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UNIVERSITY OF BURUNDI

FACULTY OF ARTS AND SOCIAL SCIENCES

DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE

SLAVERY AND THE PURSUIT OF FREEDOM IN FREDERICK DOUGLASS' *THE HEROIC SLAVE*

By

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Bujumbura, April 2014

DEDICATION

To God Almighty,

To my parents,

To my brothers,

To my uncles and aunts,

To my late grandfather,

To the family of Samuel Ngendakuriyo,

To my brother-in-law,

I dedicate this work.

ACKNOWLEDGEMENTS

Many individuals deserve to be recognized and thanked for their contribution in the completion of this work.

First and foremost, my heartfelt gratitude goes to Dr.Njeng Eric Sipyinyu, lecturer at the University of Burundi who, despite his numerous preoccupations and obligations, accepted to supervise this work. His suggestions, criticisms and guidance were indispensible in the development of this work.

Second, I gratefully thank those who contributed in my education. Among those are my teachers from primary school to the University. A special note of appreciation goes to the staff of the Department of English Language and Literature, University of Burundi, for the education they gave me.

Third, I warmly thank Mr. Nduwayo Eric who contributed so much materially and morally for the success of this work.

Last, I express my thanks to my relatives, friends, and classmates for their constant encouragement.

Schadrack Bashirahishize

ABSTRACT

This work examines Slavery and the Pursuit of Freedom in Frederick Douglass' *The Heroic Slave*. The work examines the self determination that Madison Washington demonstrates in the pursuit of freedom. In addition to that it includes self sacrifice and compassion at the center of Madison's determination. The work also stipulates the role of white abolitionists in the pursuit of freedom. Madison Washington shows us the role of Mr. Listwell, a white abolitionist of Ohio who helped him by giving him shelter helping him to escape to Canada in a carriage and protected him from hunger and cold. This work is based on the assumption that despite the severe treatment inflicted to the hero in *The Heroic Slave* he succeeded in revolt and achieved freedom. This work is written on the theoretical framework of New Historicism and the conclusion is that savage treatment undergone by Madison Washington urged him to resistance and Freedom.

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GENERAL INTRODUCTION

The institution of slavery is not a recent historical event because it was existent in 1500s and 1600s.It started in 1619 in America .Lots of blacks found themselves in the new world, a strange and hostile land for slaves. Slavery was fundamentally based on economic interests and it was expanded by Europeans through colonization. *The Heroic Slave* was written in 1850 and it was published in 1852 by P.Jewett and Company.

In the period of slavery in America especially in South America where blacks Americans were ill-treated in the plantations, Negroes struggled to have recognition or equal rights with whites. There was severe relationship between two groups of people, that is, slaves and slaveholders. Slaves were considered as the cursed people because they were conceived to be descendants of Ham, the cursed son of Noah according to the Bible, in Genesis (9:25-26).In that Book, the author is Moses, the prophet who was chosen and sent by God to rescue Israelites from the ill-treatment made by the Pharaoh of Egypt. He presents us the situation where Noah was drunk after a flood. He had three sons, that is, Ham, Japheth, and Shem. Noah took off his clothes because he was drunk and lay naked in his tent. Ham saw his father naked and he called his brothers. However, Shem and Japheth took a robe and covered their father. When Noah became sober again, he learnt what Ham did. Ham was the father of Canaan. In this way, Moses tells that Noah had called his three sons and cursed Ham in the eyes of his two brothers. He says that the former will be the slave of his brothers. Africans are descendants of Ham whereas others are descendants of Shem and Japheth. Moses reports: "A curse on Canaan; he will be a slave to his brothers. Give praise to the Lord, the God of Shem; May God cause Japheth to increase; May his descendants live with the people of Shem; Canaan will be the slave of Shem" (Genesis 9:25-26).

Slavery was a harsh institution even judicially because no American law protected slaves and they were not counted in American population. as a matter of fact, till 1957, the dred scott decision of USA supreme court ruled that African Americans were not included under the word of citizens into the constitution and that persons of color had no rights which the white man was bound to respect.

North America and the south in that period of slavery did not treat slaves in the same way. Madison Washington in *the heroic slave* reports: "i am on the way to Canada, where i learn that persons of my color are protected in all the rights of men" (33).furthermore; slaves were refused to make legal marriage. They were not accepted to participate in vote and had no access to white women. But black women were raped in plantations and the outcome resulted in mulattoes. Frederick Douglass, the author of *the heroic slave* was a result of such union and declared not to know his father. Oscar Handlin in *slave and citizen: the life of Frederick Douglass* asserts:

> He remained uncertain of his birthday but he was born in 1818 near eastern, Talbot country, Maryland. His mother was Harriet bailey, daughter of Isaac, a foreman, and Betsey bailey. He was told his father was a white man, but he never learned the man's identity. (3)

From the above assertion, slaves were not aware of their birth date. They did not profit the love of their mothers.

However, escape in the pursuit of freedom was among the solutions between 1760 and 1865. A slave who succeeded to escape was asked to tell his experiences within bondage, emphasizing trials and tribulations, the cruelty of masters, the

paths of their suffering and the strength of their desire to be free. That was the potent weapon in the abolition of slavery especially with the rise of organized abolition societies in 1830s.

Slaves had no access to education. Frederick Douglass himself was refused an education by his master. Oscar Handlin in *Slave and Citizen: The Life of Frederick Douglass* reports: "slaves should never be taught beyond their station. It would spoil the best nigger in the World. A slave should know nothing but the will of his master. A slave given an inch, he will take an ell" (5). This assertion shows that there is a threat towards slaves about education as slaveholders saw that it opens horizons. Furthermore, in front of a slaveholder, a slave was a Negro ready for market and is considered a little more than a property. The slave is considered as enveloped in the darkness. Moreover, slavery was based on economic interests in America especially in South America.

Slaves were a matter of conflict between the North and the South of America .The South used them because they were cheap labors in the plantations. The South was fighting to preserve slavery and the North fought for the union in order to increase economy and not consider slaves as innately inferior to whites, irresponsible, childish, and criminal.

However, in 1863, there were elections in the United Nations. The new President Abraham Lincoln believed that the difference between colored and whites did not need protection and no man could put a chain about the ankle of his fellow man without at least finding the other end of it about his own neck. According to him, all men are created equal but at that time, slavery was away from being abolished.

Aim of the study

This work examines the character Madison Washington in *The Heroic Slave*. It shows how a slave could manage to rise above the circumstances of his birth through a determined effort.

Hypothesis

This work is based on the hypothetical contention that Douglass' *The Heroic Slave* presents a hero capable of rising above the circumstances of his birth.

Statement of the study

In the period of slavery, there were three social groups in America. Those were Whites and slaves and Native Americans; among whites, there were slaveholders. Slaves were denied every right of a human being but the latter developed laws to undermine them. Slavery made slaves be reduced to beasts and merchandise. They were suspicious, were whipped and were murdered in the course of slavery.

Scope of the study

Our work is based on *The Heroic Slave* of Frederick Douglass. It furthermore states the role of white abolitionists regarding the inhuman treatment of slaves. Apart from references issued in *The Heroic Slave*, other references will be drawn from novels or texts and other works that treat the same issue.

Biography

Frederick Douglass was born in a slave cabin on February 1818 near the town of Easton, on the eastern shore of Maryland. In 1824, he was separated from his grandmother and was taken to a large plantation of Eduard Lloyd. In 1826, he was sent to Baltimore to live with the Hughes and he lived there from 1826 to 1833 and

his job was to look after Mr. Auld's son Tommy. There, in Baltimore, Douglass learned how to read and write. He taught himself in secret after Mr. Auld stopped his early education. He read the Newspaper about the debate on slavery. He bought his own copy of the *Columbian Orator*, a popular book on rhetoric. He also taught himself public speaking in that period. However, while there, he was accused of organizing the secret schools for blacks and he refused to submit to whipping.

Moreover, he tried to escape in 1836, but he was caught, imprisoned and eventually sent back to Thomas Auld. There, he was hired out to a local ship yard to learn the trade of caulker. In 1837, he met Anna Murray, a free African American woman. He went to New York in 1838, there; they married and had 5 children. He settled in New Bedford, Massachusetts where he found a job as a caulker for whaling ships. There, he read William Garrison's abolitionist Journal *The Liberator*. He spoke about slave experience at a convention of Massachusetts antislavery society held on Montacket Island.

Frederick Douglass joined a group of antislavery lecturers on a one hundred conventions tour. There, he supplemented his abolitionist speaking activities with the publication of his *Autobiographies* in1845; *The Narrative of the Life of Frederick Douglass*, written by him was an instant success and eventually sold over 30,000 copies in the U.S and Britain. In 1847, he published his own Newspaper *The North Star* and the first issue was published on December 3, 1847.

Frederick Douglass, in 1848, participated in the first woman's rights convention at Seneca Fall, he began to move his family to Rochester and in 1851 he merged with another Journal *The Liberty Party*. In 1861 to 1870, he became involved in Politics and during the civil war and after it there was the aim to abolish slavery and slavery and slaves were allowed to fight for the union.

Frederick Douglass advised President Abraham Lincoln in 1863 about the treatment of the black soldiers and after the war; slaves were free but did not get the right to vote until Fifth Amendment over three years after the war is end. But there was Emancipation proclamation on December 31, 1862 and the Congress authorized the enlistment of black men in 1863.Douglass served several administrations in 1870 to 1880s.In 1881, he published other volumes till 1885.In 1822, his wife died and he remarried Helen Pitts, a white advocate of the women's movement in 1884. Douglass died of heart attack on February 20, 1895.

