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The Suffering of Slave Woman 19th in America

***Case Study, Harriet Ann Jacobs' Incidents in the Life of
a Slave Girl***

**A Dissertation Submitted to the Department of English in Partial
Fulfillment for the Requirement of a Master Degree**

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DEDICATION

First of all, all praises to Allah, who helped me finish this work.

I dedicate this dissertation to my parents my Mother and my father the two precious pearls

in my life that I am really proud of and very lucky

to be your daughter, you did not

only raise and nurture

me but also taxed themselves dearly over the years for my

education and intellectual development, you were a source of motivation

and strength during moments of despair and discouragement.

Her motherly care and support have been shown in

incredible ways recently.

To my brother Farouk who always enlightens my life,

*To my beautiful sisters Nour and Sana, to my lovely friends Moberka and Amel Your
friendship makes my life a wonderful experience, to my cousins Soulef ,Amjed and Monsif*

To my aunts and uncles who I will never forget Mokhtar , Mohamed and Housseem

To my grandmothers Zohra and Rokaia with

To all my friends and my family

Maya

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Abstract

The issue of slavery has been often touched upon in the course of history of America during 19th century. When slavery first arrived in North America the societies that used this type of labor were considered as a society with slaves. The women had suffered in bondage. Harriet Ann Jacobs one of the women who had suffered in bondage in America. This Master's dissertation seek to find out how Harriet Jacobs represents her experience under slavery through her slave narrative *Incidents in the Life of a Slave Girl* (1861). So to what extent is Harriet Jacobs's story representative of the suffering of female slaves in bondage during 19th century? The study aims shows how Jacobs's autobiography illustrates the suffering of a slave woman in bondage and how she portrays her life and the lives of several women under the evil of slavery and how she could overcome all difficulties and achieves success. Jacobs's narrative is one of much other abolitionist literature that presents the awful realities about slavery, and because the slave narrative became a powerful feminist tool in the nineteenth century. In this regard, we focused in this work on feminist research as tool to discover the suffering experience of an female author, for instance The majority of slave narratives were written by men who documented their daring escapes and heroic actions. Thus Male narratives generally followed a strictly chronological format, focusing on the narrator's life as he relates the story of his journey from slavery to freedom. In contrast, Jacobs' narrative focuses on "incidents" in her life. Moreover, instead of following a strictly chronological pattern, Jacobs often interrupts her narrative to address social or political issues such as the church and slavery or the impact of the Fugitive Slave Law on runaways. So Jacobs was determined to convince the world of the devastating and dehumanizing impact of slavery on women. Nevertheless she had suffered as slave woman from the dehumanization and injustice in bondage but she could achieve success and 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.

By the way there are many books and literature works that have been written in the fight against slavery, but Jacobs's *Incidents in Life of a Slave Girl* quite unique as compared to other works. Harriet Jacobs's book was affective in the abolition of slavery as it was persuasive channel and convince more people to join the fight against slavery.

Table of Contents

Dedication.....	I
Acknowledgements.....	II
Abstract	III
Table of Contents.....	IV

General Introduction.....	01
1.Aim of the Study.....	03
2.Statement of the problem.....	03
3.Hypothesis.....	03
4.Research Question	03
5. Methodology.....	04
6.The Structure of the dissertation.....	04

Chapter One : Theoretical and Literary Background

Introduction.....	08
1.1.The ideology of slavery.....	08
1.2. Slave culture.....	11
1.2.1.chants.....	11
1.2.2.Slave Narrative.....	12
1.3.Abolitionist women.....	13
1.4.The African American Literature.....	15
1.5.The life and works of Harriet Jacobs.....	16
1.6.Feminist criticism.....	19
Conclusion.....	20

Chapter Two: Historical and Social Background

Introduction.....	23
2.1. History of Slavery in America.....	23
2.1.1.Slavery in 17 th century (1600s).....	23
2.1.2. Slavery in 18 th century (1700s).....	26
2.1.3. Slavery in 19 th century (1800s).....	29
2.2. Life under slavery.....	32
2.2.1.Slavery and woman.....	32
2.2.2. Family life.....	33
2.2.3.Run-away slave.....	35
Conclusion.....	37

Chapter Three: Incidents in the Life of a Slave Girl: The form and content

Introduction.....	40
3.1. Narrator point of view.....	40
3.2.Characterization.....	42
3.3.Sentence structure.....	45
3.4.Tone.....	46
3.5. Imagery.....	48
3.5.1.Symbolism	48
3.5.1.1. The Loophole of Retreat.....	49
3.5.1.2. Dr. Flint.....	50
3.5.1.3. Aunt Martha.....	51
3.5.1.4. Linda.....	51
3.5.1.5. Snakes.....	52
4.1.Sexual abuse of Slave woman	52
4.2. The Jealous Mistress	56
4.3. Women slave-white man relationship.. ..	57
4.4. Family life	59
4.5. Motherhood	62
Conclusion.....	64
 General Conclusion.....	 65
Bibliography.....	68

General Introduction

General Introduction

19th century American society provides a clear example of the way in which oppression, bondage, and capitalism interacted to redefine, shape, and determine the lives of black Americans. The black experience of slavery in America begins with the enforced transportation of thousands of Africans across the Atlantic to America mainly in the North. The slaves survived on a very basic diet and their clothing and housing could at best be described as adequate. Also they worked very hard with little opportunity to release the pressure of their lives. The black experience of slavery in North America is one of great suffering.

To experience humanity is to experience suffering, and to experience suffering engenders the pursuit to alleviate it. All the effort that done to decrease human suffering in a world where relationships are broken, dreams are shattered, wars are fought, crimes are committed, children are neglected, people die slow and painful deaths from diseases and women raped and lived most of their lives in bondage. Bondage is terrible for men but it is more terrible for women. There is a point in every society, and in every life, where it cannot be escaped and must be faced. Hence, how do slave women respond when they are forced into suffering from which there is no apparent escape?

Afro American female slaves lived through acute and prolonged suffering during the 250 years era they were legally held as human chattel. Women used many tactics to decrease or eliminate their suffering, such as escape, cooperation and distraction. When these were not successful, their responses varied from committing suicide to seeking revenge to accepting their pain. On an ideological level, when slaves thought about their suffering, they sometimes became consumed with hatred and anger and other times understood their suffering in spiritual terms and practiced with thankfulness and forgiveness.

Harriet Ann Jacobs was the first slave woman to write her own account of her experiences living under slavery, and is one of many hundreds of slave narratives that were written during the antebellum period. In *Incidents in the Life of a Slave Girl* (1861), which is a nonfiction literature, Harriet experienced all of the evils of American slavery. She was abused, mistreated, assaulted, and beaten. Jacobs shows in her autobiographical account of her struggles and achievements as a slave, and the decisions she made to gain freedom for herself and her children. As stated Written by Herself:

“Give me liberty, or give me death.” (Jacobs,161,p.52)

General Introduction

1.Aim of the Study

This study aims to find out how Harriet Jacobs in a realistic way portray her life and the lives of several women under the evil of slavery and it spots light on the aspects of this phenomenon that goes parallel with racial discrimination, bad treatment and sexual abuse. So, by studying this particular narrative about the southern slave system, we can explore a good understanding of not only the community of southern slaves but also American society as a whole.

2.Statement of the Problem

The slavery period was an important period of American history in which slaves had suffered from all the kinds of torture and pain. As a consequence, it seems impossible to grasp today's racial relations and their complexity without learning about the role of black slaves in the life and growth of American people.

Harriet Jacobs's *Incidents in the Life of a Slave Girl* presents a closer examination of slavery realities in which she exposed an argument against enslavement basing on her experience as a female slave. Jacobs was suffering and struggling to make a sense for her life and her children among all horrors. She did not write for herself only but for all women in the South who were suffering in bondage. Through her literary work, one can test how deeply the sense of degradation was involved in the story. Thus, the research has the following problematic: To what extent is Harriet Jacobs's story representative of the suffering of female slaves in bondage during 19th century?

3.Hypothesis

In this research paper we hypothesize that women had a double suffering: being black slave and being a female.

4.Research Question (s)

Incidents in the Life of a Slave Girl was the author's attempt to show what slavery really is. She did it with the hope of simulating conscientious at the North for the status of subjugated women. In order to show the way in which that was carried out we ask the following question:

- What is the reason behind Jacobs's writing of the story ?

General Introduction

- To what extent were Harriet Jacobs and southern slave women confront the pain and dilemmas during the slavery years?
- How slaves help the growth of America through the last centuries?
- How blacks lived during the slavery period?
- Why did slave masters want female slaves ?
- Did all Master and Mistress treated their slaves badly ?
- How does Harriet Jacobs represent the slave woman in the 19th century southern America?
- What are the excuses or justifications for enslaving Africans?
- Do you believe that all whites held the same view about African American slaves during this time period?
- How do the arguments for and against slavery during the mid 19th century compare?

5. Methodology

In order to carry out this study, Feminist literary theory will be the tool used to analyze the biography on the base of historical context. The motivation behind this work is to uncover suffering and struggle of female life under slavery through scrutinizing some extracts from the biographical narrative of Harriet.

6. The structure of the dissertation

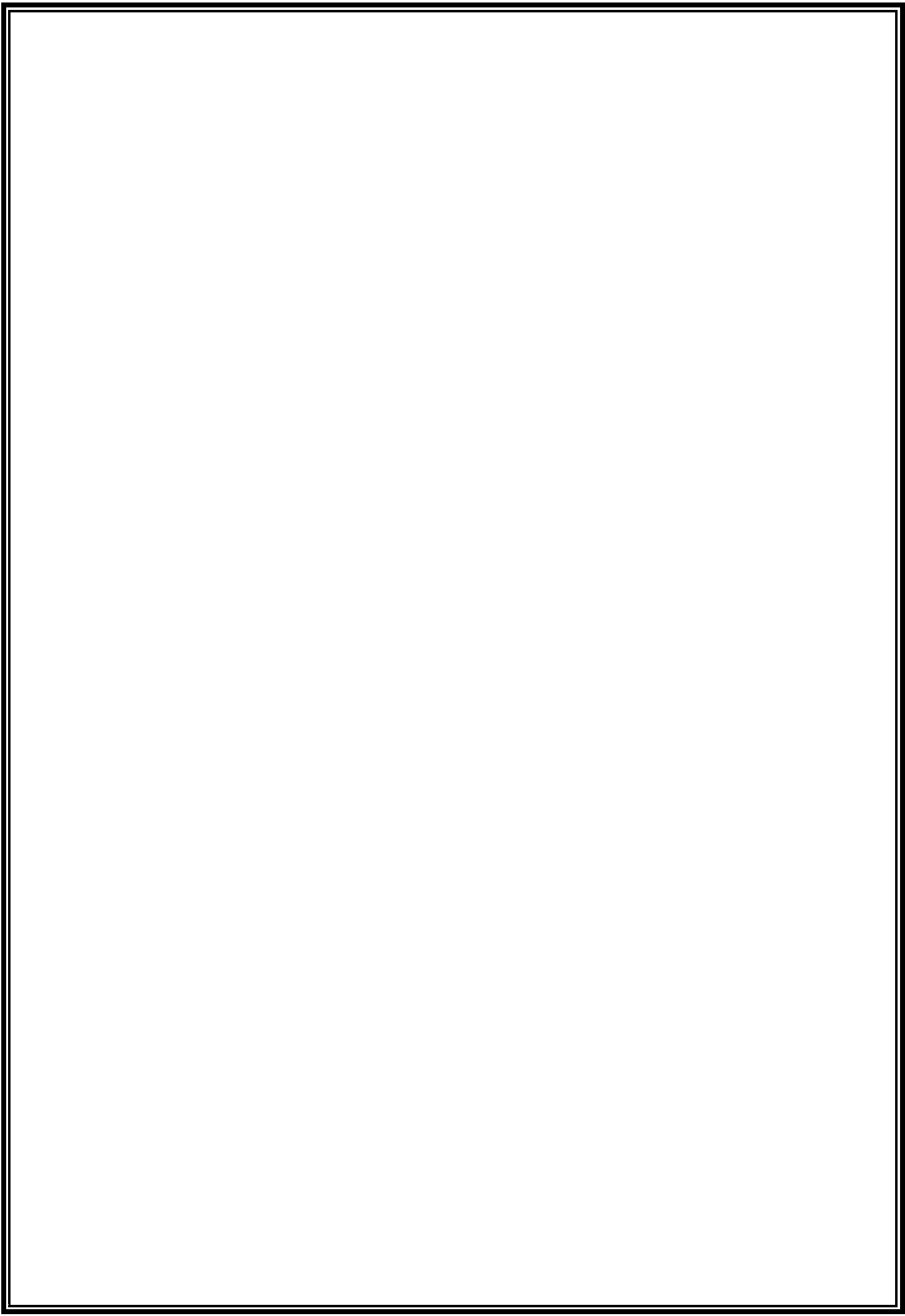
Our dissertation is an analytical thematic study and in order to uncover certain aspects of suffering slave women of the 19th century, America in *Incidents in the Life of a Slave Girl* autobiography written by Harriet Jacobs. We have divided it into three chapters.

The first chapter involves an overview of slave ideology and literature. The second chapter tackles the historical development of slavery in America throughout the 17th, 18th and 19th centuries, it aims to show how slavery had developed, and sheds light on the social background of slaves life. Finally the third chapter includes the study of the form and the style of the author by analyzing literary techniques used by Harriet Jacobs., and the analysis of the narrative focusing on the content to in order to discuss the themes of the novel.

Chapter One

Chapter One **Theoretical and Literary Background**

Introduction.....	08
1.1.The ideology of slavery.....	08
1.2. Slave culture.....	11
1.2.1.chants.....	11
1.2.2.Slave Narrative.....	12
1.3. Abolitionist women.....	13
1.4.The African American Literature.....	15
1.5. The life and works of Harriet Jacobs.....	16
1.6. Feminist criticism.....	19
Conclusion.....	20



Introduction

Before studying a literary work, it is necessary to make a search about the period and society in which the writer lived as well as its people and their way of living, tradition and laws in order to understand the writer's world view and pave the way for a thorough study of his work. In the first chapter, we shall deal with the ideology of slavery issue focusing on the arguments of proslavery and antislavery, and the slave culture through their chants and slave narratives. Also, we shall review the African American literature by shedding light on the main writers and themes they have written about, plus the role woman played in abolitionist movement. Moreover we will examine the writer's life and works and discuss the theory to be used for the research study which is Feminism.

1.1.The Ideology of Slavery

By the eve of the civil war, slavery virtually defined the South to both Southerners and Northerners; to be “ anti-Southern ” in the political lexicon of the era meant to be anti-slavery, to be “ pro-Southern ” meant to be pro-slavery (Kolchin, 1993). Known as the southern way of life, pro-slavery is inhuman and unjust. For that the black revolt and resistance to stop this abuse and conflict.

The Anti-Slavery Movement began in the late 1700s and rapidly spread to the United States during the mid 1800s. Most states in the North had outlawed slavery, antislavery began to demand a law to stop slavery in the South. This movement, also known as the abolitionist, is a movement to end the African and Indian slave trade and set them free, also to speak out against the crime of slavery and pro-slavery thinkers.

There were various arguments against slavery used by abolitionists in the years leading up to the American Civil War. Some arguments against slavery were religious in nature, emphasizing themes of equality and love found in the Bible and arguing that slavery is a sin due to its inherent cruelty and violence, religious abolitionists argued that is counter to God's commandments. Other arguments were based upon the constitution and Declaration of Independence, specifically that the idea of holding a particular race of people in bondage and servitude is counter to the notion that we are all created equal in the eyes of God (Gray, 2004).

Black and white abolitionists often worked together to end slavery included journalist



William Lloyd Garrison (1805-1879), founder of the influential antislavery journal *The Liberator* and one of the American Anti-Slavery Society (1833). As he proclaimed in the premiere issue,

I will be as harsh as truth, and as uncompromising as justice. On this subject, I do not wish to think, or speak, or write, with moderation. No! no!..I am in earnest – I will not equivocate - I will not excuse - I will not retreat a single inch - AND I WILL BE HEARD (“*The Liberator* (anti-slavery newspaper)” n. d.).

