shall be raised for the purpose of selling well. Go your own ways!" He left the room with curses, not to be repeated (Jacobs, 1861: 96).

He knew that if he could keep Ellen till she was fifteen, he could sell her for a high price; but I presume he reflected that she might die, or might be stolen away. At all events, he came to the conclusion that he had better accept the slave-trader's offer. Meeting him in the street, he inquired when he would leave town. "To-day, at ten o'clock," he replied. "Ah, do you go so soon?" said the doctor. "I have been reflecting upon your proposition, and I have concluded to let you have the three Negroes if you will say nineteen hundred dollars." After some parley, the trader agreed to his terms (Jacobs, 1861: 118).

**Datum 46**

Dr. Flint was an epicure. The cook never sent a dinner to his table without fear and trembling; for if there happened to be a dish not to his liking, he would either order her to be whipped, or compel her to eat every mouthful of it in his presence. The poor, hungry creature might not have objected to eating it; but she did object to having her master cram it down her throat till she choked (Jacobs, 1861: 19).

**Datum 47**

In that situation he was to wait till the doctor had taken his tea. I shall never forget that night. Never before, in my life, had I heard hundreds of blows fall, in succession, on a human being. His piteous groans, and his “O, pray don’t, massa,” rang in my ear afterwards. There were many conjectures as to the cause of this terrible punishment (Jacobs, 1861: 19).

**Datum 48**

Reader I draw, I draw no imaginary pictures of southern homes. I am telling you truth. Yet when victims make their escape from this wild beast of slavery, northerners consent to act the part of bloodhounds, and hunt the poor fugitive back into his den, “full of dead men’s bones, and all uncleanness.” (Jacobs, 1861: 43).

**Datum 49**

I could tell of more slaveholders as cruel as those I have described. They are not exceptions to the general rule. I do not say notwithstanding the hardening influences around them. But they are “like angels’ visits—few and far between.” (Jacobs, 1861: 59).

**Datum 50**

From others than the master persecution also comes in such cases. I once saw a young slave girl dying soon after the birth of a child nearly white. In her agony she cried out, “Lord, come and take me!” Her mistress stood by, and mocked at her like an incarnate fiend. “You suffer, do you?” she exclaimed. “I am glad of it. You deserve it all and more too.” (Jacobs, 1861: 20).

**Datum 51**

If a slave is unwilling to go with his new master, he is whipped, or locked up in jail, until he consent to go, and promises not to run away during the year. Should he chance his mind, thinking it justifiable to violate an extorted promise, woe unto him if he is caught! The whip is used till the blood flows at his feet; and his stiffened limbs are put in chains, to be dragged in the field for days and days! (Jacobs, 1861: 20).

**Datum 52**

He threatened me with death, and worse than death, if I made any complaint to her. Strange to say, I did not despair. I was naturally of a buoyant disposition, and always I had a hope of somehow getting out of his clutches. Like many a poor, simple slave before me, I trusted that some threads of joy would yet be woven into my dark destiny (Jacobs, 1861: 39).

**Datum 53**

“Linda,” said he, “though you have been criminal towards me, I feel for you, and I can pardon you if you obey my wishes. Tell me whether the fellow you wanted to marry is the father of your child. If you deceive me, you shall feel the fires of hell.” (Jacobs, 1861: 69).

**Datum 54**

He ordered me to stand up before him. I obeyed. “I command you,” said he, “to tell me whether the father of your child is white or black.” I hesitated. “Answer me this instant!” he exclaimed. I did answer. He sprang upon me like a wolf, and grabbed my arm as if he would have broken it. “Do you love him?” said he, in a hissing tone (Jacobs, 1861: 70).

**Datum 56**

He clinched his teeth, and muttered, “Curse you!” He came towards me, with ill-suppressed rage, and exclaimed, “You obstinate girl! I could grind your bones to powder! You have thrown yourself away on some worthless rascal. You are weak-minded, and have been easily persuaded by those who don’t care a straw for you. The future will settle accounts between us. You are blinded now; but hereafter you will be convinced that your master was your best friend. My lenity towards you is a proof of it. I might have punished you in many ways (Jacobs, 1861: 69).