Definition of key terms

Before we continue with our analysis, some key terms that need clarification in the process of this work. These words include "Slavery" and "Freedom". According to the *Encyclopedia Americana (V 25)*. Slavery is an institution, state or condition by which certain persons (slaves) are held as the property of whites (slaveholders).It is also a condition of human being who is held as the property or chattel of another, who is absolute master of his body and service, subjecting him wholly to his will and domination. *The Reader's Digest Great Encyclopedia Dictionary* defines slavery as involuntary servitude; especially, the legalized social institution in which human beings are held as property or chattels, complete subjection of one person to another or mental, moral or spiritual bondage. In this Work, slavery is understood as an institution where persons are completely subjected to others mentally and morally.

Freedom is defined by *the Reader's Digest Great Dictionary* as the state or condition of being personally free, the condition of enjoying civil liberty or the condition of being personally free, liberty from bondage or slavery. *The McMillan English Dictionary for Advanced Learners*, Second Edition defines freedom as the

right to do what you want, make your own decision and express your own opinion. In this work, freedom means liberty from bondage or slavery.

Motivation

I was motivated by the case in Burundi where there are three kinds of ethnic groups that are Hutus, Tutsis, and Twas. Hutus are of a great number than others. Tutsis have long been in power in different Republics. On the other hand, Hutus were working in the Tutsis' lands for lower income. Others were house keepers, house servants. Moreover, young Hutus were denied schools, National Army etc. Rich Hutus and intelligent Hutus were killed in 1972; in addition, that was the murder of the elected Hutu President in 1993. That situation made them run to the pursuit of freedom and some made rebellious groups in the bush which resulted in 2004 cease-fire and peace agreement that led to democratic elections in 2005 and it brought Hutus to power. In that process they were helped by different African Presidents and the participation of UN in different negotiations.

Literature Review

Many authors and scholars had dealt with the theme of slavery and its consequences. Some of them like Eduard Kamau told about the situation in plantation and how they used common language in their lyric songs. This study in this work will focus on *The Heroic Slave*, the savage treatment undergone by Madison Washington under the power of slaveholder, his efforts to the pursuit of freedom through self determination and courage and the role of Listwell the white abolitionist towards the state of Madison Washington in the pursuit of freedom through escape.

Furthermore, the work of Frederick Douglass has attracted a lot of scholars and authors. Many critics had interests on slavery. Some of them are more committed

than others. This depends on many factors like the situation in which they are writing or their concern.

Douglass Grant in the *Fortunate Slave* reports: "observe that boy; his mother had sold him for 40 days' provision for herself, and the rest of the family" (46).Grant stipulates that in tiine of famine, a master sold one or two slaves to buy food for his own family. Apart from being sold, slaves might die where they had grown up and they were fed and clothed in return for reasonable labor. This is slaves' dehumanization and the lack of liberty.

Douglass T.Miller in *Frederick Douglass and the Fight for Freedom*, states: "if you want liberty, ask the Lord for it, in faith he will give it to you" (16). He states in the above assertion that a slave has a good right to be free and he is calling the supreme power to intervene.

Butoyi Henri in Afro American Experience as Reflected in *Alex Haley's Roots* examines how slavery was a very hard institution. He proves that a slave was ascribed to a special class outside the society where he could experience all sorts of evils. Then he concludes that slavery was a phenomenon whose nature is not understandable for it had inhuman character.

Mugisha Consolation in her work Man's Savagery to Man. A Study of the *Narratives of the Life of Frederick Douglass: an American Slave*" asserts that there are hardships black Americans endured in South America during slavery. She states that the bravery and the love for humanity that Frederick Douglass showed in spite of hard conditions he experienced, is to be emulated.

Nibitanga Christian in his work "Slavery and Its Impact in the *Narrative of the Life of Frederick Douglass. An American Slave"*, asserts that although slavery was economically beneficial to slaveholders, it also led to the moral degradation of the

society. He concludes that, besides, it presents Frederick Douglass as an important figure in the process of black emancipation.

This Work is different from the aforementioned critics because it deals with how slaves underwent savage and inhuman treatment. The case is for Madison Washington, our hero in *The Heroic Slave* who was treated in an inhuman ways by means of whipping, starving and other kinds of it. Furthermore, our work also deals with how our hero, after being inhumanly treated was risen to the pursuit of freedom in *The Heroic Slave* by means of self sacrifice, resistance and courage. In this process, Madison was helped by white abolitionist. This Work will base our analysis on Mr. Listwell, a white abolitionist of Ohio who helped our hero to escape to the North, giving him a shelter, protecting him, and looking him after until the final success attack on a ship to New Orleans that resulted to the freedom of the hero and his black fellows. The character and bravery of Madison Washington played a great role that led to freedom.

Theoretical framework

This work adopts the New Historicism approach. According to the Webster's Third New International Dictionary, Historicism is a theory that socio cultural phenomena are historically determined, than all truths are relative, that there are no absolute values, categories, or standards and that the students of past must enter the mind and attitude of past periods, accept their point of view, avoid all intentions of his own standards or Preoccupations.

Moreover, New Historicism is the term assumed by critics who emerged in 1980S. It pays a keen attention to the historical and cultural background of their production instead of dealing with texts as independent entities as Formalism does. Although they see History as important factor that determines the production of a

text, they however do not look at history as traditional Historians did. Instead New Historicists conceive of a literary text as "situated" within institution, social practices, and discourses that dominate the culture of a particular era. The text is thus a product of an era, an instrument for the propagation of the cultural values be their supportive of existing hegemony or subversive.

Proponents of this theory include Michel Foucault. For him, instead of reflecting preexisting entities or orders, history brings into being numerous semi autonomous structures which function as propagators of power and social change, and as a result, the particular discourse formation of an era determine what is considered as "knowledge" and "truth" as well as what is considered normal or abnormal.

Michael Bakhail's concept of the dialogic nature of many literary texts in the sense that texts incorporate a number of conflicting views that represent social classes, gave New Historicists the new vision of analyzing conflicting dimensions of an era.

Clifford Geertz who is another proponent of the theory believes that culture is constituted by a set of distinctive signifying systems which call for a close examination of a particular social production or event in order to view the meaning it has for the people involved in it, and to discover the general patterns of convention codes, and modes of thinking that invest the item with such meaning.

Louis Althusser, a revisitionist Marxist, argued that Ideology manifests itself in different ways in each of the semi autonomous institutions of an era, including Literature. Most ideologies work to form and position the "Subjects" in a discourse, in a way that subordinates them to the interests of those in power.

New Historicists therefore conceive History not as a set of fixed objective facts, but like Literature, a text is a subject to interpretation. Texts are generally

conceived as tools that may seem to present or reflect an external reality, yet are in fact containers of "representations", that is, verbal formation that are "ideological constructs" or "cultural constructs" of the historical conditions specific to an era. These "ideological and cultural" representations in texts serve mainly to reproduce, confirm and propagate the power structures of domination and subordination, which prevail in a particular place and period.

The contentions of New Historicists are that the idea that the writer is an autonomous being who can produce art that is free of outside influence. The author never possesses a unified, unique, and enduring personal identity. Rather he/she is susceptible to the influences of the institutions that influence him/her. Authors do however, have a degree of artistic autonomy even as they are products of the institutions they seek to support or subvert. However, the reader will tend to "naturalize" the text, that is, interpret its culture specific and time bound representations as if they tend to "appropriate" the text, that is, interpret it as to make it conform to his own cultural presuppositions.

Thus New Historicism is tenable to this work because *The Heroic Slave* is a production of the era of Frederick Douglass. It was produced during the period of slavery in America. The author himself, Frederick Douglass, is susceptible to the influences and harshness of slavery. His intention is to subvert the existing institution of that era, that is, slavery. Through his heroic character Madison Washington, he states that black Americans are tired of the institutions of slavery and this leads to the pursuit of freedom. He was influenced by the horrors of the era.

Structure of the work

This work is divided into three Chapters including the General Introduction. The General Introduction includes the background, the structure of the work and gives an overview of the whole work.

Chapter One is titled "Savagery in *The Heroic Slave*". It examines the savage treatment inflicted to Madison Washington by Slaveholders in America during slavery through whipping, and other sorts of ill-treatment like degradation to beasts, separation from the family, and murder in The Heroic Slave.

Chapter Two is captioned "The Pursuit of Freedom in *The Heroic Slave*". It examines Madison Washington's self determination in the pursuit of freeing himself and his poor wife Susan. His determination is shown through self sacrifice, resistance, compassion and rebellion, his courage bears his determination.

Chapter Three is labelled "The Role of White Abolitionist in *The Heroic Slave*". It examines the role of Mr.Listwell as a white abolitionist towards Madison Washington, the heroic slave, by giving him a shelter, food, money, etc. At the end Listwell protects him while escaping to the North.

Finally, the General Conclusion summarizes all the issues raised in the work, brings out findings and provides recommendations for further research.

CHAPTER ONE

SAVAGERY

Savagery is the central idea that is expressed in America during the period of slavery. Black Americans suffered all sorts of social degradation, economic exploitation and political oppression. Since slaves were not considered as human beings, they were treated as sub-humans. Considering the point of view of justice, slaves suffered much injustice that the whites imposed upon them. Slaves had no right to court. It seemed that impunity was more legal than anything else. Slaveholders and Slave overseers committed many crimes but none could accuse them. Most slaves were lashed or killed without deserving this punishment and none could pursue murderers.

This chapter aims then at highlighting the cruel and inhuman treatment inflicted to Madison Washington in *The Heroic Slave* during slavery in America. We analyzed how whites (Slaveholders) committed crimes as whipping, murder, inhumanity and torture towards slaves especially to Madison Washington our hero in this work under study. Separation of families was a matter of fact in the institution of slavery. Moreover slaves suffered all sorts of social degradation and are treated as inhuman or subhuman. Madison Washington in *The Heroic Slave* reports:

> Those birds, perched on you swinging boughs, in friendly conclave, sounding forth their merry notes in seeming worship of the rising sun, through liable to sports man's fowling piece, are still my superiors" (27).