Brothers Arthur Tappan (1786-1865) and Lewis Tappan (1788-1873), prominent New York merchants who were also founders of the American Anti-Slavery Society; and Theodore Dwight Weld (1803-1895), leader of student protests, organizer of the American and Foreign Anti-Slavery Society, and author of *The Bible Against Slavery* in 1837. Other Leaders also helped the antislavery society like Elizabeth Cady Stanton (1815-1902) and Harriet Tubman (1820-1913) worked by helping to free hundreds of blacks who escaped in the South, heading for northern states and Canada. Writers such as Harriet Beecher Stowe (1811-1896) and Frederick Douglass (1818-1895), helped strengthen the abolitionist cause and were helpful in swaying public sentiment. In the hands of some activists, the movement became violent, in 1859 ardent abolitionist John Brown (1800-1859) led a raid on the armoury at Harpers Ferry (in present day West Virginia) which proved a failed attempt to emancipate slaves by force. Further, Benjamin Franklin (1706-1790), Thomas Jefferson (1743-1826), Sojourner Truth (1797-1883), Abraham Lincoln (1809 -1865) were helpful and famous leaders against slavery (Kolchin, 1993).

Conversely, simply if you are proslavery you like slavery. Proslavery ideology arose in the antebellum United state. It began as a reaction to the growing anti-slavery movement in the late 18th and early 19th century.

Southern pro-slavery arguments usually fit into one of the next four strands. For one, Southerners argued that black people were naturally inferior, hence it was only natural that the superior white race would enslave them. Secondly, they used verses from the Bible which condone slavery to justify their enslavement of Afro Americans. Third, Southerners argued that since black people were inferior and unable to provide for themselves, slavery benefitted black by providing them with food, shelter, and the basics of white civilization such as Christianity. Finally, Southerners also denounced the “wage slavery” of factory workers in the

North and England arguing that slaves had a much higher quality of life than factory workers in industrialized cities (Grynawski, 2003). Another huge argument against freeing the slaves was that no one wanted to live with them in equality either the slave would have to die or the white would have to die and believed that the ending of slavery only would destroy the growing in the South.

Numerous proslavery leaders were mainly located in the South as Henry Clay (1777-1852), John C Calhoun (1782-1850), Daniel Webster (1782-1852), William Harper (1790-1847), Thomas Roderick Dew (1802-1846), James Henry Hammond (1807-1864), Jefferson Davis (1808-1889), and Albert Taylor Bledsoe (1809-1877), Robert Lewis Dabney (1820-1898) (Gray, 2004). They are some of the prominent Southern political leaders who said that they would have to exterminate the slaves if they freed them. George Fitzhugh was one of the South's most well-known pro-slavery influential throughout the slavery time. In 1854, George Fitzhugh published *Sociology for the South, or the Failure of Free Society*. The entire book argued for slavery was both needed and beneficial to everyone, including the slave. He view :

The negro slaves of the South are the happiest, and in some sense, the freest people in the world. The children and the aged and infirm work not at all, and yet have all the comforts and necessities of life provided for them. They enjoy liberty, because they are oppressed neither by care or labor. The women do little hard work, and are protected from the despotism of their husbands by their masters. The negro men and stout boys work, on the average, in good weather, no more than nine hours a day.....The free laborer must work or starve. He is more of a slave than the negro, because he works longer and harder for less allowance than the slave, and has no holiday, because the cares of life with him begin when its labors end. He has no liberty and not a single right (ibid).

James Henry Hammond was another advocate for slavery in the mid 1800's. As well as Fitzhugh's, Hammond vocally announced his thoughts on slavery to the U.S. Senate in a speech titled "The Mudsill Theory" in 1858. In the South, Hammond argued in a famous speech before the U.S. Senate describing the relationship between whites and slaves and there must always be a lower class to serve the upper classes. Hammond begins his writing with the argument that:

In all social systems there must be a class to do the menial duties, to perform the drudgery of life. That is, a class requiring but a low order of intellect and

but little skill. Its requisites are vigor, docility, fidelity. Such a class you must have, or you would not have that other class which leads progress, civilization, and refinement. It constitutes the very mud-sill of society and of political government; and you might as well attempt to build a house in the air, as to build either the one or the other, except on this mud-sill. Fortunately for the South, she found a race adapted to that purpose to her hand. A race inferior to her own, but eminently qualified in temper, in vigor, in docility, in capacity to stand the climate, to answer all her purposes. We use them for our purpose, and call them slaves (ibid).

Hammonds believe that all societies do need a class to perform certain duties, but that class does not have to be a specific race. Every society needs people doing different jobs, some obviously less important than others, but none the less if they were not performed society would not function correctly. But again he believe that class can be any type of race and in no way should it be performed in any type of slavery. They would obviously have to be compensated for their duties. He goes on to admit that slavery can be ran poorly, but that is why it should be tolerated in the U.S; because they cloth, feed, and home all their slaves. Even though the U.S. may have treated their slaves more civilized than others that is still no excuse to take another means of freedom (“James Henry Hammond, n. d.).

1.2. The Slave Culture

Through their families, folklore, music and slave narrative, as well as more direct forms of resistance, slave resisted the debilitating effects of slavery and created a vital culture supportive of human dignity. In addition, slave culture was rich, diverse, varied and not state which exerted a profound influence on all aspects of American culture.

1.2.1. Chants

When the African slave were enslaved, they sang slave chants. It for the most part what become known as the “ Negro spiritual ” was an important part of slave culture. They could sing songs all the while telling secret messages to each other, and others helped to preserve their culture (Hester, 2000). What's more, They sang about several different things, about things they loved, at times to celebration (births, marriages.....) or religious ceremonies, just for fun and entertainment. Furthermore, Afro slave make chants on sorrow over the breakup of families; and hope for the end of slavery, escape to the North and obtain liberty. “

Oh Freedom ” was a rather militant spiritual song that expressed the desire of the black Union soldiers to die as free men.

*Oh, freedom!, Oh, freedom!, Oh, freedom over me!
And before I'd be a slave, I'll be buried in my grave,
And go home to my Lord and be free*

*There'll be singing', there'll be singing'
And before I'd be a slave, I'll be buried in my grave
And go home to my Lord and be free*

*No more weeping, no more weeping, no more weeping over me
And before I'd be a slave I'll be buried in my grave
And go home to my Lord and be free*

*There'll be glory, there'll be glory, there'll glory over me
And before I'd be a slave I'll be buried in my grave
And go home to my Lord and be free (Old Plantation Hymns, 1999)*

Several musical instruments used by slaves are believed to be similar to instruments that were used in Africa. The banjo, made from a hollow gourd, and the drum were two instruments that slaves made and used to create music. It seemed to Southern whites that slaves sang and dance all the time, and apologists for slavery argued that this showed slaves were happy and content with their lot (Hester, 2000).

1.2.2. Slave Narrative

The slave writing can broadly be defined as any first person account of the experience of being enslaved. An increasingly fervent antislavery movement in the United States sponsored first hand autobiographical accounts of slavery by fugitives from the South in order to make abolitionists of a largely indifferent white Northern readership. From 1830 to the end of the slavery era, the fugitive slave narrative dominated the literary landscape of antebellum black America (Sekora, 1987).

Slaves narrative often came in sentimental literary forms to appeal the hearts and minds of readers. These accounts usually presented in vivid detailed, scenes of rape, murder, family separation, beating and starvation by Master or overseer. Plus, the slave writing form proved

to be a powerful weapon of the abolition movement to end slavery in America as shown by the novel *Uncle Tom's Cabin* in 1852. Loads of stories captured the personal experience of formally enslaved African Americans in the United States who had found their way to freedom in the North. Most narratives were published with the support of various religious organizations. Although typical readers of slave narratives were white Christian Northerners, many African Americans used these records as sources of valuable information for planning their freedom (ibid).

The primary of the American slave writing, *A Narrative of the Uncommon Sufferings and Surprising Deliverance of Briton Hammon, a Negro Man*, was published in 1760. In addition to loads of popular and well-known slave narratives are: *The Interesting Narrative of the Life of Olaudah Equiano* (1789), and *Narrative of the Life of Frederick Douglass* (1838), Harriet Beecher Stowe's *Uncle Tom's Cabin* (1852), Harriet Jacobs's *Incidents in the Life of a Slave Girl* (1861), Elizabeth Keckley, *Behind the Scenes* (1874), Bethany Veney, *Slave Woman* (1889), Booker T. Washington's *Up from Slavery* (1901), Richard Wright's *Black Boy* (1945), *The Autobiography of Malcolm X* (1965), William Styron's *The Confessions of Nat Turner* (1967), Ernest J. Gaines's *The Autobiography of Miss Jane Pittman* (1971), and Toni Morrison's *Beloved* (1987) (Crumbly, 2010).

The majority of slave narrative common in many characteristic on the level content and form. Although slave writing vary significantly in form and style, their structure generally includes several common elements. They used straightforward style; vivid characters; and striking dramatic incidents. A primary goal of the slave narratives was to gain the sympathy of white readers and gain support for the abolitionist movement. Besides, include the frequent use of phrases communicating important concepts of the anti-slavery cause. One example is the phrase "written by himself" or "written by herself" where by the author claims the rights over the story. The term grants textual authority to the narratives assuring the reader that the described events were a genuine part of a life in slavery. "I was born" is another common phrase often used by slave writers as an introduction to their stories. This phrase represents a declaration that the author must be perceived as a human being. Slave writers expressed strong affection for family members by citing their names and providing specific information about their lives. Other distinguishing characteristics in content generally are Exposes physical and emotional abuses of slavery: scenes of hard works, whipping, sexual abuse, starvation, especially of women or children and Details loss of significant family

member and the destruction of family ties. Also, describes journey for literacy and attempts to escape and freedom (Anderws, 2011).

There are crucial differences in the Slave Narratives of female and male. For the most part of these slave narrative women focused more on pregnancy, motherhood and resistance to the sexual abuse of white man. Beside, piety, virtue, purity, domesticity and perhaps even love.

1.3. Abolitionist women

Slavery was an event that has been going on for many years. It caused many problems, therefore some people know it had to be stopped. Abolitionist movement, reform movement during the 18th and 19th century (1783-1888). It sought to end the trade and the enslavement of Africans and people of Africa descent in Europe, the Americas, and Africa itself (Kolchin, 1993). Women have always been fighting for the rights of others and rights for themselves; they have stated time after time that everyone should be equal. They were quite active locally and nationally in the abolitionist movement since 1817 to eliminating the institution of slavery and discrimination and required obtaining political, social and economic equality as well. William Lloyd Garrison, in his article the Liberator states, women played a crucial role as leaders in the anti-slavery movement and society. He note:

.....the Anti-Slavery cause cannot stop to estimate where the greatest indebtedness lies, but whenever the account is made up there can be no doubt that the efforts and sacrifices of the woman , who helped it, will hold a most honorable and conspicuous position.(liberator Anti-slavery) nd

In the 1830's, thousands of black and white women worked together to help free black slaves. Probably, men had more power than woman which made it difficult for them to help, but they still found their ways. They wrote articles for abolitionist papers, circulated abolitionist pamphlets, and circulated, signed and delivered petitions to Congress calling for abolition.

Angelina and Sarah Grimké were the first female antislavery agents, both played a variety of roles in the abolitionist movement. The sister became famous for making speeches to mixed (male and female) audiences about slavery. For this radical action, clergymen soundly condemned them. Angelina's "Appeal to the Christian Women of the South " was the only appeal directly to southern lady to defy slavery laws and played leadership roles at the

first Anti-Slavery Convention of American Women in 1837. In addition to a notable speaking tour around the north in Angelina's February 1838 and also the Grimke sisters began to advocate for women's rights (Gray, 2004).

Harriet Tubman was a famed female abolitionist. She was runaway slave from a Maryland plantation who returned to the South at least nineteen times to rescue approximately three hundred slaves. Another female, Sarah Douglass devoted forty years to Black education. Early in her teaching career, she operated a school for Black children and adults through PFASS, from which she derived both spiritual and financial support. Although she finally ran her school separately of the organization, she built and maintained important personal and professional ties with the women of the Philadelphia abolitionist community. Her mother, Grace Bustill Douglass, helped organize the Philadelphia Female Anti-Slavery Society (PFASS) (O' Callaghan, 1990).

Lucretia Mott was active in the abolitionist movement Like many Quakers. Though well known for her women's rights advocacy. She also played an important role in the abolitionist movement. Over forty years, she delivered sermons about abolitionism, women's rights, and a host of other issues. With her Abolitionist husband, This brave women supported the work of the Underground Railroad, harboring runaways in her Philadelphia home. In 1840, Lucretia attended London's World Anti-Slavery Convention, she became an ardent Feminist. Mott declared, "*I am no advocate of passivity. Quakerism does not mean Quiet-ism.*" (Gray, 2004).

A number of female writer did pick up their pens against slavery. Harriet Jacobs was one of them, she wrote a memoir that was vital as a story of what women went during slavery, and brought the conditions of slavery to the attention of a wider audience. Besides, Harriet Beecher Stowe the author of *Uncle Tom's Cabin* addresses the issue of slavery. She advocated that "*slavery is a most bitter accursed thing !*" She wrote, in 1851, "*I hope every woman who can write will not be silent.*" Her novel effectively conveyed the inhumanity concerning the evil of slavery. Another, Sojourner Truth, in her famous speech, "*Ain't A Woman ?*", she forcefully attacked the hypocrisies of organized religion, white privilege and the evils of slavery (ibid).

Other luminaries such as Lydia Maria Child (1802-1880), Maria W. Stewartetc (1803-1880), Martha Coffin Wright (1806-1875), Elizabeth Cady Stanton (1815-1902), Lucy Stone (1818-1893), Julia Ward Howe (1819-1910), Susan B. Anthony (1820-1906), Mary Livermore (1820-1905), Ednah Dow Cheney (1824-1904), Antoinette Brown Blackwell

(1825-1921), and Frances Ellen Watkins Harper (1825-1911) (Crumbley, 2010). All played important roles in abolitionist cause, helping to catch the abolitionist mood and to pressure parliament on the issue which became interested in women's rights as well.

1.4. The African American literature

Obviously the African American literature is literature written by, about, and sometimes specifically for African Americans. The genre began during the 18th and 19th centuries with writers such as poet Phillis Wheatley and orator Frederick Douglass, reached an early high point with the Harlem Renaissance, and continues today with authors such as Toni Morrison and Maya Angelou being ranked among the top writers in the United States. Beside, the African American literature is a kind of art which reflects a very hard era that the American Blacks had passed; It is related to any poetry, novel, short narrative story and popular tale which is explained a fixed period in the American society.

There are many themes and characteristics which distinguish African Literature from other literatures. In fact, the African American literature has focused particular themes among them: slavery, racism, poverty, abolition, equality, religion, escape and freedom, that are meant in other words all kinds of sufferance that the Black people had lived. Moreover, in language use, there are use of proverbs, Idioms, Imagery, symbolism, figures of speech, myths, lyrics, sonnets, etc. Also, the use of the revealed environments. The environments use in the African Literature should reveal the African realities. Too, The nature of the conflicts use, should be based in African culture, such as Bride Price, polygamy, killing of Albinos Osu, etc (Gibson, 2012).

In the beginning, the earliest writings were written by blacks, in the USA were autobiographical which called later on the Slave Narrative, Olaudah Equiano was the first black man in America to write an autobiography about his native land and enslavement in the West Indies. There were also many famous African writers and poets such as: William Wells who became the father of the African American novel and Jubiter Hammon who wrote a religious poem “An Evening Thought”, and Lucy Temy who was known by his poem “Bars of Fight” and Frederick Douglass “The Heroic Slave” who was viewed as the cultural hero in the virtue of his writings: texts, poems, articles and essays (ibid).

Furthermore, the feminist has a strong print in the African American literature, women are shown their sufferance in poems and songs, one of the most well known writers

was Harriet Jacobs (1813-1897), she is famed by her slave narrative *Incidents in The Life of Slave Girl* in 1861 during the civil war. In addition to that, there are also Emma Southworth's *Hidden Hand* (1819-1899) and Phillis Wheatly (1753-1784) who was the first and the second African American woman to publish a book in the colonies, she used a style of epistolary that is related to form of letters (Olorounto, 1992).

Overall, it is clearly that both African American writers men and women were keeping their own print in the American society and they has expressed their real life experiences and their slavery routines in sort of words, novels, musical messages and poems.