This recalled him to his sense. He took the baby from my arms, laid it on the bed, dashed cold water in my face, took me up, and shook me violently; to restore my consciousness before any one entered the room (Jacobs, 1861: 88).

**Datum 57**

His anger was ready to break loose; but he succeeded in curbing it and replied, “You have answered without thought. But I must let you know there are two sides to my proposition; if you reject the bright side, you will be obliged to take the dark one. You must either accept my offer, or you and your children shall be sent your young master plantation, there to remain till your young mistress is married; and your children shall fare like the rest of the Negro children. I give you a week to consider it.” (Jacobs, 1861: 95).

**Datum 58**

She became indispensable personage in the household, officiating in all capacities, from cook and wet nurse to seamstress. She was much praised for her cooking; and her nice crackers became so famous in the neighborhood that many people

were desirous of obtaining them. In consequence of numerous requests of this kind, she asked permission of her mistress to bake crackers at night, after all the household work was done; and she obtained leave to do it, provided she would clothe herself and her children from to profits (Jacobs, 1861: 12).

Laborious years have passed since then; and now my brother and I were slaves to the man who had defrauded her of her money and tried to defraud her of her freedom. One of my mother's sisters, called Aunt Nancy, was also a slave of in his family. She was kind, good aunt to me; and supplied the place of both housekeeper and waiting maid to her mistress. She was, in fact, at the beginning and end of everything (Jacobs, 1861: 18).

#### **Datum 59**

It was climax! I found it hard to preserve my self-control, when I looked round, and saw women who were nurses, as I was, and only one shade lighter in complexion, eyeing me with a defiant look, as if my presence were a contamination. However, I said nothing; I quietly took the child in my arms, went to our room and refused to go to the table again (Jacobs, 1861: 193).

#### **Datum 60**

One day an acquaintance told me of lady who wanted a nurse for the babe, and I immediately applied for the situation. The lady told me she preferred to have one who had been a mother; accustomed to the care of infants. I told her I had nursed two babes of my own. She asked me many questions, but, to my great relief, did not require a recommendation from my former employers (Jacobs, 1861: 185).

#### **Datum 61**

He thought that women's stomach was stronger than the dog's; but her sufferings afterwards proved that he was mistaken. This poor woman endured many cruelties from her master and mistress; sometimes she was locked up, away from her nursing baby, for a whole day and night (Jacobs, 1861: 19).

#### **Datum 62**

I will produce a cottage, where you and the children can live together. Your labor shall be light, such as sewing for my family (Jacobs, 1861: 95).

#### **Datum 63**

I wanted to keep myself pure; and, under the most adverse circumstances, I tried hard to preserve my self-respect; but I was struggling alone in the powerful grasp of the demon slavery; and the monster proved too strong for me. I felt as if I was forsaken by God and man; as if all my efforts must be frustrated; and I became reckless in my despair (Jacobs, 1861: 64).

#### **Datum 64**

That which commands admiration in the white woman only hastens the degradation of the female slave. I know that some are too much brutalized by slavery to feel the humiliation of their position; but many slaves feel it most



acutely, and shrink from the memory of it. I cannot tell how much I suffered in the presence of the wrongs, nor how I am still pained by the prospect (Jacobs, 1861: 35).

**Datum 65**

I vowed before my Maker that I never enter it. I had rather toil on the plantation from dawn till dark; I had rather live and die in jail, than drag on, from day to day, whom I so hated and loathed, who had blighted the prospects of my youth, and made my life a desert, should not, after my long struggle with him, succeed at last in trampling his victim under his feet. I would do any thing, every thing, for the sake defeating him. What could I do? I thought and thought, till I became desperate, and made a plunge into the abyss (Jacobs, 1861: 63).

**Datum 66**

When we entered our new home we encountered colds looks, cold words, and cold treatment. We were glad when the night came. On my narrow bed I moaned and wept, I felt so desolate and alone (Jacobs, 1861: 15).