From this passage, Madison Washington is comparing his life to the life of animals especially birds and concludes that these animals are superior to human beings in rights and freedom. Moreover his soliloquy makes us know that slaves were treated cruelly. He says:

> That accursed and crawling snake, that miserable reptile, which has just glided into its shiny home, is free and better off than I. He escaped my blow, and is safe. But here am I, a man; yes, a man! With thoughts and wishes with powers and faculties as far as angel's flight above the hated faculties as far as reptiles, yet he is my superior. (27)

The passage above justifies the inhuman treatment encountered by Madison Washington that led him in doubting if he was a human being or not.

Slaves' hard conditions of life, punishment and whipping as well as killing were frequent. Frederick Douglass in *The Heroic Slave* states: "A loud and confused clamor, cursing and cracking of whips and noise of chain startled him from his bed" (52). This shows the severe beating or whipping with sticks or cowskin for petty offences. Then Madison says:"After my wounds were nearly healed, I was taken to a tree and stripped, and I received sixty lashes on my naked back. After days late, I was sold to a slave trader and placed in this gang for the New Orleans market" (57). The passage above shows us how slaves' flesh is flattened with lashes and Madison Washington was severely lashed before being sold. Slaves were put under bargain like merchandises or animals ready for sale. Slaves were whipped when they were caught possessing money. Madison says: "they took him and began to strip him; while others went to get sticks with which to beat him"

(43). The old man was inhumanly whipped of owning money which was forbidden for Negroes.

Furthermore, most slaves were lashed or killed in the period of slavery. Madison tells: "seeing that we gave no heed to their calls, they fired, and my poor wife fell by my side dead, while I received but a slight flesh wound" (57).The author's aim is to show how Slave Masters killed Madison's wife when he attempted to rescue her from bondage. However, even if these crimes were happening, whites men were not punished and could not be pursued in court as murderers.

Blacks were whipped regardless of age or gender. They faced separation of families, that is, the wife and husband, parents and children. In *The Heroic Slave*, Madison Washington presents us this situation:

> This was said to a girl, apparently not more than twelve years old, who had been weeping bitterly. She had, probably, left behind her a loving mother, affectionate sisters, brothers, and friends and her tears were but the natural expression of her sorrow and the only solace. (50)

From the above assertion, separation of brothers and sisters is among the horrors and inhuman facts during the institution of slavery. Moreover, this passage shows that blacks have feelings and humor including love. Madison Washington says: "my thoughts turned to my poor wife, who had then deserved my love for her virtuous fidelity undying affection for me" (56). This assertion justifies that slaves are compassionate and it is against the white's idea of cowardice.

The institution of slavery was too harsh to blacks and it made slaves lament so much. Some regret even the motive of their existence. Madison Washington says:

> I had dashed my foot against a stump and started a nail and lamed myself, I was cold and wet; one week had exhausted all my stores, and when I landed on my master's plantation, with all my work to do over again, ; hungry, tired, lame, and bewildered, ;I almost cursed the day that I was born. (36)

From the above passage, Washington is lamenting due to the hostile environment in which he is and his other black fellows. In addition to that, slaves were objected as things under bargain. It was a degrading act inflicted to slaves. Madison experienced such situation and he asserts:

> They have transformed me into a brute, made merchandise of my body, and, for all the purposes of my flight turned day into night; and guided by my own necessities, and in contempt of their conventionalities, I did not scruple to take bread where I could get it. (39)

From the above assertion, Madison Washington lives under a Slaveholder's control and had no power over his own body and soul. He is deprived of every right, stripped of every privilege and he is here ranked with beasts, then he adds:

> I had, on the previous Saturday, suffered a cruel lashing, had been tied up to the limb of a tree, with my feet chained together, and a heavy iron bar placed between my ankles. Thus suspended, I received on my naked back forty stripes... (35)

The passage above shows the most degrading treatment or condition that Madison Washington experienced and this led to lamentation. Moreover, the institution of slavery made slaves feel that they were not well fed and even not fed. Even when they were fed, they were given bad quality of food. They were also tired of hard work. Madison Washington explains: "and when I landed on my master's plantation, with all my work to do again, - hungry, tired. I have suffered for want of food; but I need not tell you how I got it" (38).

Apart from the lack of food or nutrition, slaves had problem of shelter. In *The Heroic Slave* Madison states that he really hesitates whether or not he should lie on the floor, for that was far more comfortable and inviting than any bed to which he had been used. It means that like a bird lives in a tree and forest, it was compared to Washington.

The issue of slavery had been a matter of discussion among no less writers and scholars. Herbert G.Gutman was among those. In his work *The Black Family in Slavery and Freedom* he states: "With horror, he watched as the man rolled up his sleeves and commenced beating the young black woman with a heavy yard long. Whip made of strips of dried oxhidevile curses; loud cracks, and heart rending screams filled the night air" (2). The passage above stipulates that the blood dripped from the girl's back blow after blow fell on the poor slave until finally the slaveholder skimped exhausted.

The severe harshness towards slaves augmented step by step and takes various orientations. Douglass Miller in *Frederick Douglass and the Fight for Freedom* asserts: "The now awakened boy beheld his aunt Hester stripped naked to the waist standing on a stool, her arms stretched above her wrists tied together and secured to a hook in the ceiling joist" (45). The above assertion demonstrates the degrading

issue of the woman whipped naked in the eyes of the children. She was humiliated, but the whites' purpose was to give a moral lesson to other slaves.

In the period of slavery, children were not allowed to take care or be present to look after their parents when they are ill, at death or burial circumstances. Frederick Douglass sadly recalls: "she was gone long before I knew anything about it" (3). He was speaking about his late and beloved mother whom he could not know very well. He asserts: "I never saw my mother, to know her as such, more than four or five times was very short in duration and at night, she was hired about twelve miles from my house" (3). The assertion shows slaves' ignorance towards their family relationship not because of their cowardice but due to the whites' will against slaves' family connection.

Cruelty in the period of slavery had various directions, In *Frederick Douglass and the Fight for Freedom,* Douglass Miller asserts: "a cruel man whipped a woman, causing the blood to run half an hour at a time and this, too in the midst of her crying children, pleading for their mother's release" (5).This results in the human and special black dehumanization and humiliation. From the above assertion, parents were lashed in front of their children so as to give them a moral lesson and express white' s power over a slave.

Children during slavery were denied to go to school, instead they were encouraged to watch the whipping and killing inflicted to their mothers, fathers, aunts, as far as their uncles. Sometimes, when it happens to blacks themselves to fight, whites encouraged. Douglass T.Miller asserts: "witnessing a brutal attack, other white workers only encouraged Frederick Douglass's assailant by shouting; kill the damned nigger; kill him; he struck a white person" (22). Thus, this happened after

Douglass was given a heavy boot and powerful kick in his eyes. It was inhumanity mingled with no pity inflicted to slaves.

Regarding this course of slavery, the father of the family was unable to do anything to protect the family since most often the father, mother and children were split up. There could be no valid link between the members of the family as most of the time; they were sold to different masters. Thus, slaves were not allowed to make a legal marriage. The earliest miscegenation laws seemed more concerned with maintaining a clear labor supply that with rigidly demarcating racial lines. Moreover, in 1664, Maryland's first miscegenation law punished the marriage between African slaves and free Anglo-women but pointedly did not affect the marriage of such women to free blacks. This was done to make slaves remain as such and die as such.

Furthermore, the legal marriage between whites and slaves was banished because sometimes, whites were worried that the children of slaves would gain the free status of their mother and thus undermine a content labor force. Then, the law stipulated that free Anglo servants who married African slaves would themselves become slaves. Richard Hofstadter explains: "The kindliest Slaveholder, either as a buyer or seller, was sometimes had no standing under law" (347). From this, a Negro has no standing everywhere in that era.

Ebony is among the writers who attacked slavery. In his book *White Problem in America*, he asserts:

> From one quarter of the earth's population came men and exploiters. They came from master race naturally. The rest of humanity was the chosen

> people for exploitation and to live out their lives as nonhumans. (168)

The passage above demonstrates that white people are naturally humans but that slaves are made humans by whites and that when whites will find it relevant, they will help them to become men. In addition, there was slaves' denial to better things that was expressed in the period of slavery. Huggins N.I, in *Slave and Citizen: The Life of Frederick Douglass* asserts:

> A slave was not a slave because he was incapable of better but because he was deprived of the means. He rentered his hand and was able to hire slaves cheaply because of his reputation for breaking them. (9)

Slaves were expected not to be ill. When a slave was ill, that meant that he feigned. In this case, he/she was kicked and cut his head with a blow from a wooden plank. That was the extreme inhuman treatment towards slaves, a slave was a property of a master and the latter has right to do whatever his will permits him. Furthermore, slave children did not benefit the motherhood or love from their mother. That is why even sometimes when a mother was whipped; some of her children had no sense of pity. However, they watched as if it wss joyful act. In *Two Faces of American Freedom*, the writer asserts: "I had two sisters and one brother that lived in the same house with me, but the early separation of us from our mother had well night blotted. The fact of our relationship from our memories" (53). From the above passage, separation cleaned children's brain and mind and led to non recognition and the loss of love. Moreover, separation of family members made them not to recognize each other and also the loss of love between children and parents. Children did not profit from their mother's care and that they were

separated at the ignorant age, tender age when a child is too small to recognize his/her mother or father.

Slaves encountered various harsh treatments and degrading impositions. During slavery, crippled people and patient people among slaves did not get food or clothes when the annual distribution arrived. However, whites' stores were full. If it happened that slaves got food, some Slaveholders gave no time for them to eat because of plantation periods. They suffered from hunger as well as cold. Many of slaves died of malnutrition as far as cold is concerned. Madison Washington asserts: "The third night after being out, a season of clouds and rain set in, wholly preventing me from seeing the North Star, which I had trusted as my guide, not dreaming that clouds might intervene between us" (36). The desesperation of him is here cited because of cold during the period of his escape to the North.