1.5. The life and works of Harriet Jacobs

Harriet Jacobs was born into slavery on February 11, 1813 in the town Edenton, North Carolina. Jacobs mother, Delilah, the slave of Margaret Horniblow, the invalid daughter of the proprietors of Horniblow's Tavern in Edenton. Jacobs' father, Elijah Knox, was a carpenter who was allowed to earn money on his own as long as he paid to his owner. This allowed him to live happy in town with his family rather than on the plantation, but it soon changed. At age six Harriet's mother died, leaving her and her siblings (Crumbley, 2010). Since slave father were not given right to his children, Harriet was sent to her mistress's house.

Delilah's mistress promised that she would care for the kids. She taught Jacobs to read and write, which was rare for slave of the 19th. During the next six years of slave girl treated very well by her mistress, but at age 12 her kind mistress died. Shortly after her death, her father also died. Harriet was sure that she would be set free, but she was wrong. She was now the slave of her mistress's young niece "Matilda Norcom" who was three years old. Her new mistress was too young to make decisions about her, so the father of her mistress "Dr. James Norcom" took control of Harriet. He soon started to make sexual advance toward little Harriet while his wife directed her anger to her, but Harriet refused to admit them (Jacobs, 1861).

As this black girl matured into a woman her desire to get married was increasingly greater. She was never able to marry her love, a free black man Desperate to avoid becoming Norcom's mistress, Harriet entered a romantic relationship with a local lawyer Samuel Treadwell Sawyer, he was a white man and a fellow friend of her master. At age sixteen she had her first child "Joseph" by "Sawyer". For years later she would have another one too, a girl named "Louisa" (ibid).

At age 21, Harriet was planning for her escape to freedom. She hid in her Grandmother's house under the front porch for six years. She was convinced that her lover "Sawyer" will purchase her children and brother John with emancipate them. He bought them and sent them away to different relative to be take care of and treated kindly, but he did not free them as she wished. Her master never gave up on the search for Harriet in the north (ibid).

Finally, Jacobs's family found an opportunity to smuggle her out of Edenton and send her north. This was a great turning point in Harriet's life. In June 1842, Jacobs escaped by boat with her friend Hannah. After reaching the North, she was taken in by anti-slavery friends from the Philadelphia Vigilant Committee. They helped her get to New York in September 1845 to meeting her children. In 1849 she took up an eighteen month residence in Rochester, New York, where she worked with her brother, John S. Jacobs, in a Rochester antislavery reading room and bookstore above the offices of Frederick Douglass's newspaper, *The North Star*. In Rochester Jacobs met and began to confide in Amy Post, an abolitionist and pioneering feminist who gently urged the fugitive slave mother to consider making her story public. After the tumultuous response to *Uncle Tom's Cabin* (1852), For ten years after her escape from North Carolina, Harriet lived the tense and uncertain life of a fugitive slave. She found "Louisa" in Brooklyn, secured a place for both children to live with her in Boston, Then she became firm to find a job and support herself plus free her family. Harriet found work for a very caring lady named "Mrs. Willis" wife of the popular editor and poet, Nathaniel Parker Willis who needed a nurse for her baby. It was uncommon for black's to find a job so easily as Harriet did (Crumbley, 2010).

After the death of "Mrs. Willis". "Mr. Willis" offer Harriet a chance to go to England with him and his daughter. She took the opportunity to go. In England, Harriet felt that she was not looked down upon by the colour of her skin. She said:

For the first time in my life I was in a place where I was treated according to my deportment, without reference to my complexion. I felt as if a great millstone had been lifted from my breast. Ensconced in a pleasant room, with my dear little charge, I laid my head on my pillow, for the first time, with the delightful consciousness of pure, unadulterated freedom. (Jacobs, 1861, p.166).

Shortly after returning to America, Harriet and her children were bought and set free by “Mrs. Willis” second wife in 1852.

Harriet’s story does not end there. She has many struggles being a free black woman. The year after she was set free she started to write her autobiography the *Incidents in the Life of a Slave Girl* (1861). She had a hard time getting it published, but with the help of Lydia Maria Child she was able to get it published. For the rest of Harriet’s life she did many great things. She lived in Washington, D.C. nursing black troop and educating the blacks on how to read and write. Harriet and her daughter travelled to London to raise money for orphanage in Savannah, Georgia where she did relief work. She also established The Jacobs Free School in Alexandria, providing black teachers for the refugees. As well she became actively involved in the National Association of Colored Women in Washington, D.C. shortly before her death. Harriet died on March 7, 1897 and was buried in Mount Auburn Cemetery, Cambridge (Crumbley, 2010).

1.6. Feminist criticism

Feminist literary theory is a critical theory and a movement in the analysis of literature. It has its origins in the struggle of women’s privileges that emerged at the beginning of the 19th century (Cuddon, 1998). All through, its long history, feminism has looked to correct the patriarchal dominance. It places literature in a social context and employs certain disciplines like psychology, sociology to create a perspective that considers feminist issues. It aims to enhance the equality of women’s lives by defining the norms of society based on male dominance, also, it seeks to achieve equality between men and women in such fields (social, moral, economic and political). Thus, it developed as a vital power to shape women’s rights and understand the representation of women. It found its approach to literature in 1960, when there were symbols of new approaches related to women’s writers and literature; women’s point of view, women’s writing strategies. This was apparent in many feminist works and women’s writing as Virginia Woolf who is affected by the collapse of the old concepts towards women. She concerned with the depressive atmosphere and patriarchal rules and system towards women also with women’s economic and cultural disadvantages compared to men, the difference in classes.....etc (Seldon & Brooker, 2005).

Thus, feminist criticism looks at championing the identity of women, in addition to that, liberate women from male patriarchy. In other words, it examines the conduct in which

literature reinforces the economic, social, political and psychological oppression of women and the dominated ideology that women were treated as oppressed member and passive objects, moreover, the objective of this movements is to create a new identity for women and making the aware of their rights (Cuddon, 1998).

It is concerned with the thematic studies of writing by women and about women. Furthermore, understand the representation from women's point of view and analyze women's writing strategies in the context of their social condition in which women was discriminated, oppressed and had no rights. It concerned with women authors, their theory in writing and language, analyzing the way in which meaning is produced in the presentation of their experiences, It spot the light on the existence of women in literary texts (ibid) .

As we see that feminist movement sought to gain rights for women. Many feminist during the early nineteenth century fought for the abolition of slavery around the world. As an organized force, demanded the immediate cessation of slavery on the grounds that every human being has moral jurisdiction over his or her own body. Slavery annulled woman's identity as "women" and their institutionalized rape was used to destroy them and their men's resistance. These slave women oppression, struggle, neglect in many aspect and raped physically and morality.....etc. Beside, The western patriarchal mindset reduced women's identity to objects of servitude or just non-beings. In favor of me, feminist theory is the best method to study this literary work (Gray, 2004). White women are idealized as pure, angelic, and chaste while black woman are idealized as exotic and contained an uncontrollable, savage sexuality.

Harriet Jacobs' *Incidents in the Life of A Slave Girl*, tried to appeals the readers as a woman and mother by detailing the sexual harassment and abuse that she suffered as a female slave in Edenton, NC and her eventual escape. It gives a true explanation 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 many women an strong and often open roles. Women in these role were minimal and often suffered for their outspoken role. Harriet Jacobs' narrative is a powerful statement unveiling the impossibility and undesirability of achieving the ideal put forth by men and maintained by women. Jacobs directs her account of the afflictions a woman is subjected to in the chain of slavery to women of the North to gain sympathy for their sisters that were enslaved in the South.

Conclusion

To sum up, between the disagreement antislavery and proslavery thinkers we bring to a close that slavery was a sin for these black people. last, it has provided a short overview of Harriet's life and works. We found out that she as an ex-slave was influenced by her incidents, suffering and bondage in her time that were as aspiration to achieve her literary work.

Chapter Two

Chapter Two: Historical and Social Background

Introduction.....	23
2.1. History of Slavery in America.....	23
2.1.1.Slavery in 17 th century (1600s).....	23
2.1.2. Slavery in 18 th century (1700s).....	26
2.1.3. Slavery in 19 th century (1800s).....	29
2.2. Life under slavery.....	32
2.2.1.Slavery and woman.....	32
2.2.2. Family life.....	33
2.2.3.Run-away slave.....	35
Conclusion.....	37

Introduction

Slavery and slave trade were introduced in human history since early civilizations and had existed centuries before Christopher Columbus discovered the New World in 1492. Morgan (2007) explains that, various forms of slavery had flourished in the ancient and medieval world. The Egyptians, the Greeks and the Romans all used enslaved laborers in construction work, armed forces, agricultural, industry and domestic service. Slavery in America began when the first African slave were brought to the North American colony of Jamestown, Virginia, in 1619, to aid in the production of such lucrative crops. Slavery was practiced throughout the American colonies in the 17th to 19th centuries, and African-American slave helped build the economic foundations of the new nation. This chapter attempts to review the rise of slavery through the 17th, 18th and 19th centuries in America. By the way if anyone hears the word “slave”, it comes directly to his/her mind the idea of a miserable life which is not happy one and full of suffering. This chapter provides a social background of the slaves by focusing on how the woman slave lived and how she experiences sexual abuse in her master's house, and how family life was. We will also discuss runaway slaves.

2.1. The History of Slavery in U.S.**2.1.1. Slavery in 17th century**

Although some of early migrants wanted to become extremely wealthy without having to work, by searching for gold as the Spanish did (Kolchin. 1993). But many colonists died either of malnutrition during “The starving times” or succumbed to diseases or were killed in warfare with the Indian tribes. So, many colonist where encouraged to plant crops for food to sustain themselves (Horton & Horton. 2005). Those crops required labor, and labors needed more servants. The colonists failed to persuade native American to work in plantation because the late resisted or died out before 1650 through contact with diseases imported from across the ocean (Morgan. 2007). For that, British colonial decided to bring black slaves from Africa to work in force labor.

Subsequently in 25th Mar, 1619, a shipment of twenty Africans was brought by a Dutch ship to Jamestown, Virginia, and they were the first blacks sold to the early colonial. There has been some debate about who they were, but we know that they had facility with European culture and names (ibid).

During the early 17th century, the Dutch established New Netherland as their major American trading post, and the colony grew in population and economic. From 1626 to 1640 African slavery was an increasingly vital form of labor in the colony (Horton & Horton, 2005). Besides, France, Portugal and Spain become more and more involved in the African slave trade who had established colonies in the Americas.

The plantation economy of American were built almost exclusively on slave labor. The major slaves produce crops in British North America were tobacco in the Chesapeake region;

they dry its leaves, and pack it to be transported to market. by the 1630's, 1,5 million pounds of tobacco were being shipped out yearly and almost 40 million by the end of the century (Horton & Horton, 2005).

Tobacco became an important crop grown on the slave plantations in the 17th century. The southern states of America, such as Virginia, were the main areas growing tobacco, with small amounts grown on the Caribbean islands. The name, tobacco, is an American Indian word (the American Indians had settled in the Americas thousands of years before the Europeans arrived). The tobacco plant is an annual that is it must be grown from seed each year. It was grown in Gloucestershire, in the west of England, for about 100 years, until it was banned in 1660. The ban was to protect the English merchants who had put money into the American tobacco industry. The Society of Merchant Venturers (a Bristol-based merchants' society) had members with investments in the American trade. They campaigned for the ban on the local industry (ibid).

It was not just Europeans who used tobacco. In 1526 Gonzalo Fernandez de Oviedo Valdes, a Spanish writer, wrote "*say that if they take tobacco when their day's work is over they forget their fatigue*". This shows that the enslaved Africans who were working on the plantations were also using tobacco. The Rev. John Lindsay, a minister of the church in Jamaica, wrote in 1720 about tobacco, said "*This Plant ... is pretty much planted by the Negroes for the use of the Pipe; to which the Negroes are greatly enslaved. Indeed they allege that this alone is what make their other Slavery the more tolerable*". The minister is reporting the slaves' claim that the use of tobacco, which is a drug, made their lives as slaves easier to tolerate (ibid).

Tobacco when first imported into Europe was rare and expensive. The government also heavily taxed it When prices fell in the middle of the 17th century, some planters turned to producing rice (ibid).

Many of the Africans in South were from the rice-growing regions of western and central Africa. African begin growing rice in the colony for their own consumption, but their knowledge of rice cultivation soon enabled European settlers, largely unfamiliar with the process, to produce the cash crop that sustained the colony's economy. Rice become so critical to South Carolina that slaves from rice-growing regions of Africa were especially prized. Some traders, realizing the marketing advantage, claimed to be able to supply Africans from what was advertised as the "Rice Coast" in return for premium prices (Horton & Horton, 2005).

The first Africans who arrived in Jamestown were not initially or uniformly perceived as slaves (Parent, 2003). They were assimilated into the colony as laborers under varying contracts like those of Europeans. After Africans ambitious men obtained land and livestock, built large houses, married, and established themselves as rich planters. Some became entrepreneurs and engaged in trading and other commercial activities and had business dealings with whites.

Anthony Johnson was the one famous family who gains his freedom in Virginia during 1635. He and his two sons owned more than 250 acres of land, they also had head at least five servants working plus they exercised the same rights as propertied Europeans. The Dutch West India company held many of its slave in New Amsterdam in a flexible system of bondage called half freedom. Under this system Africans could pay a yearly tax and lived independently from their masters, as a part of agreement, they and their families were also required to labor for the company when upon. They were not free, but this system offered more independence than any other form of North American slavery. When great Britain took New Amsterdam in 1664, it changed the system of slavery there to conform to the practices of other British colonies (Horton & Horton, 2005).

Under traditional English common law, affirm that a child took the father's status. In 1662, Virginia changed the law by declaring that any child's slave or free status to fellow the status of his mother. According to that, In 1664, Maryland becomes the first British colony to forbid interracial marriage or relationships, with a law stating that any white woman marrying an African slave could be forced to serve her husband's master for as long as her husband lived. In defiance of the law. In 1681 Eleanor Butler, a white servant known as Irish Nell, married a black slave called Negro Charles. The marriage caused great concern among local whites, who wondered why a white woman would enter such a marriage, since she and her children would be enslaved. Since interracial sexual relationships might complicate racial definitions and affect the developing system of racial slavery, colonial official attitudes had more immediate practical political concerns (Horton & Horton, 2005).

Occasionally dramatic events occurred as the Bacon or the Virginia Rebellion, which was an uprising in 1676 in the Virginia Colony, by Nathaniel Bacon. It was the first rebellion in the American colonies in which discontented frontiersmen protested against Native American raids on the frontier as well unfair practices by the Royal Governor of Virginia, William Berkeley. It was one of the first time that poor whites and poor blacks were united in a cause. The farmers did not succeed in driving Native Americans out from Virginia, but Berkeley got recalled back to England to answer for the local problems (ibid).

Charles II, the King of England, gave Royal African Company monopoly over slave trade during 1672 which was a slave-trading organization originally called "*The Company of Royal Adventurers Trading to Africa*" (Alexander & Rucker, 2010). This trade operated on triangular basis: The voyage stretching from the British ports to West Africa, from the African Coast to the Eastern shores of North America and the West Indies, then from America back to Britain (Morgan, 2007). Later on, the increase of plantations made some merchants steal black Africans from their homelands (Abadele-Starks, 2007). So, "Negro stealing" had become widespread.

In the middle colonies of New Jersey and Pennsylvania, slavery was controversial from the beginning. In New Jersey slaves accounted for only 7% of the population, but most were in the north eastern region of the colony near the border of New York. There were fewer slaves in the western and southern parts of the colony, where Quaker influence was strongest by William Penn, the founder and first governor of the Quaker colony of Pennsylvania, he had

proposed a system of African indenture and protest against slavery and the slave trade by a white organization in 1688. What's more, in 1693 Spain promised to free the British slaves who escaped to Florida, for that many Carolina blacks attempt to runaway. Although not all Spanish officials made good on the promise in which various who runaway became part of the Spanish militia (Horton & Horton, 2005).

2.1.2. Slavery in 18th century

Only at the very end of the 17th century, the inflow of the American slaves become large in British American colonies. By 1680 to 1720 slaves population accounted for 70%. For example, in Virginia a rising from 7% to 30% due to the increasing demand for plantation workers, which become the main source of income for these colonies. By mid century, about 200.000 slaves lived in the colonies and most of them in the South, where the warm climate and good soil permitted the great growth of the plantations (Horton & Horton, 2005).

