

**CONSTANTS OF HISTORY:  
A READING OF AMERICAN SLAVE NARRATIVES  
IN THE CONTEXT OF GLOBALIZATION**

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ANU PAUL

**Research Centre, Department of English  
St. Thomas' College (Autonomous), Thrissur-680 001  
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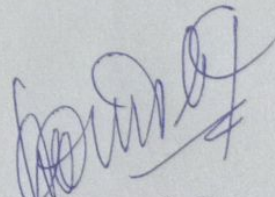
Dr. Davees C. J  
Associate Professor(Rtd), Research Guide  
Research Centre, Department of English  
St. Thomas' College (Autonomous), Thrissur 680 001  
Kerala, India

### CERTIFICATE

This is to certify that the corrections/suggestions from the adjudicators have been incorporated in the thesis entitled "Constants of History: A Reading of American Slave Narratives in the Context of Globalization" by Ms. Anu Paul.

Thrissur

March, 2020



Dr. Davees C. J

*Dr. C.J. Davees, Ph.D(Eng), Ph.D(Hist)  
Associate Professor (Rtd)  
Research Guide, Research Centre  
Department of English  
St. Thomas' College  
Trichur-680 001, Kerala, India*

## **DEDICATION**

**To my parents, teachers, family, friends and students**

## **A NOTE ON DOCUMENTATION**

The documentation in the thesis is prepared in accordance with the style format suggested by *MLA Handbook* (8<sup>th</sup> Edition)

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# Chapter I

## Introduction

Reading is always contextualized and as the time wheel turns, novel perspectives of a work unravel before us marvelously. This thesis attempts a re-reading of select African slave narratives of the United States in the context of Globalization. Such a re-reading is instrumental as it substantiates the argument that dominant culture of today can be traced far back to the age of slavery and this is particularly relevant in the case of American culture. Though slavery is banned in most of the nations, invisible chains of bondage are evident everywhere. This sort of psychological and cultural slavery is far more dangerous than physical bondage because there are no tangible chains to break free and to fight an invisible but omnipresent evil is still more lethal. Human beings easily become slaves to a system. As Africans once succumbed to the powerful Whites, today too we can see the weak surrendering to the strong. Slavery is legally a crime, but psychological and cultural slavery continues to engulf the life and mindset of generations in the postcolonial and globalized world. Finding one's own individuality and recognizing the value of indigenous and prelapsarian culture is really hard when strong powers degrade anything alien to them.

United States of America is considered today as the centre of global power. The seeds of such future growth were sown long back during the formative years of the United States. This study attempts to analyze how marketing of slaves and accumulation of wealth through slave trade and colonial expansion of recent centuries helped imperial powers to gain control over the world in general. America's growth into an 'omnipotent' nation can be traced through history and its initiation into power was a consequence of the White man's decision to make Americas his home. That

decision changed the destiny of America and its journey began towards realizing its position as an uncrowned leader of the world. White man with his manipulative skills and administrative capability led America to the position of a superpower and it is interesting to trace this journey through history. Among many strategically significant moves, slavery and the resultant economic boost positively contributed to the growth of America.

When a very old institution like slavery is analyzed, it is important to take into consideration the voices of slaves because history is subjective and is often penned by the strong and the powerful. In the history of world's great literatures American African slave literature occupies a special place. They were, at once, writing against their captors and were cherishing a desire to be free and literate. Mastering the language of their captors and using it to establish their own voice and culture gave them confidence to carry on with their independent lives after the strenuous tenure of slavery. Emancipation was a triumph of humanity and with it dawned an era of equality and freedom for everyone all over the world in spite of their economic, cultural and social background. But the searing question is whether legal abolition of slavery freed man from all kinds of bondage or humanity continues to be under the threat of a more severe but profoundly invisible version of 'slavery'. Now, we can see that there is a sort of silent control of the world by the powerful, developed nations over the developing and poor countries.

Powerful corporations become the new super powers and their influence is evident all over the world, especially in developing countries. Promising jobs and economic progress they slowly infiltrate themselves into the politics, culture and every possible institution in these countries. In the name of globalization and development poor countries are made to accept alien cultures and in the process they lose not just their

native small scale industries but even their ethnicity, languages, sciences and culture. Globalization has its negative and positive impacts but it ought to be promoted in a way that blends industrialization and economic development in both the poor and the rich countries, with proper attention being paid to social and economic justice. Small or big, each country has its own uniqueness but the negative effects of globalization and industrialization have gravely affected such developing and underdeveloped countries while the developed countries always reaped their benefits. While we analyze history we come to realize that the journey to power has been always the result of exploitation and direct looting of underprivileged countries.

There are various theories regarding History and it is perceived that history repeats in a sense that there are common denominators noticeable in the course of the development of mankind. Reading and scrutiny of texts, in this sense, offer various constants of history as eras pass by while only the players in it differ. The first attempts to survey the long march of human history, to study its causes, and a trial to set forth its successive stages along scientific lines were made only about 2500 years ago. This task, like so many others in the domain of theory, was originally undertaken by the Greeks. The Ionian Greeks, who set down the first true written histories, were associates of traders, engineers, craftsmen and voyagers. The pioneer of Western historians, Hecataeus (c. 550 BC – c. 476 BC), lived in the same commercial city of Miletus as the first philosophers and scientists belonged to the same materialist trend of thought. The writing of History soon engendered interest in the organizing of history as a science and gradually the practice of systematically viewing events in their sequence of change was established. One of the most daunting questions concerning the study of history was whether there was any discernible pattern in its course. As George Novack remarks,



The first really rational explanation of the historical process as a whole was given by the outstanding Greek historians from Herodotus to Polybius. This was the cyclical conception of historical movement. According to this view, society, like nature, passed through identical patterns of development in periodically repeated rounds.

Thucydides, the pre-eminent Greek historian, declared that he had written his record of the Peloponnesian wars to teach men its lessons since identical *events were bound to happen again*. Plato taught the doctrine of the Great Year at the end of which the planets would occupy the *same positions* as before and all sublunary events would be *reduplicated*. This conception was expressed as a popular axiom in Ecclesiastes: 'There is *no new thing* under the sun.' (62; emphasis added)

Polybius (c. 208 – c. 125 BC), the Greek historian viewed it as the prime example of the natural laws which regulated the cyclical transformation of one governmental form into another. He believed like Plato that all states inevitably passed through the phases of kingship, aristocracy and democracy which degenerated into their allied forms of despotism, oligarchy and mob rule. The generation and degeneration of these successive stages of rulership was due to natural causes. According to him there was a regular cycle of constitutional revolutions and the natural order in which institutions changed and returned to their original stage. All these assumptions were gathered by him by observing the course of History. It is true that to a great extent one can find precedence to almost all contemporary events in the course of History. To quote Ludwig von Mises,

The most experience can teach us is: in all cases observed in the past there was an ascertainable regularity. From time immemorial all men of all races and

civilizations have taken it for granted that the regularity observed in the past will also prevail in the future. The category of causality and the idea that natural events will in the future follow the same pattern they showed in the past are fundamental principles of human thought as well as of human action.... History teaches us irrefutably that our forefathers and we ourselves up to this very moment have acted wisely in adopting them. They are true in the sense that pragmatism attaches to the concept of truth. They work, or, more precisely, they have worked in the past. (6)

Thus the empiricist David Hume flatly asserts in *An Enquiry Concerning Human Understanding* (1902): “Mankind are so much the same, in all times and places, that history informs us of nothing new or strange in this particular. Its chief use is only to discover the *constant* and universal principles of human nature” (77; emphasis added). Although they may have held different opinions of what the essential qualities of humanity were, idealist and materialist thinkers alike have appealed in the last resort to *permanent principles* of human nature to explain social and historical phenomena. Thus the materialist-minded Thucydides (c. 460 – c. 400 BC), as Moses Isaac Finley tells us in his introduction to *The Greek Historians* (1977), believed that “human nature and human behaviour were—essentially fixed qualities, the same in one century as another” (14). Keeping these observations in mind it is a rewarding experience to identify constants in history which reflect in every age though they adapt themselves to temporal changes. It may be impossible to predict the future but History or scrutiny of past events can be used as a reference to presume the course of contemporary events by finding parallel moments in the past.

Slavery is a practice which can be traced far back to the origin of human species, in the sense that primitive men taming wild animals for his domestic use initiated the

system of slavery and later on as civilization developed the same taming principle was applied on human beings. Heather Andrea Williams in her book *American Slavery: A Very Short Introduction* (2014) says,

Europeans and Africans had practiced slavery for centuries. In ancient Europe slavery was common in the Roman Empire, but the institution declined for economic and political reasons between the fifth and eighth centuries C.E. when European countries developed systems of semi-free serfdom instead. With the expansion of Islam in the eighth century C.E., Muslim merchants carried on a thriving trade of mostly women and children from sub-Saharan Africa to North and East Africa, the Mediterranean Islands, and Spain. Muslim traders relied on having a steady supply of captives from conquered lands.

(26)

The etymology of the word 'slave' can be traced back to the slave trade practiced by Italian merchants who sold people from Slavic countries including Armenia, Bulgaria, and Russia to purchasers in the Mediterranean what is now called the Middle East. So prevalent was this Italian-operated slave trade that the word "slave" was derived from the word "Slav", a name for the people from Slavic countries (*Illustrated Oxford Dictionary* 780).

Even before the establishment of colonies slavery existed in Africa in myriad forms but it didn't constitute a source of labour and profit. People were captured and made slaves in circumstances like wars or raids of enemies and sometimes as a punishment for crimes. Slavery in African societies was not a fixed institution in the sense that it was not passed through generations. Sub-Saharan Africans had been sold to Arab traders for centuries, and the arrival of the Portuguese in the 1400s intensified the trade of slaves, increased the number of places from which people would be

captured, and changed the types of labour that slaves would perform. 15<sup>th</sup> and 16<sup>th</sup> centuries witnessed the Portuguese Renaissance and they led many voyages to India, the Orient, the Americas and Africa. According to George Brown Tindall,

It was in Portugal...that exploration and discovery began in earnest. About 1418 Prince Henry set up an information service to collect charts and data of winds and currents. In 1422 he sent out his first expedition to map the coast of Africa...Portuguese by 1446 reached Cape Verde, then the equator and by 1482 the Congo River. In 1488 Bartholomew Diaz rounded the Cape of Good Hope at Africa's southern tip. (15-16)

This initiated the beginning of capturing Africans to work as slaves in Portugal and also began to trade slaves from Africa to their American colonies. As the Portuguese began to praise the practice of capturing slaves more expeditions followed for slaves represented the wealth and strength of the masters. To quote Heather Andrea Williams,

Thus the trade expanded with Portuguese men sailing to the African coast for the express purpose of attacking African villages and capturing people. The chronicler wrote of one such expedition in the 1440s: 'Then you might see mothers forsaking their children, and husbands their wives, each striving to escape as best as he could. Some drowned themselves in the water; others thought to escape by hiding under their huts; others stowed their children among the sea-weed, where our men found them afterwards, hoping they would thus escape notice.' On this particular occasion, the Portuguese managed to capture 165 men, women, and children, and thanked God for being on their side. They packed the people into ships, and many died from disease, starvation, and confinement before they ever reached Europe. (28)

Thus slowly history witnessed slavery being a common practice and stronger powers exploited the weaker and less developed races. Slavery reduced human beings into the status of animals as all these slave hunters began taming and using brute force for their own selfish motives. The chronicle of the voyages of the Portuguese sailors to Africa brings into sharp focus the origins of what became an extensive century's long trade in African people to Europe, South America, and North and Central America. Portuguese claimed that God blessed them and protected them from the counter attack of Africans because their souls would be saved through Christianity and they thought it as a process of evangelizing the infidels and pagans (Magalhaes 143-147). This process of Christian justification of the enslavement of Africans continued as long as slavery lasted in the Americas. All these traders also had middlemen of African race and also rulers who participated in the slave trade or rather permitted it to take place in their jurisdictions. Initially sailors had physically attacked and captured people, but as time went on Africans started resisting capture. Then these traders used to lure the tribal kings with expensive clothes and weapons in exchange of the slaves.

This was just the beginning of an immensely shameful era in human History and these exchanges literally became the base on which slavery began to spread its wide wings. As the Portuguese and other Europeans widely sought to quench their desire for slaves, they entered into arrangements with African rulers who allowed African traders to go inland to capture people. They were marched to the coast and traded with waiting Europeans for Indian produced cotton textiles, porcelain from China, rum, tobacco, weapons, gunpowder, iron for making tools, cowry shells used as currency and other items. According to Heather Andrea Williams some African rulers negotiated with Europeans and imposed duties or taxes on the trade, made demands

regarding the goods they wanted as payment, and benefitted from such systems of gift giving (30).

In this system the lack of unity on the part of Africans was exploited by the traders as was also in the case of colonization. These rulers did not think of themselves as Africans or as black people and their identities instead derived from being members of a specific village or an ethnic group. So they never sustained any feelings of loyalty towards the captives from other groups. In fact, people were generally captured in wars with other groups that increased in frequency as African traders obtained weapons from Europeans. As Europeans captured more and more land in the regions of the New World, the demand for slave labor to cultivate sugar cane, tobacco, and other crops increased, which meant that African traders now reached far beyond the Atlantic coast and into deeper inland to hunt for slaves.

Christopher Columbus made his Spanish-funded journeys in the 1490s to the Caribbean and North and South America and opened up mineral-rich and fertile lands which were later on conquered by European countries. Portugal had led the way, but by the 1500s and 1600s others, including the Dutch, the Spanish, the French, the Danes and the English, began to exploit Africa and the New World (Tindall 16). These countries rivaled among themselves in their expeditions to Africa, the Caribbean, and North America. As time passed history records how the Portuguese claimed Brazil, the Spanish claimed Jamaica, Bolivia, Peru, Venezuela, Cuba, Mexico and Florida, the Dutch Suriname and New Amsterdam and the English, Barbados and Virginia. The violent conflicts among these European powers continued as, for example, the English captured Jamaica from the Spanish in 1655 and wrested New Amsterdam from the Dutch in 1665. In the Caribbean and South America, colonists forced indigenous people including the Arawaks, Caribs, Mayans, Tainos, and Aztecs

to mine gold or silver or to plant sugar cane, but when most of the native people died from overwork or disease, Europeans looked to Africa as the source of labor for the New World.

During the seventeenth, eighteenth, and nineteenth centuries, much larger ships than the original Portuguese caravels made the Atlantic crossings with slave ships packed with an average of three hundred people each which later was known as the Middle Passage. The number of people transported changed over the time as the demand for slave labor increased in North and South America, reaching its peak in the late 1700s. Most captives lived for months in dark and claustrophobic dungeons also called *slave castles*, before departing places such as Elmina in Ghana on the Gold Coast. Portuguese traders had built the Elmina fortress in 1482 to store gold, but it eventually became a space for holding captives until ships were ready to sail to the Caribbean, South America, or North America. The Dutch captured Elmina from the Portuguese in 1638 and in 1653 Swedish traders built a nearby fortress that also faced the Atlantic Ocean, but the Danes eventually captured it, and one year later in 1664 the English took control, naming it Cape Coast Castle, which was a dungeon that held African captives. After suffering months in the *slave castles*, captives were squeezed, one by one, through the low, narrow, “Door of No Return” as they climbed into waiting canoes that took them to larger ships to the deep chasm of slavery (Smallwood 23).

More than 12 million Africans boarded the ships, but nearly 2 million died during the Middle Passage and found their final resting place at the bottom of the Atlantic Ocean. Approximately 10,700,00 disembarked. Of those who survived, only about 5 percent went to North America, most of the rest went instead to South America and the Caribbean. Although only a small percentage of the African captives arrived in the

area that became the United States, over time they came to constitute a large proportion of the country's foreign-born population. Indeed, before 1820, four times as many Africans as Europeans lived in the colonies and the states. European countries, particularly England colonized the lands that later became the United States. America slowly evolved as a land of promises of wealth and freedom for Europeans (Rediker 5). The system of unpaid labour was the main attraction of slavery and it aided those who ventured to extract wealth from the soil. European immigrants initiated a system of slavery where they always chose to enslave only those who were different from them, mainly Indians and Africans. It boosted the developing idea of racism and marked Indians and Africans as heathens or savages, inferior to the white Europeans.

History of African slave trade actually begins with the establishment of the colony of Roanoke by English explorers in Carolina in 1585. Two years later this colony just dissolved because the would-be colonists had either died or became incorporated into Indian groups. Thus the first attempt to establish a permanent colony in North America by English resulted in failure. Stephanie E. Smallwood records how again in the winter of 1606, the Virginia Company, owned by a group of merchants and wealthy gentry, sent 144 English men on three ships to the East Coast of the North American continent (25). But when the English ships got to the site of the new colony in April 1607, only 105 men and boys were left. The leader of the English group planted a cross and named the territory on behalf of James, the new king of England (1566-1625) and thus they established the Jamestown Settlement as a profit-making venture of the Virginia Company. The first dozen years of the Jamestown Colony saw hunger, disease, and violent conflicts with the Native People, but it also saw the beginnings of a cash crop that could generate wealth for the investors in the Virginia



Company back in England, as well as for planters within the colony. In 1617, the colonist John Rolfe brought a new variety of tobacco from the West Indies to Jamestown. In tobacco the colonists found the saleable commodity for which they had been searching, and they shipped their first cargo to England later that year (Tindall 35).

Jamestown colony witnessed the initiation of Africans into slavery and the story of African slavery began along with the arrival of twenty Africans in 1619. Although there were already some Africans in the Jamestown colony the first documented arrival of Africans is marked when a Dutch warship moored in James River along with twenty Africans in August 1619. In Ira Berlin's words,

They numbered large among the 'twenty Negars' a Dutch man of war sold to John Rolfe [an early English settler in North America] at Jamestown in 1619. Like Rolfe's purchase, many of the first arrivals were transported to the mainland by Dutch carriers, dribbling into the Bay's inlets in small lots that rarely exceeded more than a score. Although some of the new arrivals hailed directly from Africa, most had already spent some time in the New World, understood the languages of the Atlantic, bore Hispanic and occasionally English names, and were familiar with Christianity and other aspects of European culture. (29-30)

They were set to work alongside English and Irish servants and only skin color distinguished them from others who labored in the region's tobacco fields.

Throughout the first fifty years of English and African settlement in the Chesapeake (Virginia) black and white workers lived and worked together in ways that blurred racial lines. The small number of people of African descent (never more than 5 percent of the region's population during this period) combined with the peculiar

demands of the tobacco economy to strengthen the bargaining position of black people, whose status as slaves remained undefined in law although not in practice. Many escaped bondage and secured a modest prosperity. As Russell R. Menard records, black America's charter generations nevertheless found a place in the society with slaves that emerged around the Chesapeake during the middle years of the seventeenth century (87).

As tobacco was a labour intensive crop the demand for human resource increased and slavery evolved itself as a very strong institution. Chesapeake settlement grew during the seventeenth century and it was required of the masters and mistresses that they provide their servants sufficient food, clothes and shelter. When planters wished to discipline workers, whether black or white, they often used the courts and not until the next century did slave owners presume that they were absolute sovereigns within the confines of their estate. In short, into the middle years of the seventeenth century and perhaps later, slaves enjoyed the benefits extended to the white servants in the mixed labor force. But it was a reality that neither law nor custom could save black people from the brutal exploitation and planters squeezed the last pound of profit from the tobacco economy. As the number of slaves increased, racial discrimination and demand for unpaid labour led to the establishment of slavery in Americas and it later on grew to be the largest slave population (Menard 87-89).

To quote Heather Andrea Williams,

Slavery existed as well in Massachusetts where the Pilgrims [Puritans who fled from England and established the second successful English settlement in America after Jamestown] landed at Plymouth in 1620 and where Puritans settled in the Massachusetts Bay Colony in 1630, those who had left Europe in

search of freedom to practice Christianity as they saw fit had few apparent qualms about enslaving fellow humans. (42-43)

Puritans believed that they were undertaking a mission blessed by God and slavery was consistent with the laws of God! During the seventeenth century, Massachusetts had only a small number of enslaved Africans but the insidious reach of the slave trade did not elude the colony as a number of Massachusetts merchants became wealthy by participating in the Atlantic slave trade as ship builders. They also extended their influence through a web of Atlantic world economic relationships that spanned Europe, Africa, America, and the Caribbean. In Massachusetts, as in Virginia, New York, and South Carolina, colonists enslaved Native Americans as well as Africans and they also sold Indians captured in wars into slavery in the West Indies.

Gradually slavery precipitated to Africans and although South Carolina continued to hold some Indians in slavery, by the end of the seventeenth century the trade in Indians diminished severely. In New York, the main concern was retribution from other Indians. In 1679 the colony made it illegal to enslave any member of the Indian groups that lived within the colony. As Tindall records, "In 1706, the colony outlawed the enslavement of Indians altogether and provided that 'Negroes alone shall be slaves' " (43). It was much less complicated, though expensive, to bring in Africans who had no home to run to or relatives to bring about retribution. In the mid-seventeenth century, as colonists became more dependent upon unpaid labor, they began a process of putting slavery into place formally through legislation and court rulings. These laws articulated divisions between blacks and whites or Christians. Whites were held up as superior beings who diminished themselves by associating with blacks and the elites in the colonies expressed a desire to keep black slaves and

white servants apart socially even though the two groups often labored under similarly oppressive conditions. By the end of that century black people were being held in lifelong, hereditary slavery, meaning that they, their children, and their grandchildren's children would be enslaved. No longer could they expect to work for a period of time and gain their freedom.

Slaves increased in their number and in Jamestown it grew from thirteen thousand in 1680 to about twenty seven thousand by 1720. By seventeenth century Virginia evolved from a society with a few slaves to a society where the major form of labour was slavery and all the slaves were black. Eventually we witness European servants gaining freedom but more Africans and African Americans became trapped into a lifetime of slavery. When James Henry Hammond delivered his "mudsill" speech to the U. S. senate in 1858 he drew upon the long history to defend the system of slavery. To quote him,

In all social systems there must be a class to do the menial duties, to perform the drudgery of life. That is, a class requiring but a low order of intellect and but little skill. Its requisites are vigor, docility, fidelity. Such a class you must have, or you would not have that other class which leads progress, civilization, and refinement. It constitutes the very mudsill of society and of political government; and you might as well attempt to build a house in the air, as to build either the one or the other, except on this mudsill. Fortunately for the South, she found a race adapted to that purpose to her hand. A race inferior to her own, but eminently qualified in temper, in vigor, in docility, in capacity to stand the climate, to answer all her purposes. We use them for our purpose, and call them slaves. (Mudsill Speech 2)

According to this view, wealthy white men did the thinking and black people should do the work. Enslaved people who worked in owners' homes in the North performed a range of duties. Women, in addition to cooking, cleaning, washing, and nursing children, spun wool, weaved, and knitted. Men served as cooks, coachmen, butlers, and valets. Many enslaved men also worked as artisans along with their owners. These men practiced trades including blacksmithing, carpentry, tanning, shipbuilding, and coopering, in which they made the wooden barrels used for storing and transporting goods. In the early colonies, these businesses were usually conducted in the home, but many moved into factories or workshops later on.

Each year, enslaved people produced tons of rice, which ships took to northern colonies and states, as well as to European countries including Spain, Portugal, the Netherlands, and England. By the 1790s, however, cotton outpaced all other crops. Cotton had been grown in small quantities in Virginia and the Carolinas since the early colonial period. The persistent theme here is that from the early 1700s until the Civil War (1861-1865), the labor of millions of African American slaves helped to produce the nation's economic growth. Their work varied by region and by the demands of the economy, but there was almost no limit to the range of labor they performed. As Eugene D. Genovese opines, a tally of the skills of runaway slaves in colonial South Carolina identified forty- five different skills including carpenter, shoemaker, seamstress, butcher, "a kind of doctor"(practicing native medicine), wagon driver, cattle hunter, silversmith, jeweler, boat pilot, and barber (65). Almost everything needed to run the enterprise was done or produced right on large plantations; enslaved people made barrels, shoes, clothing, iron work, farm tools, wagons, candles, quilts, bricks, and a long list of other products. Most

slaves in the South lived on plantations and farms, and performed primarily agricultural tasks, but when the weather or the season made work in the fields impossible or unnecessary, they kept working.

Slave owners devised various methods including violence but they also harboured a desire to be perceived by everyone as caring masters with dominion over their slaves. Some masters who could afford help often distanced themselves from physical violence by delegating punishment to overseers. There were minor and major uprisings from the part of the slaves as they acted out their efforts to end the system of slavery. Heather Andrea Williams records such an uprising occurred in 1712,

A group of enslaved men and two enslaved women set fire to the outhouse of the owner of two of them. Historians suggest that many who participated in the rebellion had recently arrived in the colony and found the constrictions and limitations to be much more severe than the sort of slavery with which they were familiar in their communities in Africa, where there was more room for movement out of slavery and the possibility of gaining some freedoms even while enslaved. (76)

There were frequent uprisings and the legislature enacted more restrictive rules to control enslaved as well as free black people in the colony. Slaves also got aid from unexpected sources and in Tindall's words, "In South Carolina, where by 1710 there were more enslaved Africans and African Americans than whites [settlers]; owners lived with anxiety and fear of insurrection" (77).

One of the largest and noteworthy rebellions took place in Virginia on August 22, 1831, when a literate preacher named Nat Turner led between sixty and eighty enslaved people in an uprising that shook the entire country. The leaders of some of

these rebellions were indeed religious men and may have acquired leadership roles in the rebellions precisely because of their roles as religious leaders. The legislature considered the idea of ending slavery in Virginia altogether but majority of legislators concluded that the economic and social structure of the state would collapse without slavery. The legislature upheld slavery with even stronger and more oppressive laws and in March 1832 the Virginia House of Delegates restricted preaching by black people as their interpretations of the scriptures were seen as disruptive to the peace of white society.

Abolition of slavery finally came in the nineteenth century after both African Americans and groups of whites forcefully challenged the system of slavery on moral grounds and threatened the political power of white southerners who fought back to protect the wealth they held in human beings. Before the Civil War the most influential event in the course of abolishing slavery was American Revolution (1775-1783). During the American Revolution white Americans in the thirteen colonies made a claim for political liberty against England and gained freedom for thousands of Africans and African Americans as they escaped from slavery, and northern colonies moved to abolish the institution within their borders. This language of freedom and liberty was adopted by some enslaved people to argue for their own freedom from the whites. The Revolutionary War brought about freedom for some African Americans, but the Constitution locked slavery into place in the South, where the institution continued to expand, justified on political, social, and religious grounds.