Mugabekazi Flavia Alida, in her analysis in her work: "Taking Rains in Afro-American Slave Literature: A Study of *the Narratives of Sojourner Truth and the Narrative of the Life of Fredrick Douglass: an American Slave*", argues that slaves did not have beds, no sufficient time to sleep. Even when they went to sleep, they were awakened by driver's horn very early morning. Old, young, male, female, married, and single dropped down on one common bed, the cold damp floor, each covering himself or herself with their miserable blanket. Despite that, slaves worked from sunrise to sunset, but frequently long after dark. During harvest time, the hours were longest since the planters were anxious to harvest the crop before it could be seriously damaged by the weather.

Besides, there was in that period of slavery little sex differentiation in the field of work. Women who were well along in their pregnancies were still at plowing and hoeing. Moreover, children were obliged to work as adults. They suffered a lot as

they struggled to accomplish their different tasks. Frederick Douglass stated that slavery made brothers and sisters strangers. Many women slave had a lot of children but no family. Douglass says:

> If a slave child feels uncomfortable from mud or from dust, the cost is clear, he can plunge into the river or the pond without the ceremony of the undressing, or the fear of wetting his clothes, his little low linen shirt; for that is all he has on is easily dried; and it needed ablution as much as his skin. (Qtd in Antebellum Slave Life, 346)

The conception of a child slave during slavery was degrading. The carelessness dominated that era of slavery. Apart from Frederick Douglass's view towards slavery, Herbert Hill and Jame E.Jones J.r have been interested in slavery and the savage treatment including whipping during that institution of slavery. In their work *Race in America; the Struggle of Equality,* assert: "Slaves were routinely whipped with lash for many real or imagined infractions. They were denied the right to bear arms or to act in any hostile manner towards whites" (25). The assertion shows us that no law was bound to protect slaves and they were not allowed to protect themselves in any directions that would be required legally or illegally.

L.Alex Swan criticizes the physical attack undergone by slaves as a crime, assault and murder. In the *Survival and Progress: The Afro American Experience*, he argues thus:

> Slaves in the United States were tortured and their bodies were bleeding; see that band all dressed in

> red looks like the band that Moses led. All their bodies were covered with blood because of the hard works, they were forced to do and talking about freedom was considered as a criminal; the lyrics were hidden in ambiguous phrase, so that the slave owners could not be able to understand, but the message clear to the slaves. (9)

The quotation above shows that slaves developed lyric songs in the plantations understandable to themselves and not any other one so as to express their feelings easily.

Frederick Douglass was a black American who witnessed the facts of slavery. The inhuman treatment characterized the era. He, himself says: "a bondman lives as a slave, and is left to die as a beast, often with few attentions that are paid to a favorite horse" (155). In his *Autobiographies*, he says that murder towards a bondman or a slave is senseless in the eyes of whites.

He denounced how slaves were treated as beasts, little than animal to be broken or sold. He asserts: "I now saw, in my situation several points of similarities with that of an oxen they were property, so, was I, Covey was to break me" (263). Since his childhood, Douglass was a bondman and was touched physically and morally by the issues of slavery. He asserts: "I am given to understand that, like a wild young working animal, I'm to be broken to the York of bitter and life long bondage" (259).He is comparing his way of living to that of animals.

Slaves in America suffered enough degradation in various degrading facts and various directions, that is, social, economic, judicial, and political directions. Socially, slaves were denied the right to education. Whites believe that education

of a bondman is a key to successful shift and that they learn a slave to read and write, he would want to know and this accomplished, he would be running away with himself, he would elevate his condition. Frederick Douglass commented on this issue because he was victimized by the lack of education at Hughes; he asserts:

> Slaves should never be taught beyond their station. Not only wat it illegal to teach them to read, but it would spoil the best n (igger); in the world. A slave, 'given' an inch, he will take an ell,' A slave should know nothing but the will of his master. (10)

This passage above shows that whites made laws against slaves so as to perpetuate their domination and avoid slaves' rise.

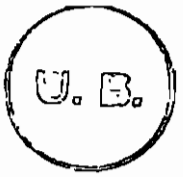
White men knew the secret in education because they knew that education opens the mind to an educated person and in that way, a person knows his/her history, weakness, as far as strength is concerned. Slaves would know laws that protected them and that would lead to emancipation.

Religion helped in the slaves' manipulation. It helped to maintain that God had recommended slaves to be obedient to the masters and affirmed that slaves' status was part of the Devine order. It was religion that taught slaves to be docile and passive and that to engage in hostile or disobedient behavior was sinful. To many Southerners, the word of the Lord placed the black sons of Ham in everlasting bondage. Fundamentalism in religion reinforced slave of Southern life. For Frederick Douglass, the blacks were treated as second class citizens in the white Methodist church of the New Bedford. From this, religion was commonly conceived as a way of right in general way but here it became a way where segregation lies based on the color of the skin.

Furthermore, whites talked of eternal domination, the slaves delighted in the story of the Jews' deliverance from bondage in Egypt. The paulian doctrines of dutiful obedience and passive acceptance of social place. In religion situation, blacks were threatened on all sides by a hostile environment. As in the process where Moses was leading people of Egypt to the world of deliverance, slaves were led to freedom as a way of deliverance, a way where slaves are saved from a corrupt institution, that is, slavery. Madison Washington says: "it was wiser to trust the mercy of God for his soul, than the humanity of slave traders for his body. Bodily fear, not conscientiion scruples, prevailed" (53).

It was abnormal to conceive the harsh conditions in which Madison Washington was, but he thinks that there would be deliverance from the Supreme Being who regulates everything and everyone on earth and in heaven. White planters encouraged religion as a tool of social control, and white ministers preached bondage as the will of God. Patience, obedience, submission, and gratitude were the themes of white sponsored slave religion. However, slaves were not fooled. In this way, religion is used to undermine slaves from the profit of slaveholders. Religion reinforced the idea of whites concerning respect as the bible stipulated that if you do not respect anyone you see with one's eyes, it is impossible to respect God that one can not see and in that case, one is far away from God's will and grace. As a consequence, one can not be saved; that philosophy makes slavery rooted in the slaves' souls.

The laws in the United States were another way of degrading the lives of slaves in America. They were stringent and covered every aspect of the life of the slave. According to them, slaves are not people but property. Slaveholders who killed their slaves often escaped punishment. Negro witnesses were not permitted to testify against a white man in courts.



The feeling is that the master had the right to do what he pleased with his own property. The laws should protect the ownership of such a property and should also protect any dangers that might arise from slaves. However, slaves suffered so much from codes enacted by whites. Apart from the Americans' constitution about the Dred Scott decision and the Supreme Court, the United States constitution penned by the leading politicians and philosophers declared that slaves were only three fifths human. Slaves have no standing in court; they could not offer testimony except against another slave.

Slaves suffered so much from the codes enacted by slaveholders. Frederick Douglass asserts: "I speak advisedly when I say this; that killing a slave or any colored person, in Talbot country Maryland is not treated as a crime, either by the courts or the community" (123). Douglass advocated the impunity on the part of slaveholders who kill slaves. However, whites made laws which protected them and that reinforced the slaves in a pit even too deep. Madison Washington, in *The Heroic Slave*, asserts:

> For the laws of Ohio were very stringent against anyone who should aid, or who were found aiding a slave to escape through that state. A citizen for the simple act of taking a fugitive slave in his carriage, has just been stripped of all his property, and thrown penniless upon the world. (13)

The above assertion witnesses the harsh punishment inflicted on a white or anyone else attempting to free or help a slave to escape. The law makers want slaves to remain who they are as well as they are on the American soil.

All in all, in this chapter, we observe several facts that demonstrate the savage treatment or mistreatment undergone by Madison Washington in *The Heroic Slave.* He was whipped, and suffered the murder of his wife when attempting to rescue her from bondage. He was separated from his family and encountered severe hard times like hunger, cold, and torture of every kind. During this period, whites reinforced this institution by making laws that protected them, but that segregated slave. They also justified the institution of slaves in the bible standing on the word "respect".

Finally, Madison Washington was degraded to merchandize as it was for his fellow slaves towards New Orleans. He was reduced to chattel. This chapter showed also different views provided by other scholars and writers about the savage and inhuman treatment that slaves encountered in the period of slavery.

CHAPTER TWO

THE PURSUIT OF FREEDOM

A number of threats, whipping, incarceration and worst of all, forced sale of family members were frequent during slavery. To avoid that, black men convinced their masters that they were naturally lazy, clumsy, and irresponsible people from whom little could be expected. Some slaves injured farm animals, broke tools, and disabled wagons to postpone their work. Others even hurt themselves inflicting wounds on their hands or legs to avoid being overworked or sold. Feigning illness was common. Thousands of slaves ran away, hoping to reach the North where they expected black rights were protected.

The Heroic Slave which is the work under study gives us facts and instances expressing the role of Madison Washington, our hero in the pursuit of freedom. This chapter aims at showing Madison Washington's courage through self determination and self-sacrifice. His compassion and his resistance through escape and self-esteem in the pursuit of freedom. During slavery, many kinds of resistances were observed, including violence and rebellion.

In *The Heroic Slave*, Madison Washington was a brave character who was determined. In his soliloquy, he speaks loudly what other slaves think or speak lowly. The soliloquy expresses Madison's self-determination to the pursuit of freedom. By the side of a huge fallen tree, he says:

> What, then, is life to me? It's aimless and worthless. Those birds, perched on you swinging boughs, in friendly conclave, sounding forth their merry notes in seeming worship of the rising sun, though liable

> to the sportsman's fawling piece, are still my superior. (26)

The above passage shows that Washington is fed up with the life of a slave. For him, there is the need to the pursuit of freedom. Moreover, he does not understand how an animal, like a snake, without powers and faculties, thoughts and wishes can be free but a human being with intelligence and ability lying in the fetters of slavery even before birthday. He says: "I'm a slave, born a slave, an object of slave. Even before I made part on this breathing world, the scourge was platted for my back; the fetters were forged for my limbs" (27). Madison in his speech above things that slaves got slaves' milk from their mother and that slave blood circulates in his veins.