Slavery grew into an important role of the southern colonies' economy, driven by the near necessity of it geographically and socially. These factors have a cause and effect relationship with slavery. Between 1607 and 1775 the southern colonies needed people to work on their cash crops. Africans better suited this job because they were socially easier to control, because they came from a similar climate making them better immune to disease and also by South economically benefiting from their physical working abilities. Most European colonial economies in the Americas from the 17th through the 19th century were dependent on enslaved African labor for their survival.

Moreover, the geography had a literal effect on the importance of slavery in the economy. The climate enormously influenced the purchase of slaves in the South. A settler would not want to be in the hot sun when they can buy a slave to do it for them. The farm or plantation owner could push the slave to limits they would never go to themselves. The slaves were sometimes pushed to dehydration and death, even though slave owners tried to avoid this because they would become useless. The luxury of settlers not having to work themselves created a very high appeal for slaves, which in affect made the slave market more successful. In addition, the type and amount of the land a settler owned influenced what crop was to be grown and how much they could grow. In result, if a large number of the crops were grown then the number of slaves was more immense. This helped the slave trade industry prosper. The interest in this despicable labor also resulted from economic factors (Kolchin,1993).

Two important industries inspired the existence of black slaves in the British American colonies. These were the cotton and sugar cane plantations with the invention of Eli Whitney's "cotton gin" in 1793, cotton become a vastly profitable industry, creating many fortunes in the antebellum South. After the cotton gin was invented there was no need for slaves or slavery because a machine that removed seeds at an incredible rate of fifty people doing it by hand that made the whites more money. Arose the need of more workers in the Southern to seed and collect cotton to meet the demand for this wealthy new industry in America . African slaves filled this necessity of cotton plantation labor. In the case of sugar cane, the Louisiana's agricultural labor needs were just as important as the cotton and slave numbers climbed to

about 4 million in the south in order to fulfill the labor requirements of planting and harvesting the cane (Horton & Horton, 2005).

In the early 1700s, New York (Netherland in 1664) was home to a major community of slave and freed blacks. On the mid night of April 7, 1712 reacting to terrible treatments from the white masters, a group of armed black and some American Indians set fire to a building. When white settlers tried to put out the fire, they were attacked, resulting in the death of nine white and injury to eight others. According to historian Edward Ellis, they held that “*by launching a dramatic revolt, they would incite other slaves and massacre all the white in town*”. The next day militia units from Westchester and lower New York put down the rebellion. With the omission of six rebels who committed suicide before they were detained, all of the rebels were captured and punished with being burned alive, this uprising resulted to giving slave owners in meting out penalty to black by the city state legislature (Doak,2006).

After, officials in the American colonies continued to uncover plots and rumours of black rebellions in dissimilar places. As, a serious plot was exposed in South Carolina (1720), Virginia rebellions (1722), Boston, Massachusetts, New Haven, and Connecticut rebellions (1721-1723), Caribbean rebellions (1733). Also, slaves in Suriname, a Dutch colony on the northeast coast of South continent, began a rebellion against those who had enslaved them (1726) (ibid).

The Stono rebellion was the deadliest and largest revolt in colonial America's history. It began in South Carolina, September 9,1739, led by a slave named Jemmy with a group about eighty men and women continuous to walk South toward Florida, perhaps to the promise of freedom in Spanish at St. Carrying banners with the word “Liberty” on it. They burned some buildings and killed any white person to cross their path. The revolt did not last long. About 12 hours after the start of the uprising, a group of armed whites overtook the slaves into a fierce battle. Resulted in the deaths of about 20 whites and more than 40 blacks. It also resulted in the passage of a strict new law, known as the “Negro Act”. Under this act, slaves could no longer work for themselves on Sundays and were not allowed to gather together in groups. In addition, slaves were now legally prohibited from learning to read which believed that literacy would only promote rebellion (ibid).

As in other colonies, the growing number of slaves only fuelled white fear which led to the tensions between black and white in New York city again almost 30 years later. March and April by early 1741, a series of suspicious fires broke out at fort George and more fires raged out of the control in the city. As resulted of accusations by 16 years old Mary Burton, execution of 31 blacks and 5 white convicted of slave conspiracy.

Another huge uprising that happened is known as the great rebellion in Berbice a Colony South Americas northeast coat that is now Guyana. In 1581 the Dutch had colonized the region as other Europeans did. At the time of the revolt 1763, the blacks were more than whites. The revolt began on one plantation by Guffy where slaves killed their overseer than marched from plantation to plantation joined with other slaves, killing whites and burning

fields. Finally they overthrew the government and took control. The rebels managed to stay in power for more than a year before being defeated by European forces (Doak,2006).

According to that, the Native Americans declare for their independence. America was ready for change, freedom, and disconnection with Great Britain. Subsequently, they made a revolution known as “the Revolutionary War” (Kolchin, 1993). It began from 1775 struggle by which the thirteen colonies won independence from Britain. Adams (1815) defines the Revolution as:

what do we mean by the Revolution? The War? That was no part of the Revolution. It was only an effect and consequences of it. The Revolution was in the minds of the people, and this was effected, from 1760 to 1775, in the course of fifteen years before a drop of blood was shed at Lexington
(*ibid.p.138*)

The American Revolution was brought about by a number of different things. The political rule of Britain was tyrannical and unacceptable, the colonists showed. However, the economic policies of the British was what eventually brought about all of the conflict. The taxes were corrupt and abominable, and the money collected was being used against the colonists. The colonists had no representation to protect them against these things, so the action they took was the American Revolution (*ibid*).

This Revolution also had a major impact on slavery _ and on the slaves' life_ and was the most significant event in America's history; without it, the U.S.A. may not have come into existence (*ibid*). Thousands of slaves took advantage of war time to flee their bondage. Tangible results of this war included the abolition of slavery in the North, states began to abolish slavery during the Revolution. The first to do so was Pennsylvania, which passed a gradual abolition law in 1780 (Vermont, which did not become a state until 1791, outlawed slavery in its 1777 constitution) a sharp increase in the number of free blacks in the Upper South, and the ending of the African slave trade.

There are two reasons why the thirteen colonies in North America joined together to break free from the British Empire. The first was as a result of the French and Indian War (1754-1763); the British began taxing the colonies to pay for the war. The second was that they rejected the authority of the Parliament of Great Britain to govern them from overseas without representation (Kolchin,1993).

During the Revolution era, slavery for the first time became a serious social issue (*ibid*). Thus, slaves rolled as soldiers in this war; they were divided into two parts, one next to the British troops; the Lord Dunmore decrees that any slave who deserts a white master to fight for the British will be freed and the others beside the Americans. Thousands of others freed themselves by running away, at the end of the war, Georgia lost about 1200 of its slaves, and South Carolina lost 2500. Also, the slaves who fought with the Americans were free to go after the end of the Revolution in 1783 (Horton & Horton, 2005).

By the end of the 18th century, The only successful slave rebellion in the Americas begins in the French colony on the island of Hispaniola.. Slaves will eventually overthrow the white colonists on the entire island and form the republic of Haiti. In 1793 The first Fugitive Slave Law is passed by the U.S. Congress.

2.1.3. Slavery in 19th century

Slavery during the 19th century played a dominating and critical role in much Southern life. In the struggle for control America, slavery was the South's stronghold the economic and political aspects of life in the South from 1840 to 1860. Southern economy had almost completely become slave and cash crop agriculture based. Also, slave rebellions intensified in the beginning of the century as the slaves heard rumours about the approaching end of slavery.

By the early 1800's more than 700,000 slaves lived in the South and constituted a third of the total population. This exponential growth reached around four million slaves by 1860 in the slave states. This produced a greater number of slaves over whites in the state of Carolina. In other states, like Virginia and Maryland, the black population made up more than half of the population (Horton & Horton, 2005).

Without slaves in the South, a person was left either landless and penniless or struggling to get by on a small farm. However, even though slaves dominated the Southern economy, slave holders included about 2 to 3 percent of the inhabitants. So, the Southern economy was dominated by those who did and did not have slaves. Furthermore, with the high demand for Southern items in Europe and Northern America more slaves were needed in the South to produce cash crops. Without slaves there would be no cotton, tobacco, or sugar production and without these integral items the Southern economy would absolutely fail. From 1815 to 1860 cotton comprised more than half of all southern exports. Cotton, the principal source of southern economic vitality and national economy. It production soared from 461,000 bales in 1817 to 4.8 million bales in 1860 by the great increase in the number of enslaved Africans (Horton & Horton, 2005).

Most slaves were dissatisfied with their station in life, and longed to have the right of freedom. While whites in the North and South debated the happiness of blacks, slaves in the South took action to free themselves . These continued uprising proved that the myth of the happy slave image was a lie. For that, Numerous black slave rebellions took place in North America during the 19th centuries. The best known rebellions in that century was the revolt by Gabriel Prosser in Virginia in 1800, Denmark Vesey in Charleston, South Carolina in 1822, Nat Turner in Southampton County, Virginia, in 1831, Creole, ship rebellion, off the Southern U.S. coast in 1841, John Brown's Raid, Virginia in 1859 (Doak, 2006).

The first revolt of the new century and the largest in the United States had yet seen occurred in Virginia in 1800. The rebellion was led by Gabriel, a 24 year old, educated slave who had been trained as a blacksmith. He came into contact with other slaves and free blacks. He came to more keenly resent the supreme power enjoyed by the white slave owners over their black "property". He especially hated his own master, Thomas Prosser who treated his

slaves harshly. After months of planning, Gabriel and the other conspirators were betrayed by two slaves, who told their masters of the coming rebellion. However, as many as 1,000 slaves still gathered at a meeting place on August 30, the planned date of attack.

Gabriel had heard stories of the 1791 slave uprising in Saint Domingue. The stories inspired him to take action. In the spring of 1800, Gabriel, his wife Nanny, two of his brothers and other slaves began fashioning crude swords and bullets to use during their revolt. They planned to march on Richmond, capture the state armory and treasury, and attract slaves from all around. Their battle cry, they decided, would be the same as the one used in the Saint right to fight “Death or liberty.” One rebel later stated, “We had as much Domingue uprising for our liberty as any men.” As the rebellion fell apart, Gabriel fled. He was quickly captured in Norfolk, Virginia. He and 27 other slaves involved in the planned rebellion were tried and hanged none ever betrayed the plot. Virginia’s governor (and future U.S. president) James Monroe interviewed Gabriel and reported that “*he seemed to have made up his mind to die and to say but little on the subject of the conspiracy.*” (Doak, 2006).

In 1822, a free African American named Denmark Vesey tried to unite blacks in an uprising near Charleston, South Carolina. In 1800, he purchased his own freedom for \$600 after winning a lottery. When asked why he did not return to Africa after he had bought his freedom, he replied that “*he had not the will, he wanted to stay and see what he could do for his fellow creatures.*” as Gabriel, Vesey inspired also by the uprising in Saint Domingue. While spreading the message of freedom, Vesey began gathering like-minded slaves around him and planning his rebellion. Before Vesey and his followers could begin their rebellion, their plans were betrayed by a house slave and other informers. The leaders were rounded up and jailed while awaiting trial. Inside the prison walls, Vesey told his fellow freedom fighters, “*Do not open your lips! Die silent as you shall see me do.*” (ibid).

The Turner's 1831 rebellion is careful to be a disturbing event in American history. Over sixty people were killed, causing the slave holding South to go into a panic. Fifty-five men, women and children were killed as Turner and his fellow rebel slaves rampaged from plantation to plantation all over Virginia. Turner and the other slaves were eventually stopped as their ammunition ran out. The rebellion resulted in the hanging of about eighteen slaves, including Nat Turner himself. Fears afterwards led to new legislation passed by Southern states prohibiting the movement, assembly, and education of slaves, and reducing the rights of free people of colour. In addition, the Virginia legislature considered abolishing slavery to prevent further rebellions. In a close vote, however, the state decided to keep slaves (Walvin, 2007)

The German Coast Uprising, which took place outside of New Orleans in 1811, involved up to 500 slaves. It was suppressed by volunteer militias and a detachment of the United States Army. They killed 66 black men in the battle, executed 16, and 17 escaped or were killed along the way to freedom (Horton & Horton, 2005)

Between 1840 and 1860 many political issues, debates, and actions were inflamed by slavery. As America grew, the South wanted more slave states and the North wanted more free states to increase their hold in politics. One important act that fuelled the slavery

dominated political world at that time was the Kansas and Nebraska act written by Stephen Douglas. This act repealed the Missouri Compromise of 1820 and called for popular sovereignty in Kansas and Nebraska which under the Missouri Compromise had been free. It was originally an act to settle disputes about free states and slave states entering the Union. To repeal this was to almost beg for revolution; hence “Bleeding Kansas” which included the John Brown riots and caused political uproar. The Kansas and Nebraska act was a disruptive and short sighted solution to a complicated and commanding political issue (Torr, 2004). The Compromise of 1850 was another weak solution to the dominating problem of run-away slaves and the issue of slavery in new territories. This Compromise created stronger fugitive slave laws which satisfied Southern slave catchers and enraged Northern abolitionists.

The compromise also made California a free state, the Mexican Cession subject to popular sovereignty, and dictated that there would be no slave trade in Washington D.C., but it would remain a slave state. All of these things under the Compromise and the reaction they caused led to slavery becoming an even more dominating issue in 1850 America. Another significant political issue was the Dred Scott decision. Dred was a slave who had been taken into a free territory by his owner. A “Free-Soiler” then convinced Scott to sue his master for his freedom. In 1857, Supreme Court Justice Robert Taney declared that Dred Scott was property and not a citizen, and property can not sue. Taney went even further in his decision to declare the Missouri Compromise unconstitutional and rule slavery could not be forbidden anywhere. Many Northerners, Abolitionists, and “Free-Soilers” were infuriated by this decision. From 1820 to 1860 slavery was a “hot topic” in Congress and the House of Representatives(ibid).

In a way, it even caused the Civil War (1861-1865). When Abraham Lincoln was elected president of the United States in November 1860, fearing that he would try to end slavery. The smoldering conflict between North and South erupted into outright warfare when Confederate troops fired on Fort Sumter in Charleston's harbor. The war had its origin in the fractious issue of slavery, especially the extension of slavery into the western territories. The Civil War lasted for the next four years, and more than 600,000 Americans would die as a result. This war put an end of slavery (O`Callaghan, 1990).

A Georgia editor in 1860 commented; “*Negro Slavery is the South, and the South is Negro Slavery*”, an absolutely true statement. Nothing was ever handled in the South without slavery being a part of it. Through good times and bad, slavery was the “dominating reality of all southern life”.

Finally, On January 1, 1863, President Lincoln issued the Emancipation Proclamation and after two years, the South surrendered, and the Civil War came to an end. Eight months later, the Thirteenth Amendment to the U.S. Constitution was passed. The amendment finally made slavery illegal within the United States. The fight for freedom was over, but blacks still faced a long struggle for equality and respect (Torr,2004).

In the 1860s, slavery ended, but “race” as social status and the basis of our human identities remained. Race ideology proclaimed the existence of separate, distinct, and exclusive groups that were made unequal by God or nature. African-Americans, the most

inferior, were at the bottom of the hierarchy, European whites (some of them) were at the top. Each race was thought to have distinct physical and behavioral traits that were inherited “in the blood,” and passed on to their children. Thus, we have the continuing stereotype of African-Americans as lacking in intelligence, lazy, overly-sexed, loud, irrational, musical, emotional, and superstitious. Finally, it was believed that these race differences could not be transcended or transformed (Smedley, 2007).

3.1. Life under slavery

3.1.1. Slavery and Woman

Despite their common bondage, the life of a slave women is far more complex than of a slave men. Women slaves in their daily lives was filled with reaction and emotion to the hard labor they had to endure. They suffered from all side, they experienced sexual exploitation, childbearing, motherhood and abandon.

Unlike white women, black women over and over again worked hard with their dresses lifted up around their hips to keep the hems out of the water, dirt, and mud in which they worked (Doherty, 2004). However, those women were often subjected to cruel beatings, sexual abuse and rapes by male. They were to more or less lustful than other women but in their bodies did not command any respect.