During the revolution African Americans identified their freedom from slavery with the claims of liberty that the white men asserted in their challenge to England. African Americans wanted to enroll themselves in the Continental Army

organized by George Washington in 1775 but he forbade the enlistment of black men, free or slave. All the thirteen colonies followed this strictly because they too feared that allowing black men in army will also encourage them to leave their owners. However in November 1775 Virginia's Royal Governor Lord Dunmore "decided to enlist slaves" to keep their masters who desired freedom from England under check. Realizing the danger Washington allowed blacks to enlist in Continental Army because he believed that victory depended on the number of armed Negroes (Williams, *American Slavery* 97).

Though the Continental Congress initially resisted the move they had to give in because of the shortage of troops. Northern colonies like New York, New Jersey and Connecticut enabled owners to free their slaves to serve as substitutes for them and their sons and this was followed by all other northern colonies and middle colonies. The southern colonies resisted this move but it didn't stop slaves from escaping southern states to enlist in other colonies or on the side of the British. Finally when the British lost in 1783 nearly four thousand black people left with the British and ended up in England, Nova Scotia, Canada or West Africa. Most of the more than five thousand black men who fought on the side of the Americans also received their freedom, vastly increasing the number of free black people in the new states. After the revolution many whites had the view that slavery was morally wrong because while they fought for their own freedom from the British it was a shame that they were keeping slaves under them. Heather Andrea Williams has recorded a letter written by a white woman to her husband, Abigail Adams wrote to her husband, John Adams, and told him about the discovery of a widespread plot of rebellion among slaves in Boston: 'I wish more sincerely that there was not a slave in the province....it always



appeared most iniquitous scheme to me to fight ourselves for what we are daily robbing and plundering from those who have as good a right to freedom as we have'. (98)

Quakers had renounced slavery by 1754 and many of them followed it but there were also people who still held on to their slaves. In 1776 the year of America's declaration of Independence, the yearly meeting decided to prohibit slave ownership among its members. By 1780 Massachusetts adopted its own constitution which banned slavery and by 1790 census there were no slaves living there. Pennsylvania passed a law in 1780 that promised black people freedom by 1808. Connecticut passed a law in 1784 that manumitted slaves born that year but required that they serve as indentured servants until the age of twenty-five and Rhode Island made the same provision in 1784. In New York and New Jersey, where the economy depended more on slave labor, freedom came even more slowly. After heated debates among abolitionists and proslavery advocates, New York's gradual emancipation plan began in 1799, and the last slaves gained their freedom in 1827. New Jersey adopted its plan in 1804, but its law provided for long-lasting apprenticeships that were possibly more like slavery than freedom.

Thus gradually emancipation from slavery was becoming a reality though most of the southern states still stuck on to the system of slavery. They pressured the federal system stating that they would leave the union if slavery were to be banned completely. So the Government was made to ensure that those slaves who escaped to the free Northern States were bound to be returned to their southern owners. By 1830's abolition movement was pushed forward towards a call for immediate emancipation by black abolitionists, ardent white believers, also people escaped from slavery and enslaved people. By 1833 England had abolished slavery in its West

Indian colonies and the establishment of antislavery societies along with the publication of books and newspapers were sowing the seeds of complete emancipation.

William Lloyd Garrison (1805-1879) was a distinguished abolitionist, one of the founders of American Anti-Slavery Society and he published the first issue of his abolitionist newspaper the *Liberator* in 1830 and this was a call for immediate abolition of slavery (Chertkov 17). The bloody rebellion led by Nat Turner in Southampton County, Virginia and the mass rebellion in Jamaica all established the growing need for the complete abolition of slavery. Former slaves dictated or wrote narratives of their experiences, highlighting the violence and moral decay of owners and traders, and these narratives inspired northerners to challenge the institution itself. Frederick Douglass, Lydia Maria Child, Rev. J. W. Pennington, Sarah and Angelina Grimké, Harriet Jacobs, James Forten, Theodore Weld, and numerous other black and white men and women, some of whose slave narratives are studied in this thesis, challenged the powerful institution of slavery in America.

Abraham Lincoln (1809-1865) who was the nominee of Republican Party was elected as the President in November 1860 without the support of Southern states. Abolitionists including Frederick Douglass (1818-1895) saw the victory against the slaveholding south as a harbinger of freedom for slaves. Within a month after Lincoln's election, South Carolina, always the most stalwart defender of slavery, made the threats real and seceded from the Union and by February 1861, six other states Mississippi, Florida, Alabama, Georgia, Louisiana, and Texas also seceded to form the Confederate States of America. This Confederacy supported slavery in the southern states and slowly the country was moving into civil war. Many slaves escaped from the south to fight against the confederation and abolish

slavery. With the persuasion from abolitionists, Abraham Lincoln had to concede to enlist blacks and according to the Emancipation proclamation passed by him in January 1, 1863 enlisted blacks were given freedom from slavery. In April 1965 the war ended when Robert E. Lee surrendered the confederate army of Northern Virginia and thus ended the system of slavery which endured almost two and a half centuries at the cost of almost 750,000 lives.

John Wilkes Booth (1838-1865), a Confederate sympathizer who opposed the abolition of slavery in America, assassinated President Lincoln in 1865 within days of Confederate surrender and many African Americans wondered if their freedom would survive his death. Before his death Lincoln had approved the Joint Resolution of Congress submitting an amendment to the Constitution that would outlaw slavery. On December 6, 1865, after being ratified by the requisite number of states, the Thirteenth Amendment to the Constitution became law and this amendment finally ended slavery in the United States of America (Alford 15). In this tiresome journey towards freedom the slaves were guided by many leaders from their own midst and also from empathetic whites. Legal abolishment of slavery in America was just a beginning in the sense that slavery as a method of exploitation still continued to exist much longer even without legal support.

The initiation of the genre of slave narratives during 1770s was mainly due to the transatlantic political and religious movements. Philip Gould observes:

The conditions and contexts for publishing these early narratives were in many ways unique. Evangelical Christian groups often sponsored and oversaw their publication. By the 1780s new political organizations, like the English Society for Effecting the Abolition of Slave Trade(1787) and the Pennsylvania Abolition Society(1775), dedicated to the abolition of

slave trade, also played a role in encouraging and publishing these narratives. (11)

The language and themes of the 18<sup>th</sup> century slave narratives were shaped by such religious and political groups and they greatly aided in the representation of the black protagonists' physical and spiritual journey. As more radical antislavery societies were organized during 1830s one can find narratives describing the life of slaves in southern plantations. While the earlier narratives stressed the religious and racial experiences, the antebellum slave narratives focused mainly on the political power to fight against the institution of slavery. As abolitionist movements became more radical in 1840s the antebellum narratives began to highlight mainly the evils of southern plantation life.

Slave narratives proved to be a very popular genre and to quote Gould, "...these narratives were able to combine multiple genres – spiritual autobiography, travel narrative, ethnography and political commentary – as well as religious, sentimental, and gothic discourses. They were flexible enough to appeal to various readerships simultaneously" (21). Slaves recorded their voices mainly to express their views in the antebellum debates over slavery. As abolitionist movement gained momentum there were many proslavery writings defending the institution of slavery. Slave narrators could counter such proslavery arguments by portraying their firsthand experience of the system of slavery. Slave narratives proved to be an efficient genre portraying the voice of slaves and their right for a free and emancipated life. It also helped in proving that ex-slaves were equally articulate and intelligent and only the circumstances hindered them from attaining a respectable position in society.

In this context the present research attempts a revisiting of the old times of slavery from the perspective of the present times, namely the era of globalization. Slavery in this sense is considered here a constant in History as we can see that many of its constituents (though covertly) manifest themselves in the neo-capitalist mode of trade and commerce today, in other words, globalization. It is very evident that as a part of the globalized world one can find the root cause of the cultural dilemma in the ever asserting supremacy of the powerful nations. Developed nations are exerting their dominance over the world offering the colourful and attractive package of globalization. Earlier, slavery existed mainly due to the support it rendered to the market and was the main means of profit for the white masters. We can trace parallels in the current situation in reference to the slavery culturally, politically, economically and psychologically imposed on the undeveloped and underprivileged nations by the powerful nations. Tracing out various ingredients of slavery – if not the system as such – in this modernized era is quite a task indeed but the evolution of globalization nevertheless presents the researcher with some very subtle shades of slavery even in these modernized times.

This research intends to expose how materialism, imperialism and laissez-faire form a single unity becoming the soul of the US from the very outset of the formative years of the nation. Studying American past, one can see that the seeds of the dominant culture of the United States were sown from the very beginning of the history of America. Today, in this era of globalization, as a repeated but covert motif of history, America has profound control over developing countries. History has various constants. With regard to the history of the United States, some of the features (like market, materialistic treatment of man, exploitation of nature etc.) appear to remain constant throughout its history. Pauperism of today's culture due to

Americanization or McDonaldization is the key theme which can be understood by a perceptive reading of the present through the narratives of a bygone era of slavery. This will also help to view our own times in a clearer light and it thus becomes a historical reading too. In order to substantiate this point, the major nineteenth century American slave narratives are studied in the backdrop of the sociological readings of our own times, namely, globalization which in turn, is illumined by its juxtaposition vis-à-vis the era of slavery.

Globalization has its roots firmly fixed on humankind and it is intriguing to trace its beginning. As there is a common tendency to associate globalization with 20<sup>th</sup> century it is a fact that the roots of this phenomenon can be traced far back to the very existence of human civilization. Our forefathers used to migrate, explore, conquer and conduct trade etc. which were the stepping stones to a globalized and shrunken world. Swedish journalist Thomas Larsson, in his book *The Race to the Top: The Real Story of Globalization* (2001), stated that globalization "... is the process of world shrinkage, of distances getting shorter, things moving closer" (9). It pertains to the increasing ease with which somebody on one side of the world can interact, to mutual benefit, with somebody on the other side of the world. This yearning inherent in man to reach out to the nook and corner of the earth and to experience all the variety of experiences points to the initiation of this very strong and indispensable phenomenon namely globalization. In that sense we cannot trace its beginning and definitely not its cessation, at present.

As stated earlier globalization had emerged far before the word was in use in the early 1930's. Globalization cannot be confined to any single thematic framework as its all inclusive powers extend to economic, political, cultural, technological and ecological fields. Postmodern era demands knowledge and technology exchange

regardless of national boundaries. Unrestricted flow of ideas and commodities as well as the development of technology should go hand in hand with a greater promise for freedom and equality for all. While considering the pros and cons of this phenomenon some think that we should always keep in mind that it is here to stay. According to them when we understand that globalization was a constant throughout the history and still continues to make its presence felt in our present and future, the more sensible way to pursue it is by extracting all possible benefits from it. We should also remember the fact that there are thinkers all over the world who foreground a resistance to the evil effects of globalization with the hope that a time offering equal opportunities for all, bereft of every element of exploitation, will soon arrive.

It is rather fascinating to trace the beginning of globalization by briefly analyzing the history. In prehistoric period, it may be assumed that the earlier phase of globalization started when humans took the crucial step of producing their own food. Roving bands of nomads lost out to settled tribes and ultimately powerful states were formed based on food production. As it was nearly impossible to overcome existing geographical barriers without the aid of advanced forms of technology the scope of globalization was extremely limited. Later on we witness in history some great achievements of humankind like the invention of writing, wheel etc which helped in transportation and cultural exchanges among nations. We also witness the development of great empires like the Persian, Macedonian, Roman, Indian, Ottoman and Chinese. All of these empires fostered the multiplication and extension of long distance communication and the exchange of culture, technology, commodities (silk, gold, slaves, weapons, gunpowder etc.) and diseases (smallpox, measles, influenza etc.). Many trade routes were established and the very famous Silk Road connecting Chinese and Roman empires acted as a precedent of an economically globalized

culture. Towards the end of pre-modern period (3500BC – 1500AD) an existing global trade network initiated, constituting the most populous regions of Eurasia and North Eastern Africa. Both the Australian and American continents refrained from this expanding web of political and cultural interdependence, the empires of Aztecs and Incas had succeeded in developing major trade networks in their own hemisphere. The civilizations of the Maya, Aztec and Inca of Southern America were engaged in trade around the empire in commodities like cotton, salt, jade, coloured shells and honey even before the arrival of Europeans.

Later on, history witnessed the growth and expansion of these sprawling trade networks which initiated massive waves of migration and population explosion. This constant flux triggered the rapid growth of today's major religions like Judaism, Christianity, Islam, Hinduism and Buddhism. Thus we can see that these religions without the aid of these trade routes would have been reduced to the magnitude of their local origins. Along with trade, religion, culture and language early globalization had also played its part in spreading infectious diseases and wiping out lives in enormous numbers. The plague epidemic of the mid 14<sup>th</sup> century killed up to one third of the populations of China, Middle East and Europe. The bleak effects of globalization reached its zenith during the 16<sup>th</sup> century collision of the 'old' and 'new' worlds, when the nasty germs of European invaders killed an estimated 18 million of Native Americans. Diseases like yellow fever, smallpox and measles were widespread among the natives of America and multitudes succumbed to these new diseases brought in by the Europeans (Scott 170).

The Monarchs of Spain, Portugal, France and England put significant resources into the exploration of the new worlds and the emergence of new international markets greatly benefited them more than their trading partners. Slowly and steadily



we can see that the developed countries engulfed the profits as well as started expanding their territorial powers. By the early 1600s, national joint stock companies like the Dutch and British East India companies were founded and they later became profitable overseas trade posts. Slowly we can witness in the course of history, globalization gaining strength during the great colonial period that followed in the wakes of Bartholomew Diaz (c. 1450-1500), Christopher Columbus (1451-1506), Vasco da Gama (c. 1460-1524), and the other great maritime explorers (Love 23). At this point of history, decisions in the capitals of emergent nation states began to change local societies fundamentally right around the globe. While the national interest still provided the prime political motive for colonial expansion, foreign conquests increasingly supplied the labour. As the natives were exploited, markets and raw materials were needed by growing populations and the state created a new tool – the chartered corporation – as a means of raising the necessary investment and managing trade.

In general, corporations such as the Dutch and the British East India Companies, and their investors, adopted the same objectives and moral behaviour we have seen in the initial stages of globalization. They secured the greatest returns at the least cost to the home state and literally exploited their colonies in every possible way. If this meant some strong contours of slavery – which indeed it was – and disruptive changes in the agricultural practices and cultures of the colonies, these were merely considered as unfortunate commercial necessities. In this new version of slavery (if not the system as such) and mass exploitation, the expectations of the emerging 'shareholder king' matched those of the earlier monarchs and governments. Gradually history led to the Atlantic slave trade and forced population transfers within the Americas which resulted in the suffering and death of millions of non-Europeans while they greatly

benefited the whites and their home countries. Slavishness was important in the production of commodities needed to sustain the European masters and it brought about the exploitation of a weaker section for the benefit of the powerful one. One can easily relate the corporations and their exploitative policies to the attitudes and orientations of the old masters of slavery.

Human history recorded the growth and fall of many institutions of which American slavery occupies a significant position. The aftermaths of slavery on social, cultural, psychological, economic and even physical realms is actively discussed by scholars. This institution made the planter class wealthy but caused poverty and stagnation to many non-slave owning southerners. Even though it succeeded in contributing raw materials for industrial revolution it brought extreme hardships to millions of men, women and children of African descent. Still scholars cannot find answers to all the perplexing questions raised about this two hundred year old institution which involved a large chunk of population. No one can deny the decisive role played by slave labour in rendering America its powerful position.

Officially slavery no longer exists but if we trace its trajectory through history of mankind it is quite clear that global capitalist system still continues to run based on profit, exploitation, selfishness and greed. Equal rights and opportunities are still but a distant dream when more than half of the world's population suffers and dies from poverty. It is said that globalization and modernization paved way to the rise of a general awareness all over the world in the form of shared knowledge and there are many organizations to guarantee basic human rights to all. As a result, direct plundering of other countries by force is now considered to be brutal and no country wishes to cling on to their colonial past. Colonial rule has ended for good but the rich countries still devise more subtle ways to exploit and control the resources and

economies of developing and underdeveloped countries. They never allow developing countries to attain stability and growth fearing to lose their own dominant position.

Globalization seemingly promises equal rights for everyone but the reality is not that promising. Throughout the history we can trace how Europeans and their descendants took upon themselves to assume the role of world's guardians of universal law and morality. As Manfred B. Steger argues,

In spite of their persistent claims to civilizational leadership, however they remained strangely oblivious to their *racist practices and the appalling conditions of inequality* that existed both within their own societies and between West and the 'rest'. Fed by a steady stream of materials and resources that originated mostly in other regions of the world, Western capitalist enterprises gained in stature. (31; emphasis added)

Most European powers were eager to acquire their own resource bases and acquired large portions of the world to direct colonial rule. Colonization thus progressed as a means to exploit the weaker nations for the luxury and benefit of the countries in power. Science and technology expanded in such a magnitude that it resulted in the intensification of global interconnections. New power resources like petroleum and electricity were employed by the new industrial regimes. Their misguided use resulted in the annihilation of several animal and plant species as well as the toxification of the entire regions.

Railways, mechanized shipping and intercontinental air transport managed to overcome the last remaining geographical obstacles in the establishment of a global world. Along with these innovations in transportation, communication technologies were also upgraded. Invention of telegraph, telephone, wireless radio, TV and finally internet enhanced a growing consciousness about the rapidly shrinking world. Along

with all these technological advancements 19<sup>th</sup> century also witnessed unprecedented population explosion. There were enormous waves of migration which resulted in intensified cultural and economic exchanges. USA, Canada and Australia were countries that witnessed popular immigration. These nations took advantage of the boost in productivity by the early 20<sup>th</sup> century and became forces to be reckoned with. Meanwhile they took extreme care to control these migratory flows and designed new surveillance techniques to accumulate information about nations and took extreme care to keep ‘undesirables’ out. All these developed countries tried always to exert their power and control over developing and poor countries. Though globalization promised equal distribution of wealth and upliftment for these countries it is still a distant unfulfilled dream.

Industrialization sharpened existing disparities in wealth and well-being, working class in global North began to organize themselves in various labour movements and socialist parties. Labour movements in the United States emerged out of the common need to protect workers and American Federation of Labour was founded in 1886. Their idealistic calls for international class solidarity went largely unheeded and nationalist ideologies gained prominence. As a result of mass migration, urbanization, colonial competition and the excessive liberalization of world trade, interstate rivalries intensified at the outset of 20<sup>th</sup> century. This extreme nationalism paved way to the two devastating world wars resulting in a long global depression. The defeat of Axis powers in 1945 and the process of decolonization slowly revived global flows of money and international exchanges. Towards the end of the Second World War, in 1944, the economic advisors of the Allied Powers met in Bretton Woods in USA to discuss their business interests in the postcolonial scenario. Each government agreed to regulate their currencies based on the convertibility of the US dollar for gold. This

along with many other factors paved way for the emergence of America as a global power.

From this brief analysis of history it is evident that globalization is not the baby of 20<sup>th</sup> century. This phenomenon was initiated with the beginning of humankind and it operates simultaneously and unevenly on several levels and various dimensions. As globalization is spreading its wide tentacles to bring the whole globe together it is rather perplexing to fight the hidden agendas of exploitation that comes with it. The concept of globalization itself embodies an *invisible* form of 'slavery' through the exploitation of weaker economies. When small scale local industries are replaced by big cooperates and local production depreciates, large scale dependency is generated which ultimately paves way to a globalised form of slavishness and subjugation. Slowly people become mere consumers of the products of big corporations and the local business suffers. Along with the small scale industries globalization has also played a significant role in debasing the native culture, replacing it with a global rather western culture.

The present thesis attempts a postcolonial reading (but keeping at abeyance its particular jargons) of select five male and five female slave narratives in the context of globalization. Many first person accounts of the former slaves like Harriet Jacobs, Elizabeth Keckley , Mattie Jackson, Sojourner Truth, Kate Drumgoold, Frederick Douglass, Booker T. Washington and Cudjo Lewis are analyzed to assess how slavery as a system infiltrated into the life of that generation. Whites with their own distorted vision of the dignity of man, religion, nature and power ruled and subjugated a race even denying them basic rights. Significance of such narratives lies in the fact that in spite of all the subjugation slaves found ways to acquire literacy and to use it against their captors by penning autobiographies, newspaper articles and pamphlets.

The autobiographical form of slave narratives gave the authors a degree of assertion and autonomy as they were their own masters, at least in the realm of creativity. Thus these narratives became a major way of expressing themselves for the emancipated slaves. They represent their struggle recorded in their own words, always asserting the authenticity of the work. Frances Smith Foster states that slave narratives are “the personal accounts by black slaves and ex-slaves of their experiences in slavery and of their efforts to obtain freedom” (3). Therefore slave narratives include the former slave’s account of life in slavery along with the story of their adventurous escape. According to Houston A. Baker, the narratives produced by “Africans in England” also should be considered narratives because they too follow the conventions of narratives produced by fugitive slaves and freed black men and women in America (31). Slave narratives were hardly produced in countries like Brazil though Brazil had imported more African slaves than any other country in Americas. While slave narratives played a significant role in the abolitionist movement in America, external pressure particularly from the British Navy ended slavery in Brazil in 1888 (Klein, *Slavery* 297). Arab countries have a long history of slavery and even in India one can find institutions similar to slavery. This thesis mainly concentrates on the slave narratives produced by African Americans describing the slavery practiced in the English colonies in America.

Charles T. Davis and Henry Louis Gates, Jr define slave narratives in their introduction to the book *Classic Slave Narratives* (1987), as “the written and *dictated* testimonies of the enslavement of black human beings” (xii; emphasis in original). Their definition implies the presence of two different genres of narratives. There were former slaves who couldn’t acquire education but published their narrative nonetheless by taking the aid of an educated person to record their experiences. In this

venture they were generally helped by white abolitionist writers and often slave owners blamed that such narratives had fictional elements aimed to attain the sympathy of the audience. After the civil war Federal Writers' Project also collected the oral records of former slaves in 1930. As the slave codes denied education to bondmen it was essential that they take help from willing people to record their experiences. Paul D. Escott gives his own definition for a WPA (Work Progress Administration 1936-1938) narrative, and according to him, it is the "written report of an interview, or several interviews, with a former slave, recorded in the 1930s by a field worker hired by the Works Progress Administration" (41).

According to Dianne Angelita Reyes, WPA narratives "are based on interviews with approximately 2,200 blacks in 17 states, compiled between 1936 and 1938. Thus, most of the interviewees had been born in the last years of slavery or during the Civil War, although some of them were simply direct descendants of slaves" (35). They are significant records since they present before us the life of a slave in its minutest detail. They are firsthand accounts by former slaves and describe their life on the plantations, how they were exploited, how many hours they had to work and what all adversities they had to suffer in their journey towards freedom. Since all these topics fall under the characteristics allotted to conventional slave narrative, it is apt to include these documents also in the genre of slave narratives. The literary value of slave narratives is significant because most of the Afro-American literary genres imbibe on their inspiration and influences from the slave narratives. Since slaves' voices were hitherto absent in History, narratives can be also considered as valuable historical documents representing the life and struggle of a race who had been wronged by the system of slavery.

The narratives written cover a period from 1760 to 1940, which was a very significant period in the history of the United States of America. These narratives span over the period of slavery and also the transforming period during civil war which extended from 1861 to 1865. The eventful journey precipitated the abolition of the heinous institution of slavery. In this sense there is a visible division of slave narratives, that is, those written before the abolition and those published after the abolition of slavery. Many critics have acknowledged this demarcation and according to Frances Smith Foster the antebellum slave narratives were those published before and during the Civil War (1760-1865) and postbellum slave narratives were those published after the Civil War (1865-1940).

To analyze slave narratives it is important to explain how the narratives were adapted to the cause of abolition of slavery and how the narratives underwent changes after attaining freedom from slavery. Antebellum narratives were often suspected of having an abolitionist agenda because of the period in which they were written and published. Postbellum narratives didn't have the additional responsibility to conform to the abolitionist agenda but was published by individuals to present the reality of the life in bondage. It also portrays how life after emancipation was for the freed slaves. These narratives often include the bitter experiences of a free black man and how he felt completely isolated in the society. They were isolated in almost all areas and it was nearly impossible for the emancipated slave to lead a normal life. Though slavery was abolished, slaves were not provided with any compensation for their years of toil and they were helpless and some even felt they were orphaned by their masters.

Many narrators of postbellum narratives recalled their past and also brought forth their achievements as free citizens. These narratives also present with the meaning and memory of civil war and they present before us a parallel narrative from the view



point of former slaves. Many of the available records by whites presented Old South as an ideal paradise and the Civil war is recorded acknowledging the sacrifices of some white soldiers. Postbellum narratives challenged the stereotypical images of black men and women perpetuated by whites. There were only a few narratives authored by former slave women in antebellum period but postbellum period witnessed many narratives by former female slaves. Slave narratives form a significant part of literature as it presents the recovery of a race from the state of being a commodity to independent individuals. Their journey was an extremely hard and inspiring one. In this thesis some famous and authentic slave narratives are selected which are penned by both former male and female slaves.

The first slave narrative to achieve international fame was Olaudah Equiano's narrative, *Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa, the African, Written by Himself* (1789) which records his boyhood in Africa, journey through middle passage, slavery and eventual freedom. Abolition movements of the early 19<sup>th</sup> century produced many noticeable slave narratives portraying the firsthand experiences in slavery. Frederick Douglass won the readers with his narrative, *Narrative of the Life of Frederick Douglass, An American Slave, Written by Himself* (1845). William Wells Brown's, *Narrative of William W. Brown, a Fugitive Slave. Written by Himself* (1847) also claimed the attention of readership in England and United States. Booker T. Washington's narrative *Up from Slavery* (1901) became a highly acclaimed book of early 20<sup>th</sup> century portraying the result of interracial cooperation since the end of slavery in 1865.

*Incidents in the Life of a Slave Girl* (1861) by Harriet Jacobs is considered to be the first complete and authentic narrative written by a former slave though some other African American women had already published their autobiographies before the

*Incidents*. Maria W. Stewart's work *Productions of Mrs. Maria Stewart* (1835), and Jarena Lee's *The Life and Religious Experiences of Jarena Lee, A Coloured Lady, Giving an Account of Her Call to Preach the Gospel. Revised and Corrected from the Original Manuscript, Written by Herself* (1836) are among them. But as evident from the titles of these works rather than depicting the life under slavery they record the narrator's religious journey and can be rather considered as spiritual autobiographies. Other than these spiritual autobiographies there are narratives which were not written by former female slaves but penned by some amanuensis. Often educated white men and women aided black illiterate slaves to publish and write the story of their life. *Narrative of Joanna* (1796) by John Gabriel Stedman, *Louisa Picquet, the Octoroon* (1861) by Hiram Mattison, *Aunt Sally; or The Cross the Way to Freedom* (1858) by Isaac Williams, *The History of Mary Prince* (1831) by Susanna Strickland, *Memoir of Mrs. Chloe Spear* (1832) by Rebecca Warren Brown, *Memoirs of Elleanor Eldridge* (1838) by Frances Harriet Green, *Narrative of Sojourner Truth* (1850) by Olive Gilbert, and *Narrative of the Life of Jane Brown*, written by Reverend G. W. Offley fall under this category.