Madison's thoughts go deeply until he thinks the moment before he was born because of slave's anguish on his person from the above assertion. He is against the theory of whites stipulating that blacks are innately coward and irresponsible. He is resistant to white considerations. Through his soliloquy, he speaks:

> When that young man struggled with the waves for life, and others stood back appalled in helpless horror, did I plunge in, forgetful of life, to save his; the raging bull from which all others fled, pale with fright, did I not keep at bay with a single pitchfork? Could a coward do that? (27)

Madison develops an idea of determination from the above speech. The success of his fellow to escape encouraged him.

Slaves were chained in all sides. Moreover, they see that the only and remaining solution is to run for freedom. Various kinds of ways are used. Madison

Washington in *The Heroic Slave;* sacrifices himself through self determination and accepts all the risks that he can encounter during the process of the pursuit of freedom. He is not a coward to die helplessly like animals. He says:

> No, _ no, _ I wrong myself, _ I am no coward. Liberty I will have, or die in the attempt to gain it. This working than others may live in idleness! This living under the constant dread and apprehension of being sold and transformed, like a mere brute, is too much for me. I will stand no longer. (27)

Madison develops a self control and looks for the way of leaving his state of bondage. He concludes that he will succeed because he is not coward or crazy. He decides that he must obligatory assume by self sacrifice even if death could occur.

Among weapons used by slaves during slavery, escape was frequent. However, when a slave was caught, he was seriously stripped and tied to a tree more than three days naked like a mere brute. Madison Washington was determined with resistant words. He asserts:

> What others have done, I will do it. These trusty legs or these sinewy arms shall place me among the free. Tom escaped; so can I. The North Star will not be less to me than to him. I will follow it. I will at least make the trial. (27)

From the above passage, Washington made a final decision to escape in the pursuit of freedom. He avoids the stereotype of weakness and irresponsibility.

Slavery was a cruel institution and slaves were desperate in their life. They could not understand the meaning of their life. It was an aimless life, a life without present and future. They could not recognize what they are and what they will be. Some of them preferred to escape areas where life is well defined. In *The Heroic Slave*, Madison Washington says:

> I have nothing to lose. If I'm caught, I shall only be a slave. If I'm shot, I shall only lose a life which is a burden and a curse. Liberty, the inalienable birthright of every man, precious and priceless, will be mine. My resolution is fixed. I shall be free. (29)

Madison Washington sees through escape, the birth of liberty. His life is not defined, that is, if he dies being in the process of freedom, he loses nothing. He disregarded the whipping or any other punishment inflicted to a fugitive slave as whipping was his daily meal. He is determined to take a way to freedom and if he is shot, to die is nothing for him.

Some escaped, however, some were caught attempting to free. In that case, a slave was whipped severely and at the end sold to another slaveholder. Later on, with various kinds of revolts made by slaves, others were rebellious either mentally or physically. Madison Washington was in the group of a dozen Negroes in the attack murder on the sea. In *The Heroic Slave*, Fredrick Douglass reports:

> I can not see how a dozen or two of ignorant negroes, not one of whom had ever been to sea before, and all of them were closely ironed between decks, should be able to get their fetters off, rush out of the hatchway in open daylight, kill two white

> men, the one the captain and the other their master and then carry the ship into the British port where 'darky' of them was set free. (64)

In the above passage, Frederick Douglass doubts and thinks that whites on the ship were careless or coward as they usually thought it to slaves or Negroes. Our hero made a physical resistance that led to freedom, he and his slave companions in the clerk.

Slaveholders forged swords against them. They have done all the malices in the eyes of slaves and, in many ways, when it is time to whip, beat, or punish a slave caught attempting to escape, they call children to watch their parents, uncles, and aunts being whipped. Their aim is to give a moral lesson. In *The Heroic Slave*, Madison says that he was taken to the house chained to a ringbolt; his wound dressed and was kept there three days. All the slaves, for miles around were brought to see him; many slaveholders come with their slaves using him as proof of the completeness of their power, and of impossibility of slaves getting away. This happened when Madison Washington was trying to rescue his poor wife Susan from bondage, whites shot her to death and he was caught and whipped.

Whereas slaves encountered all sorts of malice in their process to freedom, they continued their fight. In *The Heroic Slave*, Frederick Douglass stipulates: "To take a gun to a nigger is the best way you can select to tell him you are afraid of him, and the best way of inviting his attack" (61), Whipping, murder, and harsh treatment towards slaves make them raise and say no to the kind of life that they lead.

Escape was beneficial to slaves. When they fled to the North where blacks were treated better, they met other free bondmen. They tell among themselves

testimonies about their process to freedom which reinforce their faith to freedom and understand more about their fate. They get more information and that strengthen their idea of revolution. Madison Washington in *The Heroic Slave* was anguished by the death of his wife and then was desperate. That gave him another force to forget the American laws and other bad circumstances of his past events and make a physical revolt and rebel against the white family which was in the possession of rifles. He says: "I now became desperate, and stood my ground and awaited their attack over her dead body. They rushed upon me, with their rifles in hand. I parried their blows, and fought them till I was knocked down and overpowered" (57). From the above passage the mistreatment of slaves went beyond their understanding and they make physical resistance.

Slaves were not like animals that one was bound to take everywhere or to every direction according to one's will. They had a sense of good and bad, could recognize a good or wrong deed, can react accordingly. Slaves were conscious and during slavery, they took different forms of resistance whether passive or active resistance. Moreover, some feigned in plantations, and other resisted in other ways. They did not understand why they were called rascals or cowardly persons. Even during the murder on the ship towards New Orleans, Madison Washington says:

> You call me black murderer. I am not a murderer. God is my witness that "The Liberty", not malice, is the motive for this night's work. I have done no more to those dead men yonder, than they would have done to me in like circumstances. We have struck for our freedom, and if a true man's heart be in you, you will honor us for the deed. We have

> done that which you applaud your fathers for doing,
> and if we are murderers, so were they. (66)

The above assertion shows the slaves' intelligence. Madison explained the aim of their attack on the ship. They fight for the cause of freedom and not that of murdering as slaveholders usually did. If a slave was a coward, a white was also a coward as all of them are created equal. To Washington, the attack was not a revenge but an aim to freedom, an objective attack that made him heroic.

Furthermore, slaves were not cowards; because a coward can not lament or love. Madison Washington loves his wife Susan. In *The Heroic Slave*, he asserts:

> On reaching Canada, and getting over the excitement of making my escape, Sir, my thoughts turned to my poor wife, who had well deserved my love by her virtuous fidelity and undying affection for me. I could not bear the thoughts of leaving her in cruel jaws of slavery without making an effort to rescue her. (56)

The conception in the above assertion is that slaveholders' idea on slaves was not correct. Slave husbands loved their wives and this is reciprocated. Madison expressed the feeling of love towards his wife which was far away from cowardice; he was compassionate.

The pursuit of freedom was a long process for slaves. Escape here, was frequent and slaves go to the North. They also hid during the day so as to avoid hard work towards them as far as whipping. Running was done objectively. Washington was motivated by the success of his friend bondman Tom. In *The Heroic Slave*, he asserts: "During my flight, I felt myself robbed by society of all my just rights; that

I was in an enemy's land, who sought both my life and my liberty. They have transformed me into brute; made merchandise of my body, for all the purposes of my flight..." (39). The assertion above Washington expressed his feelings about slavery like a curse and fetters that fastened him and made enemy of everything on the earth.

Moreover, escape passes in the night and during the day, slaves hid in forests. They encountered rainy nights, and sometimes the stars lit them in this process. They walked long, bare foot, but their courage and self sacrifice made them strong. In *The Heroic Slave*, Madison Washington asserts:

> I started, but ill luck attended me; for after being out a whole week, strange to say, I still found myself on my master's grounds; the third night after being out a season of clouds and rain set in, wholly preventing me from seeing the North Star, which I had trusted as my guide, not dreaming that clouds might intervene between us. (36)

In the assertion above Washington showed us how the environment was hostile during his escape but he continued his process to freedom. He stipulated that the journey to liberty was not easy.

Escape was dangerous. Runaway slave left for the unknown believing in the nature's help which in the end victimizes him to the loss. This did not hinder Madison Washington to pursue his aim to escape to the North where slaves were protected in the laws of men. The nature did not make it easy for a slave. The sun and the rain participated in the scene. As freedom was not given but fought, slaves managed and conjugated the exciting objects so as to run for their liberty. Madison

himself in *The Heroic Slave*, encountered coldness, darkness, rain and all these make him unable to continue his trip to the North. He asserts:

> It was my purpose to have continued my journey till morning; but the piercing cold and the frowning darkness compelled me to seek shelter; and seeing a light through the lattice of your window, I was encouraged to come here to beg the privilege named. You will do me a great favor by affording me shelter for the night. (33)

Nature was a hindrance to a fugitive slave. Moreover, slaves resisted their bondage, but they had fear to be caught again and to be sold again when they are caught again. However, some slaves were strong through self-sacrifice. Madison's behavior and intelligence astonished people on deck:

> His words were well chosen, and his pronunciation equal to that of any school master. It was a mystery to us where he got his knowledge of language; but as little was said to him, none of us knew the extent of his intelligence and ability till it was too late. (65)

Intelligence led the well doing of Washington on the deck. Moreover, compassion characterized the behavior of slaves during the era. Madison Washington was compassionate towards his poor wife Susan when it was time of separation. The spirit of cowardice was not in him. In *The Heroic Slave*, when he was planning to leave his family, he says: "How can I leave her? Poor thing! What can she do when I'm gone? Oh! Oh! 'tis impossible that I can leave poor Susan" (29). Slaves were

not irresponsible when looking at the above passage. They reason and they manifest love towards their couple and children.