A double victimization was often present for the Black female who become subject to the sexual abuse and purpose of pleasure by both, the white man and the black one (Chemishanova, 2001). A slave woman often underwent a twice oppression when working inside the house of white family: one from her master who saw her as a sexual object; white man could legally forced to have sexual relationship with black lady at will and she had no real way of resisting exploitation, from other side by white mistresses who saw the bond between the slave woman and her husband as an offence, resulted to jealous and physical mental abuse to this woman. Not all slave women abused and raped come from white people, free or slave male was forced to have sex with random black woman to reproduce like animals. This was done to produce more slaves to work on the plantations. Slave masters did not care if these women were their mothers, daughters or sisters (Wyatt, 1997). The majority of abuse by man on the way to woman took the form of cruel beating and savage rapes that was with no any punishment by law.

Many women were separated from their families; starting their parent, husbands, and children. Black ladies also represented the authority figure within her family or community. They also feared being sold into a family who would treat them harsher than their current situation. As well, slave mothers would educate their children on how to sew or do other household chores in order to help their families.

Slaves women and men were not permitted to learn to read or to write. It was illegal to educate a slave or a free person of color in some states. Despite all the obstacles about 5% of them was literacy anyway. Some Blacks simply listened while their master's children learnt

their ABCs, and taught themselves. Martha Griffith Browne was an American ex-slave, in her *Autobiography of a female slave* claims that :

She was very much delighted when Mrs. Woodbridge or Miss Betsy (as we called her) began to instruct me in the elements of the English language. I inherited my mother's thirst for knowledge; and, by intense study, did all I could to spare Miss Betsy the usual drudgery of a teacher. The aptitude that I displayed, may be inferred from the fact that, in three months from the day she began teaching me the alphabet, I was reading, with some degree of fluency, in the "First Reader." I have often heard her relate this as quite a literary and educational marvel (Browne, 1906,p.09).

Others learnt by their owners, but keeping it a secret because anyone caught doing so was often ordered by the court to be whipped in public for the reason that the whites believed that slaves would not obey their owners. A narrative of *the Life and Adventures of Henry Bibb*, an American Slave assumed “*Slaves were not allowed books, pen, ink, nor paper, to improve their minds.*” (Bibb,1851, p.15). Also, any meetings or assemblages of slaves, or free negroes or mulattoes mixing and associating with such slaves at any meeting-house or houses, etc., or at any school or schools for teaching them reading or writing, either in the day or night, under whatsoever pretext, shall be deemed and considered an illegal assembly (Ritchie, 1819).

Black lady usually had no right to love or to marry as white lady, the truth is that she could not have stable relations because was property to her master and mistress who could break her marriage and family life at any time by selling her (Wyatt, 1997). In addition, Medical care was usually unavailable or inadequate for slave woman, she suffered from illness resulting from the brutality and callousness of masters, mistresses and overseers. Woman who had been whipped, forced to perform heavy tasks, or sent back to field work too Soon after delivery ran a high risk of death.

Slaves women, as such, never did get the right to vote. But at the close of the Civil War they were all formally freed under the 13th Amendment to the Constitution (Bill of Rights), which abolished slavery in 1865. First former men slaves had the right to vote in 1870, but in 1928 the vote was finally given to all women on the same term as men under the 15th Amendment, which decreed that the right to vote could not be denied because of race, colour, or previous condition of servitude (Ritchie, 1819).

3.1.2. Family life

During the early times of slavery, Most slaves lived together in families with a mother, father, and children. However, on the plantation owners had complete freedom to buy and sell slaves. About one-third of slave families suffered permanent separation caused by the sale of family members to distant regions. Mothers and infants would be separated at auctions, as would husbands and wives or brothers and sisters. An ex-slave John Rudd said, “ *If you want*

to know what unhappiness means, just you stand on the slave block and hear the auctioneer's voice selling you away from the folks you love ” (Baker, 2000,p.217).

Enslaved people were denied a secure family life. For the reason that enslaved men and women were property and could not legally marry. They had to ask permission from their masters to do that, but this had no legal protection since masters could break up marriages and separate families as they wish. Often, slave owners felt it was to their advantage to allow slaves make relations, since produce any children from the marriage would add to owners wealth (Dunaway, 2003).

According to law, a child took on the legal status of his mother; if he born to a slave mother would in turn become a slave, even if the father was free or white man. Later, a law came along that forbade owners from separating husbands and wives or mothers and children under 14 (ibid).

The slaves were housed in buildings which were some distance away from the master's house. On plantation, family slave generally shared a one room cabin or quarter with their family, no matter the size of them. Most of these slave houses had thatched roof and walls of old boards or of wattle and mud. The floor was dirt and was the earth itself and there were no furniture, the beds were collected pieces of straw or grass and old rags.

As well as, slaves generally received a weekly food rations were distributed every Saturday as: corn meal, lard, some meat, molasses, peas, greens, flour and cornmeal and that is all no tea, coffee and sugar. They had two meals a day, there was breakfast at twelve and dinner much later. The food that they ate depend on their circumstances. Some were treated better than others and would eat whatever was leftover from the table of the white family. Others were not so fortunate and had to provide for themselves by growing. A few eat the part of animals that thrown away as garbage, things like pig's feet, salt, bacon, chitterlings, chicken feet, cow's tongue....etc. As well, some ate depended on the plantation as bacon, corps, and various type of birds, fish and meals (Randolph, 1855)

Every year, slaves obtained a clothing allowance; the master usually provided a winter and a summer set of clothes; The men usually received two linen shirt, two pairs of trousers, one jacket, one pair of socks, and a wool hat. The Women received the same allowance as the men, but children received none. The children remained naked until they were about nine years old, or were given cast-off clothing that their parents managed to find or were able to purchase.

Enslaves people in all regions and times periods often did not have enough to eat and wear. One ex-slave Fredrick Douglas in his novel Narrative of the Life of Frederick Douglass in 1845, slave held:

I suffered much from hunger, but much more from cold. In hottest summer and coldest Winter, I was kept almost naked—no shoes, no stockings, no jacket, no trousers, nothing on but a coarse tow linen shirt, reaching only to my knees. I had no bed. I must have perished with cold, but that, the coldest nights.....and there sleep on the cold, damp, clay floor, with my head in and feet out. My feet have been so cracked with the frost, that the pen with which I am writing might be laid in the gashes (ibid, p.41).

3.1.6. Run-away slave

Slavery was very cruel. The life of the enslaved people was acute, prolonged and not a happy one. They were legally held as human chattel. They used many tactics to decrease or eliminate their imminent, intense pain such as escape.

From the evidence that is available, it appears that escape for slave was very common. Servants and slaves run-away and escaped plantations for a number of reasons. Some fled physically or sexually abusive masters; other meant only to take a break from long hours of forced labor, or to visit friends. Some left in search of family members from whom they had been separated to different owners, sometime they flee because they were going to be sold. Some had a lack of material resources and the resulting hunger and cold (Kneeland, 2006).

But most runaway slaves were on their own. They would often choose holidays or days off to give them extra lead time, chiefly at night hoping their absence would not be noticed until they were far away from their master or before being missed in the fields or at work. Where the female was mulatto she could pass for white. She stole her mistress's clothes, and her partner stole the family's open carriage and posed as the driver. Many fled on foot, coming up with ways to throw off dogs in pursuit, such as taking to water or using pepper to disguise their scent. Some stole horses or even stowed away on a ship to escape slavery in the South. (Hope & Schweninger, 2000).

The statutes allowed any citizen to apprehend a runaway slave and deliver, which mean any slave found more than twenty miles from home or place of employment was considered a runaway. During the 1840s, legislators amended the “runaway slave” section to include a reward system. Anyone who arrested a runaway Black could receive a \$100 as reward. An example of ad for runaway slave (waite, 2014) :

RUN away from the subscriber in Albemarle, a Mulatto slave called Sandy, about 35 years of age, his stature is rather low, inclining to corpulence, and his complexion light; he is a shoemaker by trade, in which he uses his left hand principally, can do coarse carpenters work, and is something of a horse jockey; he is greatly addicted to drink, and when drunk is insolent and disorderly, in his conversation he swears much, and in his behavior is artful and knavish. He took with him a white horse, much scarred with traces, of

which it is expected he will endeavour to dispose; he also carried his shoemakers tools, and will probably endeavour to get employment that way. Whoever conveys the said slave to me, in Albemarle, shall have 40 s. reward, if taken up within the county, 4 l. if elsewhere within the colony, and 10 l. if in any other colony, from THOMAS JEFFERSON (waite, 2014).

One of the primary methods of escape for runaways was the infamous Underground Railroad. This network established in the early 1800s and was an informal network of white abolitionists, sympathetic Natives, and free blacks that secured safe and clandestine travel routes for escaping slaves during the 19th century. Underground Railroad illegally helped thousands of fugitive slaves to escape from bondage holding to northern states and Canada. Harriet Tubman “Moses” is the best known “conductor” of the Underground Railroad, she helping over 200 other slaves escape after she herself reached freedom in 1849 (Hope & Schweninger, 2000).

For slaves only know that the land of freedom was in the North. At first they just ran to northern states, After the Fugitive Slave Act was passed in 1850 when that became unsafe, they ran to Canada. Canada represented the “Promised Land” that many black slaves had learned about through Biblical teachings, as the land of milk and honey, a place where the wicked shall cease from troubling and them weary shall be at rest (Renford, 2011).

In Uncle Tom’s Cabin, The writer Stowe not only paint a picture of the horrors of slavery in America she describes Canada as a special place of liberation and freedom in the slave imagination. There are many instances in which Stowe’s characters give us a sense of the importance of Canada in the slave imagination. As in the following lines:

And where do you mean to go, my poor woman?" said Mrs. Bird." To Canada, if I only knew where that was. Is it very far off, is Canada?" said she, looking up, with a simple, confiding air, to Mrs. Bird's face. "Poor thing!" said Mrs. Bird, involuntarily. "Is 't a very great way off, think?" said the woman, earnestly (Stowe,1996,p.151).

And

"Going, George! Going where?" "To Canada," said he, straightening himself up; and when I'm there, I'll buy you; that's all the hope that's left us" (ibid,p.64). Tell him how I went, and why I went; and tell him I'm going to try and find Canada (ibid, p.91).

Scores of black wanted to be free. To be treated equally, to live where they chose, to get an education, to stay with their families, to develop their own talents and make some money of their own. Even slaves who were well treated, who had enough to eat and did not receive beatings, wanted to be free.

Conclusion

The history of blacks slave in America extents to long period of time. At first they were slaves brought from Africa in trade, but through time they became practicing their right as American citizens ,and to come to the point, a good number of black slaves lived a horrible condition under the life of slavery, they suffered, abandon from their right as a human. Despite the squalor they were forced to live in, many slaves nevertheless attempted to eke out a life as best they could. And even though their master's claimed their bodies, slaves resisted complete domination of their mind and soul by keeping their African traditions and customs alive.

Chapter Three

Chapter Three Incidents in the Life of a Slave Girl: The form and content

Introduction.....	40
3.1. Narrator point of view.....	40
3.2.Characterization.....	42
3.3.Sentence structure.....	45
3.4.Tone.....	47
3.5. Imagery.....	48
3.5.1.Symbolism	48
3.5.1.1. The Loophole of Retreat.....	49
3.5.1.2. Dr. Flint.....	50
3.5.1.3. Aunt Martha.....	51
3.5.1.4. Linda.....	51
3.5.1.5. Snakes.....	52
4.1.Sexual abuse of Slave woman	53
4.2. The Jealous Mistress	57
4.3. Women slave-white man relationship.. ..	59
4.4. Family life	61
4.5. Motherhood	65
Conclusion.....	69

Chapter Three Incidents in the Life of a Slave Girl: The form and content

Introduction

In any literary work form and content are inseparable and depend on each other to formulate the full text. Consequently, Style is the way in which language is used in a given context; how a particular writer says things. The study of style involves the test of a writer's choice of words, the use of figures of speech, devices and the shape of his work (Cuddon, 1998). Like many other African-Americans of her time, Jacobs used the traditional form of the slave narrative to tell her story. The slave narrative is closely related to the genres of the memoir and the autobiography, but what makes the slave narrative distinct is that it is designed to document the brutalities of slavery as experienced firsthand by slaves themselves. In the novel *Incidents in the life of a slave Girl*, Harriet uses various techniques to create her mixed form. Thus, she incorporates these techniques to make certain ideas stand out to make passages become more expressive as narrative point of view, characterization, sentence structure, tone, imagery and symbolism. Harriet Ann Jacobs through her *Incidents in the Life of a Slave Girl* autobiography intends to uncover several issues related to slavery. Also it is a mirror of the miserable and violent life of the slave women during 19th century America. As we will see in this final chapter, the author drew materials for the novel from her own personal life, this involves a detailed discussion of the suffering of slave women and the sexual abuse of slave women. Moreover, we will especially discuss the relationship between women slave and the white man, to family life then move to motherhood, we will be focusing on the main areas of study of the content which are the plot and the characters.

3.1. Narrator point of view

Narrative point of view is the literary strategy by which an author presents the events of a narrative from the standpoint of a particular person which may be the narrator or a fictional character. So it can be a first person narrator (told by the narrator himself) includes the pronoun *I* and *we* or a third person narrator (told by another) refers to *he*, *she*, *it* and *they* (Pope, 2011).

Incidents in the Life of a Slave Girl is a personal memoir. In this work, one woman tells her story about her experiences as a slave and her eventual escape from slavery. The reader hears about the events of this one woman's life and about her own thoughts and observations. Through her story we can get a better idea of how the millions of American women who were enslaved during that time would have suffered. While it may seem counterintuitive that a single first-person narrative may paint the best picture of the lives of millions in slavery, the format gives one a much more personal account of the horrors of slavery that one can't get from a broad, sweeping, third-person account of slavery in general.

At the beginning of the story Jacobs begins by saying, "*I was born a slave*". Her content use of personal pronouns such as "*I*", which allows the reader to understand that she is the narrator of her narrative. Her narrator is retrospective, Jacobs creates a character to play herself, and she looks back on her life to offer interpretation and reflection. This lets her

Chapter Three Incidents in the Life of a Slave Girl: The form and content

foreshadow what will happen, as when she writes, “*Those were happy days—too happy to last*” (Jacobs,1861,p.08). At other moments, she's able to correct false information. At one point, Linda recalls a slaveholder telling her that one of her friends was miserable up north. From her position in the present, she writes, “*This whole story was false. I afterwards staid with that friend in New York, and found her in comfortable circumstances*” (ibid, p.42).

It is also clear that, most of these incidents happened to Jacobs, but in a skillful narrative she turns Linda, not Jacobs, into a model figure of female slavery. From the very first page, with the subtitle “Written by Herself,” Jacobs highlights that her account is personal and true. She uses pronouns like: “I” “we” “me” “my” and so on throughout the narrative and she doesn't provide any information that she couldn't personally have known. No insights into Dr. Flint's motivations; no clues about what Aunt Martha is thinking, or at least not any that Linda doesn't come up with herself (Pope, 2011). As it shown in the quotes bellow:

They lived together in a comfortable home; and, though we were all slaves, I was so fondly shielded that I never dreamed I was a piece of merchandise, trusted to them for safe keeping, and liable to be demanded of them at any moment (Jacobs,1861, p. 7).

She is addressing her readers directly when she says:

Reader, I draw no imaginary pictures of southern homes. I am telling you the plain truth. Yet when victims make their escape from the 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." Nay, more, they are not only willing, but proud, to give their daughters in marriage to slaveholders (ibid, p.39).

Another quote that show she is the narrator,

The supper seemed to me less luxurious than those I had seen in American hotels; but my situation was indescribably more pleasant. For the first time in my life I was in a place where I was treated according to my deportment, without reference to my complexion. I felt as if a great millstone had been lifted from my breast. Ensconced in a pleasant room, with my dear little charge, I laid my head on my pillow, for the first time, with the delightful consciousness of pure, unadulterated freedom (ibid, p.166).

Chapter Three Incidents in the Life of a Slave Girl: The form and content

Moreover, Jacobs's use of "I" represents the emotional return of her self-made public identity of womanhood into the narrative. Her audience is no longer held at bay from intense emotions or bodily pain. Jacobs's hiding spot becomes not only a symbol of a womb to which she returns in order to escape her lot in life; but, more importantly, a point through which Jacobs interjects into the autobiography desired, positive affects of hope and joy (Tweedy, 2011). She writes:

For the last time I went up to my nook. Its desolate appearance no longer chilled me, for the light of hope had risen in my soul. Yet, even with the blessed prospect of freedom before me, I felt very sad at leaving that old homestead, where I had been sheltered so long by the dear old grandmother (Jacobs, 1861, p.143).