**Datum 67**

I was indebted to her for all my comforts, spiritual or temporal. It was her labor that supplied my scanty wardrobe. I have a vivid recollection of the linsey-woolsey dress given me every winter by Mrs. Flint. How I hated it! It was one of the badges of slavery (Jacobs, 1861: 17).

**Datum 68**

Her suffering, afterwards, became so intense, that her mistress felt unable to stay; but when she left her room, the scornful smile was still on her lips. Seven children called her mother. The poor black woman had but one child, whose eyes she saw closing in death, while she thanked God for taking her away from the greater bitterness of life (Jacobs, 1861: 20).

**Datum 69**

I told him that every body was not cross, or unhappy; that those who had pleasant homes, and kind friends, and who were not afraid to love them, were happy. But we, who were slave children, without father or mother, could not expect to be happy. We must be good; perhaps that would bring us contentment (Jacobs, 1861: 24).

**Datum 70**

I had not lived fourteen years in slavery for nothing. I had felt, seen, and heard enough, to read the characters, and question the motives, of those around me. The war of my life had begun; and though one of God's most powerless creatures, I resolved never to be conquered. Alas, for me (Jacobs, 1861: 25).

**Datum 71**

O, what days and nights of fear and sorrow that man caused me! Reader, it is not to awaken sympathy for myself that I am telling you truthfully what I suffered in slavery. I do it to kindle a flame of compassion in your hearts for my sisters who are still in bondage, suffering as I once suffered (Jacobs, 1861: 36).

**Datum 72**

But it is a fact; and to me a sad one, even now; for my body still suffers from the effects of that long imprisonment, to say nothing of my soul. Members of my family, now living in New York and Boston, can testify to the truth of what I say (Jacobs, 1861: 163).

**Datum 73**

The painful and humiliating memory will haunt me to my dying day. Still, in looking back, calmly, on the events of my life, I feel that the slave woman ought not to be judged by the same standard as others (Jacobs, 1861: 66).

**Datum 74**

There she lashed the slaves with the might of man. An old slave of hers once said to me, "it is hell in missis's house. 'Pears I can never get out. Day and night I pray to die." (Jacobs, 1861: 57).

**Datum 75**

I resolved to give him no cause to accuse me of being too much of a lady, so far as work was concerned. I worked day and night, with wretchedness before me. When I lay down beside my child, I felt how much easier it would be to see her die than to see her master beat her about, as I daily saw him beat other little ones. The spirit of the mothers was so crushed by the lash that they stood by without courage to remonstrate. How much more I must suffer, before I should be "broke in" to that degree? (Jacobs, 1861: 98).

**Datum 76**

Sometimes I had an opportunity to send a few lines home; and this brought up recollections that made it difficult, for a time, to seem calm and indifferent to my lot. Notwithstanding my efforts, I saw that Mr. Flint regarded me with a suspicious eye. Ellen broke down under the trials of her new life. Separated from me, with no one to look after her, she wandered about, and in a few days cried herself sick. One day. She sat under the window where I was at work, crying that weary self to bear it (Jacobs, 1861: 99).

**Datum 77**

My children had always been afraid of the doctor and his wife. They had never been inside of their house. Poor little Ellen cried all day to be carried back to prison. The instincts of childhood are true. She knew she was loved in the jail. Her screams and sobs annoyed Mrs. Flint. Before night she called one of the slaves, and said, "Here, Bill, carry this brat back to the jail (Jacobs, 1861: 115).



**Datum 78**

I was in great anxiety lest I should implicate the friend who harbored me. I knew the consequences would be frightful; and much as I dreaded being caught, even that seemed better than causing an innocent person to suffer for kindness to me. A week had passed in terrible suspense, when my pursuers came into such close vicinity that I concluded they had tracked me to my hiding-place. I flew out of the house, and concealed myself in a thicket of bushes. There I remained in an agony of fear for two hours. Suddenly, a reptile of some kind seized my leg. In my fright, I struck a blow which loosened its hold, but I could not tell whether I had killed it; it was so dark, I could not see what it was; I only knew it was something cold and slimy. The pain I felt soon indicated that the bite was poisonous. I was compelled to leave my place of concealment, and I groped my way back into the house. The pain had become intense, and my friend was startled by my look of anguish (Jacobs, 1861: 111).