In the process of the pursuit of freedom, slaves were armed with strength. They accepted to risk life in this process. Frederick T.Miller in his book *Frederick Douglass and the Fight for Freedom* says: "I had as well been killed running away or die standing only think of it; one hundred miles straight North and I am free! Try! God helping me. I will yet bear me into freedom" (18). Runaway slaves were to be killed when they were caught. Many slaves thought that it was better to die than live in hopeless bondage. Madison Washington says: "if I am shot, I shall only lose a life which is a burden and curse" (27). The passage shows that Washington was determined and he was ready to sacrify himself in the process to freedom.

Many Negroes spirituals contain a deep message of escaping from the bondage. Running away is a central theme that is dominant in the songs, especially the songs in the eighteenth century. Cimpaye Dieudonné in *Negro Spiritual as an Instrument of Slave Emancipation*, reports: "Negro spirituals, or slaves fled by chariots. They went to the Northern States, which didn't support slavery using chariots. They were hidden inside the chariot and then carried towards the Northern States of Ohio, New York, etc" (22).

Apart from chariots, slaves were carried in carriages when they fled through escape. Madison Washington in *The Heroic Slave* asserts that in the evening, Mr. Listwell, after treating him to a new suit of winter clothes, and replenishing his exhausted purse with five dollars, all in silver, brought out his two horse wagon, well provided with buffaloes and silently started off with him to Cleveland.

Slaves' desire for freedom was demonstrated again and again by their protest and resistance to slavery. As early as in 1661, Madeline Robinson Statton in the work: *Negro Who Helped to Build America* asserts:

> Individual Negroes were frequently petitioning for freedom. The colonies of New York, Carolina and Virginia received that petitions. Slaves were in common both before and after American Revolution. Slaves would intentionally break a wagon or became sick with an unknown "illness". That kind of passive resistance was quite common. (7)

From the above passage, the author shows us that slaves found out ways of revolting in a peaceful manner. That demonstrates the slaves' intelligence.

Passive resistance as well as active resistance were deployed by slaves during the pursuit of freedom. Madison Washington killed the whites on the ship to New Orleans, deviated it to Nassau England by Madison together with his slave companions on the clerk. Moreover, black spokesmen like David Walker, who issued his inflammatory appeal from Boston in 1829, called on southern slaves to strike for their freedom by violent insurrection. In 1843, Henry Highland Garnet, a farmer, urged his fellow black delegates at the nation convention of colored citizens, held in buffalo, New York, to endorse the violent overthrow of slavery. Furthermore, Gabriel Prosser in 1802 organized a small guerrilla for about two hundred men. He was to go and to Richmond and capture arms overcome the white population and took the governor hostage.

However, even though these black have indulged faroush resistance, they encountered bad consequences. Gabriel Prosser and the thirty fellows were executed; but on the other hand, the conspiracy brought fear in the mind of whites in the South. Nat Turner, in Virginia 1831, with his fellows, he murdered the white family called the Travis and about forty other whites. Unfortunately, he was tried and hanged. But his revolt terrified the white of the south, and Virginia legislative discussed the possibility of ending slavery.

In the period of slavery, slaves led insurrections; moreover, in addition to Nat Turner and Prosser Gabriel, Melvin Stemmer declares to be Moses who led people of Israel to the Promised Land. He says: "I myself as a black Moses destined to lead his people out of bondage". From the above assertion, he suggests that the West Indies and Africa would maintain an independent black state. In addition, Henry Highland Garnet, a former slave, informed delegates of the Nations of convention of colored citizens at buffalo, New York, that slaves would be justified using violence to gain their freedom. Echoing Walker, Garnet, in *Address to the Slaves of the United States Of America*, exhorted:

> Brethren, arise! Arise! Strike for your lives and liberties. You can not be more oppressed than you have been. You can not suffer greater cruelties that you already. Rather die free men than live to be slaves. Remember that you are four millions. Let your motto be resistance! Resistance. (4)

Garnet was calling his people to resist and encourages them that they would not meet atrocities rather than they faced at that moment.

Many kinds of resistance have been used in pursuit of freedom. Frederick Douglass rebelled against his master's authority and disobeyed his orders. He says: "He ordered me to take off my clothes. To this unreasonable order I made no reply, but struly refused to take off my clothing". He said: "if you will beat me; thought I: you shall do so over my clothes" (Qtd in *the Autobiographies* 264). Douglass sees that he is a victim of brutal, frustration and racial hostilities. He was on the land of despair, violence, fear, hatred, and degradation. He and other slaves during that period were manipulated upon and unjustly killed.

In many ways, slaves fought back when they are undergoing the whipping. Mugisha Flavia Alida, in the work: "*Taking Reins In Afro American Slave Literature; A Study Of Sejouner Truth's Narratives and The Narrative of the Life of Frederick Douglass: an American Slave* says:

> Frederick Douglass resists by fighting against his master. And that he rejects the place that south enslavers assigned him. It's at Covey's that Douglass expresses his manhood for the first time when Covey intends to tie up his legs so as to beat him. (40)

The pursuit of freedom included secret poisoning of whites, self mutilation, and suicide, induced abortion by slave women, starving and arson. Franklin asserts: "He burned forests, barns and homes to the extent that members of the patrol were frequently fearful of leaving home last they were visited with revenge in the form of destruction of their property by fire" (56). Black people developed a culture encouraging an oppositional consciousness which inspired and sustained social protest. The pen and the voice were central elements of the struggle. Then after

1830, northern blacks denounced segregated schools and demanded educational integration. The Negro convention movement phenomena until after civil war also operated sporadically from 1830 to 1860. Early conventions, attended by Negro ministers, lawyers, businessmen and physicians lodged protests to those conventions, with the support of participating of white abolitionists, supported the creation of manual labor schools for both black and whites. Slaves were also organized in antislavery movement, the convention movement and others so as to express their ideas.

Fugitive slaves banded together into outlaw groups, establishing so called maroon communities in various inaccessible places. S. Dale Mclemore in the book: *Racial and Ethnic Relations in America* says:

> The likelihood of escape by running away however was dramatically improved near the beginning of the nineteenth century. And at this time, the existing arrangements for assisting fugitive slaves, primarily those in the northern states were enlarged and made more efficient. (263)

In the above assertion, Dale states that there is a complicated network of people and facilities known as the Underground Railroad gradually took form. Moreover, within the slavery of the south, black resistance took forms like ranging from open rebellion and secret conspiracy, malingering, feigned illness, running away and sabotage. John White in *Black Leaders in America* asserts:

> The free black caste within the south although never providing overall leadership for slave resistance, succeeded in gaining a strong sense of collective

> worth and identity through the founding of religion, fraternal and educational institutions. Denied political rights, including the right to agitate free blacks in the old south. (3)

The above assertion makes the reader know the role of religion in the pursuit of freedom. Slaves were taught human fraternity and that all human beings are created equal.

Religion has contributed to pursuit of freedom that slaves undertook during slavery. The biblical story of how the children of Egypt were delivered from bondage awakened slaves in America. They came to love Moses as an emancipator and to despise pharaoh, the tyrannical oppressor. They identified with Daniel for the lord delivered from the clutches of the beasts. They conceive that the first will be the last and the last the first as a biblical promise. However, slaves in America sang spiritual songs about the world about the misfortunes they were living in.Roboteau says:

> Slaves came to accept the gospel of Christianity and at the same time, made it their own.....the slaves did not simply became Christians; they creatively fashioned a Christian tradition to fit their own peculiar experience of enslavement in America. (29)

This passage shows that the words of the bible opened the slaves' minds. They reinforced their idea to emancipate.

Slaves used words and phrases from the bible to veil the real meaning of escape and freedom. It was during bush meeting that enslaved Africans further created musical expression of field songs in the way of sharing compassion. They

established the clandestine assemblages of worship in the forests and other areas, often surrounded by bush. The bush harbors, well hidden, were held in secret. The slaves that revolted and resisted were formed, organized and planned in the bush harbors, gathered under the cover of darkness. Mclemore says: "Much of that organizing took place in the areas for religion for religion areas, for religion gatherings on the plantations at other times in the bush harbors outside the rural cabins" (Qtd in *White Problem in America*, 28).

Slaves pieced together an oppositional consciousness. Slaves developed an original inner life that was creative and relatively autonomous. They thirst for freedom and the condemnations of the regime were the twin cornerstones of a slave religion. Slaves selected and emphasized biblical scriptures and imagery relevant to the bondage.

Writing and reading contributed so much in the pursuit of freedom. Hence, people wrote articles which were the weapons against slavery. People made speeches pointing out the evils of slavery. Such speeches and articles helped arouse public interest in slavery and influenced northern states to limit or abolish slavery. Some of the people who opposed slavery were moved several times during their life times. This gave then a chance to see how people lived. Frederick Douglass, when he read the *Columbian Orator* and understood what religion is for Negroes as far as for whites. At the end, he found that religion is not well conceived by whites because it stipulates equality among the God's people which is not the case in the period of the slavery.

Madison Washington, in *The Heroic Slave*, found also that Tom succeeded to escape and that encouraged him. Speech and reading as far as writing contributed in the pursuit of freedom. In the same view, leaders like Frederick Douglass,

Sojourner Truth, and Henry Highland Garnet perfected the oratory of black protest. From podiums, such orators criticized the slave system and the undemocratic ideas which were used to justify it. They use the podium to urge their supporters to organize and to overthrow slavery. Moreover, Madison Washington's soliloquy is a kind of speech he delivered as someone who preaches in church so as to release himself. After speech, he became a little released than before. He poured out some severeness of the grievances of the institution of slavery.

In nutshell, in the pursuit of freedom, slaves took the way of resistance. Some took passive resistance; among those are organized forms of protest as slowdown. Such result of tacit agreements among slaves to work as slow as possible in the fields in order to curtail production and profits of the slave owners. Others resorted to committing suicide or to crippling themselves so as to become inefficient to work. Many slaves achieved freedom thanks to slaves' self discovery and determination to break the yoke of bondage.