What this does is kind of cool: we have a first-person narrator, but it's almost as though she's telling someone else's story because in a way, she is. Sure, most of these incidents happened to Jacobs. But she's crafting into a skillful narrative that turns Linda, not Jacobs, into an archetypal figure of female slavery.

3.2. Characterization

Novelists have different ways of dramatizing the trial of the self and the travails of slavery; each has his/her own manner of turning autobiography into challenging art, as Harriet Jacobs's *Incidents in the Life of a Slave Girl*, which was the first autobiography to be published by a formerly enslaved African American woman. In this narrative Jacobs wanted to "*arouse the women of the North to the condition of two millions of women at the South, still in bondage, suffering what I suffered*".

In her autobiography Jacobs tells the story of her life, starting with her childhood and ending with finding of her freedom by Cornelia Grinnell Willis. Although she is telling a true story, Jacobs chose to substitute pseudonym for the real names of all of the characters in her narrative and leave the places in the South unnamed because, as she said, "*I deemed it kind and considerate towards others to pursue this course*". Jacobs also chose to publish the book anonymously, so that the only name appearing on the title page was that of her editor, the prominent abolitionist Lydia Maria Child. (Gray, 2004).

To write a book revealing the sexual abuse of slave women, she would have to expose her own sexual history and the fact that she was an unmarried mother a condition not uncommon, but hardly spoken about at that time. So she solved this problem by creating Linda Brent as an alter ego and a central character in the narrative, in and through the story of Brent, she could tell her own story as a sexual victim, and the first-person confession of "fallen woman". "*O, what days and nights of fear and sorrow that man caused me!*" (ibid).

In this autobiography, not only Linda Brent was a pseudonym for Harriet Jacobs, but Jacobs's family, the family of her evil slaveholder Doctor Flint, and nearly all the other

Chapter Three Incidents in the Life of a Slave Girl: The form and content

characters in the story were real individuals. She used fictitious names in her story because she “deemed it kind and considerate toward others.” (Crumbley, 2010). In her story, Harriet mentions a lot of people that passed her life, some of them take major role and other take minor role.

As we said previously that Linda Brent is the central character and the protagonist of the selection narrative, Linda Brent is a Pseudonym for the author, Harriet Ann Jacobs. She is born a slave in North Carolina NC, as she opens her autobiography with the classic phrase “*I was born a slave,*”. She lived in a crawlspace for seven years, and escaped to write a harrowing tale of escape and mostly triumph. Probably a pretty nice person, determined, courageous, self-assured lady and, judging from all the friends, she is smart and savvy, and she is not just going to accept her fate (ibid), the way Aunt Martha has seemed to:

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. (Jacobs,1961.p.4.10).

Here, even though Linda is telling her brother that he needs to be good and forgiving, she is not feeling particularly charitable herself. She is only fourteen, but she knows about injustice and she knows that her life's work is going to be fighting it.

Another main character, who is also a pseudonym character, Aunt Martha is in the place of Molly Hornblow, Jacobs' grandmother. She is a free woman who provides Linda with love, support, and spiritual guidance. A former slave, Aunt Martha starts her own bakery business in order to earn enough money to buy her two sons, Benjamin and Phillip. After saving 300\$, she lends the money to her mistress, who never repays her. As a result, Aunt Martha is forced to live with the knowledge that although she is free, her family remains enslaved (Crumbley, 2010).

Dr. Flint is the Pseudonym for Dr. James Norcom, Jacobs' master and tormentor. Obsessed with Linda, Dr. Flint relentlessly pursues her, forcing her to make some drastic decisions to avoid his physical and sexual control (ibid).

Those are the most important characters in the narrative that we are going to summarize them in the following table:

Chapter Three Incidents in the Life of a Slave Girl: The form and content

Characters named in the story	Characters' real names / roles in the story
William Brent	Pseudonym for Jacobs' actual brother, John.
Ellen and Benny Sands	Pseudonyms for Louisa Matilda Jacobs and Joseph Jacobs, the author's children.
Mrs. Flint	Pseudonym for Mary Matilda Horniblow Norcom. The wife of Dr. Flint.
Miss Fanny	Pseudonym for Hannah a white woman who grew up with Aunt Martha in the Flint household.
Miss Emily Flint, later Mrs. Dodge	Dr. Norcom's daughter Mary Matilda Norcom, later Mrs. Daniel Messmore, traveled to New York with her husband, Messmore, to seize Harriet and her daughter, after her father's death.
Young Mr. Flint	James Norcom, Jr.
Mr. Sands	Pseudonym for Samuel Tredwell Sawyer.
Jenny	The slave who threatens to betray Linda's hiding place in the house of her mistress.
Peter	The friend who helps Linda during her first escape attempt.
Mrs. Bruce (First)	Pseudonym for Mary Stace Willis, first wife of Nathaniel Parker Willis, who befriends Linda in NY.
Mrs. Bruce (Second)	Pseudonym for Cornelia Grinnell Willis, Nathaniel Parker Willis' second wife.
Baby Mary	Imogen Willis was Mary Stace Willis' daughter. Harriet worked as her nursemaid and later escorted her on a trip to England.
Elijah	Daniel Jacobs, Harriet's father, was the slave of Andrew Knox and a skilled craftsman, who tried unsuccessfully to buy his family's

Chapter Three Incidents in the Life of a Slave Girl: The form and content

	freedom. He died in Harriet's youth.
Delilah	Harriet's mother and Molly Horniblow's daughter, was the slave of Margaret Horniblow. Upon Margaret's death, Harriet and her brother Phillip were moved into the household of the Norcoms, and the semblance of normal family life was destroyed.
Aunt Nancy	She was Molly Horniblow's daughter. Harriet's mother's twin sister, Aunt Nancy is sweet, steadfast, and sympathetic. She is a great source of comfort and love for Harriet through the girl's life, and wishes only to see Harriet and her children free.
Uncle Phillip	Mark Ramsey was Molly Horniblow's older son.
Uncle Benjamin	Joseph was Molly Horniblow's younger son who escaped to Baltimore after one unsuccessful attempt.
Mr. & Mrs. Hobbs	James Iredell Tredwell and Mary Bonner Blount Tredwell are Sawyer's cousins.
Mr. Thorne	Joseph Blount was Mrs. Tredwell's brother. Mr. Thorne is a dissolute and shady man whose poverty and recklessness lead him to contact Dr. Flint to tell him of Harriet's presence in New York.
Mrs. Durham	The Rev. Jeremiah Durham's wife, who treats Harriet with kindness and sympathy while she stays in their household for a few days in Philadelphia.

3.3.Sentence structure

In text we can find many details, with more systematic attention to the words and structures are chosen (Leech & Short, 1981). Jacobs writes in simple, direct prose that is relatively free from allusion or metaphor. She directly addresses her reader and is oftentimes conversational. She writes with ease and her prose is lucid and free-flowing. Her intellect is apparent, but she shies away from prose that is too turgid or convoluted. Her book is divided into forty-one relatively short chapters. The chapters vary widely in their length, but none are

Chapter Three Incidents in the Life of a Slave Girl: The form and content

longer than fifteen pages. At the sentence structure level, in *Incidents in the Life of a Slave Girl*, Harriet Jacobs uses various types of sentences which are refined; we can tell that she is not high educated, but never simplifies her thoughts and much of her grammar and spelling is correct.

A very obvious pattern in the novel is short sentences; it is full of small sentences that are very terse. For example: "*I was born a slave. My father was a carpenter. I had one brother. They lived together in a comfortable home* " (Jacobs, 1861.p.6). Jacobs' normal sentence contains only 2.9 clauses. This means that Jacobs' sentences are not only shorter but also less complex than in many other narratives. She preferred nice short sentences, nice short words, easy vocabulary and nothing too complicated in order to present us with a simple structure of ideas because she would not have a hard time understanding and more giving a sense of comfort and clear to the reader. Moreover, sentence structure is also long because women use more details in their narrative (Leech & Short, 1981). Jacobs uses long sentences too instead of a short statement. For example:

The poor mother turned away, sobbing. Her dying daughter called her, feebly, and as she bent over her, I heard her say, "Don't grieve so, mother ; God knows all about it ; and HE will have mercy upon me. (Jacobs, 1861.p.14).

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 (ibid.p.29).

Then, we come across something different:

Being in servitude to the Anglo-Saxon race, I was not put into a "Jim Crow car," on our way to Rockaway, neither was I invited to ride through the streets on the top of trunks in a truck; but every where I found the same manifestations of that cruel prejudice, which so discourages the feelings, and represses the energies of the colored people (ibid.p.160).

Chapter Three Incidents in the Life of a Slave Girl: The form and content

According to the quote above, Jacobs used in her literary work a little thing called a periodic sentence. They are frequently the opposite of realistic, normal speech, which in the main consists of people saying things in the order that thought occur to them. As a result you can see in your mind's eye that these sentences are a great way of showing that Harriet has a quantity of real authority. She is cultured, well read, clever writer and she is not just an badly informed slave (Wyatt, 2012).

3.4.Tone

Incidents in the Life of a Slave Girl's tone reflects the atmosphere of the novel and the authors attitude. Thus, the heroine and the writer shared common values in the novel which revealed about her attitude. Jacobs' tone varies throughout the text; sometimes it is biting and condemnatory, sometimes it is placating and humble, sometimes it is sad and annoyed. From page 10 Linda said: *"I met my grandmother, who said, "Come with me, Linda; and from her tone I knew that something sad had happened "* (Jacobs, 1861.p.29). The way her grandmother approached her and the wording of her sentence showed what might happen or if it was good or bad. The tone in this story is strong and determine because Harriet Jacobs also known as Lind Brent, wants her readers to know the hardship and the torture all slaves to go through. Her tone was sympathetic to appeal to her readers she made sure that they know that she does not want their sympathy or pity, but just to acknowledge what her and her kind has to go though before she can claim her freedom (Wikins, 2013). She said:

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.p29).

Also, in Jacobs's compelling narrative, she uses passionately and emotionally charged language to establish a tone of melancholy and desperation (Wilkins, 2013). In the following example, the adjectives loathsome and agonizing succinctly convey the turmoil and conflict the narrator is experiencing and help elicit empathy from her readers,

When I heard my little ones were in a loathsome jail, my first impulse was to go to them. I was encountering dangers for the sake of freeing them, and

Chapter Three Incidents in the Life of a Slave Girl: The form and content

must I be the cause of their death? The thought was agonizing (Jacobs, 1861.p 95).

Using adjectives, verbs, and additional phrases to effectively convey a tone of fear or sorrow. A sample answer has been done for you:

I fainted when I heard Linda had run off, leaving her children behind. I collapsed to the floor when I heard poor Linda had run off, tearing herself away from the dear babies she cherished (ibid, p.95).

Furthermore, I noticed that the writer had a “childlike” tone at the start of a book; She had this innocence about her during the first six years of her life because she knew no wrong in the world. “*I was born a slave; but I never knew till six years of happy childhood had passed away.*” (ibid, p.6). Moreover, Jacobs is used Pathos. Pathos is a quality that evokes pity or sadness. For example: “*The baby is dead, thank God; and i hope my poor child will soon be in heaven too.*” (ibid, p.14). We see in this comment that the mother sounds sad and hurt that her baby had died. In the following quote nothing seemed right for Linda after finding out Dr. Flint, her father has passed away. She felt no joy in the house without him. She claim:

so about the joy of others. My brother moved The next day I followed his remains to a humble grave beside that of my dear mother. There were those who knew my father's worth, and respected his memory. My home now seemed more dreary than ever. The laugh of the little slave-children sounded harsh and cruel. It was selfish to feel about with a very grave face (Jacobs, 1861.p10).

What's more, Linda's relationship with Mister Sands reflects a type of mood which is romantic and loving in which Linda Brent, the slave and poor girl along with the gentleman Mr. Sands find true happiness and respect, With him she feel lovely and safe. For instance:

So much attention from a superior person was, of course, flattering; for human nature is the same in all. I also felt grateful for his sympathy, and

Chapter Three Incidents in the Life of a Slave Girl: The form and content

encouraged by his kind words. It seemed to me a great thing to have such a friend. By degrees, a more tender feeling crept into my heart (ibid, p 52).

3.5.Imagery

The author uses imagery in the text to make the scene in one's mind, as a result, the text is full with descriptions creating picture in the reader's mind as they read. Thus, Jacobs captures the reader's attention. Furthermore, Women are imaginative more than men. They return to the images and metaphors of piecing as a tool of the female tradition operating as a "creative manipulation of convention" (Noheh, 2012).

3.5.1.Symbolism

According to Cuddon, a symbol is something that stands for something else. Symbolism, or the use of symbolism, involves using an object, a person, a place, or an action to represent a quality, an attitude, a belief, or a value. Symbolism takes ordinary or basic and makes it more than what it is in reality. A symbol has a literal meaning (what it really is) and a symbolic meaning (what it represents).

In Harriet Jacobs's *Incidents in the Life of a Slave Girl*, symbolism often brings more depth to the story. It is a technique used to hint at something later. Symbolism has a vital role in Jacobs' narrative in which the reader can get the idea more explicitly.

Thus, a female slave text has its own symbols by creating images and using aesthetic language that brings into the passage a symbolic weight of female consciousness to build a picture of her own in literature (Noheh, 2012). There are many key symbols in *Incidents in the Life of a Slave Girl* that enable Jacobs to effectively challenge the master narrative. For example:

3.5.1.1. The Loophole of Retreat

William Cowper's "The Task" (1784), which also happens to be the source for Jacobs's chapter title, "The Loophole of Retreat" as a symbol:

Chapter Three Incidents in the Life of a Slave Girl: The form and content

Tis pleasant through the loopholes of retreat, To peep at such a world; to see the stir Of the great Babel and not feel the crowd; To hear the roar she sends through all her gates At a safe distance, where the dying sound, Falls a soft murmur on the uninjured ear.(the Task,1784)

Here, the loophole represents a place from which the poet can view the world's misfortunes. The symbol of The "loophole" stand for a peephole through which Linda can watch the

outside world, symbolizes the spiritual freedom Linda finds even in seemingly restricted circumstances (Valerie, 1990). So much that it becomes a symbol for the captivity of Southern slaves and It gives her a new, or at least deeper view on slavery, since as she says, "*Southerners have the habit of stopping and talking in the streets, and I heard many conversations not intended to meet my ears*" (Jacobs, 1861.p.109). It is a perch from which she can really come to terms with how awful slavery is.

Linda's attic hideout where she lives for seven long, painful years. A place where she is so restricted that she cannot sit or stand represents all of the forces that keep her from being free. Conversely, it also represents the space of freedom she creates for herself in her own mind. Like slavery, the attic confines Linda's body in terrible ways. She suffers physically and psychologically, losing her ability to speak and walk and becoming despairing and depressed. Her time in the attic almost kills her (Valerie, 1990). For example when Linda confirmed:

A small shed had been added to my grandmother's house years ago. Some boards were laid across the joists at the top, and between these boards and the roof was a very small garret, never occupied by anything but rats and mice. It was a pent roof, covered with nothing but shingles, according to the southern custom for such buildings. The garret was only nine feet long and seven wide. The highest part was three feet high, and sloped down abruptly to the loose board floor. The air was stifling; the darkness total. A bed had been spread on the floor. I could sleep quite comfortably on one side; but the slope was so sudden that I could not turn on my other without hitting the roof. 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 (Jacobs, 1861, p.106).

Chapter Three Incidents in the Life of a Slave Girl: The form and content

The most key aspect of the attic is that Linda chooses her confinement. She would rather lie immobile for seven years than allow Dr. Flint possession of her body. In this sense, the crawlspace becomes a symbol of Linda's self possession and resilience in the face of danger.

Throughout the book, Brent is constantly trying to escape the bonds of slavery and, more specifically, the evils of Dr. Flint. In addition, she must deal with the psychological stress of living in such a rotten situation as well as the worry she constantly feels on behalf of her children's safety. Dealing with everything that is going on is a tough task, so Brent utilizes the "loophole of retreat" in order to keep herself sane and find hope and freedom in such despairing circumstances.

3.5.1.2. Dr. Flint

Dr. Flint is definitely a real person and a character in his own right. Jacobs based him on her real life master and tormenter, he seems to have been as awful as she said.