During postbellum period too many female narratives were published by former slaves. Among them are the narratives of Mattie Jackson named *The Story of Mattie J. Jackson* (1866), Harriet Tubman's *Harriet, the Moses of Her People* (1886) and Elizabeth Keckley's *Behind the Scenes* (1868). All these narratives were written after the civil war. When we analyze these narratives it is evident that Jacobs' narrative is the only available complete autobiographical slave narrative penned by a former slave woman. Major themes discussed in her narrative like sexuality, motherhood, freedom and exploitation still remain the major concerns in the works of black women writers. Slavery as an institution is so much engrained in the minds of blacks that even the

later generations harbor on the topics associated with the ill fate of their ancestors and the isolation they feel in a foreign land. Though not aware of the ancient native African culture, the present generations still feel the repercussions of the repressive institution of slavery and racism even today.

All the authors chosen here had firsthand experience of slavery and there are many variables which connect as well as contrast their lives. Harriet Jacobs' narrative *Incidents in the Life of a Slave Girl* (1861) is significant because it is the first complete female narrative that covered all the peculiar problems a woman slave had to face in plantations compared to the situation of a male slave. For her there was no model narrative inclusive of female experience but she had to adapt to the slave narrative genre used by men. Thus her endeavor was a unique one and it successfully captures the nuances of slavery from a female point of view. Accommodating themselves to the male dominated world of literature was not the only impediment for the slave women who aimed to pen their narratives. For them their experiences during slavery are replete with racist as well as sexual abuses. They were afraid that the conventional society would find them morally degrading and perceive them as sexually promiscuous women. This peculiar situation is dealt very efficiently by Jacobs and she makes it clear in her narrative that slavery demands a different set of morals for slave women. Her narrative portrays the vulnerable situation of a female slave and how masters entertained sexual interests toward their slaves. Her narrative explains how a slave woman was forced to become master's concubine and how her life was completely destroyed when she tried to defy her master.

It is hard to trace the influences of other writers in Jacobs' narrative but we can assume that she was perhaps influenced by the writings of Phillis Wheatley. Wheatley too was a former slave and was the first former slave to publish a book of poems.

Another possible influence on Jacobs' could be Sarah Louise Forten, who wrote poems and articles addressing the issue of slavery. Anti-slavery essays of Mary Ann Shadd Cary, and Ann Plato may also had significant influence on her narrative. Most of them were former slaves and they had almost identical incidents to record. Though the subjects dealt in all these works are almost similar none of these could aid Jacobs by providing a model to construct a narrative. Thus as the first hand narrative of a former female slave Jacobs maintains a unique position in the genre of slave narratives.

Sojourner Truth's inspiring tale plays an important role as her life influenced human rights movement beyond the borders of United States and is perceived as a symbol of black female strength. Born into slavery around 1797 we can trace out the tumultuous life of Sojourner Truth through her narrative, *Narrative of Sojourner Truth* (1850). Her original name was Isabella Baumfree when she was sold at the age of nine. She survived beatings for her inability to communicate because she spoke French dialect. She was denied her first love Robert, because he was a slave from the neighboring farm. Robert and Isabella were forced to choose other partners and Isabella married Thomas a slave of her own master. Her master Dumont had promised her freedom along with a log cabin but when the time came he refused knowing that he needed her labour to overcome the crop failure. He also illegally sold her son Peter out of state and with the help of her Quaker friends she fought to get back her son. Her first political action was suing for the recovery of her son and she won the petition before the grand jury of Kingston in 1828.

Later on she became a Methodist and changed her name to Sojourner Truth. She considered herself as appointed by God on a mission to travel and spread the truth. Her life is a striking example of how religion could provide solace to slaves as

Christianity preached the importance of freedom. Truth was the inspiration behind the famous work of art "The Libyan Sibyl" (sculpture) by famous American sculptor William Wetmore Storey (1819-1895). Her narrative's second edition which came out in 1875 contained two of the most influential sources of Truth's legend : the speech "Ar'n't I woman?" and Harriet Beecher Stowe's narrative sketch, "Sojourner Truth, the Libyan Sibyl", an account of Stowe's meeting with Truth published originally in the *Atlantic Monthly* in 1863. Many of the whites who supported slavery claimed that African Americans were brutes incapable of surviving themselves and needed the care and supervision of a master to function properly. Sojourner Truth's narrative proves this argument false because of the empowered life she led after emancipation. Even though she was an illiterate her fiery speeches attracted huge audience and were very effective in highlighting the injustice and cruelty of slavery.

Mattie Jackson's humble narrative *The Story of Mattie J. Jackson* presents slavery with all its physical and psychological implications. Her narrative traces her life in slavery through three masters and her final escape in 1863. In her narrative she mentions how her mistress Mrs. Lewis acted more severely than the master of the house. To quote Elizabeth Fox Genovese,

All women were taught their respective position inside the established plantation hierarchy. White women were expected to know how to control their slaves and manage the responsibilities associated with maintaining the everyday management of the house. As an authoritative figure, the mistress often embodied the same cruel characteristics of the master in that 'mistresses could be demanding and quick with their whips in everyday life. They could also be brutal'. (115-117)

Her narrative stresses the involvement of white women in the punishment inflicted upon slaves. The work is also significant because it records the contemporary political events in the US and how her life was affected by it. She records the attitudes of her owners who wanted to retain their slaves at any cost. Ellen, her mother initiated their struggle to escape with two small kids and continued trying to escape for seven times. She never gave up and successfully escaped with her son finally. It is clear that in spite of the absence of a male hero to protect her, Mattie inherits her strength and willpower from her mother. She proved that inexplicable distressing circumstances couldn't dampen the spirits of a slave woman. She succeeded in breaking down the image of a black woman as a breeding machine. Their strength, resilience and resourcefulness are vividly etched in her narrative.

Kate Drumgoold's narrative, *A Slave Girl's Story: Being an Autobiography of Kate Drumgoold* (1898) plays a significant place in the genre because it belonged to a period when slaves were struggling to lead normal free life post-slavery. Legal abolition of slavery didn't immediately guarantee a normal free life to slaves and slave narratives were one of the ways through which they voiced their struggle and asserted their place in the society. According to the famous historian Hazel Carby,

The consequences of being a slave woman did not end with the abolition of slavery as an institution but haunted the texts of black women throughout the nineteenth century and into the twentieth. The transition from slave to a free woman did not liberate the black heroine or the black woman from the political and ideological limits imposed on her sexuality. (61)

In her narrative *A Slave Girl's Story* she traces her journey from slavery to freedom and details the challenges of post-slavery period. Slavery had far reaching consequences in the life of former slaves that it took a long time for them to fit

themselves into a free normal life. Legal abolition of slavery did not at once change the attitude of whites; they viewed freed slaves suspiciously and ex-slaves found it difficult to find a job and a free life.

Kate Drumgoold was born in 1858 and raised in Petersburg, Virginia and she was a child during the civil war. A wealthy family named Houses owned her family and after an estate division her mother was sold off, her siblings were divided among neighboring plantations and she was retained by her mother's first mistress, Mrs. Bettie House. Throughout her narrative her relationship with whites is examined and the impact of slavery on the first generation of slave women is also explored. She mentions in her narrative how the slave owners resorted to send a slave in the place of a wealthy man as collateral during civil war and also states that the money from her mother's sale went to keep the rich man out of battlefield. During civil war most of the slave children were separated from their parents and they had to spend the rest of their free life searching for each other.

*Behind the Scenes* (1868) narrative of Elizabeth Keckley (1818-1907) can be considered as a significant one, especially among postbellum female narratives. Like Harriet Jacobs, Elizabeth Keckley also deals with the topic of sexual exploitation of female slaves by masters, burden of motherhood on slaves and the resistance put forward by vulnerable slaves. The main difference is that while authoring her narrative she could do it from the viewpoint of a free woman and didn't have any qualms about being recaptured. Though her narrative is not a full-length one as only its first three chapters deal with slavery, its significance among postbellum narratives is evident. Her narrative stands out mainly because she could establish herself in the society recovering from slavery and it serves as a witness to how supportive circumstances can empower anyone irrespective of caste or creed.

Keckley's work became extremely popular because she was the personal dressmaker of Mrs. Lincoln and her narrative revealed some intimate details regarding the family's affairs. Many critics had focused on the part of her narrative which discussed the life with Abraham Lincoln's but it's also intriguing to go through the beginning chapters that deal with her life as a slave and how she coped with life after the abolition of slavery. As she managed to accomplish a notable position in the society enduring slavery her narrative became an extremely significant one. When her narrative was published everyone began to blame her for revealing details about the family she served and ignored her survival of slavery. These severe public reactions prove that even though slavery had been abolished, racial discrimination continued and whites still tried to exert control over the right to expression of former slaves. Her life was full of struggles and this is evident when we analyze the beginning portion of her narrative. In spite of all the adversities she empowered herself and reached a very prestigious position as the dressmaker of the first lady.

Throughout her narrative, she presents before the reader how her family was affected by slavery and how she had to suffer the pain of separation from her parents. This happened when she was young and her parents were separated permanently and her father was taken to West by his owner while she was four years old. Historians later recorded that her biological father was the owner of her mother Colonel Burwell though she always identified herself as the daughter of her mother's husband who was a slave. In her narrative Keckley reproduces the text of one of her father's letters and this inclusion is remarkable because it was a convention to include letters confirming the authenticity of narrative written by whites till then. But she courageously authenticates her place in History by her father's letter, thus signifying that a black authored letter is also authentic proof of originality. In postbellum narratives also



women were not portrayed as passive vessels of suffering but they were represented as emotionally and mentally strong human beings. For them slavery was not only a memory but a living presence as they had to face the repercussions of that institution in present lives.

Compared to female slave narratives, male slave narratives are good in number and most of them are written by the slaves themselves. Escaping slavery and attaining an education was much easier for males when compared to females who were weighed down with children. How the same institution affects both the sexes differently can be clearly understood from their narratives, which is not the primary focus of this thesis. However, it can be noticed that male narratives mainly stress on freedom and emancipation while female narratives revolve around self-realization and overcoming abuses. A man was physically punished and denied education but a woman had to endure all these in addition to sexual abuses. When we consider male slave narratives Frederick Douglass, Olaudah Equiano, William Wells Brown and Booker T. Washington come to the forefront. Their narratives draw before our eyes all the nuances of the institution, slavery. Among these Douglass' narrative is extremely significant because of his eminent role in abolishing slavery and his staunch belief that education is always the way to freedom.

The genre of slave narrative was employed to its maximum effect with the publication of Frederick Douglass' narrative *Narrative of the life of Frederick Douglass an American Slave Written by Himself* in 1845. Frederick Douglass and his Narrative impart a direct knowledge of how the institution of slavery worked and how the masters physically and mentally manipulated their slaves. Douglass' narrative can be considered as a general treatise against slavery because he not only narrated his experiences but also documented various incidents related to slavery. In his narrative

he foregrounds the extreme sort of violence practiced by overseers and how a slave's spirits were crushed down by whippings and beatings. His ignorance of his birth date makes us aware how slaves were considered less human and *sans* identity. He describes how he understood the importance of education in his journey towards freedom. Douglass through his *Narrative* stresses the fact that slavery dehumanizes men mentally as well as physically. To make this point, Douglass carefully documents the psychological violence of slaveholding and he goes on to explain how masters often whip slaves when the slaves least deserve it, but neglect to whip them when they most deserve it. Slaves were always paranoid in the sense that their punishment actually didn't depend upon the mistakes they committed but the mental condition of their master.

The lack of identity experienced by a slave is well wrought out in Douglass's *Narrative* as he introduces the reader to his own circumstances like his birthplace and the fact that he does not know his own age. Then he demonstrates from his own experience that almost no slaves knew their true ages. He explains how the masters gained superiority by keeping the slaves ignorant and he marks out the primary reason why slavery continued – ignorance of their origin (birth date, parents etc.) reducing themselves to the status of animals and lack of literacy hindering them from communicating to a larger audience. He aimed to analyze how slavery worked as a system and wanted to question those who considered slavery as an entirely natural practice to tame the brute and the ignorant. Practitioners of slavery held on to religious and economic arguments and demonstrated that blacks were inherently inferior to whites and deserved to be an enslaved labor force. He tries to explain how the slaves were dehumanized by the cruel practices of slavery. His active participation in the process of emancipation makes his narrative all the more significant.

Olaudah Equiano's narrative occupies a special place in the genre of slave narratives since it was the first complete slave narrative written by a former slave and which attained the status of an international bestseller. His work *Narrative of the Life of Olaudah Equiano* (1789) sits on the cusp of the first wave of the abolition movement that focused on dismantling the slave trade. Olaudah Equiano was born in 1745 in Eboe, Nigeria and when he was about eleven, he was kidnapped and sold to slave traders headed to the West Indies. Major part of his life in slavery was spent serving the captains of slave ships and British navy vessels. One of his masters, Henry Pascal, the captain of a British trading vessel, gave Equiano the name Gustavas Vassa, which he used throughout his life, though he published his autobiography under his African name. Equiano traveled extensively, visiting England, Holland, Scotland, Gibraltar, Nova Scotia, the Caribbean, Pennsylvania, Georgia, and South Carolina. So his narrative also has the quality of a travelogue and as he quotes extensively from Bible it has also the dimension of being a spiritual narrative. He was purchased in 1763 by Robert King, a Quaker merchant from Philadelphia, for whom he served as a clerk and he happened to work on King's trading sloops (one-masted sailing boats). Equiano was allowed to engage in his own minor trade exchanges, was able to save enough money to purchase his freedom in 1766. He settled in England in 1767, attending school and working as an assistant to marine scientist Dr. Charles Irving (d. 1794) Though his narrative cannot be considered as an American slave narrative, it is studied here because of its pioneering status in the genre of slave narratives. His narrative has a special status because it was the first complete narrative to be published by a former African slave and owing to its popularity it also influenced the later Afro-American slave narratives. The significant role it played in abolishing slave trade in Britain asserted the significance of slave narratives in the abolition of slavery.

All slave narratives aided in dismantling the system of slavery but it is ironical that the same institution enabled them to achieve literacy. Equiano with the power of the written word at his disposal writes with abolitionist aims in mind but also remains in control of the events he chooses to relate to the audience. His literacy, accompanied with his position as a former slave, provides his narrative with an added sense of authenticity and authority on the subject of the slave trade. In short, Equiano's participation in the abolition movement was based on his power to read and write. His narrative is significant because he was the first former black slave who wrote narrative without the aid of a white editor. It exemplifies the abolitionist claim that the Africans were capable of receiving instruction and that there is no difference between the intellect of the whites and that of the blacks, but the differences lie only with regard to the circumstances and cultural privileges.

While considering the male American narratives William Wells Brown's narrative, *Narrative of William W. Brown, a Fugitive Slave, Written by Himself* which was published in 1847 occupies a significant space. William was born into slavery as the son of a white man and an enslaved woman on a plantation near Lexington, Kentucky, in 1814. He lived in St. Louis, Missouri until the age of twenty and was forced to slavery in different roles like a house servant, field slave, assistant to a tavern keeper etc. After at least two failed attempts, Brown escaped slavery on New Year's Day, 1834. Aided in his flight from Ohio to Canada by a Quaker by name Wells Brown, William adopted the man's name out of gratitude and admiration. For the next nine years, Brown worked aboard a Lake Erie steamboat while concurrently acting as an Underground Railroad conductor in Buffalo, New York. His 1847 Narrative was his first published book and it occupies a significant position in African American literary tradition. He also authored a novel named *Clotelle; or, The Colored Heroine* (1853)

which became very popular in American literary canon and his travel writing, *Three Years in Europe: Places I Have Seen and People I Have Met* (1852) succeeded in gaining the attention of a wide range of readers.

Brown's narrative is preceded by two letters and a preface. The first letter is by William Wells Brown himself in which he thanks "Wells Brown, of Ohio" who aided him in his escape from slavery. The second is written by Edmund Quincy (1808-1877) who was an American abolitionist editor and he remarks upon the variety of Brown's experiences and praises the manuscript's simplicity and poise. Following J. C. Hathaway's Preface, which is largely an appeal on behalf of the abolitionist cause, Brown opens his narrative noting that his father was a white by name George Higgins, a relative of his master, and that his mother was a slave named Elizabeth. He also mentions that his mother had given birth to seven children, each with a different father and significantly draws attention to the plight of the children of mixed-race. He narrates his experiences of serving as a house servant and how later in his master Dr. Young's absence he was subjected to the cruel tyranny of Mr. Cook, the overseer. Later Brown and his mother are hired out by Major Freeland when Dr. Young relocates. It is while under the hard life under Major Freeland that Brown first tries to escape but is traced quickly by hounds and severely whipped upon his return. As he was also an active participant like Douglass for the cause of emancipation, his narrative occupies a unique position in the genre.

Among the slave narratives the best-selling slave narrative of the late 19th and the early 20th century is Booker T. Washington's *Up from Slavery* (1901), a classic American success story that extolled African American progress and interracial cooperation since the end of slavery in 1865. Booker Taliaferro Washington who was born on April 5, 1856, in Franklin County, Virginia, U.S., was an educator and

reformer, first president and principal developer of Tuskegee Normal and Industrial Institute located in Alabama (United States) and the most influential spokesman for black Americans during his lifetime. From his narrative it is clear that he was born into slavery and in Virginia the child acquired the slave status from the mother. While describing his childhood days Washington mentions that his mother was a cook in the plantation and he didn't know the identity of his father. It is assumed that his father was a white man probably from the adjacent plantation. He had difficult duties as a slave and even though a child he was beaten often for not performing his duties satisfactorily.

As seen in the earlier narratives education attracted Washington and he wanted to learn when he first saw white children of his age sitting at desks and reading books in a school house near the plantation. Washington in his narrative mentions his tryst with poverty and how he had to work in salt furnaces during his boyhood for survival. He envisioned school as heaven and had profound affinity towards acquiring literacy. He proudly records how he attained the knowledge of alphabet from a book given to him by his mother. Later on he became a major activist for the educational rights of blacks. He was honored by American Presidents like Roosevelt and William Howard Taft who appointed him as an adviser on matters regarding racial segregation. He was also famous for the speech known as 'Atlanta Compromise' delivered in 1895. His noteworthy contributions towards the education of blacks and his ardent work to establish a social status for blacks makes his narrative a significant piece.

*Barracoon: The Story of the Last Black Cargo* by Zora Neale Hurston is based on her interviews in 1927 with Cudjo Lewis, the last living black survivor of the Atlantic slave trade. The book couldn't find a publisher initially mainly because it was written in vernacular (dialect spoken by the ordinary people in a particular country or region).

She had phonetically recorded the West African dialect spoken by Cudjo Lewis. Her book also described the involvement of other African people in the business of Atlantic slave trade. The manuscript was in the Alain Locke Collection at the Moorland-Spingarn Research Center, Howard University and remained unpublished until the 21st century. Excerpts from the book were first published in *Wrapped in Rainbows: The Life of Zora Neale Hurston*, a 2003 biography of Hurston by Valerie Boyd. The full book was published very recently, in 2018. Though this work isn't an autobiography, it is included in this study because of its special relevance as Hurston records the story of a former slave years after he acquired freedom. This work puts before us the fact that emancipation wasn't a prompt rescue for blacks and it took decades for them to adapt themselves to a free life. The fact that the work couldn't find publishers underscores the reality that a common black man's need to be heard is something very hard to accomplish.

The narrator, Zora Neale Hurston befriends the old man, bringing him watermelons, hams, peaches, and other treats. These little gifts serve to frame Lewis's narrative as he moves from one episode to the next. Otherwise, Hurston disappears into the background, an ear for Lewis's voice, a witness for his story. Lewis's story is astounding. He describes life in his own West African village and the terrible slaughter of his people at the hands of "de people of Dahomey," a tribe that eventually sells Lewis and the other young people of his village to white men. Lewis describes his enslavement in Alabama, until the Civil War and his eventual freedom from bondage. He tells Hurston about the founding of Africatown, a community of West Africans. He describes his life after capture, slavery, his marriage, his children and his near-fatal railroad accident. Lewis's and his children's incredibly difficult life is etched out in the work.

While *Barracoon* is a piece of Hurston's anthropological collections, it is rather a compelling first-person narrative. Hurston collected stories from Lewis's fables, parables, games but these are included as an appendix, a wise narrative choice as any attempt to integrate them into the main narrative. The appendix adds to the text's richness without imposing on it, and links it to Hurston's work as a folklorist. Lewis's narrative stands on its own as a sad, compelling, essential story. *Barracoon* is written in a phonetic approximation to Lewis's voice and this contributes to the authenticity of the work. While this vernacular style may pose initial challenges for many readers, it is the very soul of the book, in that it transmits Lewis's story in his own voice, tone, and rhythm. Hurston used vernacular diction throughout her work, but Lewis's voice is singular and it bears a distinctly different sound. It is hard to conceive a more compelling version of *Barracoon* than this one, the one Hurston refused to compromise, with its intensely, vital orality.

All the above mentioned slave narratives are analyzed in the context of globalization and globalization itself is scrutinized in the light of a few major constituents of the bygone system which appear to be refusing to disappear from the constants of history. The second chapter "Economic System: Slavery and Globalization", studies the economic system during slavery and contemporary era of globalization comparatively. As slavery existed for the profit of the powerful nations, today globalization has emerged to aid the global powers to maintain their supremacy over the world. Globalization which was initiated as a movement to empower weaker countries is now seen precipitating into globalization of American economy. How the US engages itself in weapon trade and how institutions headed by developed countries, hold developing countries in constant debt is also attempted an examination.



Third chapter, “Displacement in Slavery and Globalization”, examines how relationships are lost during the system of slavery and contemporary materialistic culture, due to displacement. The journey of Africans from their native land is a permanent separation and the beginning of a long journey of trials and tribulations. Slave masters also gave special attention to break the slaves from their families so that they didn't unite and join forces against masters. Currently the corporate culture too devalues the personal needs of employees and is only intent on squeezing the maximum benefits out of them. Such corporations always establish themselves in countries with laws with the least labour rights to harness maximum profits. It is noted that the travails of diaspora, emigration, expatriation, deportation and displacement are found to be common during slavery and globalization.

The fourth chapter, “Obliteration of Native Culture in Slavery and Globalization”, explores the obliteration of indigenous cultures in slavery as well as in contemporary period. Slaves lost their ethnicity, native languages and cultural identity once they were uprooted from the soil. They were considered as pagans and whites always degraded them pointing out that their ancestry was something to be embarrassed of. Converting them to Christianity was the only way of salvation for them according to whites and many blacks assimilated themselves to the new life contemplating their earlier life as one of sin. During colonization too, western culture has been professed as an ideal one and all other native cultures were being regarded as pagan. A similar situation continues as the corporate companies promote western culture as the epitome of civilization. Just as during slavery and colonization the interior strife among small kingdoms helped the colonizers to establish themselves, today countries with weak economies fall prey to the exploitative and globalised industrialization.

Fifth chapter, “Dehumanization in Slavery and Globalization”, examines how the ‘person’ of an individual is obliterated by subjecting him/her to dehumanization thereby depriving them of self-esteem which in turn converts the slave or the colonized into merely profit-producing machines. The American white slave master considered slaves as an expensive breed, and he fed and kept them in shape for prospective sales. It was not easy to curb the vitality of a robust slave and masters used to break their will using tactics such as whipping, flogging and famine, treating them equivalent to animals (‘Punishing Slaves’, Fig.6. Appendix). A similar issue can be traced in the way big corporations exploit the youth of the developing countries. Luring them away from their traditional occupations, these companies exploit the productive years of the youth and generally dispose them after their peak period of productivity. How such institutions degrade the labour of people and make them permanent ‘slaves’ to the system is exposed.

Sixth chapter, “Legitimization by Legalization: Slavery and Globalization”, makes a comparative study of the laws during slavery and those of today to prove the fact that rules are almost always formulated to support those in power. According to a white master everything he did seemingly came under the law and black slaves didn’t have any rights to question the atrocities meted out to them. The slaves were established by law as the property of masters and even the children born to a slave woman were considered the property of the master. For slaves it was easy to pin down their exploiters but globalization doesn’t present a tangible exploiter. This is because international forces join hands together to exploit weak nations for their benefits and it is not easy to rebel against them. World organizations established to serve the whole world become puppets in the hands of the developed nations; consequently, they

decide the fate of the world. How corporations based in developed countries exploit the resources and the labour force of developing countries is also scrutinized.

The seventh chapter, “Narratives of Hope(lessness): Slavery and Globalization”, focuses on the style, art, aesthetics and generic features of slave narratives. Slave narratives can be considered representing the age of slavery and it serves as a parallel document in history voicing the story of the oppressed universally. But contemporary globalized era doesn't initiate narratives from the viewpoint of the victims. The available narratives are generally theoretical works, commonly regarded unintelligible for the common man. A few of the various fictional and non-fictional works elucidating the influence of globalization on literature are dealt with briefly. A brief history of the origin of slave narratives is attempted and the significance of female narratives is briefly delineated. ‘Slavery’ today is as obvious as in the case of transatlantic trade but its chameleonic nature perplexes the victims. The necessity of awareness on the part of victims to overcome the new variants of slavery perpetuated by globalization is stressed.

The last chapter, “Conclusion” sums up the findings of the research and briefly summarizes the arguments and findings of the preceding chapters. Related topics to the topic of this study are also mentioned and how some works couldn't be included in the thesis because they fall outside the immediate scope of the study is stated. Suggestions are given on how slave narratives can be further read employing new theories and some research gaps are delineated. The thesis concludes with a positive note that if we could overcome the exploitative nature of globalization, it will be a great feat in the journey towards a mutually beneficial coexistence. As the development of humanity cannot be confined to the rich and powerful nations, it is

mutually beneficial if the powerful support the weak and venture on the path of sustainable development, in turn nurturing our common habitat, the planet Earth.

## Chapter II

### Economic System: Slavery and Globalization

Slavery originated and evolved to its variant forms throughout history and the major driving force behind it always had been economic gains. It's quite interesting to analyze how slavery contributed to the economy in earlier stages and how institutions similar (though not identical apparently) to slavery now contribute to global economy. According to Robert C. Allen,

Colonies were acquired for economic as well as strategic reasons. The hope that they would supply tropical products to the imperial power and be a market for its manufactures, as well as providing places for its citizens to settle and profitable investments for its bourgeoisie....these aims were expected to be accomplished at no cost to the imperial power, since colonial governments were supposed to finance their expenditures with their own revenues. (102-103)

European colonization in the Americas witnessed the establishment of slavery as a profitable institution to support the economic stability of the settlers. Colonization and slave trade proved detrimental to the third world countries; but they are lingering behind the developed nations in all fields of enhancement. It's an ironic situation while one comes to comprehend that the economic superiority attained by powerful nations has been mainly from exploiting the human and natural resources of these underdeveloped nations.