To conclude, slaves underwent several degrading atrocities, and they resisted against the institution of slavery. They made self-examination and decided to participate obligatory to the pursuit of freedom through resistance of any kind as self sacrifice, self-determination, rebellion, compassion, or courage. Madison Washington's self discovery determines himself to the pursuit of freedom despite the atrocities and threat on the part of whites. He met many hard times influenced by nature and slavery mingled with the influences of the hostile environment. His courage provided him strength. In this chapter, different views from different writers or scholars that support the same idea had been taken into consideration to indulge the supporting issues.

CHAPTER THREE

THE ROLE OF WHITE ABOLITIONISTS

The abolition movements were undoubtly important to the constitution of antislavery for slaves themselves. The diffuse popular prejudice against slavery considerably predated the rise of abolitionist movements. Abolitionism was in part provoked, or informed by the black witness and the knowledge of the slave revolt, just as it happened in china with popular hostility to servitude. Progress towards emancipation unavailable signals the presence of wider antislavery forces. Without an understanding, of these (non ideological) antislavery impulses, there can be no understanding of abolitionism and emancipation.

Then the abolitionists were among the active people in operating the so-called Underground Railroad. This was a method of helping slaves to escape from their owners along certain routes leading out of the slave states and across the North of Canada. Fugitive slaves travelled along the routes at nights either on foot or concealed in wagon or carriage. During the day, they were shielded in friendly homes or other places of hiding known as stations. From the beginning of slavery in the United States, there were people who fought to abolish it. These people were called abolitionists.

The Heroic Slave, which is the work under study, is composed of some events when the white abolitionist, Mr. Listwell helped Madison Washington by giving him a shelter, replenishing his exhausted purse with money, and helping him to escape in a wagon. Listwell was compassionate towards Madison although there was a harsh law that is strict to someone who was caught helping a slave to escape. During slavery, other white abolitionists apart from Listwell have made their

contribution. This work will be focused on some to support the idea of a white abolitionist's contribution to slaves' pursuit of freedom and end of slavery.

Abolitionists know the misery in which slaves are, and the evil acts that slaves undergo. In *The Heroic Slave*, Mr. Listwell says to Madison: "I know all, you are flying for your liberty; be seated; be seated; banish all fear. You are safe under my roof" (33). Mr.Listwell is conscious of the situation in which Madison Washington is. Moreover, white abolitionists did not understand why slaves are taken as such. After listening to Madison's soliloquy, his speech remained motionless and he wonders:

> Here indeed a man, thought he, of rare endowments; a child of God; guilty of no crime but color of the skin; hiding away from the face of humanity, and pouring out his thoughts and feelings, his hopes and resolutions to the lonely woods" (30).

Listwell, from the above assertion is anguished by the soliloquy of Madison Washington. And for him, other whites who make such activity are goaded to madness by the sense of injustice which is afflicted to slaves. He suggests that, slaveholders would give right to slaves to express their feelings publically about the plan and feasibilities of their own invention and their own deliverance. Finally, he says:

> From this hour I am an abolitionist, I have seen enough and heard enough, and I shall go to my home Ohio resolved to atone for my past indifference to this ill-starred race, by making such

> exertions as I shall be able to do, for the speedy emancipation of every slave in the land. (30)

White abolitionists reacted actively in helping slaves to escape through what they called Underground Railroad but which was not a real railroad but a method they used to help slaves to be rescued from bondage. Listwell, a white abolitionist helped Madison to escape to Canada in his carriage. We read:

> In the evening, Mr.Listwell, after treating Madison Washington to new suit of winter clothes, and replenishing his exhausted purse with five dollars, provided with buffaloes, all in silver brought out his two horse wagon well provided with buffaloes, and silently started off him to Cleveland. (45)

The passage above demonstrates the pitiful welcome that white abolitionist expressed toward a fugitive slave.

American laws as far as laws of Ohio were very stringent against anyone who helps a slave to escape. However, Listwell did not care. He devoted himself to be an abolitionist. In *The Heroic Slave*, Frederick Douglass says: "Notwithstanding this, Mr.Listwell was determined to see Madison safely on his way to Canada 'Give yourself no uneasiness', said he to Madison" (44). This assertion shows the devotion of Listwell in helping Washington regardless the laws in Ohio in particular and those of the whole America in general that were hard to such deed.

Listwell is patient to see Madison Washington get free. He doesn't like to fail the mission of helping him to get freedom. In *The Heroic Slave* Listwell says: "for it cost my farm; I shall see you safely out of the states and on your way to a land of liberty. Thank God that there is such a land so near us!" (34). This passage

demonstrates that Listwell indulged even money in the process of helping slaves to escape.

White abolitionists helped slaves to escape. They guarantee a shelter when the natural atrocities happen. Madison Washington, during his process of escaping, he encountered many hard things and was even lost in the night. It was a night of a night which was dark; a heavy wind sighed and moaned sorrowfully, around the house and bar. During that time, Listwell gives him shelter and food when he welcomed him in his house in Ohio. He then he says: "You will spend tomorrow night I will take you in my carriage to the lake. Once upon that, and you are safe" (44). This passage asserts that apart from welcoming Washington, Listwell gave him a shelter.

The idea of cowardice is far from the mind of slaves because, after the service that Mr.Listwell gives to Madison, he, on the other hand thanked him. Madison says: "I was encouraged to come here to beg the privilege named. You will do me a great favor by affording me shelter for the night" (33). Madison testifies the accord of protection on the part of Listwell.

White abolitionists have pity when they see the situation in which slaves are. Sometimes they help them to revolt, but in a silent and secret way so as not to fall in the trap to be caught. Frederick Douglass in *The Heroic Slave* informs: "The thought struck him that, white mixing with the multitude, he might do his friend Madison one last service, and he slept into a hard ware store and purchased three files very strong" (59). He gives Madison three files with them to break fetters when he found in Richmond caught again.

Slaves were on the sea to Nassau Richmond; Madison used his files to break the fetters that fasten him. He helped his black fellows break theirs, an action that ends

in the revolt. They deviated the ship which was now sailing to the coast of England after killing the captain of the ship with the chief of the gang, the commissioner of the slave trade. After the night job, Madison says: "My men have won their liberty, with no weapons but their own broken fetters. We are nineteen in number we do not thirst for your blood, we demand only our rightful freedom" (67). Before the attack, Listwell wishes him a success to his fight; he then says: "Farewell! Farewell! Brave and true man! God grant that brighter skies may smile upon your future than have yet looked down upon your thorny path- way" (59). Listwell in the above assertion was helping Washington and his aim is to make him be over the atrocities of slavery.

White abolitionists were pitiful towards slaves. They expressed pity and the desire of helping them to freedom. When Madison Washington was caught again trying to rescue his poor wife Susan, Mr.Listwell was surprised to see him again in fetters of slavery; in a gang which was to be sold to Richmond. In *The Heroic Slave*, Listwell says: "How came he here? What can I do him? May I not even be in some way compromised in his affair? Were thoughts that troubled me?" (55). Other Negroes think of him to be a purchaser of Negroes but in his aim is to see Madison.

Furthermore, white abolitionists were generous towards slaves. Make. Mr.Listwell in *The Heroic Slave*, says: "I am glad we did not go to bed early; I have felt all the evening as if somebody would be here tonight.....I am glad to see you"(33). He speaks as a friend of Madison. He speaks as if he was expecting him to come or had an appointment with Madison. Listwell was generous and compassionate as it is shown in the assertion above.

White abolitionists were against the fate of slaves and the will of slaveholders. William Lloyd Garrison attacked slavery as a sin and a violation of basic American principles embodied in the Declaration of Independence. To him, slavery is absolute evil that could only be eradicated by immediate and unconditional abolition. In *The Liberator*, Garrison speaks for universal emancipation and violent agitation against slavery. He asserts:

> I determined at every hazard, to lift up the standard of emancipation in the eyes of the nation within sight of Bunker Hill and in the birth place of Liberty. That standard is now unfurled. And, long, may it float, unhurt by the spoliation of time of the missiles of a desperate foe year, till every chain be broken and every bondman set free! Let the southern oppressors; tremble-Let their northern apologists tremble-Let all the enemies of the persecuted blacks tremble. (30)

In the passage above, Garrison reacted harshly against the deeds of slaveholders towards slaves. He went far until he wished them to tremble because of their evil deeds.

Religious white abolitionists helped in the abolition of slavery. Mr. Samuel Harrison and Mr. Cookman influenced the slaveholders to emancipate slaves. Whenever they met him, he told them to induce slaves to emancipate his bondmen and then at the end, he did it as a religious duty. They declared to have a philanthropic heart and still few south ministers have it. Samuel Harrison, a white Methodist minister says: "All men, great and small, bond and free were sinners in

the sight of God; that they were by nature rebels against the government and they must repent of their sins and be reconciled to God through Christ" (Qtd, in *The Liberator* 194). White abolitionists were kind to slaves during the escape as a kind of encouragement to their decision. In his *Autobiographies*, Frederick Douglass says: "Not only Mr.Nattan Johnson had received us and hospitably, but on being informed about our baggage, promptly loaned me two dollars with which to redeem my little property" (352). Johnson gives Douglass money whereas it was forbidden to slaves to own money according to the slaveholders' conception.

White abolitionists contributed in the abolition whether in associations, that is, making antislavery movements, religiously or individually as we have seen in *The Heroic Slave*. The role of Mr.Listwell who acted individually in helping our hero to escape to Canada is a clear example. Some advised slaveholders to make their slaves free. Dr.Samuel Cart Wright of Louisiana speaks about consequences of slavery to some slaveholders and overseers. He tells them not to act violently towards slaves saying:

> These acts were the symptoms of exotic disease peculiar to negroes, because there were individually acts of violent against masters and overseers, and, cases of conspiracy and rebellion and running away as well as the damaging away of crops and tools occurred frequently enough to cause damages. (Qtd in *Racial and Ethnic Relations in America* 387)

Samuel stipulates here that the course of slavery made by slaveholders provoked much destruction in the pursuit of freedom. For him, if there had not been those instances, there would have not been crop and tool destructions.