He also functions as the book's main symbol, serve as an example as to everything that is wrong about the slave system. He is monstrously cruel, hypocritical, and conniving, and he never experiences a moment of guilt, self doubt, or sympathy for his victims. Like the majority of Southern slave owners of the time period, Linda talks about the "all-pervading corruption produced by slavery" and the fact that "the slaveholder's sons" like Dr. Flint, we assume *"are, of course, vitiated, even while boys, by the unclean influences everywhere around them"* (Jacobs, 1861.p 49).

The doctor became obsessed with the power and control he had over his slaves, as show in next quote *"Dr. Flint loved money, but he loved power more"*, and he saw no reason why he could treat his slaves in any manner he saw fit. Thus, when Brent defies his lust for power over her, she is breaking the master narrative and threatening the legitimacy of not only Dr. Flint but the entire slavery system. Dr Flint recognizes this threat, hence his insistence on "mastering" her (Lockard, 2011).

By making Dr. Flint into a symbol of everything that's mistaken with slavery, especially with white slave owners, Linda turns her own struggle into a mythical allegory against evil. Each time that Linda resists Dr. Flint's advances, she's also resisting slavery's violent, immoral, corrupting power.

Chapter Three Incidents in the Life of a Slave Girl: The form and content

3.5.1.3. Aunt Martha

The grandmother Aunt Martha is a complicated character that is symbolic of the conflicting ideals of womanhood and femininity that were important in Jacobs's time. Moreover, she is religious, patient and the epitome of a successful domestic woman. She does everything around the house, she is the most reliable person in Brent's life and she an extremely virtuous woman. In this way, she embraces the expectations of society and the role of the woman in the master narrative (Lockard, 2011).

On the other hand, Aunt Martha's domesticity threatens to undermine Brent's attempt to escape to a better life for herself. In this way, she is symbolic of how the cult of domesticity often thwarted a woman's attempt to be more than a homemaker. Her patience and virtue go unrewarded, for she watches one child of hers after another be sold into slavery. Also, for part of the book, Aunt Martha's domesticity holds Jacobs back from seizing opportunities to escape to the North. With Aunt Martha, Jacobs emphasizes her view that black women cannot join the cult of domesticity which was clearly designed to work for white women because participation in it is bringing them only more pain and suffering (ibid).

3.5.1.4. Linda

Linda herself is a big, fat symbol of victory, of determination, and of the American spirit. Even the title of the book tells us that she's more than just an individual person. *Incidents in the Life of a Slave Girl* strips the story of personal details and makes the slave girl of the title a symbol for all slave girls in everywhere. Linda's struggles are no different than any other girl's struggles. She said "*after my long struggle with him, succeed at last in trampling his victim under his feet. I would do anything, everything, for the sake of defeating him. What _could_ I do? I thought and thought, till I became desperate, and made a plunge into the abyss.*" (Jacobs, 1861.p.51). Besides, Linda manages to keep on her way out of slavery. Her story does not end in the usual way, because Linda is not just a symbol of an oppressed and degraded slave girl, she's a symbol of an American icon who pulls herself to win respect, independence, and fortune. Sure, Linda's fortune might be her children rather than a pile of cash, but it's still a pretty good ending. (Lockard, 2011).

Chapter Three Incidents in the Life of a Slave Girl: The form and content

3.5.1.5. Snakes

Another strong symbol common in the slave narrative is the symbol of snakes. Snakes can stand for either life or death in the slave narrative.

In Chapter 20, Linda hides in Snaky Swamp, where she and Peter are surrounded by “*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.p.105). Because snakes can shed their skin, they often symbolize rebirth or renewal. 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 (Lockard, 2011).

Although Linda is scared of snakes, she prefers hiding out in Snaky Swamp over returning to her master: “*even those large, venomous snakes were less dreadful to my imagination than the white men in that community called civilized.*” (Jacobs, 1861.p.105). Snaky Swamp symbolizes the death of her old life and the perilous beginnings of her new life as a fugitive.

4.1.Sexual abuse of slave women

Throughout the 19th century, many enslaved men endured many forms of abuse at the hands of their masters and overseers, including whippings and beatings. Women slaves, too, felt the pain of the lash, as well as other forms of mistreatment. Many women black or white were also sexually abused, whether by being harassed, raped, or forced into concubinage (Kneeland, 2006). .

Harriet Jacobs as Linda Brent was one of slave women that was abused by her white master Dr. Flint. This slave girl was subject to his wishes and desires. First, for Linda, the possibility of rape by her master is a continual threat that she faced daily as a child (Kneeland, 2006). She writes:

She will be compelled to realize that she is no longer a child. If God has bestowed beauty upon her, it will prove her greatest curse. That which commands admiration in the white woman only hastens the degradation of the female slave (Jacobs, 1861, p.28).

Chapter Three Incidents in the Life of a Slave Girl: The form and content

Moreover, Linda said that the behaviour of her evil owner changed toward her and his sexual abuse advance every day, her life went from bad to worse. As miss Brent approached the age of puberty her master began to torture her young mind. Whispering “foul words” in her ear and propositioning her, Flint left Linda confused and frightened. There were no laws or one that protected the little girl from sexual assault and therefore, they had no claim to her own body (Kneeland, 2006). She claims:

Tried his utmost to corrupt the pure principles my grandmother had instilled. He peopled my young mind with unclean images, such as only a vile monster could think of. I turned from him with disgust and hatred. But he was my master. I was compelled to live under the same roof with him - where I saw a man forty years my senior daily violating the most sacred commandments of nature. He told me I was his property; that I must be

subject to his will in all things. My soul revolted against the mean tyranny. But where could I turn for 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 (Jacobs, 1861, p.27).

Linda continued declaring,

After repeated quarrels between the doctor and his wife, he announced his intention to take his youngest daughter, then four years old, to sleep in his apartment. It was necessary that a servant should sleep in the same room, to be on hand if the child stirred. I was selected for that office, and informed for what purpose that arrangement had been made. By managing to keep within sight of people, as much as possible, during the day time, I had hitherto succeeded in eluding my master (ibid, p.31).

What's more, Linda as an ex-slave described the physically beatings that suffered at the hands of her evil master alleged :

When Dr. Flint learned that I was again to be a mother, he was exasperated beyond measure. He rushed from the house, and returned with a pair of shears. I had a fine head of hair; and he often railed about my pride of arranging it nicely. He cut every hair close to my head, storming and

Chapter Three Incidents in the Life of a Slave Girl: The form and content

swearing all the time. I replied to some of his abuse, and he struck me. Some months before, he had pitched me down stairs in a fit of passion; and the injury I received was so serious that I was unable to turn myself in bed for many days. He then said, "Linda, I swear by God I will never raise my hand against you again;" but I knew that he would forget his promise (ibid, p.72).

Linda Brent did her best to ignore the comments, but the evil Flint was persistent. She desperately wanted to tell someone of all her troubles and woes, but Flint had told her that he would kill her if she told anyone (ibid). She cites :

I longed for someone to confide in. I would have given the world to have laid my head on my grandmother's faithful bosom, and told her all my troubles. But Dr. Flint swore he would kill me, if I was not as silent as the grave (Jacobs, 1861.p.28).

The slave girl was ashamed and mortified about her treatment, but she could do nothing to stop it. She could only avoid him as much as possible (ibid). Dr. Flint determination to make Linda his concubine filled her with horror and fury by proving that:

My master met me at 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. The other slaves in my master's house noticed the change. Many of them pitied me; but none dared to ask the cause. They had no need to inquire. They knew too well the guilty practices under that roof; and they were aware that to speak of them was an offence that never went unpunished. (ibid, p.28).

Linda Brent as Harriet Jacobs possesses many admirable character traits like power, patience, confidence and many other features, but perhaps her most inspiring one is perseverance (Kneeland, 2006).

Chapter Three Incidents in the Life of a Slave Girl: The form and content

Linda has nearly impossible odds to surmount in her quest to escape bondage and control of her bad master to make a better life for her children: she is a slave, she is a woman, she has a malicious and indomitable master, she is very far from the Free States, and she lives in a time when runaway slaves were being obsessively hunted down. Although this condition Linda was a perseverance women (ibid).

Nevertheless, Linda does not let any of that stop her especially the abuse of her master. She endures horrible conditions in her hiding place under the front porch for six years in her Grandmother house (ibid). In a few line, Linda describe that horrible place as:

A small shed had been added to my grandmother's house years ago. Some boards were laid across the joists at the top, and between these boards and the roof was a very small garret, never occupied by anything but rats and mice. It was a pent roof, covered with nothing but shingles, according to the southern custom for such buildings. The garret was only nine feet long and seven wide. The highest part was three feet high, and sloped down abruptly to the loose board floor. There was no admission for either light or air. The air was stifling; the darkness total. A bed had been spread on the floor. I could sleep quite comfortably on one side; but the slope was so sudden that I could not turn on my other without hitting the roof. 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 (Jacobs, 1861.p. 106).

She has a harrowing escape to the north complete with a frightening swamp crawling with snakes and a perilous voyage in which her fate is in the hands of a white captain. She has to support herself in the north and avoid capture (Manfra, 2008). Harriet argue:

They said I was to remain on board till near dawn, and then they would hide me in Snaky Swamp, till my uncle Phillip had prepared a place of concealment for me. If the vessel had been bound north, it would have been of no avail to me, for it would certainly have been searched. About four o'clock, we were again seated in the boat, and rowed three miles to the swamp. My fear of snakes had been increased by the venomous bite I had received, and I dreaded to enter this hiding place. But I was in no situation to choose, and I gratefully accepted the best that my poor, persecuted friends could do for me (Jacobs, 1861.p. 105).

Chapter Three Incidents in the Life of a Slave Girl: The form and content

In Jacobs's narrative, Linda Brent exercises her own free will by sleeping with a white man who is not her master, and therefore, showing a form of resistance. In Jacobs's narrative she writes,

The influences of slavery had had the same effect on me that they had on other young girls; they had made me prematurely knowing, concerning the evil ways of the world. I knew what I did, and I did it with deliberate calculation (ibid, p. 51).

Linda knew that she would be forced to lose her virginity and therefore undermined her master's dominance by choosing to give it away rather than letting him take it. Although this act was used as a form of resistance, it was still a denial of Jacobs's womanhood, because women in the nineteenth century south were expected to be virtuous and pure (Kneeland, 2006). As she points out in her narrative,

I know I did wrong. No one can feel it more sensibly than I do. 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.p. 51).

Besides, Brent's persistence once again, exemplifies the desires of slave women to defend their children. Linda Brent knew that this was her only chance of freeing her children and protecting them from her master, and so they became her driving force. She struggled hardly to protect and purchase them (Georgia, 2008), saying:

I returned to my friend's house in an uneasy state of mind. In order to protect my children, it was necessary that I should own myself. I called myself free, and sometimes felt so; but I knew I was insecure. I sat down that night and wrote a civil letter to Dr. Flint, asking him to state the lowest terms on which he would sell me; and as I belonged by law to his daughter, I wrote to her also, making a similar request (Jacobs, 1861.p. 153).

Linda Brent also uses her experience in solitude to absolve her of her previous sins. "Brent undergoes a transformation from the young girl whose actions comprise a 'painful and humiliating memory,' to a mature woman who has shaken off her past self and ascended to higher moral terrain" (Georgia, 2008). Linda realizes that she should not be held accountable

Chapter Three Incidents in the Life of a Slave Girl: The form and content

for what she has done because of everything else she has had to go through. Her bravery and strength is powered by her children and this makes up for any moral sins she may have committed in her past.

4. 2. The Jealous Mistress

It is clear that sexual relation between male slaveholders and female slaves was awfully common in the antebellum south. However, this kind of relationship would spark a problem between the slave owner and his wife. The slave Mistress was often quite jealous of the extramarital affair and does whatever possible to prevent it from occurring.

Harriet Jacobs vividly described that in her autobiography *Incidents in the life of a slave girl*. Linda's mistress Mrs. Flint would watch Linda sleep to make sure her husband was not attempting to seduce her during the night (Kneeland, 2006). She was so paranoid, she took every chance to try to find proof of the affair, and the following, might have been the most influencing ones:

She now took me to sleep in a room adjoining her own. There I was an object of her especial care, though not to her especial comfort, for she spent many a sleepless night to watch over me. Sometimes I woke up, and found her bending over me. At other times she whispered in my ear, as though it was her husband who was speaking to me, and listened to hear what I would answer. If she startled me, on such occasions, she would glide stealthily away; and the next morning she would tell me I had been talking in my sleep, and ask who I was talking to. At last, I began to be fearful for my life. It had been often threatened; and you can imagine, better than I can describe, what an unpleasant sensation it must produce to wake up in the dead of night and find a jealous woman bending over you. Terrible as this experience was, I had fears that it would give place to one more terrible(Jacobs, 1861.p.33).

Brent details her persecutions from Dr. Flint and seeks to correct the assumption that a slaveholder's wife would have any interest in protecting young slave girls from her husband's predation. This is categorically untrue, particularly in the case of Mrs. Flint. She is jealous and irate that her husband has sexual relations with his slaves and is so obviously enamoured of Harriet. Slavery has ruined the life of Mrs. Flint and hardened her into a cruel, irrational, and

Chapter Three Incidents in the Life of a Slave Girl: The form and content

paranoid woman. Too many years in the violent and uncivilized south cannot help but destroy morality and feelings of humanity (Crumbley, 2010). She understood :

The mistress, who ought to protect the helpless victim, has no other feelings towards her but those of jealousy and rage. The degradation, the wrongs, the vices, that grow out of slavery, are more than I can describe. They are greater than you would willingly believe. Surely, if you credited one half the truths that are told you concerning the helpless millions suffering in this cruel bondage, you at the north would not help to tighten the yoke (Jacobs, 1861.p.27).

Moreover, Mrs. Flint often blamed and hated Linda for her husband's infidelity which appears most strongly in Chapter six of the story, page 31 from line 5 to 13 where she, says:

I had entered my sixteenth year, and every day it became more apparent that my presence was intolerable to Mrs. Flint. Angry words frequently passed between her and her husband. He had never punished me himself, and he would not allow anybody else to punish me. In that respect, she was never satisfied; but, in her angry moods, no terms were too vile for her to bestow upon me. Yet I, whom she detested so bitterly, had far more pity for her than he had, whose duty it was to make her life happy. I never wronged her; and one word of kindness from her would have brought me to her feet...(ibid, p.31).

Despite the suffering that Linda endured it from Mrs. Flint, she did not blame her and even did not hated her, Linda just take blame on slavery that makes jealousy and hatred enter the flowery home of white families, and also the woman in her natural jealous toward the person who love, Linda asserting:

But my experiences in slavery had filled me with distrust. She was not a very refined woman, and had not much control over her passions. I was an object of her jealousy, and, consequently, of her hatred; and I knew I could not expect kindness or confidence from her under the circumstances in which I was placed. I could not blame her. Slaveholders' wives feel as other women would under similar circumstances. The fire of her temper kindled from small-sparks, and now the flame became so intense that the doctor was obliged to give up his intended arrangement (Jacobs, 1861.p.32-33).

Chapter Three Incidents in the Life of a Slave Girl: The form and content

4. 3.Women slave-white man relationship

The relationship between slaves and masters could be like the relationship between human and dirt. The slave owners are the human, and the slaves are the dirt. The slave owners think that the slaves' positions are so low that they are almost as low as dirt, and the slave owners think that they are non-living things, they treated them like nothing. They threatened them, whipped them, and do not care about their lives. As long as they can earn money from the slaves, their lives did not matter anymore, because their lives were not lives before, they are things that can be selling (Crumbley, 2010).

Throughout this story, the relationship between Dr. Flint and Linda was a complex series of conflicts and hate because he made her life miserable. The Doctor injured her emotional, spiritual, and physical degradation as a result of her status as chattel; and the absolute need for freedom in order to subvert this status (Kneeland, 2006). She supposed :

Reader, did you ever hate? I hope not. I never did but once; and I trust I never shall again. Somebody has called it "the atmosphere of hell;" and I believe it is so (Jacobs, 1861.p.39).

And more,

I was determined that the master, 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 anything, everything, for the sake of defeating him. What _could_ I do? I thought and thought, till I became desperate, and made a plunge into the abyss (ibid, p.51).