Transatlantic slave trade had long supplied enslaved African labour to work on the plantations and they became the major labour force in the Western Hemisphere.

“More than half of the enslaved African captives in the Americas were employed on sugar plantations. Sugar developed into the leading slave produced commodity in the Americas” (National Geographic 1). The invention of cotton gin in 1793 by Eli Whitney gave another boost to slavery in the US between 1800 and 1860, as slave produced cotton expanded from South Carolina and Georgia to newly colonized lands west of Mississippi. American financial and shipping industries as well as British textile industries were extremely dependent on slave produced cotton. South Carolina politician James Henry Hammond confidently proclaimed that the North could never threaten the South because “cotton is king” (Khan Academy 1). Export of cotton played a significant role in the economy of the US and it connected the country to the international market place.

As Russell R. Menard remarks, “...the Southern prosperity rested on the performance of the export sector, especially of the major plantation crops – tobacco, rice, cotton and sugarcane” (“Economic and Social Development” 256). Cash crops like tobacco, cotton and sugarcane were produced in the Southern States of America where slavery prevailed prominently. Human slavery aided the Confederate states to become a wealthy power and South was, “...producing 75 percent of the world’s cotton and creating more millionaires per capita in the Mississippi...slaves represented Southern planters’ most significant investment – and the bulk of their wealth” (Timmons 1). Robert William Fogel and Stanley L. Engerman in their seminal book, *Time on the Cross: The Economics of American Negro Slavery* (1974), argue that, “...between 1840 and 1860, per capita income increased more rapidly in the South than in the rest of the nation. By 1860 the South attained a level of per capita income which was high by the standards of the time” (6).

As the demand for cotton increased the need of more plantations arose and slavery became the backbone of Southern economy. While plantations thrived in the South, Britain witnessed the increase in cotton mills eventually leading to the 19<sup>th</sup> century industrial revolution in the US and Britain. Cotton plantations mainly thrived on slave labour and slaves became valuable property:

Slaves became a legal form of property that could be used as collateral in business transactions or to pay off outstanding debt. Slaves comprised a sizable portion of a planter's property holdings, becoming a source of tax revenue for state and local governments. A sort of sales tax was also levied on slave transactions. (Timmons 2)

Society in south mainly consisted of three classes of people: the elite plantation owners with hundreds and thousands of slaves under them, small planters with a handful of slaves and the last rung of white society comprised of slaveless, landless whites. The last two classes often thrived to attain the status of the elite, but race consciousness often united them since they all believed in the "superiority of the white race" regardless of their economic status (National Geographic 2).

The selected slave narratives are analyzed in this chapter to get a concise bird's-eye view of how colonization and slavery aided the economic development of the first world nations chiefly the US. The exploitation of labour that prevailed during slavery still finds its parallels in human trafficking, sweatshops, child labour and modern corporations. Even wars are used as a tool by developed countries to control and subdue weaker nations. How the institution of slavery caused health problems and death can be traced through the selected narratives, and similar health risks can be also found in the modern period. Multinational corporations exploit labour in developing countries with the help of agents who procure products from factories at a

cheap price. Often such factories function without proper safety measures and the casualties caused by such institutions are alarming. Many of such instances remind us of the old system of transatlantic slavery, an epitome of human and economic exploitation.

Analyzing the selected narratives it is evident how colonization and slavery exploited the weak countries and how natural resources and even human beings were used for profit during this era. Even after the legal abolition of slavery, capitalism and industrial revolution played a decisive role in maintaining many forms of exploitation and now it is rather astonishing to realize that globalization has assumed a similar role in the current times. As David Steingard and Dale Fitzgibbons observe, “...globalization as an ideological construct was devised to satisfy capitalism’s need for new markets and labour sources and propelled by the uncritical ‘sycophancy’ of the international academic business community” (35). Labour and economic exploitation remains constant throughout history and the only difference is that it is addressed in a variety of names. It is a real task to identify exploitation when it is presented in disguise as upliftment.

The presence of colonial powers was so evident in history that they cannot deny the harm they have done to the economies, mindset, nature and culture of their colonies. In the so-called ‘modern’ times, powerful nations are replaced by multinational corporations and it is not a coincidence that almost all powerful corporations hail from the developed countries. The US as a rising global power had to its credit the toil and life of many slaves and they still continue to extract cheap labour and resources from the underdeveloped countries not directly but through the multinational corporations. Though such corporations promise abundant job opportunities for the youth in the developing countries they don’t provide any



employment security or moral responsibility towards environment. Lured by the income and enhancement in lifestyle such corporations are welcomed by the underdeveloped countries, unaware of the hidden exploitative agenda behind their actions. A bond is extracted by the employer making sure that the worker can be exploited to the maximum and these modern companies never guarantee genuine support to the common man.

These Corporations sponsor many sports teams, Olympics, World Cup etc. and many leading figures endorse their products. Even while engaging in something productive their sole purpose is economic gains and they ensure that their products get a screen space. Unawares, their products gain a significant place in our life and it becomes a trend setter. Globalization agreements often kill domestic economies and result in a new form of colonization. With limited resources and technology the underdeveloped countries often succumb to the trap laid by such corporations and end up surrendering everything. These more subtle ways of establishing a new virtual empire allow these corporations to extend their control over all realms of such poor countries. Globalization had promised economic upliftment but as it is evident only economic dependence is generated.

While analyzing history it becomes clear that the constant internal strife among African tribes was a major reason for the easy capture of slaves. Greedy rulers allowed the middlemen to take away people in return of money and silks. Such baubles were enough to attract them to this extremely grave institution and little did they know the scars slavery was going to leave on their community. Colonialization was also not different in the sense that the internal struggles between kingdoms paved way for the foreign powers to gain control over the political and economical fronts. To quote Martin Khor, President of the Third World Network in Malaysia,

“Globalization is what we in the Third World have for several centuries called colonialization” (15). As humanity is moving forward healing the wounds left by such horrendous institutions, the ever promising globalization appears to be promoting the very forms of exploitations that were once considered the bane of human history. Here also the rich and the powerful countries seem to pull the rein always benefitting their own economies while crushing the economies of weak nations.

According to Pranab Kanti Basu, globalization can only be considered positive, if it “...means disseminating the sense of global citizenship, extending cross-cultural dialogue while maintaining cultural identities, increasing global exchange without curbing local sovereignty...” (23). He critiques global capital and its invasion of national capital, appropriating profit in the form of rent. From 70s of the last century globalization has resulted in the decrease of power of governments of weaker nations, to influence economic decisions and leaving it solely to the markets. So in a pragmatic sense, globalization took away the rights of the government of the poor countries to intervene in their domestic economies or in international trade. Basu constructs an anti-text of globalization and it offers a critique of new imperialism in the age of globalization as well as the Marxist or leftist lack of criticality in addressing this tyranny.

The Economic position of the South was mainly determined and influenced by the wealthy slaveholders. During the period of slavery there were millionaire slaveholders mainly from the plantations of Mississippi, Natchez and Louisiana. By 1860 the wealthiest states were mostly Southern and the main reason was the wealth acquired through the cheap labour obtained through slavery (Map of Slave Trade, Fig.1. Appendix). Thus we can undoubtedly say that at this particular period, the entire nation’s economy depended on slave labour. Slavery was a lucrative institution as far

as the whites were concerned but the physical and mental impact of slavery can be traced even in the present day literary works of blacks. This culture of exploitation has carried United States far ahead chiefly after the Second World War. America now has evolved as a reckoning power in the world and manipulates almost all economic developments. Globalization actually makes it easier for super powers like America to establish economic monopoly and to maintain control over the countries with weaker economies.

As one views a comparison between the slavery during transatlantic slave trade and the globalised version of it, there are certain aspects which make the latter one equally menacing. One is inclined to think that the ignorance on the part of victims is one of the shocking aspects of the globalised version. Unaware of the pervasive threat to humanity, people are living in perpetual slavery to big corporations and the developed nations. In pretense of lending a helping hand to economically weaker countries, these developed countries always keep check on the weaker ones to subjugate them permanently. The US and its allies have largely fought to maintain dominance over poorer nations, thereby preventing the local governments from controlling their sources of raw materials. Throughout Latin America, Africa and Asia popular governments have been destabilized to ensure favourable conditions for the international business community. Military dictators were supported and violence and terror were systematically used to suppress those who demanded human rights and sought economic self determination. Such a situation happened in Nicaragua, when the US backed Somoza dictatorship was overthrown by the Sandinista rebels. Later on the US funded and provided weapon to the Contra's (US backed and funded rebel groups) who opposed Sandinistas. The country was torn with violence and unrest during the period of US occupation from 1912 to 1933 (Chomsky 22). Similarly in

Indonesia too Suharto organized systematic extermination of Indonesians for affiliation to communist party and ruled as a dictator with the US support till 1998 (Howard 45).

Labour exploitation was a major issue during transatlantic slavery and slaves were not paid wages for the work they did. Slavery also rendered the victims vulnerable to many diseases and even after emancipation they were not able to lead a healthy life because of the permanent marks left by slavery in their physique. Slavery became popular mainly due to the system of unpaid labour and it is intriguing to trace out various instances of exploitation of labour in the select narratives. In Frederick Douglass' *Narrative of the life of Frederick Douglass an American Slave Written by Himself* he narrates several incidents that bring about the exploitation white masters carried out on their slaves. He mentions how he never saw his mother who was hired by another master twelve miles away from the plantation where he stayed. She had to travel the whole distance by foot, during night after finishing her day's work. He remembers what the institution of slavery denied him. To quote his words, he could never enjoy "...her soothing presence, her tender and watchful care" and she died when he was seven years old and "...[he] was not allowed to be present during her illness, at her death or burial" (32).

In the first chapter of his narrative Douglass dwells upon the meager ration provided by the masters for the slaves: "...the men and women slaves received, as their monthly allowance of food, eight pounds of pork, or its equivalent in fish, and one bushel of corn meal...the whole of which could not have cost more than seven dollars" (35). He also records how children were often seen roaming around plantations naked because their caretakers provided them with only "two coarse linen shirts" per year and they were not given "trousers, stockings, jackets or shoes" (36).

He remembers how his grandmother was disposed at old age. His grandmother had looked after many generations of his masters but when the master died even she fell to the ownership of strangers. When she was very old and was not able to perform any duties they built her “a lonely cabin in the woods” and literally left her alone to die (56). Her work for the masters were not taken into consideration and she lived, worked and died as a slave. He describes overseer Mr. Austin Gore as, “...he spoke but to command and commanded but to be obeyed; he dealt sparingly with his words, and bountifully with his whip, never using the former where the latter would” (42). How the imperial powers sent their representatives to subdue and exploit the colonies can be traced far back to the institution of slavery.

Olaudah Equiano in his *Interesting Narrative of the Life of Olaudah Equiano* mentions how with his first master, though he was a kid, had to work in “bellows” as he was a “smith” (12). He assumes that he was a gold smith because he dreamed yellow bright metal turned into ornaments. He mentions how kidnapers used to roam about in their villages and if chanced upon children without the supervision of the parents captured them. To quote him, “...one day when all our people were gone out to their works as usual, and only I and my sister were left to mind the house, two men and a woman got over our walls, and in a moment seized us both, and without giving us time to cry or make resistance, they stopped our mouths and ran off with us” (12). He also recollects his first attempt to escape and how he dropped it because he heard the search party whispering that a small kid like him wouldn't be able to cover such a great distance. To economic gain, the slaves had to be kept in good stead. Once inside the ship, “I was immediately handled and tossed up to see if I were sound by some crew; and I was now persuaded that I had gotten into a world of bad spirits, and that they were going to kill me” (16). In chapter three of his narrative he describes his life

as a slave in Virginia, North America, and he describes how he witnesses a female slave enduring a torturous machine attached to her: "...she had one particularly on her head, which locked her mouth so fast that she could scarcely speak, eat or drink" (21).

William Wells Brown in his *Narrative of William W. Brown, a Fugitive Slave. Written by Himself* records how his master used to hire him out to other whites. Once he was hired by a cruel master named Mr. Freeland. He used to torture his slaves in different ways and enjoyed employing the "Virginia play" on the slaves. This meant that the whites "...tie them up to the smoke house, and whip them; after which he would cause a fire to be made of tobacco stems and smoke them" (22). Slaves were often whipped by their overseer Grove Cook if they were late for work. According to him, "...one that was not on the spot at time, had to receive ten lashes from the Negro whip, with which the overseer always went, armed" (14). In his narrative he mentions how he had to suffer in silence while his mother was whipped by the overseer. He also gives an account of how the overseer subdued a very healthy and powerful slave named Randall with the aid of his white friends. He was hired by Elijah P. Lovejoy who was the editor of St. Louis Times. St. Louis was famous for cruel masters and one day Brown was assaulted by a group of boys who were the sons of slaveholders. He defended himself and in the process one boy was injured whose father made it a point to beat Brown severely making him bedridden for five days and he also lost his position with Lovejoy. At Mr. Walker's farm, the slaves were kept in "a domestic jail" during night and made to work on the farm during the day (53). His last encounter with his mother before she was carried away to work on a cotton plantation in New Orleans is poignant. She knew she was not going to survive the plantation and blessed her son saying, "...my child we must soon part to meet on this side of the grave...you would not die a slave...now try to get your liberty" (79). Thus with a

heavy heart he had to leave his mother to suffer and join his master, finally to find his freedom.

Booker T. Washington in his *Up from Slavery* records how he never remembered playing in his childhood. As far as he could recall he was made to do, "...some kind of labour...cleaning the yards, carrying water to the men in the fields, or going to the mill" (13). His mother used to cook for the entire plantation and master's household in an open fireplace. She used to cook chicken for her children late at night and he records the incident thus: "...where she got it I do not know. I presume, however, it was procured from our owner's farm. Some people may call this theft...no one could ever make me believe that my mother was guilty of thieving. She was simply a victim of the system of slavery" (12). Whenever he was late after returning from the mill, either because he lost the way or couldn't lift the bag of flour, he was flogged and scolded. He recalls that during his childhood there was not a single moment that his family sat together on a table for food, as he was bidden to fan away flies from their master's dining table. He remembers the single garment he got to wear till youth, a flax shirt mainly made from the wasteful material, which was very coarse. While he wore it for the first time he felt the pain of "...a hundred small pinpoints in contact with the flesh" (15). Washington and his family were freed in 1865 and nine year old Washington left the plantation in Virginia. They moved to Malden, a small town near Charleston where his stepfather lived and worked in a salt furnace. There he and his brother were made to work in a salt furnace, and to quote him, "...though I was a mere child my stepfather put me and my brother at work in one of the salt furnaces...I began work as early as 4 o'clock in the morning" (22). Child labour continued to exist, mainly because everyone from the family had to support the new free life of former slaves. Slaves after emancipation struggled a lot to find a decent

way of earning since they were left empty-handed by their masters and some of them remained with the same masters agreeing to serve them for a nominal wage.

Cudjo Lewis ruminates about the hard labour blacks had to perform in slavery and how he and fellow friends were tortured due to their status as slaves. To quote him, "...De work was very hard for us....but we doan grieve 'bout dat. We cry 'cause we slave" (59). He had been a slave for about five years when the Civil War started. He comes to know that people in North were trying to save them. He recollects how happy he felt when the soldiers came and freed them from the distressing institution of slavery. To quote him, "...dey told us to go where we feel lak goin', we ain' no mo' slave" (63). He describes how in Africa the king of Dahomey raided their place Takkoi killing their tribal ruler and how the king of Dahomey became rich by slave trade, by raiding and capturing native Africans. Lewis had endured middle passage in a ship named 'Clotilde' and his narrative effectively recorded by Hurston portrays how colonization and its corollary, slave trade, changed the lives of many African slaves (Middle Passage, Fig. 7. Appendix). He also remembers how all the slaves felt helpless, removed from their land with no money or a place to call home. He mustered his courage up and demanded land from his former master who but refused to give them land. To the white master they were not his slaves anymore as he didn't owe them anything. Cudjo Lewis and his friends knew they were not being paid for their labour of five years; yet they decided to work to make money to buy land.

Harriet Jacobs in her *Incidents in the Life of a Slave Girl, Written by Herself* narrates how her mother died when she was six years old and it was the first time she came to know that they were all slaves. She had a kind mistress till the age of twelve and she recalls with pride how as a child she happily helped her mistress, "...I would sit by her side for hours, sewing diligently" (7). She was shocked to realize after her



mistress's death that she was bequeathed to her sister's daughter who was five years old. To quote her, slaves were for the masters not more than, "...the cotton they plant, or the horses they tend" (8). She had to endure a hard time with her new master Dr. Flint who was the father of her legal owner, the five year old child and she was further torn by the sudden demise of her father. Her master wanted to auction and sell her old grandmother, though she had served the family for fifty years. Her master wanted to establish his authority over her body, an act of assertion seemingly seeking the approval of the victim. He never forced himself upon her but through his veiled actions tried to establish his dominance on her. Valerie Smith, in her article "Form and Ideology in Three Slave Narratives", mentions that Dr. Flint( Jacobs' master), "...was for some reason reluctant to force Jacobs to submit sexually, harassed her, pleaded with her, and tried to bribe her into capitulation in the manner of an importunate suitor" (36).Her grandmother was bought and set free by the sister of her former mistress and later on Jacobs found her strength and support in grandmother (Slaves Auction Notice, Fig. 3. Appendix).

Sojourner Truth remembers the unhygienic condition of the cellar in which the slaves were kept. Her mother had to part with her twelve children. Her mother and father succumbed to diseases as a result of slavery. Her mother died of palsy and her blind and helpless father survived by begging and stayed in his former masters' cellars. Truth was allowed to visit her father only twice a year and couldn't do anything to support him through his trauma. Her father had to face a lonely death with no one to take care of him. To quote her, "...how this faithful slave, this deserted wreck of humanity, was found on his miserable pallet, frozen and stiff in death" (53). She lost both her parents while she was nine years old and her trials in slavery began from that moment. She was sold to John Nealy and had to endure a lot of whippings

mainly because she couldn't obey her mistress. This was because she couldn't understand or speak English and her mistress was not able to understand her Dutch: "...if they sent me for a frying pan, I carried them pot hooks or trammels" and "...they gave me plenty to eat and also a plenty of whippings" (55).

Mattie Jackson in her *The Story of Mattie J. Jackson; Her Parentage, Experience of Eighteen Years in Slavery, Incidents During the War, Her Escape from Slavery: A True Story* records different attempts her mother made to escape with her children and how after every attempt they were sold to another master. Her younger brother became an invalid, because he was put in a small box and her mother was ordered to keep him there while she attended to work in master's house. In her words, "...he was two years old and never walked. His limbs were permanently paralyzed for want of exercise" (13). She was made to do heavy work in her master's house, and was "...compelled to move heavy trunks and boxes, many times to wash ten and twelve o'clock at night" (24). The institution of slavery rendered her permanently ill: "...I have a severe pain in my side by the slightest over exertion. In the winter I suffer intensely with cold...I am infirm and burdened with the influence of slavery" (25).

Kate Drumgoold in her *A Slave Girl's Story: Being an Autobiography of Kate Drumgoold* portrays a very lenient mistress Mrs. Bettie House and how she was treated as her daughter. She had to bear many hardships and her biological mother had to face many difficulties once they were free after emancipation. She had first to search for the siblings: "...she had to send there three times before she could get sister Lavinia, and the last time the soldiers with horses, went and the House's [master's] took all her clothing and put them into water" to prevent them taking her and "...she took sick from that time, from being long ride, and getting cold she nearly died" (6). Her mother suffered a lot and was finally rejoiced to find her only son alive. He had

become a minister and her mother died a blessed death with the knowledge that all her children were free from slavery. Analyzing these narratives one can find many issues of child labour, exploitation and also the various health issues related to constant physical toil.

In Elizabeth Keckley's *Behind the Scenes* one can see several instances of exploitation of labour. As a four year old slave, she had to take care of the baby of her master Colonel Burwell. As she was a child she wasn't able to realize the weight of the responsibility given to her. Ironically she thanks slavery for teaching her an important lesson in life, "...youth's important lesson of self-reliance" (31). Jennifer Fleischner, points out that the self-reliance Keckley mentions cannot be taken in a positive sense but only as the helpless reaction of a vulnerable slave girl to cope with the system of slavery because "...there was no one for her to rely on but herself" (95). Her mother was taxed to the limits by their mistress Mrs. Burwell: "...mother had to do so much work in making clothes for the whole family, and slaves...I determined to render her all the assistance" (31). When she was seven years old she witnessed the first sale of a human being in her life. Her master had purchased hogs for winter for which he didn't have sufficient fund and the deficiency was to be filled by selling the son of the cook. The boy's parents were made to dress him up for the auction. The master lied that he was taking the child for a ride but "...little Joe did not return to his mother" (35).

Her master extracted her help for the sake of his son, a Presbyterian minister with a meagre salary. She was only fourteen years old and her master asked her to save his son's family because they couldn't afford slaves. She was their only slave and was forced to do the "work of three servants" but still "...was scolded and regarded with distrust" (37). Slaves were compelled to serve their masters and also those who rented

them. Regardless of the free labour, they also tortured and subdued and she mentions in her narrative how fiercely she voiced her rights and she was considered “too stubborn” by her mistress and was often flogged to break her spirit (54). Her *Behind the Scenes* sketches the story of a proud woman who reckoned her courage to enquire her master about the money needed to purchase her freedom with her son. Her master asked her to pay 1200 dollars. Her master suspected that she intended to work as a seamstress in New York to earn money for her freedom. He maintained that once in New York she would join the abolitionists and cheat her master. A very loyal and honest Keckley borrows money from her well-wishers to gain her freedom and later with her hard work she repays every benevolent white soul that helped her to gain freedom for her son and herself. She represents the idea of “American success”, as she became the dressmaker of Abraham Lincoln’s wife, Mary Todd Lincoln.

One can trace all these instances in modern day variations of human exploitation like sweatshops, human trafficking and modern multinational corporations. In these newly elaborated forms, subjugation may be more or less covert. Similarly, the bait that lures people into such exploitative institutions may be money, food, work, the opportunity to migrate, or simply a gadget like a mobile or colour television. The constituents of slavery, which was thought to be something of the past, are still hugely prevalent globally, with the human trafficking of people resembling that of the transatlantic slave trade. In the transatlantic slave trade, African slaves were being sent mainly to European planters, while today the deprived people from everywhere, but primarily Asia and Africa, go all over the world for different types of employers. Thus from 1450 to 2015, there has been a global issue with the trafficking of humans. Slaves were purchased for cheap labour earlier, and it is now easier than ever to connect vulnerable people and future employers through the Internet.

Money is always a motivation for traffickers who decide to make their wages through illegal means. The transatlantic slave trade and modern human trafficking are different in the makeup of slaves and their purposes as workers, as well as the premises by which they become captives, but the monetary motives and intense physical and mental damage from 'forced' labour remains consistent. Once upon a time transatlantic slavery catered to the profit-mongering white masters and unpaid labour and servitude aided them to amass wealth. This in turn gave them power and later when slavery was legally abolished the powerful southern slave owners resisted the move by detaching themselves from the Union. It shows how influential and economically important the institution was and how irrespective of worldwide apathy masters tried to continue exploiting slaves/workers.

Dramatic increase in global population since World War II and the social and economic change caused by it created the global conditions which make new forms of bondage possible. Since 1945, the world population has almost trebled from about 2 billion people to over 5.7 billion. Most of that increase has been in those countries where labour exploitation is most prevalent today. Across South-East Asia, the Indian subcontinent, Africa and the Arab countries, the population boom has flooded countries with children. In countries that are poor, the sheer weight of population overwhelms the resources available. Government corruption always paves way to these new forms of economic exploitation. In order to turn vulnerable people into demure servants, violence must be used. When laws against kidnap and forced labour are not enforced, those with access to the means of violence can harvest workers without apt compensation.

The most shocking fact of modern servitude is the easy availability of potential 'slaves' and the willingness on their part who aim at better living conditions. There

are so many people willing to serve for underpayment that their value has fallen.

Workers are no more a safe investment and this fact has transformed the nature of the relationship between institutions and their employees. It has dramatically changed the amount of profit to be made from a worker, as well as the length of time a person might be employed. And it has made the question of legal ownership less important. Earlier slaves were monetarily important and owners used to safeguard their investment by having clear and legally documented ownership. Slaves in the past were worth stealing and worth chasing down if they escaped. Today, employment is so cheap that it is not worth securing a permanent ownership. If it rings a bell with the so called “hire and fire” policy of the MNC’s it is quite natural. The fact that today ownership of workers is illegal is not really a problem for institutions because now human resource has become cheap and disposable.

Disposability means that the new forms of slavery are less permanent. It is simply not profitable to keep employees when they are not immediately useful. Now in countries where sugar cane is grown, for example, people are often employed for a single harvest. Since they are used only for a short time there is no reason to invest heavily in their upkeep. While slaves in the American South in the nineteenth century were often horribly treated, there was still a strong incentive to keep them alive as long as possible. Slaves were like valuable livestock and the owner needed to get back from his investment. There was also pressure to breed them and produce more slaves, since it was usually cheaper to raise new slaves than to buy adults. Today, none of the employers wants to spend money supporting the entire family of workers and in the case of bonded labourers, when they are unable to work, perhaps due to illness or injury, or are not needed for work, they can be abandoned or disposed off.

Bondage caused by agricultural debt in India still has some characteristics of older form of slavery, such as that the slaves like these bonded labourers were held for long periods in the US. Siddharth Kara in his famous book, *Bonded Labour: Tracking the System of Slavery in South Asia* (2014) asserts that,

Bonded labour is at once the most ancient and most contemporary face of human servitude...bonded labour involves the exploitative inter-linking of labour and credit agreements between parties. On one side of the agreement, a party possessing an abundance of assets and capital provides credit to other party, who, because he lacks almost any assets or capital, pledges his labour to work off the loan. Given the severe power imbalances between the parties, the labourer is often severely exploited. (3)

Kara narrates the story of a bonded labourer named Ajay who lived in the rural area of Bihar, India. He had suffered as a bonded labourer for about five decades and now led a withered life along with his sons and grandchildren. Ajay narrates how he had to borrow a sum of Rs 800/- from his landowner for his marriage and how he never could repay the sum even after working for decades. He mentions how the landowner always kept the account and even his sons were going to “inherit the debt” (5). Kara presents the life of Ajay to substantiate how the system of bonded labour exploits millions: “Bonded labour is the most extensive form of slavery in the world today. There were approximately 18 to 20.5 million bonded labourers in the world at the end of 2011, roughly 84 percent to 88 percent of whom were in South Asia” (4).