Some whites look at the slave institution, hated it and yet, did not see how to find solutions to this. In America, all the rights of human being are expected to be respected in all domains. However, slaves did not benefit from any law; otherwise, slaveholders made themselves to undermine slaves and protect themselves. Peoria in *a White Citizen* says: "if all the powers were given me, I should not know what to do as the existing institution" (533). He sees that there is a need for slaves to be free; but looking at the American's laws, he finds that is difficult to indulge in antislavery institution. He would not accept risks due to the punishment undergone by whites caught helping a slave to escape.

Furthermore, James Birney was a white child born into a wealthy slaveholding in Kentucky. He was a young lawyer and member of the Kentucky legislature. He spoke out in favor of the freeing of slaves. He moved to Alabama where he became a cotton planter. After a while, he was elected in the Alabama legislature, and introduced measures for giving jury trial to Negroes and for the gradual freeing of slaves. Finally, he freed his own slaves and gave all the work of the American antislavery society, a national organization to oppose slavery.

Most of the antislavery men know that it is difficult to free slaves when they consider the constitution and American's laws. White abolitionists think that it is bad for the south to depend so much upon slave labor. Many antislavery men gave most of their energy to antislavery movements, in west, east, south, and north to organize antislavery societies and publish papers. Benjamin Lundy is among these eminent men as we are told thus: "He visited Haiti and Canada and Mexico to arrange colonies foe freed Negroes everywhere he were he went, he urged me to find ways and means of freeing the slaves" (Qtd in the *Autobiographies* 193).

Some whites managed to raise a great sum of money in helping slaves to emancipate. A white man George Thompson talks of George William Alexander who spent more than an American fortune in promoting the antislavery cause in different sections of the world. He says:

> Coming generations in this country will applaud the spirit of this much abused republican friend of freedom. He did a true man's work in relighting the rapidly dying out of fire of the true republicanism in the American heart, and be ashamed of the treatment he met at her hands. (Qtd in the *Autobiographies* 115)

Here, the abolitionist movement affected governors. Moreover, the election of the president Abraham Lincoln in 1860 was bound to cause a great consternation to the slaveholders. He was elected president by northern votes. Lincoln embodied the threat of state power not under slaveholder control. As far as southern holders saw it, Lincoln's republic was one in which they were losing both power and respect.

Furthermore, Lincoln showed a great deed in human respect and in the unification of America. He was a republican. However, an African American slave was received first and Lincoln says: "Tell Governor Buckingham to wait, for I want to have a long talk with my friend Douglass" (Qtd in the *Autobiographies* 797). This does not mean that Douglass is a friend of the president, but it was a way of reconciliation between slaves and slave traders in order to unify Americans so as to empower his country. He thinks that slavery provokes division among citizens; and a country in which there is division can not develop.

Lincoln advocates peace, mutual help, and reconciliation among Americans. He focuses on unity and justice be reined in the United States. He was known of tender heart, of boundless patience, a man of peace and reconciliation. So, in his speech, he says:

> With malice toward none, with charity for all, with firmness in the right God gives us to see the right, let us strive to finish the work we are in, to bind up the nation's wounds; to care for him who shall have borne the battle and for his widow and his orphans to do all which may achieve cherish a just and lasting peace among ourselves and nation. (Qtd *Autobiographies* 801-2)

This Lincoln's speech asserts his will of reigning equal rights in America.

We saw that during slavery, slaves were denied human rights and justice. The impunity was reigning in that institution but in the pursuit of freedom, slaves forced themselves to run for justice and human rights. Lincoln wanted justice and human rights, he says:

> They will learn how far we have advanced in this year of grace, from barbarism of slavery toward civilization and the rights of man. It should, in matter of respect for dignitaries, however, never forgotten that duties are reciprocal, and that while the people should frown down every manifestation of levity and contempt for those in power, it is the duty of the possessors of power so that to use it as to

> deserve and insure respect and reverence.(Qtd in the *Autobiographies* 966)

Lincoln had something to say about the laws that hinder slaves' independence, he advocates:

> We can not however overlook the fact that though not so intended, those decisions have inflicted heavy calamity upon seven millions of the people of this country, and left them naked and defensless against the action of malignant, vulgar and prejudice from which the constitution plainly intended to shield them. (Qtd in the *Autobiographies* 971)

From the above passages, Lincoln is against the deeds of slaveholders. He advocates that the laws in America must be respected by every one whether slave or slaveholder in a reciprocated way.

Lincoln wants his citizens know that no man can put a chain about the ankle of his fellow man without at last finding the other end of it about his own neck. Mr.Listwell, after listening to Madison's soliloquy, did not understand why an intelligent and determined Madison might be in such condition. Lincoln could not understand why the color of the skin may be the reason for division. He spoke for brotherhood and equal rights.

According to Lincoln, unity is a key to success, development and social harmony in America. He finally, in 1863, proclaimed on first January the abolition in his country. He speaks:

> I, Abraham Lincoln, president of the United States of America, and commander in chief of army and navy thereof, do hereby proclaim and declare that .....On the first day of January A.D 1863, all persons held as slaves within any state or designated part of a state the people whereof shall be then, thence forward, and forever free... (Qtd in the *Autobiographies* 209)

Slavery was then abolished on first January 1863; *The Heroic Slave* was written thirteen years before the proclamation of its abolition. As Mr.Listwell helped Madison Washington to escape to the North, giving him a shelter, food, money; he devoted to the pursuit of his life until he gets free. Abraham Lincoln helped slaves in changing the constitution, and other laws undermining slaves, proclaiming himself to be a friend of them.

The proclamation of the abolition of slavery did not mean the end of slavery in America. Some Slaveholders resisted and opposed the end of slavery because they see in it the end of their power. Slaves contributed a cheap labor in the southern plantations and south slaveholders continued to exploit slaves in secret way. They found that it was impossible to live without slaves in their plantations. It took much time for slaves to get free.

In conclusion, in this chapter, we examined the role of white abolitionist in *The Heroic Slave*, in the process to emancipation of Madison Washington, a bondman. Mr.Listwell contributed much, showing his will that one day he will see our hero become free. So, he showed him compassion by welcoming him in friendly way in his house when Washington was really in need. He helped him in clothes, food,

and in the following week, helped him to escape in his carriage. He finally pursues him even when Madison was caught again while trying to rescue his beloved wife. At that time, Listwell gives him three files which at the end helped the slaves on the ship. Despite the Ohio's laws, that include hard penalties towards someone caught helping a bondman to get free, Listwell was determined to submit to any penalty. For him, slavery is an injustice and degrading institution. This chapter in this work has considered the views of other white abolitionists grouped in the antislavery movements like William Lloyd Garrison and finally the views of President Abraham Lincoln, who in the end proclaimed the end of slavery in 1863 in the United States.

GENERAL CONCLUSION

This work attempted to analyze the savage treatment of black Americans during slavery in America. It aims to show black Americans' determination in the pursuit of freedom. *The Heroic Slave* by Frederick Douglass is the main source and the novella under study. Our work finally focuses on the role of white abolitionists in the pursuit of freedom of slaves who were under the yoke of slavery.

The first chapter was an attempt of analyzing the atrocities and the difficult conditions that Madison Washington encountered during slavery. These include whipping, murder, separation from his family, degradation, hunger, and other pains. Slavery was a degrading institution which was sustained by slaveholders by undermining slaves. Madison Washington, the hero, was reduced to animal status like the cattle, pig, dog, and birds. He was denied civil rights during the period of slavery. It was revealed in this chapter that Madison was reduced to merchandises. Unfortunately, slavery was legalized in America; it was recognized by the American's laws with penalties to those who attempted to help a Negro to get to freedom. Moreover, slaveholders did not care slaves' sufferings and feelings. They hid behind slaves' cowardice to get their profit and interests especially when they sold the slaves in gangs. Madison Washington witnessed all of these above atrocities.

The second chapter examines the reaction of the hero to his condition. Madison Washington made a self discovery and was determined to run for freedom through soliloquies in the beginning. Speech helped Madison to release his mind. The planning of running away of Madison Washington required courage, self-determination, and self-sacrifice because a fugitive, who was caught, would submit to many atrocities including murder from slaveholders. He rebelled against the

establishment and risked his life to get freedom. The hero debunks stereotypes about slaves by planning and taking over a slave ship. The chapter discussed the bravery, intelligence, and aim of Douglass, a slave whom whites thought to be coward and murderous.

In the final chapter, the work focuses on the role of white abolitionist in the slaves' emancipation. The novella under discussion gives praises to Listwell. He was touched first by the hero's soliloquy that makes him motionless and decides to be an abolitionist from that time. Listwell gives Madison shelter, and helped him to escape, and finally gives him three files to break the fetters. Although there were strong penalties towards someone caught helping a fugitive while freeing, he was determined to save him. In this chapter, the election of President Abraham Lincoln was a successful event to African Americans. That resulted to the proclamation of slaves' emancipation in 1863.

Slavery is a vast domain, very difficult to explore. *The Heroic Slave* provides little information about slavery and its consequences. This work tried to capture many issues and checked everywhere, facts and ideas that support this research to show clearly the atrocities undergone by slaves during the institution of slavery in America. The reader will understand that during slavery, it was hard times; but courage, self sacrifice were the strong weapons in the pursuit of freedom. It is not a single fight, but a group fight. Besides, they were helped by white abolitionists who discovered the negative effects of keeping humans in bondage.

Future research should be conducted on how the Emancipation Proclamation was preserved in America. This is because even though there is proclamation, there is also racial segregation.

My recommendations are that, states or Nations should avoid any kind of discrimination. If people are divided, there is no development but ruin. Moreover, discrimination provokes murder which at the end brings disorder. Revolt and rebellion lead to fire explosion and destruction. I recommend citizens to unite, and to young people not to react as overseers who are sent to kill or to do other evils under the Politician's' interest. On the other hand everyone would act in order to innovate the country.

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