Furthermore, Linda consents to a relationship with another white neighbor and unmarried man. In choosing Mr. Sands as a lover and the person to whom she offers her virginity. She describe him as kind man solely trustworthy and sincere as he tried to help her in difficult circumstance and treated her well as a human not as a slave (Crumbley, 2010)., she aver:

Among others, it chanced that a white unmarried gentleman had obtained some knowledge of the circumstances in which I was placed. He knew my grandmother, and often spoke to me in the street. He became interested for me, and asked questions about my master, which I answered in part. He

Chapter Three Incidents in the Life of a Slave Girl: The form and content

expressed a great deal of sympathy, and a wish to aid me. He constantly sought opportunities to see me, and wrote to me frequently. So much attention from a superior person was, of course, flattering; for human nature is the same in all. I also felt grateful for his sympathy, and encouraged by his kind words. It seemed to me a great thing to have such a friend (Jacobs, 1861.p.52).

She also chooses him as her a lover because she is concerned for her future children's freedom, but she also feels freedom herself since she makes the choice to love him (Kneeland, 2006). As she juxtaposes her master with Mr. Sands, she alleges:

There is something akin to freedom in having a lover who has no control over you, except that which he gains by kindness and attachment. A master may treat you as rudely as he pleases, and you dare not speak; moreover, the wrong does not seem so great with an unmarried man, as with one who has a wife to be made unhappy (Jacobs, 1861.p.52).

Mr. Sands treated Linda as an equal human being and then playing with her emotions who was fifteen years at that time. Although she knows that their relationship will not likely end in marriage (Crumbly, 2010) , She state:

He was an educated and eloquent gentleman; too eloquent, alas, for the poor slave girl who trusted in him. Of course I saw whither all this was tending. I knew the impassable gulf between us; but to be an object of interest to a man who is not married, and who is not her master, is agreeable to the pride and feelings of a slave. (ibid. p52.).

Reader, my story ends with freedom; not in the usual way, with marriage. I and my children are now free! (ibid, p183).

She nonetheless finds it pleasing that she is the “object of interest” to Mr. Sands. Her definition as the “object” of Mr. Sands interest is also ironic and revealing. While she is constantly objectified by Dr. Flint she seems willing to accept her identification as an “object” of Mr. Sands’ attention, and her relations with him allow her to feel less like chattel and more like a human being. Thus, before she becomes virtuous, she first begins to feel like a woman (Crumbly, 2010).

Chapter Three Incidents in the Life of a Slave Girl: The form and content

4.4. Family life

The ties of family, friends, and neighbors provided love, compassion for nearly all slaves, Despite the propensity of some them to fall victim to rage, depression, or stupor, many were able to survive due to the support of their family. The family life of Brent, as portrayed by Jacobs was extremely important in her *Incidents*. Linda would not have been able to maintain her sanity in the face of Dr. Flint's persecution without the love and protection of her grandmother, and her escape would have been impossible without her uncle and friends.

Linda Brent devotes a lot of space to her happy childhood and family in her book. A good reason for that could be explained by the truth that Brent grew up in a stable and with two parent. As we see in the first chapters *Incidents*, Linda starts her narrative with the following quote: *"I was born a slave; but I never knew it till six years of happy childhood had passed away"* (Jacobs, 1861.p.6). The very beginning, the girl mentions first a positive memory of her childhood displayed in her unawareness of being a slave and she goes on explanation why her life was not generally so hard at this period (Lystar, 1995). Additionally, Brent described her parents briefly. She said:

My father was a carpenter, and considered so intelligent and skilful in his trade, that, when buildings out of the common line were to be erected, he was sent for from long distances, to be head workman. On condition of paying his mistress two hundred dollars a year, and supporting himself, he was allowed to work at his trade, and manage his own affairs. His strongest wish was to purchase his children; but, though he several times offered his hard earnings for that purpose, he never succeeded. In complexion my parents were a light shade of brownish yellow, and were termed mulattoes (Jacobs, 1861.p. 6).

Linda show that her father tried hard to support and manage more or less to take care of his family, which is not an easy task for a slave. Besides, his ability of hiring out is very important and it is quite a considerable achievement as one may see in many other slave narratives. It usually provides a slave with an chance to either earn enough money to buy his or her freedom or to gather enough financial resources that enable that particular slave to escape from slavery. However, this does not happen in case of Jacobs father who, despite the fact that his strongest wish was to purchase his kids that he several times offered his hard earnings for that purpose, but he never succeeded. Nonetheless, even though his power is

Chapter Three Incidents in the Life of a Slave Girl: The form and content

diminished, at least he can have some meaningful function in the life of his family. Brent remember that her parent's goal was to keep her and her brother William oblivious to their status as slaves. Instead of scaring them with tales of cruel masters and hard labour by looking at their parent and her early childhood (Lystar, 1995).

Another important point in Linda narrative is the fact that Brent's family is complete and happy for quite a long time considering the circumstances. However, she is not lucky only because of the relative peace at home and because her nucleus family is complete(Crumbley, 2010). She states:

They lived together in a comfortable home; and, though we were all slaves, I was so fondly shielded that I never dreamed I was a piece of merchandise, trusted to them for safe keeping, and liable to be demanded of them at any

moment. I had one brother, William, who was two years younger than myself--a bright, affectionate child. (Jacobs, 1861.p .6).

This happy family was separated when Linda's parent died, leaving her and her brother alone while soon they sent to a new home Mr.Flint. They were never able to live with any family member because the harsher system of slavery (Jacobs, 1861).

Chapter Three Incidents in the Life of a Slave Girl: The form and content

All through *Incidents*, Brent's grandmother was the stabilizing influence in the family. Despite all the disappointments she had witnessed over the year, like her children being sold away from her, Brent's grandmother still remained in her place of birth, trying to maintain whatever control she could over her remaining enslaved family member. Brent and her brother depended on their grandmother Aunt Martha to be more than just as a substituted for their dead parents. She was the only one who made sure they were loved and fed. In fact, throughout all of the Incident in Brent's life (Lystar, 1995). Linda described the central role that her grandmother played, for example when Brent willed to Dr. Flint daughter, it was she who looked after Linda and her brother. Here Brent describe her good grandmother that helped her , held :

To this good grandmother I was indebted for many comforts. My brother Willie and I often received portions of the crackers, cakes, and preserves, she made to sell; and after we ceased to be children we were indebted to her for many more important services. (Jacobs, 1861.p.7). She promised to be a mother to her grandchildren, so far as she might be permitted to do so; and strengthened by her love (ibid, p. 186).

Brent see that the only way to save her children was to escape. For the first time in her life, Brent was prepared to face future alone without the member of her family, She assumed:

My grandmother was much cast down. I had my secret hopes; but I must fight my battle alone. I had a woman's 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 (ibid, p .80).

Aunt Martha did not share her confidence in the plan to escape. She always had believed that God would protect her and her loved once, if they would keep the faith. It was unthinkable to her that Brent could leave her children even she save them all. Brent's grandmother warned her,as a mother, of the consequence of abandoning her children. In a dialogue with her grandmother argued (Crumbley, 2010).:

Do you mean to leave your little, helpless children? I am old now, and cannot do for your babies as I once did for you." I replied, that if I went away, perhaps their father would be able to secure their freedom."Ah, my

Chapter Three Incidents in the Life of a Slave Girl: The form and content

child," said she, "don't trust too much to him. Stand by your own children, and suffer with them till death. Nobody respects a mother who forsakes her children; and if you leave them, you will never have a happy moment. If you go, you will make me miserable the short time I have to live (ibid, p.86).

Brent's brother William often was described as a comforting presence in Brent's life. She also referred to her aunt Nancy, her mother's sister. She was an alternative maternal figure for Brent. Unlike her mother, Nancy was not free and lived with the Flints as Mrs. Flint's handmaid. During her years living with the Flints house, Brent occasionally mentioned her aunt Nancy and the words of encouragement when she was most discouraged (Lystar,1995). Linda argues :

Aunt Nancy was housekeeper and waiting-maid in Dr. Flint's family. Indeed she was the _factotum_ of the household. Nothing went on well without her. She was my mother's twin sister, and, as far as was in her power, she supplied a mother's place to us orphans. I slept with her all the time I lived in my old master's house, and the bond between us was very strong. When my friends tried to discourage me from running away; she always encouraged me (Jacobs, 1861.p.132).

It was then that a new form of kinship network in Brent's life. Her boss, Mrs. Bruce, was sympathetic to Brent's plight and desirous to be of some assistance. Unbeknownst to Brent, Mrs. Bruce purchased her freedom. Through Brent was relieved upon discovering that she finally was free. She still resented having to have her freedom procured: *"I am deeply grateful to the generous friend who procured it, but I despise the miscreant who demanded payment for what never rightfully belonged to him or his ? "* (ibid, p.182) .

Also claims:

The dream of my life is not yet realized. I do not sit with my children in a home of my own, I still long for a hearthstone of my own, however humble. I wish it for my children's sake far more than for my own. But God so orders circumstances as to keep me with my friend Mrs. Bruce. Love, duty, gratitude, also binds me to her side. It is a privilege to serve her who pities my oppressed people, and who has bestowed the inestimable boon of freedom on me and my children. (ibid, p.183) .

Chapter Three Incidents in the Life of a Slave Girl: The form and content

Throughout her life, Brent described her love for her family as one of the most powerful influence. Without the love and support of her family, even freedom itself was not as sweet. It was love that allowed Brent to run to freedom, and it was the support of her female kinship network that made it all possible (Crumbley, 2010).

4.5. Motherhood

As Rich claim that *“In the American South--it was economically necessary that children be produced; the mothers, black and white were a means to this end and these black women were often forced to become mothers and wives ”* (Adrienne, 1986).

The biographer, through her protagonist Linda Brent, further delineates the specifically Female experience of slavery primarily through images of motherhood, in the choice she makes to enter into a consensual relationship with Mr. Sands who was the father of her children, Linda is fully aware and admits that she hopes that such a relationship will result in pregnancy (Gjerde, 2007) .

Linda Brent said,

When they told me my new-born babe was a girl, my heart was heavier than it had ever been before. Slavery is terrible for men; but it is far more terrible for women. Superadded to the burden common to all, _they_ have wrongs, and sufferings, and mortifications peculiarly their own. (Jacobs, 1861.p.73).

She makes a good and true point, for when her life and the life of other slave women is compared to men's, mentally, slavery takes a much larger toll on the suffering of women. Women are responsible for their children, because the children follow the mother and mothers often fill guilty for bringing children into the cruel world of slavery. For that Harriet did not want to see her children suffer, mainly her daughter, being ill used in slavery as their mother, grandmother, great-grandmother, aunts, uncles, and cousins (Crumbley, 2010).

In the book Linda has mixed feelings about her children because she so dearly loves them. She doesn't want them to experience slavery as she has so she wishes they would die, but she loves them and she doesn't want to lose them as many slave mothers had. How torn and incapable she must have felt as a slave mother. As Linda Brent expresses about her son Benny (Crumbley, 2010)., whispering:

Chapter Three Incidents in the Life of a Slave Girl: The form and content

When my baby was born, they said it was premature. It weighed only four pounds; but God let it live. I heard the doctor say I could not survive till morning. I had often prayed for death; but now I did not want to die, unless my child could die too (ibid, p73).

More,

As the months passed on, my boy improved in health. When he was a year old, they called him beautiful. The little vine was taking deep root in my existence, though its clinging fondness excited a mixture of love and pain. When I was most sorely oppressed I found a solace in his smiles. I loved to watch his infant slumbers; but always there was a dark cloud over my enjoyment. I could never forget that he was a slave. Sometimes I wished that he might die in infancy. God tried me. My darling became very ill. The bright eyes grew dull, and the little feet and hands were so icy cold that I thought death had already touched them. I had prayed for his death, but never so earnestly as I now prayed for his life; and my prayer was heard. Alas, what mockery it is for a slave mother to try to pray back her dying child to life! Death is better than slavery (ibid, p.59).

Linda's grandmother, who is known as Aunt Martha, was a "great treasure" to Linda and a "remarkable woman in many respects", taking on the role of a traditional mother after Linda's own mother passed away. She serves as a protector, confidant, and refuge for Linda both during Linda's time in slavery and after she makes her escape. Martha is described by Linda as "so loving, so sympathizing!" (Schroeder, 2003). She defends her children and grandchildren at all costs; even though she urges them not to take risks. The grandmother became violence when Flint enters her house in search of Linda:

Gave me the blow that would have fallen upon Rose if she had still been his slave. My grandmother's attention had been attracted by loud voices, and she entered in time to see a second blow dealt. She was not a woman to let such an outrage, in her own house, go unrebuked. The doctor undertook to explain that I had been insolent. Her indignant feelings rose higher and higher, and finally boiled over in words. "Get out of my house!" she exclaimed. "Go home, and take care of your wife and children, and you will have enough to do, without watching my family." ... "Do you know whom you are talking to?" [Flint] exclaimed. She replied, "Yes, I know very well who I am talking to." (Jacobs, 1861.p.77).

Chapter Three Incidents in the Life of a Slave Girl: The form and content

Moreover, Linda used a different method to protect her children. *In the Incidents in Life of a Slave Girl*, Linda escaped slavery by hiding in her grandmother's house for seven years. Even though her grandmother was free, her home was not secure enough for Linda's children. She gambled with her and her family's life for the possibility in obtaining freedom for herself and her children. If she did not utilize this chance, her children would be at the mercy of slavery (Schroeder, 2003). She declares:

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 I endured, every sacrifice I made for their sakes, drew them closer to my heart, and gave me fresh courage to beat back the dark waves that rolled and rolled over me in a seemingly endless night of storms (Jacobs, 1861.p.84).

Conclusion

Throughout this chapter, we have attempted to explore the form that Harriet Ann Jacobs makes in forming her literary masterwork spotting light on the style and techniques that she used. The third chapter deal with the first person narrator, which means that it is told by herself, and this is clear with the use of the pronouns as; I, we or me. He characterization, who is the main character, and the minor ones, as it is shown above, the major and the protagonist of this narrative is Linda Brent who is the Pseudonym for the author, Harriet Ann Jacobs. Also, she used simple style and different colors in order to give more expression about her live. Hence sheds light on the suffering of slave women during 19th century America. We see that women at slavery time suffered from sexual abuse, jealous of mistress and how she persistence that. Then we saw family life and motherhood.

General Conclusion

The purpose of study has been to show the history of blacks slave in America extents to long period of time at first they were slaves brought from Africa in trade but through time they became practicing their rights as American citizens .However a good numbers of black slaves lived a horrible conditions under the life of slavery they suffered abandon from their rights as human.

Exposing the experience of Jacobs Harriet as one slave woman in the 19th century is the ultimate aim of the present study. For that, we have selected Harriet Ann Jacobs as case study because she represents her experience under slavery through her slave narrative Incident in the Life of a Slave girl 1861. The study shows how Jacobs's autobiography illustrates the suffering of a slave woman in bondage and how she could overcome all difficulties and achieves success. Jacobs's narrative is one of many other abolitionist literatures that present the awful realities about slavery.

In fact not only Incidents in Life of a Slave Girl the most famous slave narrative by an African American woman ,but Harriet Jacobs is also the only enslaved woman in America who left papers testifying to her life and describing how she came to write her narrative; “The Harriet Jacobs Papers Project is designed as a lasting contribution to the ongoing study of the ways in which racism and slavery, and the struggle against racism and slavery, have shaped American culture and continue to shape American life.” (Harriet Jacobs Papers, 1860).

The book exposes the cruelties and injustice of the slavery system in North America. Moreover the author says that she wrote her story to make women of the North realize the suffering of millions of enslaved women in the South .thus the book explains and gives a different angle to slavery and shows how the author struggled to free herself and her children.

Jacobs’s book is considers to have played a pivotal role in the abolition of slavery in the United State ,her arguments were effective as it was able to convince and change the opinions of the Northern white men who could effects change to join the abolition movement ,this was accomplished through their wives .white northern women that read literal fiction read the book and tried to change their husbands ‘opinion on slavery. So Jacobs’s Incidents in Life of a Slave Girl is effective the abolition of slavery ,in that she tried to find ways to make the northern women hate and despise slavery.

There are many books and literature works that have been written in the fight against slavery, but Jacobs's incidents in the life of a slave girl is quite unique as compared to other works. Her book is real and it served a deeper purpose. Therefore, the rhetorical strategies that she uses in her book helped the greater purpose of her book. Harriet Jacobs's *Incidents In The Life of a Slave Girl* was effective in the abolition of slavery as it was a persuasive channel to bring and convince more people to join the fight against slavery.

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