Slavery’s constituents can be located in the situation of the young women put to work in prostitution in Thailand. Population explosion has enhanced poverty and desperation. The girls are often initially lured from rural areas with the promise of work in restaurants or factories. There is no ethnic difference since these are Thai

girls enslaved by Thai brothel owners. The girls might be sold by their parents to a broker, or tricked by an agent. Once away from their homes they are brutalized and enslaved and sold on to a brothel owner. The brothel owner places the girl in debt-bondage and tells her she must pay back her purchase price plus interest through prostitution. The calculation of the debt and the interest is, of course, completely in the hands of the brothel owners, and so is manipulated. Using that trick, they can keep the girls as long as they want, and they don't need to show any legal ownership. The brothel does have to feed the girl and keep her presentable; if she becomes ill or injured or too old she is disposed of. In Thailand today this often happens when the girl tests positive for HIV.

To discuss *globalization* can itself be problematic because of the different meanings and interpretations given this word. According to Martin Albrow, one of the originators of the term in its current usage defines globalization,

....as a dramatic shift from that stage of human history known as modernity.

Whereas modernity was essentially defined by time, globality (the state generated by the process of globalization) is essentially defined by space.

Where modernity was embedded in the concept of the nation-state, globality transcends nation-state boundaries. (87)

In this globalized era one can trace certain constituents of transatlantic slave trade in modern human trafficking and the exploitation of the trafficked persons. In the transatlantic slave trade, Africans were imported mostly to sugar and cotton plantations and the main motive for their exportation was physical labor (Slaves in Plantation, Fig.2. Appendix). Planters wanted strong slaves, who could work with machinery as well as do the harsh physical work required in the fields. Young men around the age of 25 were the workers who had the best output, and thus were



the most imported and desirable on plantations. Today, rather than mere physical labour, common types of trafficking include sex trafficking, child sex trafficking, domestic servitude, forced labour, forced child labour, unlawful recruitment and use of child soldiers. Forced labour exploitation is prevalent in economic activities like agriculture, construction, domestic work and manufacturing. While the need for intense physical labour once made men the most desirable workers, sex trafficking, domestic labour and child labour now make women and children more attractive targets.

The motivations for the transatlantic slave trade and modern human trafficking are similar, especially in matters of money. The shift to African slaves rather than European indentured servants from 1619 took place for many reasons such as a decrease in the number of Europeans willing to work, the fact that a contract of indenture was usually shorter than the life span of a working slave, and increase in sugar prices so that more planters could invest in slaves. During American slavery individual planters or companies tried to make the maximum profit that they possibly could by buying a multitude of slaves to replace those weak, sick, or dying, whose care would incur expense. However, 90% of today's human trafficking is in the private economy, by individuals or enterprises. Families, companies, and other organizations looking for domestic laborers for cheap wages may pay traffickers large sums. Money is surely the biggest motivation in both of these trades for traffickers who are often looking for an easy livelihood.

Rather than manipulating the legal system or making false claims about a job, traffickers in the transatlantic trade system mostly either kidnapped or bought slaves from African kings and merchants. Slaves owned by nobility had often been captured as prisoners of war in conflicts among African kingdoms. African kings wanted to

make money for their own kingdom and make it even more powerful and expansive by taking them away from the population and army of other kingdoms. While transatlantic slave traders got slaves through their status as prisoners of war or by kidnapping, modern human traffickers often pursue victims through the exploitation of debt or false offers of employment or help in migration. Thus one can trace a lot of constants during transatlantic slave trade and modern human trafficking.

Abolishing slavery worldwide didn't guarantee the abolition of exploitation from the industrial sector. Always profit minded gentry found loopholes and exploitation of vulnerable people continued relentlessly both legally and illegally. Since in powerful countries labour laws are extremely strong, such exploitation takes place mainly in countries with weak economy. Such an instance is sweatshops where one can trace almost all nuances of age old slavery and it is a workplace that has poor, socially unacceptable working conditions existing in all underdeveloped and developing countries. Child labour laws are also often violated in such institutions and labourers have to work long hours for low pay. The concept of sweatshops originated between 1830 and 1850, specifically associated with clothing industry where workers were made to toil under arduous conditions. Criticism of garment sweatshops became a major force behind workplace safety regulation and labour laws. Many journalists and writers did their best to expose such business practices and in 1890's a group calling itself the Anti-Sweating League was formed in Melbourne and campaigned successfully for minimum wage.

Workers are sometimes tricked into such institutions without informed consent or they are kept there through debt bondage, which is the case with mainly child labour. These production units often establish themselves in rural areas where extreme poverty reduces people to accept any job regardless of the menial pay and unsafe

working conditions. Such institutions often opt for countries where labour laws are weak and corrupt politicians and officials give undue support. Such depressive environment and stressful work cause psychological issues and many suicidal cases were reported in a number of Chinese sweatshops and even world renowned fashion and sportswear brands such as H&M, Nike, Adidas and Uniqlo were involved in such issues. To quote Naomi Klein,

It would be naïve to believe that Western consumers haven't profited from these global divisions since the earliest days of colonialism. The Third World, as they say, has always existed for the comfort of the first. What is the relatively new development, however, is the amount of investigative interest there seems to be in the unbranded points of origin of brand-name goods. The travels of Nike sneakers have been traced back to the abusive sweatshops of Vietnam, Barbie's little outfit back to the child labourers of Sumatra, Starbucks' lattes to the sun-scorched coffee fields of Guatemala and Shell's oil back to the polluted and impoverished villages of the Niger delta. (No Logo16)

Sweatshops proved to be a disguised form of slavery but the abolition of slavery didn't elicit the disappearance of sweatshops. There are even supporters for such institutions and they claim that it gives employment and eradicate the poverty of underdeveloped countries. Some even went to the extent of claiming that such vulnerable work places will contribute to the economic development of the country. The first important law to address sweatshops was passed in the United Kingdom referred to as the Factory Act of 1833. There were incongruities between the abolitionists working with League of Nations and United Nations deliberating whether sweatshops can be considered as an offshoot of slavery. Many of them

shifted to a more concrete manifestation of slavery like human trafficking. In the United Kingdom the factory act was revised six times and it helped to improve the condition of workers by limiting work hours and the usage of child labour. In 2015, anti-sweatshop protesters marched against the Japanese fashion brand Uniqlo in Hong Kong (Klein, No Logo 21). All these incidents prove that behind the scenes many poor and vulnerable people are exploited in the name of reducing production cost.

Under globalization world markets are open to free trade and this competition drives the companies to take extreme measures to lower the production costs for larger gain. Sweatshops prove to be an apt example of how such large corporations moved their manufacturing plants to poor countries where they face less environmental restrictions and lower labour standards. Since the revenue these corporations bring is significant for developing countries they perpetually compete for the patronage by lowering labour regulations and compromising on workplace safety requirements. That's what Mark Ritchie meant when he defined globalization as, "...the process of corporations moving their money, factories and products around the planet at ever more rapid rates of speed in search of cheaper labour and raw materials, and governments willing to ignore or abandon consumer, labour and environmental protection laws. As an ideology, it is largely unfettered by ethical or moral considerations" (25). Globalization promised a developed and steady economy to all the countries but practically it has only benefitted the powerful countries.

Race towards more profits has resulted in compromising environment for workers and one among the many disasters that occurred is The Triangle Shirtwaist Factory fire in New York City in 1911. One hundred forty-one workers, 125 of them women and girls, mostly immigrants, were burned to death or died after jumping from a window in the building, in which there was only one fire escape and the elevator had

already been broken (Klein, No Logo 51). The Rana Plaza disaster that occurred in Dhaka, Bangladesh is another example for the high risk environment in which sweatshops function. The Rana Plaza building which housed about five garment factories collapsed on April 2013, killing at least 1132 people, majority of the victims were girls and women. The garment industry in Bangladesh makes clothes for many familiar brands including Wal-Mart, JC Penny, H&M, The Gap and others. In November 2012 also a fire happened in Bangladesh garment factory claiming the lives of 110 people. As Al-Jazeera reported,

The fire at nine-story factory, operated by Tazreen Fashions in the Ashulia industrial area, started on the ground floor on Saturday night and quickly spread. Many of the employees fled the flames on the first floor and went to the top of the building, were trapped. Most of the victims died because they jumped from the building to escape the fire.

Experts claimed that many of such accidents could have been avoided if the factories had taken right precautions. Such incidents exposed the employers who showed the least concern for their employee's life and safety. Tragedies like this one helped in generating public support for the passage of laws to ensure these incidents are not repeated. Ultimately, workers in developing countries suffer while the corporations reap the benefits. Thus globalization seems to cater to the needs of the rich rather than bring equal benefits to all. It is difficult to see these outcomes as the result of an invisible hand rather than as results of human and political agency.

Geoffrey Underhill writes that a market "is not a natural phenomenon resulting from spontaneous interactions among individuals; it is instead a complex political institution for producing and distributing material and political resources ... Markets are open and contestable to manipulation by those who have the power to do so" (28).

Modern era presents another form of mental servitude that needs to be addressed due to its huge repercussions. Without even the knowledge of the individuals directly involved in the situation there exists an inconspicuous form of exploitation in workspace. This hidden agenda started off as a venture to support the needs and achievements of the work force. Each and every firm now boasts of a Human Resource Development wing which has its own strategies in hiring and firing employees, creating organizational charts and shaping corporate culture after a merger or acquisition, managing employee communications, settling employee disputes, creating benefits programs, navigating government regulations, dealing with legal issues such as sexual harassment and occupational safety, and setting up policy and programs for measuring performance, compensating, recognizing, and training employees. In other words, HR doesn't consist of a single activity or function but a huge network of them, and basically, HR refers to everything related to the employer-employee relationship. A positive HR department should equally cater to the needs of the employer and the employee, but most of the time it acts as a tool for the employer to reap profits at the cost of the dignity of the employees.

Internationally, IT industry developed a lot and professionals in this area were in high demand. They were paid huge salaries and youths from all over the world yearned for a job in IT industry. Increase in the supply of professionals gradually reduced the demand and many companies faced financial crisis due to the fluctuations in economies. These highly educated and sophisticated professionals are hired and fired on rapid basis according to the fluctuations in the market. They never had a union to protest nor had human right activists to aid because they were highly educated as well as paid, and could always try for a better opportunity. Any initiative of acting against the corporations will make such employees undesirable and unfit for

the industry. Lack of job protection and the pressure exerted on them by the companies to perform beyond human capability depleted them emotionally. They literally became “white collar slaves”, as we read in the book *White Collar Sweatshop* by Jill Andresky Fraser (28). Such multinational corporations have become a nightmare for the employees with seven-day-a-week workloads, reduced salaries, zero pensions, and meagre benefits along with virtual enslavement to technology and a pervasive fear about job security.

Globalization initially made IT a lucrative opportunity with its high payments that attracted the intelligent youth force from almost all developing countries. However, IT and IT related professionals are at a constant pressure to deliver services efficiently and have to be cost effective. Employees working in IT industry are prone to develop a lot of health problems due to continuous physical and mental stress of their work.

According to a study published in *Journal of Pharmacy and Bioallied Sciences*,

Diseases are induced, sustained or exacerbated by stress. The common health problems due to stress are acid peptic disease, alcoholism, asthma, diabetes, fatigue, tension headache, hypertension, insomnia, irritable bowel syndrome, psychoneurosis, sexual dysfunction and skin diseases such as psoriasis, lichen planus, urticaria, pruritus, neurodermatitis etc. (Padma 11)

As we can see this strenuous plight affects people both physically and emotionally and the economic upliftment promised often becomes insignificant for the employees. Transatlantic slave trade was also guilty of exploiting people to the maximum which often caused health issues like cholera, whooping cough, diphtheria, tetanus, high infant mortality etc. and masters never cared for the wounded or aged slaves. In modern era the only difference is that employees are paid a salary but their work stress reduces them to nonfunctional beings after a few years of work.

This is a common feature of globalized markets where everything is valued on its rosy stage and discarded without an afterthought. When developing countries run after privatization, the trend slowly spreads to all the institutions and employees are considered as a case to be disposed off if found useless. Being unproductive cannot be excused but expelling an employee without giving him an opportunity to update himself is disheartening. Slavery too discarded slaves in old age or in case of disease. Here we see companies hiring and firing on rapid basis, exploiting the employees and discarding them in favour of younger and cheaper employees. For these they resort to unjustifiable measures like isolating the employee by excluding him from live projects, restricting the pay hike, transferring them to distant places and finally exerting so much pressure that the employees resign themselves.

The classic argument articulated by Eric Williams in his highly influential book, *Capitalism and Slavery* (1966) is that the use of unfree labor in the colonies provided a tremendous economic boost to European capitalist development (25). The workforces as well as the products of their labour were the capital and the system provided cheap raw materials for European industrial development, and shipping and commerce developed along with modern accounting practices and a host of other institutions commonly associated with capitalism. Racialized, unfree labor thus played a key role in the development of capitalism. Similarly a potential workforce is created to serve the multinational corporations from the developing countries and their services are exploited without even minimum job security.

Globalization paved the way to the corporate culture, which is engulfing the small scale industries in developing countries and people in such countries are reduced to workers rather than owners. As the exploitation of blacks through slavery became the backbone of American economy, today globalization aids in exploiting nature, labour,



culture and morals of developing nations. Nineteenth century slavery was, by definition, a form of social and economic relationship that was tied to, and determined by, nation-states. Slavery was a relationship, like marriage or a business contract, which was given precise legal status enforceable within the boundaries of a state. A slave in one place would be automatically free when moved to another jurisdiction. With the abolition of slavery, it diminished within certain jurisdictions, but as an economic activity it has continued throughout the ages. Illegally systems reflecting the peculiarities of slavery have grown whenever conditions permitted, and globalization has played an important role in fostering those conditions.

In many developing countries modernization brought immense wealth to the elite and sustained or worsened the impoverishment of the poor majority. Throughout Africa and Asia the last fifty years have been scarred by civil wars and the wholesale looting of resources by home-grown dictators, often supported by one or other of the superpowers. Countries with small export earnings have been mortgaged against huge bills for weaponry needed by the ruling class to hold on to power. Meanwhile, traditional ways of life and subsistence are sacrificed to the cash crop in order to service foreign debt. The processes of modernization and then globalization in the world economy have had a profound impact on indigenous populace and the small-scale farming which supported them. The forced shift from subsistence to cash-crop agriculture, the loss of common land and government policies which suppress farm income in favour of cheap food have all helped to bankrupt millions of peasants. In the words of Vandana Shiva,

Punjab used to be the most prosperous agricultural region in India. Today every farmer is in debt and despair. Vast stretches of land have become waterlogged desert....last year I was in Warangal, Andhra Pradesh, where

farmers were committing suicide. Farmers who traditionally grew pulses and millets and paddy have been lured by seed companies to buy hybrid cotton seeds referred to as ‘white gold’, which was supposed to make them millionaires. Instead they became paupers. (17)

These peasants were in constant debt because hybrid seeds were more prone to pest attacks and they had to invest more for pesticides. Ultimately, burdened by debt they consume the same pesticides to end their life. Pranab Kanthi Basu in his famous work, *Globalisation: An Anti-Text* (2008), points out the double standards of the developed countries and identifies how they twisted all the rules for their maximum benefit:

When the USA was championing the cause of free trade most vociferously, immediately after the Second World War, it was also the most active in keeping agricultural products outside the purview of free trade regulations. The reason was that the American farmer would have been swept away by international competition if its doors were opened to free imports of agricultural commodities. (27)

He in *Globalization: An Anti-Text* continues to delineate how globalization affected local farmers:

The rural poor (which include small and marginal farmers and agricultural labourers) are adversely affected in various ways by globalization. Horticulture, orchard cultivation and the cultivation of agro-industrial inputs are taking precedence over the cultivation of food grains. Partly, this is explained by the lure of foreign markets. The entry of agro-processing industry, and other reasons, all connected with globalization, also contribute to this phenomenon. Because this leads to a fall in the supply of food grains in the market, the cost of living of the poor is on the rise. (130)

According to him the cost of cultivation is increasing because of the decline in the subsidies given by the government for the agricultural sector. The small farmers are being forced into cultivation of the more profitable commercial crops of which they have little acquaintance. The market for such crops and the fluctuations in the prices of these crops depend on the international price fluctuations and local farmers are unaware of such a system. So instead of earning profit, they have to incur heavy losses through many years. The only escape from market fate is to opt out, that is, to sell off the little cultivable land one possesses and join the exodus as refugees of development or commit suicide. This situation is common in most of the poor and developing countries and the vulnerable population devoid of their traditional occupation falls prey to the lucrative opportunities laid out by the big corporations.

Slavery, Industrial Revolution and the World Wars gradually saw the growth of America as a global power and it now exercises immense control over the weaker and developing nations. Rather than aiding weaker nations to empower themselves, in the name of globalization a constant dependency culture is being initiated. Globalization has far reaching effects on world economy and as Charles Oman points out:

‘Globalization’ is the growth or more precisely the accelerated growth of economic activity across national and regional political boundaries. It finds expression in the increased movement of tangible and intangible goods and services, including ownership rights, via trade and investment, and often people, via migration. It can be and often is facilitated by a lowering of government impediments to that movement, and/or by technological progress, notably in transportation and communications. The actions of individual economic actors, firms, banks, people, drive it, usually in the pursuit of profit, often spurred by the pressures of competition. Globalization is thus a

centrifugal process, a process of economic outreach, and a microeconomic phenomenon. (5)

As is mentioned above, bonded labour, colonization, wars, labour exploitation, human trafficking, child labour etc. are all very evident and obvious cases of exploiting resources for greed in the age of globalization. After colonization and two world wars the direct plundering of other countries using military force is considered globally to be in bad taste. In this globalised era we can see that rich countries have adopted more subtle ways to control and exploit weaker nations. In 1944, the economic advisors of the allied powers met in Bretton Woods, New Hampshire, United States, to discuss how to propagate their business interests in the post-colonial world. It was agreed that each government would regulate their currencies based on the convertibility of the US dollar for gold. This and many other rules ensured that the US emerged as a global banker and this in turn resulted in enormous overseas investment in American corporations. Slowly, American corporations evolved into the modern replacements for the powerful and rich slave owners, so to say, whom we confronted during the period of transatlantic slave trade.

## **Chapter III**

### **Displacement in Slavery and Globalization**

The slave trade between Africa and the United States was initiated by 1619 when a Dutch privateer actually deported blacks to the English colonies in North America. Jamestown witnessed the arrival of the first slaves and it was the first chapter of a series of unending cruelty meted out to humanity in the name of slavery.

Displacement evolves as a recurring theme in the selected slave narratives and to know how men and women coped with it is intriguing. Removed from their native land to a different geographical area was a painful challenge for the Africans who never travelled beyond their village or tribal areas. Many narratives record how they even found the skin of whites as something alien and even their marine skills were perceived by Africans as magic. This theme of displacement is common even during the era of globalization, when one can find resourceful people migrating from weaker countries to developed countries. Similarly high risk industries involving environmental and labour exploitation are being shifted to third world countries.

Cheap labour was the main attraction for plantation owners because the low cost in production will aid them to reap immense profits. Another significant reason for uprooting native Africans was their healthy and sturdy nature. The plantation owners had to incur many difficulties because the Native Americans easily succumbed to the new diseases brought in by the Europeans. It was nearly impossible for the captured Africans to escape to their native land that the slave owners were relieved of the responsibility of guarding them closely. Another factor favourable to the whites was that the Africans were farmers and they didn't need any special training to work in the

plantations. According to Clarke and Harding, "...slavery developed only gradually, and as a substitute, as they (slave owners) learned that the black slaves, who had been accustomed to farming in Africa, made more useful workers around farms and plantations" (34).

American economy became dependant on the slaves and traders with the help of native Africans brought more and more blacks to the American soil. Slavery in itself had many degrading qualities but even the transportation of slaves from their native land to America was marked with untold hardships. Slaves were transported across the Atlantic Ocean, which was termed as the 'Middle Passage'. The entire process of slave trade constituted three stages and the initial part was the journey of the ship from Europe carrying cargos to be exchanged for slaves. African rulers were tempted to sell their war captives or members of a different tribe in exchange of goods like iron, firearms, brandy, clothes and gunpowder. The second stage of journey was called 'Middle Passage' and this journey was the most excruciating because the ships were often precariously loaded with Africans. Captured Africans were distributed mainly in Brazil, Americas, Europe and the Caribbean. Thus displacement from the native land was a fundamental feature of Afro-American slavery as people were uprooted from their families just for the economic gains of the whites.

Africans were no strangers to slavery because when the tribes had conflicts and the captured people were used as slaves. The only difference was that slavery was not a defined institution in the sense there were no constant rules and codes for slaves. Often they could work for their freedom and slavery was not carried on to generations as in American slavery. Poverty and need for money often made Africans to opt for slavery in their tribe in order to sustain family. When we trace the history of slave

trade we come across a race which was subjected to the chains for ages that the humanity owes them greatly for their tribulations under this institution.

It is evident that slave labour supported the economic backbone of the southern states since the slave holders held an important position in the society. Everyone aspired to own slaves and it was a prestigious issue among white gentry to own estates and slaves. Slaves always contributed to the wealth and success of masters and they were well-adapted to the natural environment of America. Legislation established that the children of a slave mother would become the property of the master and so they were encouraged to marry among themselves and reproduce. Masters also took care that the slave family did not function as a unit and separated them from each other by selling them. In majority of the slave narratives one can trace the incidents of separation of families and only some of them could find their family after emancipation. Even though slave trade was outlawed in 1808 in America the number of slaves continued to increase as they were not brought from Africa but they were born as slaves in the US itself. Slavery continued mainly because being a slave owner was a lucrative endeavor and almost all the profitable plantations were supported by the free labour of African slaves.

Examining the narratives one can find several incidents which portray the cruel punishments slaves had to endure in plantations. In a plantation often a lot of slaves were managed by a single overseer and it is rather astonishing how these healthy slaves were made to obey them. It was often using violence and threat that they were tamed but even then there were always rebellious slaves who fought for freedom. Male slaves often were punished without any reason, mainly to break them down physically and emotionally. Punishments made some slaves to retaliate and drove them to the edge of defying masters and overseers. When a slave asserted himself and

challenged the authority he was either punished severely or sold to another plantation. Frederick Douglass narrates such an incident in his *Narrative of the life of Frederick Douglass an American Slave Written by Himself* and says that the fight with overseer Edward Covey was a very significant instance in his life. He vividly describes the scene as follows:

It recalled the departed self-confidence, and inspired me again with a determination to be free. The gratification afforded by the triumph was a full compensation for whatever else might follow, even death itself. He only can understand the deep satisfaction which I experienced, who has himself repelled by force the bloody arm of slavery. I felt as I never felt before. It was a glorious resurrection, from the tomb of slavery, to the heaven of freedom.  
(65)

As Douglass maintains it was an assertion from the part of the male slave that he wouldn't remain a slave that became the initial step towards freedom.

How with physical force and wit slave men escaped slavery is vividly portrayed by William Wells Brown in his *Narrative of William W. Brown, a Fugitive Slave*. He records how he was forced to many vile acts by the slave trader but he turns all these tricks in his own favour to escape from whippings. In one incident, Brown overfills several visiting gentlemen's wineglasses, causing them to spill wine on themselves. Embarrassed and enraged, Mr. Walker (a slave trader who hired Brown) sends Brown to the Vicksburg jailer with a note detailing Brown's punishment. Brown couldn't read but cleverly discerns the note's contents with a sailor's aid, tricks a free man into running the errand for him. When this hapless victim returns, having been severely beaten, Brown offers the man fifty cents in exchange for the jailer's note, which



attests to having administered twenty lashes. Wetting his face to approximate tears, Brown gleefully returns to Walker, bearing the note without having suffered the punishment described therein. In commenting on this event, Brown criticizes the institution of slavery, which according to him corrupts even the victims. He expresses his regret, by recording in his narrative, "I have often, since my escape, deeply regretted the deception I practiced upon this poor fellow . . . and his vicarious sufferings on my behalf" (57-58).

Similar strategies of his active imagination ultimately result in his attainment of freedom from slavery. He succeeds in making his master and mistress believe that he was going to settle down by marrying a slave woman. Actually he didn't have any plans to marry because slavery didn't give any rights to a male slave over his wife or children. He likewise pretends to detest all free states, whereby he secures his place on a trip to Ohio. As a result, Brown manages to escape on January 1, 1834, with the help of a white man, named Wells Brown who treated him as an equal, and gave him his last name (107). Before crossing over to Canada he makes his way first to Cleveland, Ohio where he works as a waiter and also pursues a path of self-education. Towards the end of the narrative he describes purchasing and reading books as well as subscribing to William Lloyd Garrison's *Liberator* and continues to work on behalf of his still-enslaved brethren. Brown later became a lecturing agent for the Western New York Anti-Slavery Society and by 1845 he was already known as a leader among Negroes in Western New York.

In both Douglass' and Brown's narratives we can identify some common characteristics of slave narratives that made this genre very successful and attractive to nineteenth century readers. The vertical movement from the south to the north, which symbolized the revival from the chains of slavery to the heaven of freedom, the

progress from the subhuman animal-like condition to humanity and the transition from childhood to manhood occur in both narratives. Douglass' and Brown's narratives also have biographic as well as thematic similarities. Both of them fought for their freedom and through education gained their freedom. While slavery began with displacement of blacks from their native land it also ends up with the slaves escaping to the northern region where slavery was banned. Though south fought to retain slavery for the benefit of the white owners, efforts by the escaped slaves like Douglass and Brown aided the final emancipation. According to Frances Smith Foster, the reader witnesses the slave narrator's long and difficult progress which will eventually lead him to freedom, "to a New Jerusalem in the north" (84).

Displacement is an often recurring theme in Olaudah Equiano's narrative as he begins his story with the displacement of his sister and himself from their village, Eboe in Africa. He and his sister were kidnapped by slave hunters from their own courtyard. This was the beginning of his long and hazardous journey in slavery. He had to endure long and frequent travel: "...I continued to travel, sometimes by land, sometimes by water, through different countries and various nations, till, at the end of six or seven months after I had been kidnapped" (16). The journey he endured in a slave ship portrays the stifling conditions through which slaves were transported from Africa to various colonies. He remembers "...the closeness of the space and the heat of the climate, added to the number in the ship" and how it was always filled with, "...shrieks of the women, and the groans of the dying" (18).