**Datum 79**

In an hour's time they had so poisoned my flesh that I was a pitiful sight to behold. As the light increased, I saw snake after snake crawling round us. I had been accustomed to the sight of snakes all my life, but these were larger than any I had ever seen (Jacobs, 1861: 126).

**Datum 80**

I did not like to move thus blindfolded, but I had no choice. It would not do for me to remain where I was. I disguised myself, summoned up courage to meet the worst, and went to the appointed place. My friend Betty was there; she was the last person I expected to see. We hurried along in silence. The pain in my leg was so intense that it seemed as if I should drop but fear gave me strength (Jacobs, 1861: 113).

**Datum 81**

The fright I had undergone, the constrained posture, and the dampness of the ground, made me ill for several days (Jacobs, 1861: 123).

**Datum 82**

The rats and mice ran over my bed; but I was weary, and I slept such sleep as the wretched may, when a tempest has passed over them. Morning came. I knew it only by the noises I heard; for in my small den day and night were all the same. I suffered for air even more than for light. But I was not comfortless. I heard the voices of my children. There was joy and there was sadness in the sound. It made my tears flow. How I longed to speak to them! I was eager to look on their faces; but there was no hole, no crack, through which I could peep. This continued darkness was oppressive. It seemed horrible to sit or lie in a cramped position day after day, without one gleam of light (Jacobs, 1861: 127).

**Datum 83**

I next became delirious, and was in great danger of betraying myself and my friends. To prevent this, they stupefied me with drugs. I remained in bed six weeks, weary in body and sick at heart. How to get medical advice was the question (Jacobs, 1861: 135).

**Datum 84**

I suffered much more during the second winter than I did during the first. My limbs were benumbed by inaction, and the cold filled them with cramp. I had a very painful sensation of coldness in my head; even my face and tongue stiffened, and I lost the power of speech (Jacobs, 1861: 135).

**Datum 85**

Sometimes I thought God was a compassionate Father, who would forgive my sins for the sake of my sufferings. At other times, it seemed to me there was no justice or mercy in the divine government. I asked why the curse of slavery was permitted to exist, and why I had been so persecuted and wronged from youth upward. These things took the shape of mystery, which is to this day not as clear to my soul as I trust it will be hereafter (Jacobs, 1861: 136).

**Datum 86**

The next morning I was on deck as soon as the day dawned. I called Fanny to see the sun rise, for the first time in our lives, on free soil; for such I *then* believed it to be. We watched the reddening sky, and saw the great orb come up slowly out of the water, as it seemed. Soon the waves began to sparkle, and every thing caught the beautiful glow (Jacobs, 1861: 174).

**Datum 87**

I had never seen so large a city, or been in contact with so many people in the streets. It seemed as if those who passed looked at us with an expression of curiosity. My face was so blistered and peeled, by sitting on deck, in wind and sunshine that I thought they could not easily decide to what nation I belonged (Jacobs, 1861: 177).

**Datum 88**

Another time I saw a woman rush wildly by, pursued by two men. She was a slave, the wet nurse of her mistress's children. For some trifling offence her mistress ordered her to be stripped and whipped. To escape the degradation and the torture, she rushed to the river, jumped in, and ended her wrongs in death (Jacobs, 1861: 135).

**Datum 89**

Upon these terms, after working hard all day for her Mistress, she began her midnight baking, assisted by her two oldest children. The business proved profitable; and each year she laid by a little, which was saved for a fund to purchase her children (Jacobs, 1861: 12).