Equiano was presented at slave auction but was not selected by any whites, so was on board a ship destined for North America. He worked in a plantation in Virginia for a brief period and was purchased by a British navy captain, Michael Henry Pascal. Again he is in a ship which carried tobacco headed to England and by this time he

could speak broken English. Towards the end of the journey they ran out of food and he was scared when the captain said that, "...they would kill and eat me. Though it was jest, I thought them in earnest and was depressed beyond measure" (22). While on the ship he gets a good companion and interpreter, named Richard Baker who helps him in his initial years to understand English. Baker was a native of America and great friend of Equiano's master. He used to explain to a twelve year old Equiano the occurrences in sea, different kinds of fish and also introduced him to the world of books. Equiano says how everyone including him rejoiced at the sight of land after the tedious journey, "...we got the sight of land; and at last the ship arrived at Falmouth [in Massachusetts], after a passage of thirteen weeks" (23).

As Booker T. Washington was born to a slave mother who worked in a plantation, in his *Up from Slavery*, there is no mention of the journey from Africa to America. But he describes how he had to cope with displacement after the abolition of slavery, when his mother carried her three children to Kanawha valley in West Virginia, where their stepfather resided. Slaves found it hard to acknowledge the fact that they were free and to quote him, "...most of the coloured people left the old plantation for a short while at least, so as to be sure, it seemed, that they could leave and try their freedom" (21). He describes how difficult it was for him and family to part with the members of their own race, since they had formed a profound companionship during their life in the plantation. He also remembers how they maintained correspondence with the former owners and later on with the younger ones of the family that owned them.

He writes poignantly the hardships they had to endure during their journey to West Virginia: "...several weeks making the trip, and most of the time we slept in open air and did our cooking over a log fire out-of-doors" (22). At that time the main industry

in West Virginia was salt mining and the town Malden in which they resided was full of such salt furnaces. His stepfather was working in one and had secured a small wooden cabin for the family to reside. He remembers the pathetic situation of their cabin, "...cabins crowded closely together, and as there were no sanitary regulations, the filth about the cabin's were intolerable" (23). He and his brother were also sent to work in a salt furnace and Washington recounts how he entertained the wish to study though he had to work for a living. His mother encouraged him in his ambition and secured him an old copy of Webster's spelling book, from which he learned alphabets initiating his long journey to literacy.

Zora Neale Hurston's *Barracoon: The Story of the Last Black Cargo* though not a personal narrative but a recorded one, is significant because it is considered to be the record of the last known surviving African slave. On December 14, 1927, Zora Neale Hurston took the 3:40 p.m. train from Penn Station, New York, to Mobile, to conduct a series of interviews with the last known surviving African of the last American slaver, Clotilda (ship). Cudjo Lewis was held as a slave for five and a half years in Plateau-Magazine Point, Alabama, from 1860 until Union soldiers told him he was free. Kossola lived out the rest of his life in Africatown (Plateau). Hurston's trip south was a continuation of the field trip expedition she had initiated the previous year. Oluale Kossola had survived capture at the hands of Dahomian warriors, the barracoons at Whydah (Ouidah) and the Middle Passage. He had been enslaved, he had lived through the Civil War and the largely un-Reconstructed South, and he had endured the rule of Jim Crow. He had experienced the dawn of a new millennium that included World War I and the Great Depression. All through these events, Kossula's own personal life is also unraveled before our eyes.

In the introductory chapter Clotilda's illegal journey to West Africa to procure slaves is detailed and then the book moves on to Lewis's account of his experience in the barracoons or slave pens where they were stored before whites presented them in auction blocks. In the introductory chapter Hurston mentions the circumstance of slave trade using the ship Clotilda. To quote her,

To maintain a sufficient slave supply, the king of Dahomey instigated wars and let raids with the sole purpose of filling the royal stockade. King Ghezo of Dahomey renounced his 1852 treaty to abolish the traffic and by 1857 had resumed his wars and raids. Reports of his activities had reached the newspapers of Mobile, Alabama. A November 9, 1858, article announced that 'the King of Dahomey was driving brisk trade at Ouidah'. This article caught the attention of Timothy Meaher, a slaveholder who like many proslavery Americans wanted to maintain the transatlantic traffic. In defiance to constitutional law, Meaher decided to import Africans illegally into the country and enslave them. In conspiracy with Meaher, William Foster, who built Clotilda, outfitted the ship for transport of the 'contraband cargo'. In July 1860, he navigated toward the Bight of Benin. After six weeks of surviving storms and avoiding being overtaken by ships patrolling the waters, Foster anchored the Clotilda at the port of Ouidah. (xvii)

*Barracoon* masterfully illustrates the tragedy of slavery and of one's life forever defined by it. Lewis explains his experience in barracoons and how human beings were treated like animals during slavery. These slave hoarding places were more like pig pens and the slaves didn't know what was happening outside their barracoons. Hurston records the slave's experience in his own vernacular, which adds on to the authenticity of the text:

De barracoon we in ain' de only slave pen at the place. Dey got plenty of dem but we doan know who de people in de other pens. Sometime we holler back and forth and find out where each other come from. But each nation in a barracoon by itself....When we dere three weeks a white man come in de barracoon wid two men of the Dahomey. One man, he a chief of Dahomey and de udder one his word-changer. Dey make everybody stand in a ring – 'bout ten folkses in each ring. De men by dey self, de women by dey self. Den de white man lookee and lookee. He lookee hard at the skin and the feet and de legs and in de mouth. Den he choose. Every time he choose a man he choose a woman. Every time he take a woman he take a man, too. Derefore you unnerstand me, he take one hunnard and thirty. Sixty-five men wid a woman for each man. Dass right. (53)

The harsh realities of slave pens are vividly portrayed in the words of Lewis and though the vernacular seems to be a little difficult the intense feeling is clearly communicated through Lewis's words. 'Kossola', the African name of Lewis, given to him by his mother, is itself a 'poem' of hope. It means "I do not lose my fruits anymore", or "my children do not die anymore" (17). Ironically he loses all his six children and their loss can be considered in one way or other a result of the difficult life he had to lead as a free man. Cudjo Lewis went on to outlive his wife and all his children. In her foreword to *Barracoon*, Alice Walker captures the pain and pathos of this remarkable situation:

And then, the story of *Cudjo Lewis's* life after Emancipation. His happiness with "freedom," helping to create a community, a church, building his own house. His tender love for his wife, Seely, and their children. The horrible deaths that follow. We see a man so lonely for Africa, so lonely for his family,

we are struck with the realization that he is naming something we ourselves work hard to avoid: *how lonely we are too in this still foreign land: lonely for our true culture, our people, our singular connection to a specific understanding of the Universe*. And that what we long for, as in Cudjo Lewis's case, is gone forever. But we see something else: the nobility of a soul that has suffered to the point almost of *erasure*, and still it struggles to be whole present, giving. (xi; emphasis added)

Even after surviving barracoons, slavery and cruel fate we still find the spirit of Cudjo Lewis striving for a normal life. Slave men and women were treated as cattle and this inhuman situation often resulted in strange behavior on the part of the slaves. Males often resorted to escaping from the plantation, planning secret uprisings and assaulting overseers. Women had to express their discontent in more silent ways because of their physical and emotional vulnerability. The slave women often lacked the security of a family and her children were also a constant source of worry. She was aware of the slave status allotted to her children and could not do anything to gain a free future for her offspring. Each slave had a unique story of struggle and hence those records by emancipated slaves become significant records of History.

As all the slave narratives are antislavery writings they document the institution of slavery in all details and the various methods resorted by the slaves to escape the clutches of slavery. Males in slavery often were made to abandon their family when they were sold to owners far away from their master who owned their wife and children. Bereaved slave mother and children had to endure slavery silently and they gradually learned to adapt themselves to the situation and became strong to take care of their children. Instead of a traditional family headed by a male, slave women often had a community where often elder female slaves played the role of family head. This

elderly grandmother took care of the young children while their mothers had to work in the master's house or the plantation. During the testing times of slavery it was slave women who bore the responsibility of maintaining a family.

Harriet Jacobs in her narrative, *Incidents in the Life of a Slave Girl*, mentions the support she had from her grandmother in becoming a matured human being. While her master constantly pursued her for sexual abuse it was her grandmother's determination that saved her often, even after she became a mother herself. There were instances in her life when she wanted to run away to North but the question of leaving her children behind stopped her from doing it. Thus her narrative stresses on the domestic desires of female slaves in addition to their isolated and lonely lives. This is mainly because females had a self-sacrificing existence and they couldn't stress on individual redemption and growth due to their responsibility towards children. Jacobs narrates almost all the negative experiences she had to suffer in slavery. She blesses the memory of her mistress for teaching her to read and write and pens her gratitude for receiving that privilege denied to slaves in general. She in turn, makes good use of the blessing of literacy to record the life she endured in slavery.

In her narrative Jacobs mentions how she had to stage her escape to save herself from her intriguing master. Her master wanted to keep her as his concubine and he had constructed a house for her in the woods. Jacobs never preferred such a degraded existence and often thought of escaping to Northern states. It is her grandmother who makes her aware of her responsibility towards her children and aids her to hide in the attic of their own home. Rather than a physical displacement Jacobs goes through a mental one, and observes her children from the attic while her master frantically searches for her. Jacobs' grandmother is a dutiful person and she always stresses the importance of leading a socially justifiable life. She dissuades Jacobs from running



away saying that no one will support a mother who abandoned her children and “and if you leave them, you will never have a happy moment” (139).

As is mentioned already slaves were denied the conventional setup of family and often children became the sole responsibility of the mother. There were many reasons for this like the father being a white man or a black slave. In both the cases the males would not take the responsibility because slave codes considered the alliance between slave woman and white man illegal and slave fathers were often sold away from their families. Slave law also maintained that children born to slave women will continue to be slaves and masters often reared these children as assets to be sold. Though a slave woman wanted a free life for her kids she was rendered helpless as often children proved to be a hindrance for her escape. According to Carole Boyce Davies “the mark of motherhood is often ascribed to women’s inability to travel and asserted her vulnerable state” (135). Male narratives often record the escape of the male slaves to North justifying that they fought for the freedom of their entire race. Children or wife were insignificant in the life of a male slave because he had to fight for a bigger cause.

It is an irony that often the children who became the vulnerability of slave women, provided them with an amount of mental strength. Slave women were motivated to stand for the cause of freedom for their children and they wanted to make sure that their children didn’t go through their cursed fate. Jacobs in her narrative records how she felt when she knew that her firstborn was a daughter. According to her slavery was a cruel institution and being a woman doubled the struggle. The journey of slave men from slavery to freedom is rather a physical one while that of slave women according to McDowell is a more “personal and psychological journey” (157). For female slaves physically running away from slavery was almost impossible and they

always sought after means that ensured their psychological freedom. They were always on guard and protected their children hoping for a free future. Many slave narratives describe how the slave mothers reclaimed their lost children after emancipation.

In the journey of slave women from freedom to slavery, acquiring education and penning a narrative were also means to escape the mental servitude they had to endure. These slaves often found it gratifying to record their long suppressed voices even through the medium of their masters. As Jacobs records in her narrative her escape was not a solitary journey but the result of a collective effort mainly with the aid of her family. Valerie Smith described Jacobs' escape as a movement from "one small space to another", equally constricted (*Loopholes* 215). In male narratives one can find references as to how they followed the North Star towards freedom and how the movement from South to North symbolizes the escape from slavery to freedom. But in Jacobs' narrative such an exposure is absent and she often had to hide from her master's prying hands. Concealing oneself becomes a major theme in the journey towards freedom for a female slave. To quote Carole Boyce Davies, "confinement in the attic of her [Jacobs'] grandmother's house so that she can watch, voyeur-like, her children" provides solace for the slave mother (135).

As is seen in *Incidents*, separating families was a strategy used commonly by all slave owners. Mattie Jackson speaks of a similar separation in her narrative and mentions how she and her family were subjected to psychological pain of separation. Jackson describes her family's suffering in first losing their father and then her mother's second husband George. George demanded good food and the master wanted to punish his impudence to set an example to other slaves. As a result despite being a good asset George was sold out to intimidate other slaves and her family was

orphaned again. Jackson's family always protests against slavery and with pride she narrates their first attempt for freedom. Her mother Ellen and children try to escape but running away with two young daughters is a great risk in itself. It was almost impossible for mothers to escape because the children weighed them down and they were always without male support. Exhausted with travelling and lack of food they easily succumbed to the pressures and easily surrendered when caught.

If they were caught in the process of escaping their family was taken to the traders' yard and sold to another slaveholder as a punishment for the attempt. Such an incident recorded in Jackson's narrative rendered the sympathy of white audience because the helpless plight of a young abandoned mother was worth their compassion. In 1862 they again tried to escape but failed because they were tricked by Captain Tirell's, their then master's promise that he would set them free. This incident proves how often slaves were tricked by whites and how it became impossible for them to easily trust anyone. Mattie Jackson finally succeeded to escape in her third attempt in 1863 and this time she was alone. She narrates the escape of her mother, sister and half brother and to quote her, "[We] were now all free... I was overjoyed with my personal freedom, but the joy at my mother's escape was greater than anything I had ever known" (26).

Separation from kith and kin was one of the many evils of the system of slavery and Kate Drumgoold in *A Slave Girl's Story: Being an Autobiography of Kate Drumgoold* recalls her separation from mother,

We did not know that she was sold until she was gone; and the saddest thought was to me to know which way she had gone and I used to go outside and look up to see if there was anything that would direct me, and I saw a clear place in the sky, and it seemed to me the way she had gone, and I watched it three and

a half years, not knowing what that meant, and it was there the whole time that mother was gone from her little ones.(5)

Even though Drumgoold children were eventually reunited with their mother, the longing and suffering they had to endure cannot be justified. Just like cattle, human beings were separated and sold away from each other only for the benefits of their white masters. As Marie Schwartz points out, "...slave youths without parents around to protect them could find themselves at high risk for sale in the market or forced to fulfill adult roles in the slave quarter. Even more disconcerting was the vulnerability to sexual exploitation that often awaited slave girls in the absence of adults" (172-173). But in Drumgoold's narrative we find an extremely lucky slave girl who was under the supervision and care of a good mistress. The general theme of abuse is surprisingly absent in her narrative.

While analyzing Drumgoold's narrative we must keep in mind that she considered her mistress, Mrs. House, to be her surrogate mother and often places her in the narrative, in a more significant place than her biological mother. Even though she doesn't mention the reason why she was treated differently, we may attribute it to the fact that she presents everything through the eyes of a loved child, viewing slavery but unaware of its profound effects. Throughout her narrative she remembers white employers with kind words and also refers to her former professor with admiration. Kate Drumgoold reunites with her mother Mrs. Drumgoold with the help of a white man named Major Bailey and later she works for Hammond family. They don't allow her to study or attend church but once again she gets lucky to be taken over by Bailey family. They educate her and bring her to church and Kate Drumgoold firmly believes that white men will gradually overcome their racist attitude towards free blacks. She

was writing her narrative from her own perspective and disregarded the treatment meted out towards other slaves.

Drumgoold's narrative is unique in the sense that it proves that there were benevolent whites who differed from the horrid individuals described by others like Jacobs and Jackson. Mrs. House's positive influence may have made Drumgoold more receptive towards the behavior of whites and she was privileged enough to acquire education. As Elizabeth Fox Genovese points out, "the kindnesses that singled out particular whites as good masters and mistresses were interpreted as the result of their own basic characters or passing whims, rather than as a response to the slave girl's good efforts" (154). Drumgoold never narrates a negative encounter with whites and given the time period it is a rather doubtful situation. There are many unaccounted time lapses in her narrative and this may indicate that she had glossed over many negative experiences. Maybe we can consider it as a part of her survival strategy just to repress the negative experiences and to dwell solely on the positive experiences. After all, the slaves had to adapt themselves to a society with the whites and they could almost never return to their native country and culture denied to their forefathers. Ultimately, we can perceive Drumgoold as a survivor who faced slavery and its shackles with a smile and strived to educate her race. Her persistence made her a teacher, a profession largely reserved for northern white women.

Sojourner Truth's *Narrative of Sojourner Truth* records the life of herself and her twelve siblings and how slavery separated them. Truth was first serving a family of Dutch origin and she couldn't understand or communicate in English properly. The death of her master made them sell her to Neely family and she was often punished because of her lack in communication skills. Later on she was sold to Dumont family and she gave birth to many children, who became the property of her owner. She

remained their slave for long sixteen years and later during the time of emancipation her master had promised her freedom. But she suffered from “disfiguring and injury while doing fieldwork” and her master retained her for eliciting service for the months she had to rest. Truth was so distressed by her master’s treachery and decided to walk away from him with her youngest child, Sophia. Her journey to freedom is recorded in the narrative with grandeur: “Isabella [Truth] left the Dumont residence with her youngest child, Sophia and walked five miles to seek the aid of the Van Wageners” [prominent member of the Dutch Reformed Church and opposed slavery] (25).

In Elizabeth Keckley’s narrative, *Behind the Scenes* also, there is a heart wrenching episode, when the father is separated from the family. She remembers their parting as a painful event but what shocked her more was the reaction of their mistress. In her words, “Deep as was the distress of my mother in parting with my father, her sorrow did not screen her from insult. My old mistress said to her: ‘Stop your nonsense; there is no necessity for you putting on airs. ... There are plenty more men about here’” and to these unfeeling words, Keckley writes, “my mother made no reply...[But] turned away in stoic silence ...” (23-25). The above mentioned incident exposes the whites’ disregard for the feelings of their slaves and she also stresses on the strong emotional connection between her father and mother. Keckley reveals that her mother and father maintained a correspondence for several years after their separation. Keckley recalls that her father’s letters were always filled with his hope of a reunion and a special message of love and affection for her. His only child and her mother saved these and other letters written during slavery. All the while, the white masters held on to the view that blacks were brutes and never valued family ties.

While Jacobs had depicted ardently herself and her motherhood in her narrative, Keckley responds to the corruption of her identity as a wife and mother by

downplaying the significance of these roles in her life. Her brief treatment of slavery in the narrative may be an indication that she was not primarily interested in remembering or representing her experience in bondage. But it may also be her survival technique as she believed that to reveal less is the best way to protect herself from such painful memories. Keckley's narrative presents before us how she silently suffered the loss of every member of her family, her father, her son, her husband, and finally her mother. Keckley does not have another child, she does not form a lasting partnership in freedom, she is never reunited with her father, and when she returns South after her mother's death, she cannot even visit the gravesite because it is unmarked: "...to look upon a grave, and not feel certain whose ashes repose beneath the sod, is painful ...." (240).

The feeling of loneliness and displacement is aptly portrayed in her narrative and in the end of her work Keckley revives her connection with the white family who owned her, through correspondence and personal visits. Some critics have seen this attitude as an impulse toward reconciliation and accommodation but it is also partly born of the lasting legacy of loss she has experienced. The response to Keckley's narrative reveals the incredible risk that Keckley and other post-bellum authors took when they recorded their stories for the public. It was also equally important for these African American women to present their own alternative images of slavery and African American womanhood in a nation that continued to see them in terms of the servile and sexualized female slave. By documenting and memorializing their family histories, recollecting the traumas of slavery, and demonstrating the lasting impact of the institution of slavery on their lives, women writing after the Civil War made a significant contribution to the public debate over race and memory.

This essential spirit of survival is the leading force for many people who still suffer under exploitations. Powerful nations always resorted to weaker countries for the cheap native labour and abundant natural resources. History stands witness to the fact that during slavery poverty and greed made the natives themselves to act as middlemen in procurement and sale of slaves. Many of the architectural legacies of this period which we now visit as tourists, for example, were built by the sweat of slave or cheap labour. This extraction of cheap labour still continues in various forms and is often targeted towards the weaker sections in underdeveloped countries. During those times powerful rulers decided the policies of countries and in this globalized era, huge Corporations play similar role in extracting cheap labour and other natural resources. For millennia, monarchs and religious leaders, using a mix of fear, faith and greed as motivations, applied this approach. During transatlantic slavery the baits were different and it was easy to point out the abusers and the abused. Now in this globalized version it is really difficult to pinpoint the modern 'slave owners' and 'slaves'.

We can witness various traits of displacement still prevailing all over the world. Though literal conquest and expansion of empires rarely happen, a more menacing version of the same is in progress. The developing countries are lured by attractive Corporations by providing jobs as well as development in their rural areas. Ellen Israel Rosen in her book *Making Sweatshops: The Globalization of the U.S. Apparel Industry* (2002) explains how sweatshops were established all over America and later on in every part of the world. She comments,

Apparel sweatshops in the United States tend to be concentrated in New York, California and Texas, but they can also be found in most other large American cities, where they typically employ groups of new immigrant women. Indeed



women in today's US apparel industry often work more than eight hours a day in conditions that lack elementary safety and other legally required protections, earning less than the minimum wage. (3)

Sweatshops have now expanded outside America's borders, in the export processing and free trade zones of low wage, developing countries in Southeast Asia and Latin America. According to Rosen, "...most recently new apparel sweatshops have emerged in Eastern Europe, China and sub Saharan Africa" (3). There is a growing body of information-data collected by organizations like the general accounting office, the US Department of Labour, and the International Labour Organization, and studies by social scientists too numerous to mention – that documents the excess demanded of apparel workers in regions of the world where export processing is expanding. As Rosen records, "...in these areas child labour, indentured servitude, sexual harassment, environmental hazards, and employment generated health problems have become the norm" (3).

As is evident from the above citation people who are vulnerable due to their immigrant status, women and children, fall prey to exploitation as many of the international companies depend on cheap labour. As men and women were sold from one plantation to another during slavery, today, people move on from one company to another in search of better pay and work atmosphere. Transcontinental displacement was a common feature of slavery and it still continues to be a common feature of globalization. Promising safe jobs and better living conditions people from developing countries are transported to countries with booming industries as cheap labour plays a major role in the economy. As slavery made the south rich and influential in the US, cheap labour safeguards the interests of great corporations

today. When labour rules are made strict in a particular country such corporations shift their base to other countries where they can dilute the labour rules.

During transatlantic slavery slaves were transported from their native land to plantations and farms all over the world. Globalization has worsened the situation in the sense that industries transfer themselves to countries where labour laws aren't strict and governments are weak. In the words of Jill Esbenshade,

With globalization of production, garment manufacturers are now insulated from workers not only by a lack of legal responsibility but also by distance and anonymity. Contracting has been expanded and complicated by economic globalization. Companies currently produce in dozens of countries at once using hundreds of contractors. Workers often do not know whom they are actually producing for, and in any case they have no access to the manufacturer to rectify any grievances. Manufacturers have the ability to rapidly move production from one plant or country to the next. Most contractors have no brand name reputation to protect and few assets; they are also quite mobile. They can quietly rent another location, register under another name, or sometimes even move to another country. (5)

Economic profit was the ultimate aim during slavery, and so also is in globalization.

Eric Williams states,

Mutinies and suicides were obviously far more common on slave ships than on other vessels, and the brutal treatments and greater restrictions on the movements of the slaves would doubtless have tended to increase their mortality. But the fundamental causes of these high mortality on the slave ships, as on ships carrying indentured servants and even free passengers, must be found firstly in epidemics, the inevitable result of the long voyages and the

difficulty of preserving food and water, and secondly in the practice of overcrowding the vessels. The sole aim of the slave merchants was to have their decks well covered with black ones....it was like transportation of Black Cattle and where sufficient Negroes were not available cattle were taken on.

The slave trader's aim was profit and not the comfort of his victims. (35)

The inhuman treatment meted out to slaves during their displacement was beyond imagination and survival beyond Middle Passage was by no means certain. Slaves were placed on iron shackles below the deck and ships were inhumanly packed with bodies. Provisions were bare minimal and foods of Americas were fed to them out of animal troughs. Only about half of those enslaved in Africa and traded by European merchants survived the journey of six to ten weeks and reached destinations in the Americas. These Africans arrived in Brazilian, Caribbean or North American ports had left their homeland without material possessions but always carried their language, culture, memories and beliefs with them. To quote from the Candice Goucher's essay, "Commerce and Change: The Creation of a Global Economy and the Expansion of Europe",

The creation of African Diaspora (literally, 'dispersal') across the Atlantic world relied on the survival of individuals and their ability to piece together a life in the Caribbean or Americas that owed much to their African heritage. There were obstacles to African cultural continuity. For example slave masters outlawed drumming and separated persons speaking the same language in order to discourage communication and solidarity among slaves. Yet the vitality of the hundreds of distinct African languages and cultures together with the courage and resistance of African peoples in the America has ensured

their continuity in the face of slavery and oppression even as they negotiated a new identity. (7)

If displacement and survival of native language, culture and beliefs remained a major prospect of transatlantic slavery, globalization in the name of modernizing backward countries and regions is creating wealth for the modern elites at the cost of the livelihood and security of the indigenous people in many developing countries. In the name of modernization and development many developing countries invite foreign capital and technology to explore and exploit the mineral and other natural resources. Often areas used for agriculture and tribal settlements are targeted and the natives are lured away promising more lucrative jobs. As Mario opines,

In the name of economic development, the indigenous peoples are involuntarily displaced from their lands and homes without any sincere efforts being made for their proper rehabilitation and integration into the modern development process....it is causing the massive displacement of human populations and the decimation of the sustainable subsistence agriculture of the peoples who have traditionally been dependent upon their local ecosystems for their survival. (52)

According to the World Bank, development projects every year involuntarily displace one million people in the developing countries from their land and homes (World Bank 1994). In India alone, between 1951 and 1990 around 21.3 million persons were displaced by development projects. Among these 8.54 million (40 per cent) were tribal or indigenous people while only 24.8 per cent were resettled. According to the latest estimates, the total number of people displaced during the last 60 years has reached almost 60 million (Mathur 3). Displacement and livelihood insecurity of indigenous peoples were caused by the proliferating growth of mineral-based

industries in the regions inhabited by indigenous peasants and tribal people in the Indian states of Orissa, Chhattisgarh and West Bengal. As is mentioned earlier many new industries are displacing rural population from their agricultural lands for establishing mines and similar industries which exploit the nature.

In recent years displacement has become more intensified due to the conditions created by globalization and economic liberalization, which favour the growth of many mineral based industries set up by the MNCs and large Indian corporate houses (ICHS) in the mineral rich tribal regions of the country. Since the onset of the current era of economic liberalization, privatization and globalization (LPG), the areas inhabited by indigenous peoples have been subjected to incessant social unrests and protests. Natives of targeted areas cannot find a livelihood as their land is projected as suitable for mining and they sell their land to these global giants. Globalization has led to a new trend of homogenization in development process all over the globe. In the name of modernizing backward countries, the current form of LPG development is creating wealth for the multinational corporations at the cost of the livelihood and security of the indigenous peoples in these areas. These people are made vulnerable to either work for low wages at the site or to abandon their birthplace. This situation reminds us of the plight of Africans which they suffered in foreign soil as slaves and how they found it difficult to assimilate into an alien environment even after emancipation.

Africans had to face great difficulties as they were betrayed to slavery by middlemen from their own tribes. Tribal rivalries were common and after a clash between neighboring tribes, men and women were held hostages. They were later handed over to slave traders in exchange of gold and clothes. Later they were sold to different countries and worked in plantations as slaves. In this globalized era similar is

the plight of immigrants who due to the lack of necessary legal documents are made to work in vulnerable conditions. This paved way to the rise of sweatshops where people were made to work excessively and in severe and risky conditions. Many catastrophes invited the attention of the world towards such industries which often operated without legal sanction or rather by the silent and clandestine permission of the authorities.

The infamous sweatshops of the late 19th and early 20th centuries virtually disappeared after World War II because of increased government regulations and efforts of trade unions. Sweatshops are seen reappearing again mainly due to economic globalization, which made it possible for large corporations to extend their geographic location to become multinational companies. Now we can trace industries similar to earlier sweatshops in almost all countries, where there is a pool of desperate, exploitable workers. As Olivia Given remarks,

Logically the poorer the country the more exploitable its people are. Labour violations are therefore, especially widespread in Third World countries. Nike has been criticized for unethical labour practices in its Chinese, Vietnamese and Indonesian shoe factories, and Haitian garment factories have similarly been criticized. Non-profit groups have documented the labour violations of retailers like Phillips, Van Heusen and the Gap in factories throughout Latin America. (22)

Big corporations operate sweatshops through contractors and often their connections with sweatshops cannot be traced. They always separate themselves from the contract manufacturing firms and claim that the conditions under which their goods are produced are not their responsibility. In fact, it is these corporations who make the contractors pay bare minimum wages and they only give work to contractors

who will finish the product with less expense. Contractors put forward lower production costs not by cutting down their profits but by squeezing their profit out of the wages, benefits and safety measures of the workers. While in Transatlantic slavery people were displaced from their homelands and moved to plantations, in globalized era corporations move themselves to places where cheap labour is available in addition to people being compelled to be always on the move in search of better job opportunities. Thus they can produce goods with less expense and acquire huge profits by selling them. Raymond Vernon used the term “global scanning”, to comprehend the process by which the large multinational corporations systematically search the globe for the most appropriate sites to place their production units (193). Ross and Trachte adopt this concept:

The global firm is a design for survival under competitive conditions of the new era. Its ability to ‘scan’ the globe for investment possibilities makes possible a rational assignment of resources and a ruthless pursuit of the exact combination of local policies, labor conditions, transport considerations, and so forth for any commodity or part. (66)

This displacement of industries from one weak nation to the next, to exploit the vulnerable populace, is a stark reality of economic globalization. Human trafficking, sweatshops, bonded labour and child labour are some obvious modern manifestations of the old system of slavery. As is mentioned already availability of cheap labour had been and still is an attractive factor for developed nations and corporations.

It is globalization that allowed the developed countries to exert their influence over the economical, cultural, moral policies of weaker countries. International corporations mainly based in such developed countries find new market in developing countries which provide them with platforms for accumulating cheap labour for their

production units. Small scale industries in weaker countries have lost their market as international corporations sweep away their business. Acquiring international brands has become a trend in the world and local business is destroyed gradually. Industries which largely exploit nature and its resources are slowly relocated to the poor and developing countries because their environment protection laws aren't that rigid. A stable income attracts poor people to such industries and they are often made to work in risky environments since security rules are not so rigid in developing countries.

Analyzing slavery through history convinces one that exploitation of the weak by the powerful is concurrent throughout ages and it has its manifestations in variant forms even today. It is evident that as earlier expansion of empires through war and colonization resulted in slave trade, today globalization provides the platform for international corporations to exert their power over developing and poor countries. As long as there are weak economies, and governments to exploit, such corporations will find fertile grounds to produce their goods to sell in developed countries. The continual transcontinental displacement during slavery is now replaced by the "race to the bottom", to find weak economies with less labour and safety rules. In this globalized version of displacement people find themselves trapped in a system in their own nation, devoid of their land and jobs that used to sustain them. Innovations in technology and transportation have provided the corporations easy access all over the world and this ultimately results in widespread exploitation. Globalization has placed the power in the hands of big corporations to choose between the countries which allow them to procure maximum profit.



## Chapter IV

### Obliteration of Native Culture in Slavery and Globalization

Slavery and its all pervasive repercussions reveal their sordid influences throughout History as they continue to reflect in the present and pose a menacing future. Examining the select narratives of former slaves makes evident the extremity of this institution as it created physical, cultural, moral, ethical and economical dilemmas. Any institution is defined best by people who are directly affected by it and slavery is documented in all its dimensions in the narratives. Acquisition of literacy and asserting the newly found freedom by penning a narrative can be seen as a really redemptive step in the life of a former slave. Throughout slavery there can be traced a condescending attitude from the masters towards the language, culture and religious practices of their slaves. As Charles T. Davis and Gates state in their introduction to *The Slave's Narrative* (1985), "Slavery acted to erase the memories of an old culture...vestiges of the African past remained – in song, dance, tales told in slave quarters, work done by hands" (xii). Many Christian masters interpreted the native culture and religion of Africans as barbaric which ought to be tamed and domesticated by converting them in to Christianity.

In the narratives of Olaudah Equiano, Frederick Douglass, Cudjo Lewis and Harriet Jacobs one can find direct references to the culture and oral tradition of native Africans. Slavery played a significant role in introducing the culture and religion of whites to the Africans who assimilated the new tradition accommodating it to suit their own beliefs and practices. Conversion to Christianity and acquirement of education were the two milestones that led Africans forward toward emancipation.

Sojourner Truth and Frederick Douglass often quoted from Bible during their famous speeches to validate the point that Christianity, a humanitarian religion, would never support a barbaric institution like slavery. Thus slavery played a major role in obliterating the native culture of the Africans. The situation is almost similar, when globalization projects the need for a universal culture, by stressing the superiority of western culture.

It is significant to analyze narratives by former slaves to capture the essence of the institution of slavery in order to understand how after slavery blacks found it essential to revive and stick on to their native culture. Slave narratives can be considered as the voice of a generation silenced for ages and it signifies the fact that even adversities of such magnitude as slavery couldn't dampen the spirit of former slaves. Many of them acquired education and played significant roles during emancipation by penning narratives and delivering speeches. After emancipation these educated blacks took initiative to educate their fellow men. Conversion to Christianity also aided in gaining education and many slaves yearned to learn Bible to acquaint themselves with their new faith and hope in an imminent emancipation. During the abolition movement Douglass and Sojourner Truth often quoted Biblical passages to impart the hypocrisy of whites in maintaining slavery. Their education and knowledge in Bible helped them to quote from biblical passages to foreground the fact that God treated everyone equally regardless of their race and origin.

Slavery couldn't be captured realistically by any of the genres conceived by white authors because it was the first-hand experience of the Africans. Only slaves could value their culture and lifestyle because whites always tried to degrade blacks' native culture and lifestyle. Black authors often aimed to portray how slavery obliterated their culture. These moving narratives were capable of convincing the readers of the

necessity of abolishing the system of human bondage. Thus, slave narratives presented before the world the voice of a community which was silenced for ages. Such narratives were also very effective tools in the hands of white abolitionists who aided the slaves in their long journey towards freedom.

Some scholars consider that slave authors' imitation of the literature written by whites was similar to what some postcolonial critics have called 'mimicry', of the colonizers. Frantz Fanon has identified three phases of evolution in the culture of colonized people. One can trace the characteristics of the third phase in the African American writings of slavery. He names the three phases as the assimilationist, the cultural nationalist, and the nationalist ones. He explains this concept in his famous work *The Wretched of the Earth* (1961). The first phase contains inspiration largely derived from European culture. While the first phase vividly portrays the assimilation of western culture, the second phase brings forth the memories of the native culture. Overcoming these two intensely emotional phases the third phase dawns, and to quote Fanon,

Instead of letting the people's lethargy prevail, he turns into a galvanizer of the people. Combat literature, a revolutionary literature, national literature emerges. During this phase a great many men and women who previously would never have thought of writing, now...feel the need to proclaim their nation, to portray their people, and become the spokesperson of a new reality in action. (162)

Afro-American slave narratives mainly reveal the characteristics allotted to the third, that is, the nationalist phase. Slave narratives combine the conventions of many existing genres and yet maintain their unique features. They started valuing their way of life and culture and tried to assert their own identity. Slaves acquired literacy

during slavery and their narratives became the initial works in African American Literature. Mere imitation was discarded by ex-slave writers and they introduced their own voice, the voice of the black men and women. Authoring own books gave them the confidence to handle their own future and it later helped in placing themselves as free citizens after emancipation.

Narratives in general according to Ide Corley, created a “disruption of Western modes of thinking, of binary distinctions between epistemological categories such as black and white, or civilization and savagery” (139). Pamphlets, testimonies, narratives, news papers, religious sermons and secular lectures played the vital role in spreading abolitionist message. They led to the process of gathering consensus by signing petitions which led to the creation of legislation, regulations and acts towards the abolition of slave trade. Mastery over written word enabled the slaves to record their experiences and to communicate them to a largely literate audience. Growing literacy made it easier for abolitionist ideas to circulate all through Britain and the parliament received one hundred and two petitions in favour of abolition in 1788. The British abolition movement showcases the significance of literacy to empower people and inspires us to study the humanitarian issues addressed in slave narratives. Slave narratives inspire us to reflect on the humanitarian issues that persist in our contemporary world and to consider the influential role of literacy in this globalized world.

Slave narratives played an important role in the struggle for abolition of slavery by gaining the support of empathetic white readers. Africans who escaped slavery found themselves in a confusing situation because they were generations apart from their native land. Living long years in slavery they had lost their native culture and religion and it was almost impossible to return to Africa. The necessity to assimilate

themselves into American society was a major hurdle they had to face. Thus by writing their narratives they tried to create a new social situation where free blacks would be seen as a part of America. Writing a narrative was a successful method employed by enslaved Africans to assert their identity. Though these narratives criticized the inhuman nature of slavery, it also asserted the right of a former slave for free expression.

White masters often justified slavery arguing that blacks were uncultured brutes and needed taming to live as a civilized human being. This patronizing attitude was always a hindrance for the empowerment of the blacks before or after emancipation. The abolition movement required blacks to challenge the subhuman status assigned to Africans by individuals such as David Hume whose pseudo-scientific arguments regarded Africans as a 'separate species', more animal than human (Salih 15). Similarly, apologists such as Gordon Turnbull claimed that African slavery was one of the "necessary links [...] [in] the chain of causes and events" (34).

In his narrative Olaudah Equiano combats these notions by providing evidence of the African's intellectual capacity and position of the African within a Christian framework. Equiano's application of Christianity's guiding principle, 'love thy neighbour as thyself' (Matthew 19:19) challenges the slave trade's concept of the African slave as a 'piece of property' (Walvin 17). Thus he uses the white man's Bible for asserting freedom by making the readers aware of Whiteman's hypocrisy in keeping blacks as slaves and following a Christian faith simultaneously. Thus, the blacks resorted to a religion which was originally alien to Africans to advocate the cause of emancipation.

According to Geraldine Murphy in the article "Olaudah Equiano, Accidental Tourist" positions Equiano's narrative "within and against the terms of the dominant

culture” (553). Equiano triggered a sort of “reverse acculturation”, in which the oppressed learn the literary culture of their oppressors to further their own ends (Leask 9). In this process what aided Equiano was his acquiring literacy. His first encounter with a book is described in his story and it is evident how curious and enthusiastic he is in gaining access to books. He relates in his narrative, “I had often seen my master and Dick [Richard Baker] employed in reading; and I had great curiosity to talk to books, as I thought they did; ... I have often taken up a book, and have talked to it, and then put my ear to it, when alone, in hopes it would answer me; and I have been very much concerned when I found it remained silent” (69).

Blacks, once upon a time, lived in a society where oral culture was more significant and the transition to another culture where reading and writing were considered empowerment was a difficult one. Their status as slaves and denial of education didn't help them to attain literacy. So Equiano's journey towards literacy and his narrative unravel how blacks acquired literacy and used it for attaining their freedom. These were essential ingredients in his project to humanize the Africans. As Henry Louis Gates confirms: “...by affirming himself as a writing subject, Equiano suggests that he too possesses those qualities of ‘reason’ and ‘humanity’ which enlightenment liked to preserve as purely white” (Plasa 16). Religion is often a recurring theme in slave narratives since the major guiding force in the slave's journey towards freedom is his faith in God. According to Mary Beth Norton, slaves “...adopted Christianity, yet adapted it to their African practices. In Christianity, they found hope for and faith in a better future, because many slaves believed that God would end their plight. They thought it was a religion of justice, support and resistance” (253).

In Equiano's work he beautifully describes the culture and customs of his race, which inhabited the beautiful valley of Essaka, which belonged to the province of Eboe. According to him theirs was a race in which every transaction was done by chiefs or elders and "...the manners and government of a people who have little commerce with other countries are generally very simple" (3). His father was a chief, 'Embrenche', a position that brought with it great respect and grandeur. They decided disputes and punished crimes. They used to practice "...cutting the skin across at the top of forehead, and drawing it down to eyebrows" (3). Adultery was a serious crime and the husband had the right to punish wife if found guilty of the same with either slavery or death. He also recollects how often parents found brides for their sons and dowry was paid as cattle and household goods. To quote him, "...parents of the bridegroom presents gifts to those of the bride, whose property she is looked upon before marriage; but after it she is esteemed the sole property of her husband" (3).

Equiano also describes how in their tribe every event like triumph in a battle or any other public rejoicing was celebrated with public dancing, music and song. They used many musical instruments, "...particularly drums of different kinds, a piece of music which resembles guitar, and another much like a sticakado [a musical instrument similar to a xylophone]" (4). They lived a humble life and even their clothes were simple like, "...a long piece of calico, or muslin, wrapped loosely around the body....dyed blue" (4). Their women spun the cotton, dyed the garments and manufactured earthen vessels and also helped men in tillage. He mentions how the head of the family ate alone and how they all were peculiar about washing hands before having food. According to him they were unacquainted with strong beverages and their principal beverage was palm wine. In his tribe each master of the house had a large square piece of ground surrounded by a fence and it enclosed the houses of his

family and servants. Everyone was engaged in agriculture and there were no beggars in their community.

The Africans too have their religious beliefs and Equiano recollects that there was “...one Creator of all things, and that he lives in the sun...he governs events especially our deaths or captivity” (7). They never believed in eternity but held that some spirits didn’t transmigrate, but protected them from the spirits of their foes. Before eating they always left a small portion of meat and drink, “...on the ground for them and often make oblations of the blood of beasts or fowls at their grave” (8). He remembers how some of the customs of his tribe were similar to that of the Jews: “...we practiced circumcision like the Jews, and made offerings and feasts...the same manner as they did...we had many purifications and washings; indeed almost as many and used on the same occasions as Jews” (9). They had priests and magicians who calculated time and foretold events to come. These priests and magicians functioned as their doctors and “...practiced bleeding by cupping, and were very successful in healing wounds and expelling poisons” (10). They believed in omens and he narrates an incident of a snake “...passing between” his “legs without touching” him which was considered by his people as a good omen (11). The picture of his community he draws reveals that his community also had a civilization by which people coexisted without harming nature and worshiping natural elements.

Literacy and Christianity are inextricably linked in Equiano’s narrative because he learned to read and write as a means to understand Bible. He was sent to school by his master and received former education from Miss Guerin who, “used to teach me to read, and took great pains to instruct me in the principles of religion and the knowledge of God” (79). Equiano successfully adapts to Christianity and uses his knowledge for the freedom of his own race. To quote Adam Potkay, “Equiano renders



his own life and perhaps by extension, the life of his race as mirroring the movement of the Biblical History from Old Testament to New Testament” (68). The significant role of literacy can be traced in the quotes which he uses from a range of sources like the Bible, Antony Benezet and John Milton in order to challenge apologist ideology. His writing published in 1789, can be included in the first wave of abolition movement that focused on dismantling the slave trade.

Frederick Douglass in his *Narrative of the life of Frederick Douglass an American Slave Written by Himself* explains about how he perceived the songs sung by slaves and according to him, “...mere hearing of those songs would do more to impress some minds with the horrible character of slavery, than the reading of the whole volumes of philosophy on the subject could do” (36). He refutes the argument of proslavery activists, who said that the songs of slaves were evidence to their contentment and happiness. According to Douglass, “Slaves sing when they are most unhappy...crying for joy, and singing for joy, was alike uncommon to me while in the jaws of slavery” (36). He recalls his life with Master Thomas Auld, who resorted to religious dictates for justifying the institution of slavery. Auld used to quote scriptures while punishing slaves: “I have seen him tie up a lame young woman, and whip her with a heavy cow skin upon her naked shoulders, causing the warm red blood drip and in justification of the bloody deed quote this passage of scripture- ‘He that knoweth his mastre’s will, and doeth it not, shall be beaten with many stripes.’ ” (60).

Douglass has attached an appendix to his narrative to explain his stance on Christianity because he felt the readers would perceive that he abhorred the religion of slave holders. He comments, “What I have said respecting and against religion, I mean strictly to apply to the slave holding religion of this land...for between the Christianity of this land, and the Christianity of Christ, I recognize the widest possible

difference” (93). Frederick Douglass also stresses on the importance of education and firmly believes that knowledge is the only way to freedom and points out how even their birth year was hidden from the slaves. He contends that the male slaves found themselves alienated from their own family because they couldn’t protect their wives or children. It is a long journey from slavery to freedom for himself and his fellow men. As Waldo Martin remarks,

First, he, like the American Nation itself and its most enduring folk heroes rose above seemingly overwhelming odds to achieve historical distinction. Second, he represents a model self-made man: an exemplary black version of uncommon achievement primarily through the agency of resolute will and hard toil aided by moral law and divine providence. Not only did he succeed, but he did so in terms signifying mythic greatness: the uniquely gifted individual rising above anonymity and adversity to renowned and good fortune largely through the force of superlative character and indefatigable effort. (253)

With remarkable clarity he portrays the harsh realities of slave plantations not merely bring home his readers to its serenity but to make them empathize with the slaves. Douglass in his autobiography states how the slave owners impregnated female slaves and he make the readers think about the fate of such children born to a master from his slave. He describes how slavery corrupted all those who participated in it and how the wives of the masters tortured the female slaves and their husband’s children by the slaves. By presenting before the readers a whipping scene of his Aunt Hester and the effect of this scene upon his young self, he exposes the deep vileness of slavery. He feels ashamed of being a man as he cannot rescue his aunt. The physical wounds leave in his psyche much more profound mental wounds.

Douglass was a dynamic personality and it was hard for the public to believe that a black former slave could be so articulate and confident. As he evolved as an eminent spokesperson for the abolition of slavery the significance of his narrative increased. He describes in detail the life of slaves and in his autobiography one cannot trace any visible difference in the life of male and female slave children. According to him all slaves were considered children until the age of eight and they could roam about freely in the plantation. They were never given education since the masters feared they would unite and turn against them. Douglass describes an incident of his master discovering that *his* wife taught Douglass Alphabets. He reprimands her saying, “You teach that nigger how to read, there would be no keeping him. It would forever unfit him to be a slave. He would at once become unmanageable, and of no value to his master” (78). It was a near-impossibility for a slave to acquire education.

William Wells Brown in his *Narrative of William W. Brown, a Fugitive Slave. Written by Himself* records a song sung by slaves, before they were carried into slavery in far South. It was a common song expressing grief and goes like this:

See these poor souls from Africa  
 Transported to America...  
 Dear Lord, dear Lord, when slaver y'll cease  
 Then we poor souls will have our peace;  
 There's better day coming  
 Will you go along with me?  
 There's a better day coming,  
 Go sound the jubilee. (53)

Both Douglass' and Brown's narratives mention the writers' status as 'slave' in their title. By so doing, abolitionists primarily sought to stress the fact that these accounts

were the literary undertakings of slaves who were supposed to be illiterate. Moreover, as these narratives were advertised as being first-hand testimonies of slavery, the author's enslaved status aroused the public's curiosity. Both narrators use the phrase 'written by himself' and the reader suspects why an autobiography should contain such an obvious fact. This was done primarily to stress the fact that the slave attained literacy, while he was forbidden by law against it. It also stresses the fact that the slave, as the author of the narrative, claims its authorship. It indicates too that the narrative was not the work of a white abolitionist ghostwriter. It was essential for a former slave to stress his authenticity as author so that his experiences were considered real. Thus acquiring literacy and narrating the cruel sufferings undergone during slavery made a significant step towards the abolition of slavery. Slavery became a moral question harrowing the conscience of the whites and many of them had to agree that slavery was a great blunder in American history.

In both the narratives to stress the authenticity of the events represented there are prefaces which provide the reader with a plethora of information related to the circumstances in which the manuscripts were prepared. In William L. Garrison's preface to Douglass' narrative he mentions that Douglass writes, "...in his own style, and according to the best of his ability, rather than to employ someone else. It is, therefore, entirely his own production" (viii). Likewise, in an introductory letter which appears in William Wells Brown's preface, Edmund Quincy, a white abolitionist, informs the reader that the text is void of any textual editing and insists that he only corrected clerical errors. He insists that tampering with the manuscript proved unnecessary. Indeed, Quincy acknowledges that he should have been "a bold man, as well as a vain one" if he should have attempted "to improve" Brown's "descriptions" as some of the "scenes are not unworthy of De Foe himself" (vi).

The late eighteenth and early nineteenth centuries remain one of the most remarkable periods in history, as masses of people from various sectors of the public were drawn together for the common humanitarian purpose of abolishing a trade that confined their fellowmen to a state of misery and subhuman status. The abolition movement highlights the potential of literacy to empower people to influence politics. Studying slave narratives of this period is a fruitful exercise which inspires us to reflect on the humanitarian issues that persist in our contemporary world and to consider the influential role of literacy in the cyber-space circulation of ideas. Slave narratives became a popular form of abolitionist literature and they were often redundant with incidents that appealed to Northern and British readers. By relating the narrator's feelings and emotions, Douglass' and Brown's opening chapters resort to techniques found in sentimental novels and they influenced the audiences greatly.

Booker T. Washington's contribution towards black's education is noteworthy. In his *Up from Slavery* he mentions how he took the first name of his stepfather as his last name 'Washington', so that he could be accepted by his fellow schoolmates as they all had additional surnames. For him it was important to be a part of the more powerful whites and he craved their recognition. He remembers naming himself and ponders on values which would be granted with the privilege "of having multiple names that would track his ancestry: "...I have sometimes had the feeling that if I had inherited these, and had been a member of a more popular race" (35). In 1866, Booker T. Washington got a job as a houseboy for Viola Ruffner, the wife of a coal mine owner Lewis Ruffner. His new mistress liked his maturity, intelligence, integrity and his desire for education. She allowed him to go to school for an hour a day during the winter months. In his autobiography he gives her the credit of the great service she had done for him: "I here repeat what I have said more than once before, that the

lessons that I learned in the home of Mrs. Ruffner were as valuable to me as any education I have ever gotten anywhere since” (44).

Another milestone in his life after gaining education is being admitted to the Hampton Normal and Agricultural Institute in Virginia and he did the job of a janitor to pay his tuition. Hampton Normal and Agricultural Institute is situated in Virginia and it was founded in 1868 by Samuel C. Armstrong. In *Up from Slavery*, Washington describes Armstrong as the finest man he has ever met. Armstrong had been a commander of Union African-American regiment during the Civil War and was a strong supporter of providing newly freed slaves with practical education. Armstrong became Washington's mentor, strengthening his values of hard work and strong moral character. Booker T. Washington graduated from Hampton in 1875 with high marks. Washington was recommended by General Armstrong to run the school for colored people approved by the Alabama Legislature in 1881. Instead of a white man he recommended Booker T. Washington to run Tuskegee Normal and Industrial Institute (now known as Tuskegee University). To quote Washington, “Accordingly, he wrote to the people who had applied to him for the information, that he did not know of any white man to suggest, but if they would be willing to take a colored man, he had one whom he could recommend. In this letter he gave them my name” (107).

Classes were first held in an old church, while Washington travelled all over the countryside promoting the school and raising money. He succeeded in reassuring whites that nothing in the Tuskegee programme would threaten white supremacy or pose any economic competition to whites, because majority of them would not support his cause if they strived for political rights. Washington handled the situation tactfully for the ultimate benefit of blacks and gradually Tuskegee became a leading school in the country, built from scratch only by students and teachers just from their

contributions. At the time of his death, it had more than 100 well-equipped buildings, 1,500 students, a 200-member faculty teaching 38 trades and professions, and a nearly \$2 million endowment. According to Washington, Tuskegee was no ordinary school or institute where pupils would study things like Latin, sociology etc. He firmly believed that industrial education will aid freed slaves to gain a new social status. Washington finds inspiration from his studies in Hampton and from Samuel C. Armstrong who was his mentor for a long time. Washington practices what he had learned in Hampton onto Tuskegee. Washington's view on academic education is quite mature and seasoned: "They knew more about Latin and Greek when they left school, but they seemed to know less about life and its conditions as they would meet it at their homes" (88).

Washington mentions the beginning of Tuskegee in *Up from Slavery*, in chapter VII and the fact that it was built by the very few students and teachers made it special. African-Americans had strived for freedom for a long time and after abolition of slavery they gained freedom, but only partially. After the Civil War, African-Americans had to make opportunities for themselves, but that was nearly impossible due to the racial discrimination. They needed someone to lead them in this struggle for equality and the two important African-Americans who came up to help this situation were Booker T. Washington and W.E.B Du Bois. Du Bois admired Washington and even wanted to join Tuskegee institute to help with the preparations. He initially agreed with the importance given to economic empowerment of blacks. But after a short time he became Washington's political rival and according to his autobiography, *The Autobiography of W.E.B. DuBois: A Soliloquy on Viewing My Life from the Last Decade of Its First Century*, "I was increasingly uncomfortable

under the statements of Mr. Washington's position: his depreciation of the value of the vote" (244).

Booker T. Washington represented the more slow and passive approach in a quest for gaining African-Americans' autonomy. Some African-Americans did not agree with his ideas, because Washington preached that in order to gain autonomy, they should give up civil rights and political powers and earn their place in society by providing strong and reliable economic power. They doubted that this approach would always leave them in the outskirts of the society. Du Bois grew up in a tolerant neighborhood and had not experienced slavery firsthand, couldn't understand the mild and mature decisions of Washington. Du Bois was the first African-American to earn Ph.D. at Harvard University and he also traveled across Europe, notably around communist countries, where he adopted the notion of communism. He had acquired higher education and pursued a career of writing in order to help African-American community towards a free life.