**Datum 90**

Though only ten years old, seven hundred and twenty dollars were paid for him. His sale was a terrible blow to my grandmother; but she was naturally hopeful, and she went to a work with renewed energy, trusting in time to be able to purchase some of her children (Jacobs, 1861: 12).

**Datum 91**

My grandmother could not avoid seeing things which excited her suspicions. She was uneasy about me, and tried various ways to buy me (Jacobs, 1861: 42).

**Datum 92**

With a strong arm and unvaried trust, my grandmother began her work of love. Benjamin must be free. If she succeeded, she knew they would still be separated; but the sacrifice was not too great. Day and night she labored. The trader's price would treble that he gave; but she was not discouraged (Jacobs, 1861: 30).

**Datum 93**

"My mistress had taught me the precepts of God's Word ..... While I was with her, she taught me to read and spell; and for this privilege, which so rarely falls to the lot of a slave, I bless her memory." (Jacobs, 1861: 27).

**Datum 94**

While I was with her, she taught me to read and spell; and for this privilege, which so rarely falls to the lot of a slave, I bless her memory (Jacobs, 1861: 14).

**Datum 95**

I would sit by her side for hours, sewing diligently, with a heart as free from care as that of any free-born white child. When she thought I was tired, she would send me out to run and jump; and away I bounded, to gather berries of flowers to decorate her room. Those were happy days—too happy to last. The slave child had no thought for the tomorrow; but there came that blight, which too surely waits on every human being born to be a chattel (Jacobs, 1861: 13).

**Datum 96**

One day he caught me teaching myself to write. He frowned, as if he was not well pleased; but I suppose he came to the conclusion that such an accomplishment might help to advance his favorite scheme. Before long, notes were often slipped into my hand. I would return them, saying, "I can't read them, sir." (Jacobs, 1861: 38).

**Datum 97**

I argued that we were growing older and stronger, and that perhaps we might, before long, be allowed to hire our own time, and then we could earn money to buy our freedom. William declared this was much easier to say than to do;

moreover, he didn't intend to buy his freedom. We held daily controversies upon this subject (Jacobs, 1861: 16).

**Datum 98**

I verily believed myself to be a free woman. I was wakeful for a long time, and I had no sooner fallen asleep, than I was roused by fire-bells. I jumped up, and hurried on my clothes. Where I came from, every body hastened to dress themselves on such occasions (Jacobs, 1861: 178).

**Datum 99**

In view of these things, why are ye silent, ye free men and women of the north? Why do your tongues falter in maintenance of the right? Would that I had more ability! But my heart is so full, and my pen is so weak! There are noble men and women who plead for us, striving to help those who cannot help themselves. God bless them! God give them strength and courage to go on! God bless those, everywhere, who are laboring to advance the cause of humanity! (Jacobs, 1861: 37).

**Datum 100**

When I succeeded in avoiding opportunities for him to talk to me at home, I was ordered to come to his office, to do some errand. When there, I was obliged to stand and listen to such language as he saw fit to address to me (Jacobs, 1861: 39).

**Datum 101**

He sprang upon me like a tiger, and gave me a stunning blow. It was the first time he had ever struck me; and fear did not enable me to control my anger. When I had recovered a little from the effects, I exclaimed, "You have struck me for answering you honestly. How I despise you!" (Jacobs, 1861: 47).

**Datum 102**

"I know I have been disrespectful, sir," I replied; "but you drove me to it; I couldn't help it. As for the jail, there would be more peace for me there than there is here." (Jacobs, 1861: 48)

**Datum 103**

"Do you know whom you are talking to?" he exclaimed.  
She replied, "Yes, I know very well who I am talking to." (Jacobs, 1861: 93).

**Datum 104**

He paused for an answer, but I remained silent.  
"Why don't you speak?" said he. "What more do you wait for?"  
"Nothing, sir."  
"Then you accept my offer?"  
"No, sir." (Jacobs, 1861: 95).

**Datum 105**

Hitherto, I had escaped my dreaded fate, by being in the midst of people (Jacobs, 1861: 63).

**Datum 106**

“Not yet!” exclaimed the doctor. “Let him lie there till he comes to.”

“Let me go! Let me go!” I screamed, “Or I will raise the whole house.” I struggled and got away; but he clinched me again. Somebody opened the door, and he released me. I picked up my insensible child, and when I turned my tormentor was gone. Anxiously I beet over the title form, so pale and still; and when the brown ayes at last opened, I don’t know whether I was very happy (Jacobs, 1861: 92).

**Datum 107**

I had a woman pride, and a mother’s love for my children; and I resolved that out of the darkness of this hour a brighter dawn should rise for them. My master had power and law on his side; I had a determined will. There is might in each. (Jacobs, 1861: 97).

**Datum 108**

Again and again I had traversed those dreary twelve miles, to and from the town; and all the way, I was mediating upon some means of escape for myself and my children. My friends had made very effort that ingenuity could devise to affect our purchase, but all their plans had proved abortive. Dr. Flint was suspicious, and determined not to loosen his grasp upon us. I could have made my escape alone; but it was more for my helpless children than for myself that I longed for freedom. Though the boon would have been precious to me, above all price, I would not have taken it at the expense of leaving them in slavery. Every trial endured every sacrifice I made for their sakes, drew them closer to my heart, and gave me fresh courage to beat the back the dark waves that rolled and rolled over me in seemingly endless night of storms (Jacobs, 1861: 102).

**Datum 109**

My plan was to conceal myself at the house of a friend, and remain there a few weeks till the search was over. My hope was that the doctor would get discouraged, and, for fear of losing my value, and also of subsequently finding my children among the missing, he would consent to sell us; and I knew somebody would buy us (Jacobs, 1861: 103).

**Datum 110**

I had done all in my power to make my children to make children comfortable during the time I expected to be separated from them. I was packing my things, when grandmother came into the room, and asked what I was doing. “I am putting my things in order,” I replied. I tried to beneath the surface (*Incidents, page 103*).

**Datum 111**

I went forth into the darkness and rain. I ran on till I came to the house of the friend who was to conceal me.

Early the next morning Mr. Flint was at my grandmother's inquiring for me. She told him she had not seen me, and supposed I was at the plantation. He watched her face narrowly, and said, "Don't you know any thing about her running off?" She assured him that she did not. He went on to say, "Last night she ran off without the least provocation (Jacobs, 1861: 109-110).

**Datum 112**

I was daily hoping to hear that my master had sold my children; for I knew who was on the watch to buy them. But Dr. Flint cared even more for revenge than he did for money. I was encountering dangers for the sake of freeing them, and must I be the cause of their death? The thought was agonizing. My benefactress tried to soothe me by telling me that my aunt would take good care of the children while they remained in jail (Jacobs, 1861: 114).

**Datum 113**

To my grandmother, I expressed a wish to have my children sent to me at the north, where I could teach them to respect themselves, and set them a virtuous example; which a slave mother was not allowed to do at the south (Jacobs, 1861: 141).





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 Pembimbing : Dra. Siti Masitoh, M. Hum

NO	TANGGAL	MATERI	TANDA TANGAN
1.	7 Maret 2008	Pengajuan Judul Skripsi	1.
2.	24 Maret 2008	Pengajuan Proposal	2.
3.	3 April 2008	ACC Proposal	3.
4.	28 April 2008	Konsultasi Bab I, II dan III	4.
5.	5 May 2008	Revisi Bab I	5.
6.	9 May 2008	Revisi Bab II & III	6.
7.	9 Mei 2008	Penyerahan Revisi Bab I	7.
8.	15 May 2008	ACC Bab I, II dan III	8.
9.	03 Juni 2008	Konsultasi Bab IV	9.
10.	13 Juni 2008	Revisi Bab IV	10.
11.	14 juni 2008	Konsultasi Bab V	11.
12.	15 Juni 2008	Penyerahan Revisi Bab IV	12.
13.	20 Juni 2008	ACC Bab IV & V	13.
14.	23 Juni 2008	ACC Keseluruhan	14.