Du Bois advocated a rather aggressive approach to attain equal status and believed that higher education was the key to gain equality. Though he wanted to cooperate with the notion of Hampton, Tuskegee and most importantly with Washington, he did not like Washington's belittling of the importance of the civil rights. Du Bois helped to form the Niagara Movement through which he wanted to promote his teachings. Booker T. Washington lived during a precarious time and acted to bring racial equality but he never believed in sudden and complete transformation. Though he was openly supportive of African Americans waiting patiently for the approval of whites, he also secretly financed several court cases challenging segregation. He remained the head of Tuskegee Institute until his death on November 14, 1915 due to congestive heart failure. Both of them had played a significant role in educating blacks in spite of



their different approaches and they represented the reality that given the right training blacks could also lead educational institutions. By asserting their intellectual capability all these men tried their level best to prove wrong the long set belief that blacks were only meant for menial works which needed only physical exertion.

Zora Neale Hurston records a great deal about the native culture and religion of Cudjo Lewis, as he narrated incidents from his memories. She records Lewis's reminiscence of his earlier religion. While in "...in Afficky we always know dere was a God; he name Alahua, but po' Affikans we cain readee de Bible, so we doan know God got a Son" (19). Cudjo Lewis narrates how the original name given to him by his mother was Kossola, and in America his master Mr. Jim Meaher changed it to "Cudjo" (20). He explains how in his tribe the front door of the King's house was marked by ivory on it. His Grandfather was an officer of the King and how he had a big piece of land to himself and his wives. To quote him, "My grandpa...got the great big compound. He got plenty wives and chillum. His house is in de center de compound" (21). Men married many times and it is often the first wife who found the brides for her husband. The wife finds a girl and fixes things with the parents of the girl and later makes her husband to pay dowry and bring home the new wife.

Cudjo Lewis narrates a custom that prevailed when any man hunted and killed a leopard. The king wanted to remove the 'poisonous' whiskers from the beast so that people might not use it to harm others. And when it was brought to him he took , "...the head, the liver, the gall and de skin", from which the King prepared different medicines" (27). He records how one man was given punishment for taking whisker of the leopard he killed. All the executions were done by taking the victims to the place of sacrifice. He describes the sacrifice scene in detail: "...Dey dances some mo' when de king make de sign, dey dance up to de man where he tied at and wid one lick

choppee de head off' (29). According to him the body of the dead man is buried in the ground but the head is displayed at the sacrifice scene with other heads. In his tribe if someone commits theft or adultery the chief of the village punishes him. If someone committed murder it was king who decided the punishment. He graphically describes how they used to bury the dead in his own house.

Cudjo Lewis remembers how the young women who couldn't conceive visited the elder women who gave them a tea prepared from a medicinal plant. According to him this made them conceive though he admits that the medicine didn't work for everyone. Cudjo Lewis narrates some of the African folk tales to Hurston, which she has recorded in the appendix of the narrative. She has recorded various games played by native Africans which according to her were very similar to billiards and bowling. Hurston stresses the fact that Cudjo Lewis had a "remarkable memory" and if "...he is a little hazy as to detail after sixty-seven years, he is certainly to be pardoned" (117). Thus one gets a vivid picture of the life, culture, customs, religion and medicine from Cudjo Lewis's account of his native land, Circa, in the town of Bante, West Africa.

Slaves were often treated like animals and it was deemed necessary to tame a slave for making him adapt to the situations in the plantation. Labour in a plantation was hard and slaves were compelled to work for continuous hours without proper rest or food. Any slave who rebelled against such cruel treatment was punished severely to prevent similar acts from others. According to Mia Bay, "...slave owners could kill or rape their slaves without having to go to jail...slaves were considered 'stock', so they were not subject to human laws (131). Slave trade thus reduced humans to the status of animals; the slave market witnessed the thorough physical examination of slaves before buying them. Their clothes were removed and even their teeth were checked to ensure their health. Female slaves often had to endure the sadistic practices of their

masters and they never could protest because no law or Government stood for their rights.

Harriet Jacobs in her *Incidents*, describes how slaves had to adapt to the white man's celebration of Christmas. She records how the children in every slave cabin waited for the arrival of Santa Claus, while "...companies of slaves...accompanied by bands of dancers" were allowed to sing songs (119). They usually go around the plantation singing and begging for money till twelve o'clock in night. She also mentions the double standards of the preachers: "They send the Bible to heathen abroad, and neglect the heathen at home. I am glad that missionaries go out to the dark corners of the earth; but I ask them not to overlook the dark corners at home" (72). She also records how often the slave masters succeeded in convincing the visiting clergy how beautiful the institution of slavery is. In her words, "...he sees the beautiful groves and flowering vines, and the comfortable huts of favored house slaves. He asks them if they want to be free, and they say, 'O, no, massa'. He comes home to publish a 'South-Side View of Slavery', and to complain of the exaggerations of abolitionists" (74).

Jacobs recalls with gratitude how her first mistress taught her to read and write. Literacy aided her in writing her narrative. Literacy is also a tool for her to fool her master about her location. While she was hiding in her grandmother's attic she wrote falsely addressed letters to her master Dr. Flint, thus misguiding him about her location. He sends search parties to faraway lands thinking that she was hiding there. Literacy was an effective tool in the hands of slaves as they relied on it throughout their journey towards freedom. Female slaves often had to dodge the master's sexual abuse too, along with all other types of exploitations. According to Charles J. Heglar,

Jacobs' literacy allowed her, "to write letters that convince Dr. Flint that she in the North" (23).

Sojourner Truth in her narrative describes how she was auctioned and sold like an animal to Mr. Nealy. Her master used to punish her and according to her she was often whipped "with a bundle of rods" (25). She often wonders how anyone could treat fellow beings with such violence. According to William L. Andrews, slaves were "treated worse than their animals, because no animal was deliberately tied up and beaten till its death" (*An Introduction* 119). Truth was not liked by her mistress because she couldn't communicate properly because she knew only Dutch language. According to Moses I. Finley, "...female slaves were often the victims of the frustrations of the mistress" and he maintains that this was caused by the jealousy of mistresses because their husbands often maintained sexual interests towards slave women (99). Mistresses could not control their husbands; instead relieved their anger by punishing the vulnerable slave women, blaming them as being promiscuous.

Truth in her work portrays the subhuman status of slaves as they were sold from one master to another, each of whom severely exploited her. She mentions Mr. Dumont her last master as the cruelest one, though according to Elaine Brown Crawford, "...sexual abuse of Sojourner Truth has been passed over in silence" (26). Truth often was afraid of the judgments of the society and thought it inappropriate to narrate openly the shameful story of sexual abuse she had to endure. Almost all the female ex-slaves were aware that the society may deem them responsible for the immoral life they had to lead because of slavery. Thus they took special care while writing about incidents of sexual abuse and many of them haven't revealed the name of their abusers. They were yearning for a dignified and normal existence and they didn't wish their past life to tarnish their assimilation into American society.

Literacy played an important role in almost all the narratives and Kate Drumgoold and Mattie Jackson used education as their source of strength. Laws of the time said that if a white man was caught trying to educate a Negro slave, he was liable to prosecution entailing a fine of fifty dollars and a jail sentence. Legislation prevented slaves, former slaves and freed men from obtaining education. Mattie was taught to read by her mother in secrecy: "...my mother and myself could read enough to make out the news in the papers....It aggravated my mistress very much. My mother used to sit up nights and read to keep posted about the war" (13). All through these works one can see the empowering effect of education and how all the blacks were enthused to educate themselves.

Kate Drumgoold and Mattie Jackson show how their situation changed dramatically, from being hindered to look at a book to a position of being able to help others learn. In Mattie Jackson's narrative one witnesses outbursts of violence and continuous struggle to escape, whereas in Kate Drumgoold's narrative whites are portrayed as benevolent humans and she attains her freedom gradually without much violence. But the struggle for education is what comes in common to both of them as education plays an important role in the life of these two women. They believed in the power of education and perfectly understood why whites always insisted on denying them education. Adebayo Williams posits that there are clear connections between the efforts of slave women's writing and the future community. He asserts that "The slave narrative is to the black slaves what the early novel was to the ascendant bourgeois class: a vehicle for channeling group aspirations, hopes, fears, and insecurities, and at the same time, an offensive weapon for mounting spectacular assaults on their tormentors" (150). Both the narrators consciously used their narratives in this fashion.

In Elizabeth Keckley's *Behind the Scenes* she mentions how she was born to slave parents in Virginia. She didn't remember her native culture because her parents were already converted to Christianity. In her autobiography we read how she was made to be the first attendant of several weddings of white people and how she lacked neat clothes for the duty assigned to her. She speaks of her son who was born of a white man and even her son who was half-white was not free. To quote her, "...the Anglo-Saxon blood as well as the African flowed in his veins; the two currents commingled – one singing of freedom and the other silent and sullen with generations of despair" (43). She speaks of her marriage with Mr. Keckley, who actually deceived her about his status as a slave. He became a burden to her because she had married him believing him to be a free man.

However, by publishing their narratives African Americans established their position in American society and the white dominated American literary canon. As Henry Louis Gates, Jr. points out in his preface to Jacobs' narrative,

Europeans had wondered aloud whether or not the African —species of men, as they were most commonly called, could ever create formal literature, could ever master —the arts and sciences. If they could, the argument ran, and then the African variety of humanity was fundamentally related to the European variety. If not, then it seemed clear that the African was destined by nature to be a slave. (ix-x)

The analysis of slavery and slave narratives reveals the dominance of the powerful and the rich (white slave owners) over the weak and the poor. Underlying the system of slavery is the contempt sown by the whites for the culture, lifestyle, ethos, morals and religion of the slaves. In all the narratives analyzed it is evident that slaves considered their masters as superior to them in every field as they had no other option

than to emulate them in all ways possible. One positive effect of this imitation was acquiring education which played a major role in the slaves' journey towards freedom. However, from the postbellum narratives one comes to know how difficult it was for the former slaves to get assimilated into the society. They found it difficult to earn a living and severe racial discrimination prevented them from attaining formal education. System of slavery which has got a long history could not be completely eradicated from the face of the earth, so to say. Legally majority of nations have abolished it but even in this globalised era several manifestations of slavery can be traced out.

When we trace the developments of humankind through history, one can see that, the rise of agriculture paved way later to settlements and this in turn caused the rise of empires with standing armies and rulers with appetites for foreign conquest and goods. Raw materials, cheap labour, wealth and power were the major driving forces and rulers competed to conquer foreign lands in quest of these. As is mentioned history repeats and it is surprisingly easy to trace numerous parallels with modern times. On the trade front, anthropological evidence suggests that humans have communicated and traded over vast distances for thousands of years. Along with the destruction of lands and resources, such conquests reveal a conscious effort by the conquerors to obliterate native cultures and religions. In this modern era of globalization too we can find similar trends, in the sense that the whole world is driven by western ideologies and anything alien to western culture is degraded. Globalization has achieved shrinking the distance between countries but its trend to homogenize culture is a grave matter of consideration.

Initial stages of globalization were indeed sordid since it witnessed enormous amount of bloodshed by the power-driven rulers. Human beings again and again

proved to be a bane for environment by the over-use of local resources. In many of the colonies forests were destroyed on huge scale for cultivation of tea, sugar, coffee, spices etc. Along with the exploitation of nature and weaker nations, obliteration of culture of such people is constantly seen as bleak state of affairs recurring throughout the history. Globalization resulted in the destruction of many local languages and small scale industries. Establishment of an MNC guarantees a lot of job opportunities in the globalized scenario all the under-privileged countries openhandedly welcome such opportunities. These companies apparently provide income and stability to economy and uplift the living standards of people. Their significance increases day by day and the culture they propagates slowly filters down to all the sections of society. Preferring a very young and energetic work force, discarding them after their use and extracting them beyond limits are a few tendencies carried over from the MNC culture.

Globalization initiated such a profit oriented culture and big corporations are oriented only on profit and rarely do they have any accountability for establishing industries which do not harm the environment. They choose such developing countries as their base because of diluted environmental laws and availability of cheap labour there. These corporations rarely show any social responsibility and completely disregard the notion of sustainable development. They need to only pay the locals meagerly and considering the all-round benefits, authorities would never question them. In effect, they take advantage of poverty and illiteracy for their own selfish interests. Some corrupt political leaders highlight the job opportunities created as well as the development in lifestyle and cleverly hide the exploitation of natural and human resources. In this modern era too we can trace a hidden agenda of the developed countries to exploit the weaker nations for their benefits.



Attractive salaries provided by the big MNC's lure the youth of the developing countries to seek jobs in such companies and then there develops a demand to attain the qualifications suited for such jobs. Similar was the situation in many developing countries during the boom in IT industry. There was a considerable demand for engineering courses and the youth were opting greatly for such courses, which resulted in an unexpected rise in a number of the qualified professionals. This in turn reduced the demand of IT experts and many lost their jobs without prior notice. Thus this new work culture of hiring and firing infiltrated to the conventional work culture followed by the developing countries. Young generation in most of the developing countries tries to educate themselves according to the demands and particular needs of global companies and this in turn results in the obliteration of native culture and languages. Though there are initiatives to preserve native arts and culture, it becomes rather impossible to attract the youth towards it. Illiteracy is a major hindrance for the subjugated (as was the case in the times of slavery) to fight for their freedom, but today even education cannot guarantee one's self expression.

Degrading the weak culture had been a norm throughout human history and a novel concept of acculturation has emerged as a non-racist way of explaining and understanding ethnic differences. According to Hope Landrine, "Acculturation loosely refers to the extent to which ethnic-cultural minorities participate in cultural traditions, values, beliefs and practices of their own culture versus those of the dominant 'White' society. In the simplest approach to the concept, we can think of acculturation as a continuum from traditional to acculturated" (1). Traditional people are those who remain immersed in their own native beliefs, practices, culture and values. In between come the bicultural people who in addition to retaining their native culture also have assimilated the beliefs and practices of the dominant society.

However, the acculturated people reject the beliefs and practices of their native culture and favour those of the dominant White society. In the book *African American Acculturation: Deconstructing Race and Reviving Culture*, Landrine states that African Americans and European Americans are not races but are ethnic groups, where race refers to genetic differences and ethnicity refers to cultural differences. Ethnic groups were lumped together and were labeled “Blacks” and “Whites”, races not for scientific reasons but for political reasons (5). It is high time to reject such categorizations and to accept the fact that the race categorization should be done away with and no race is superior or inferior to the other.

Globalization brings about this acculturation process while there is a tendency to forget one’s own native culture but to accept the dominant western culture. During slavery everything concerned with blacks were degraded and this later on led to widespread racism. In this modern era of globalization racism is replaced by an acculturation agenda which dictates that the dominant white society’s norms and culture are the ideals to emulate. Globalization gives undue importance to Western culture and anything alien to that particular culture is devalued. This trend has to be checked and the actual spirit of globalization should give equal importance to all the variant cultures and languages throughout the world. *The Dictionary of Global Culture*, edited by Kwame Anthony Appiah and Henry Louis Gates Jr. brings forth the editors’ attempt to broaden the cultural spectrum to global dimensions by placing the achievements of Western Culture alongside those of many other non-Western ones. To quote them,

In preparing the new generations for a culture that is more global, it is essential for them to learn about William Shakespeare as they learn about Wole Soyinka from Nigeria, Murasaki Shikibu from Japan, Rabindranath

Tagore from India....As we in the West develop a more global culture, we do so in the context of western traditions: we do so because an understanding of other cultures enriches, without displacing, our own. (Introduction xi)

A truly globalized world order should not project any particular culture as ideal but must allow the coexistence of variant cultures. Many of the developing countries have to make conscious efforts to preserve native cultures and languages. Even in Kerala where literacy is hundred percent, Government was forced to take measures to preserve the native language because people preferred only to learn English, a globally identified language. Capitalist democracy earlier supported slavery and now it is seen supporting globalization. During slavery the inner contradictions among the African tribes contributed to the easy capture and trade. Similarly in the present times we suffer neo-colonialism and neo-imperialism mainly headed by the US. Weaker countries choose to harbor the demands of big corporations aiming at a better economy and this in turn results in the dominance of culture propagated by developed countries. Corrupted politicians and population explosion are some of the main reasons for this neo- colonialism. If by globalization the empowerment of weaker countries becomes possible, it will definitely be a welcoming outcome.

However, globalization necessarily involves the process of annulment of community rights and even individual legal rights of the developing countries. It sustains the hegemony of the global order by the deification of free market as the most efficient system for solution of the economic problems of society in the present age. The extension of global capital orchestrated through international organizations weakens the power of governments to influence economic decisions. As a result vital resources such as land, water and even community knowledge turn out to be private, marketable commodities according to the logic of market through the intrusion of the

global capital. This process makes the dispossessed communities the refugees of development in their own native land. There is an ironical character of development economics meted out to the developing countries by international organizations. Such an instance is illustrated in the case of Sardar Sarovar project, wherein the so-called humane mask of World Bank was uncovered, as it was seen that while the institution was actively engaged in rehabilitation projects it was also simultaneously investing hugely in large dams causing the obliteration of cultures and actual villages. The positive effects of globalization are put to test in such situations and the need of the hour is that all nations should appropriate globalization in a beneficial manner rather than succumb to be exploitation by the rich, developed and powerful countries.

## Chapter V

### Dehumanization in Slavery and Globalization

Slavery like all other institutions that exploited the weak, resorted to dehumanization of the slaves, making them vulnerable to lifelong subjugation. Women and men were denied basic dignity in slavery as they were treated like cattle and examined thoroughly like marketable goods. Physically Africans were healthier and stronger and it was a tedious task on the masters to keep them under rein. White slave masters employed to various means like rape, whipping, impoverishment etc. to keep the slaves under physically poor ebb and crushing their self-esteem. Analyzing the narratives one can find various instances in which slave families are disrupted and women are sexually abused by the masters. Family life was denied to the slaves and masters took special care to separate budding families. Children born to slaves were property of masters by law and the fathers were sold away so that they wouldn't try to protect their wives and children from the abuses. Denied the security of family, the children and women often had to fend for themselves while the older women took the role of the head of black families.

It was a strategic from the part of white masters to deny the self-respect of slaves both physically and morally, so that they would lead a mere mechanical life, deprived of their humanity. Their bodies were prepared for hard labour and their insecurities made them perpetual slaves. There are many instances of inhuman treatment in the narratives. Theodore Dwight Weld describes the dehumanizing attitude of the slaveholders: "Slaveholders regarded their slaves not as human beings, but as mere working animals, as merchandise. The whole vocabulary of slaveholders, their laws,

their usages, and their entire treatment of their slaves fully establish this. ....The female slaves were called ‘breeders’ till past child bearing” (110). Dehumanization has been a central theme of slavery from ancient times and it converted human beings into a totally complacent, submissive chattel property. According to David Brion Davis, “Animalization also raised the issues of psychological internalization and black self-esteem – questions that by no means disappeared with emancipation” (26). Slavery had intense repercussions in the psyche of blacks and it took generations to build the self-esteem and confidence among free blacks.

Since the slave narratives were the initial contributions by African Americans to the literary space their significance cannot be denied. The inhuman treatment meted out to the slaves is well evident throughout these narratives, though there are certain evident variations between the narratives penned by men and women. Slavery denied the basic conditions for the existence of slaves and it was really hard to maintain a family for slaves. Even when slaves belonging to the same master married, they were not allowed to stay together for long. Masters never had afterthoughts in selling away and destroying the family of slaves. Thus male slaves couldn’t protect their family and female slaves had to endure all sorts of exploitation from their masters.

Some of the slave men tried to rebel against their masters and they were severely punished in the form of whippings and sometimes they were even sold from one plantation to another. They had to endure whippings, and days without food and these procedures were often repeated by masters in the guise of disciplining the ‘brute nature’ of slaves. Women slaves were also subjected to all these punishments, in addition to sexual abuses. They never had the freedom to choose their partners and were even denied of a proper married life. Later on, when women slaves started to pen their narratives, they found it really hard to face the morally upright society.

Societies in turn stamped black women as promiscuous and immoral who were bent on seducing the masters. This hypocritical attitude of society may be one of the reasons for female slave narratives to be less in number compared to male slave narratives.

Male slaves found it rather a proud act to pen their narratives which recorded their glorious journey towards freedom defying all the adversities. Majority of the slave men didn't have any personal shame to hide and they were not judged by the society on moral terms. But for female slaves the situation was entirely different and their involvement in the personal life of the masters made their situation vulnerable. Most of the slave women had to endure sexual abuse from masters and often had to give birth to children with mixed blood. Wives found it really hard to coexist with the concubines of their husbands and children of mixed race were telling reminders of the infidelity of their partners. Facing all these adversities it was humanly impossible for female slaves to survive during the age of slavery.

Slave men who authored their narratives during antebellum period were often afraid that they would be recaptured by their former masters. But as they were publicly acclaimed and hailed as heroes for the cause of abolition of slavery they enjoyed an advantageous position. But in the case of female slaves they had to be still careful about the judgmental attitude of the audience. They had to resort to the compassionate white abolitionists to affirm the genuineness of their enterprise. Many abolitionists edited and helped the female narrators in the course of their narrative. Narratives written by females played a major role in guaranteeing a dignified existence for former slave women after the abolition of slavery. Rather than seeing them as promiscuous and lustrous females, society could realize later how they were mere victims suffering under the harsh institution of slavery.

Narratives penned by Harriet Tubman, Mattie Jackson, Amanda Smith and Elizabeth Keckley were some of the important postbellum narratives. Majority of these narratives were edited by whites and only Keckley's narrative was written by herself. Keckley's narrative cannot be considered as a complete one because only the first few chapters of her narrative describe her life in bondage. Rest of the narrative is dedicated to the story of her empowerment after slavery and also her experiences while serving the First Lady of America. Female slave narratives often cover many key factors of slavery like journey towards freedom, responsibilities of motherhood, sexual abuses and exploitation of labour. All these topics are recurring themes even in contemporary African American literature.

Slavery had different impact on the psyche of men and women. While men were disoriented to express their identity, women had to even fight for their chastity. A slave is constantly belittled through severe punishments and poverty that they had to muster courage even to answer back their masters. In the narrative of the male slaves there is always an incident which marks the moment of his self-assertion. He rebels against his master and his master is made aware of his presence. From that moment male slaves are constantly monitored but it finally culminates in the escape of the slave. If the slave successfully reaches the Northern state he joins the activists who worked for the abolition of slavery. If they are caught in the process of escape they have to endure severe punishments which would even lead to death. Thus according to male narrators, assertion of their manhood was a significant event in their life of bondage.

In the case of female slaves, in addition to all the struggles of males they had to endure the sexual abuse of masters. Harriet Jacobs in her narrative mentions that her peaceful life was changed completely when she attained sexual maturity. In her



words, "...my master began to whisper foul words in my ear" (44). As the master was the legal owner of the slaves no one dared to question his actions and he also had the support of the law of the land. Thus to be a female slave had adverse implications and their life remained a constant struggle thwarting the advances of the all-powerful masters. Many of them succumbed to such advances and some of them even committed suicide to end the torturous existence. As Jacqueline Jones states, sexuality of the female slaves was always appropriated by the masters according to their whims and fancies (33).

. White masters extended their rights of ownership over each and every aspect of the lives of the slaves. According to Angela Davis the claim expressed by white masters on the "bodies of female slaves" was an extended representation of "their presumed property rights" (175). People who supported slavery and the exploitations held the viewpoint that black women were sexually promiscuous and were not eligible to lead a dignified monogamous life. For their own selfish desires they perpetuated this interpretation and even used biblical analogies to exploit them sexually. They compared a slave woman to Jezebel, a morally unrestrained promiscuous woman. According to Deborah Grey White black slave woman was considered as the opposite of "mid-nineteenth century ideal of the Victorian lady" (29). Thus white masters succeeded to shift the blame of their mean actions to the shoulders of their vulnerable female slaves. As they were often portrayed as temptresses, the mistress of the house always hated them and treated them with equal meanness.

Indirectly, slave women contributed to the expansion of the institution of slavery as breeders. Slavery thrived as a huge business and every aspect of it brought immense profit to the masters. The Whites had all the rights over the slaves and rape of a slave woman was not considered a crime. Even such a heinous crime yielded

profits to the masters in the sense that, the children born as a result were potential sources of profit. According to Erlene Stetson, “black women held it in their power to reproduce the labour force” and it is clear by the fact that even after the transportation of slaves were stopped the number of slaves didn’t decrease because many were born into slavery (67). Even if the slave women married, their children were never born free. Slave’s marital standards were different from their owners because they could be separated for ever from their spouses. The only constant in the life of a slave was slavery and undeniable exploitation from their masters.

Harriet Jacobs in her narrative presents the ironical situations created by slavery when a master’s legal child enjoyed all the luxuries of a free life but his offspring by a slave woman grew beside her in the same house as a slave child. She mentions in her narrative how painfully she witnessed, “two beautiful children, one was a white child and the other was her slave, and also her sister” (29). Thus even siblings were treated differently because of the race of their mother. Jacobs always wanted to assert her right as a woman and that is why she initiates a relationship with Mr. Sands a white man though she makes it clear that it was not out of affection but out of determination for outsmarting her master. He master had demanded her to be his mistress and he was constructing a lonely cottage in the woods for her. She couldn’t run away from her master, so her protest was to choose someone over him because she was well-aware that “... nothing would enrage Dr. Flint so much as to know that I favored another and it was something to triumph over my tyrant” (55).

According to Joanne M. Braxton it was “impossible for true womanhood to flourish under slavery” and a slave woman couldn’t conform to the moral standards of the society (26). Though she was the victim, the system of slavery put all the moral

blame on her shoulders and masters got out scot free. Jacobs addresses this dubious attitude of white's towards black female slaves' life:

O virtuous reader! You never knew what it is to be a slave; to be entirely unprotected by law or custom; to have the laws reduce you to the condition of a chattel, entirely subject to the will of another....No one can feel it more sensibly than I do. The painful and humiliating memory will haunt me to my dying day. Still, in looking back, calmly, on the events of my life, I feel that the slave woman ought not to be judged by the same standard as others. (86)

Slave codes never granted the right of marriage and a dignified life to the slaves.

Because the slave women always had to obey the masters, it was really hard for them to be loyal to their husbands. Slave men felt entirely helpless because they could not protect their family. Slaves were treated like animals and the masters reserved the right to decide who the slaves should mate with to produce healthy offspring.

According to John Hope Franklin, "slaves were encouraged to marry on the plantation" because inter-plantation marriages wasted time and time was too precious to be wasted (147).

Both Jacobs and Truth in their respective narratives mention how slavery undermined the sanctity of marriage and reduced slave women to reproductive machines. According to Truth slave women could not look for security in marriage. "It was a mere farce, a mock marriage, unrecognized by any Civil Law, and liable to be annulled any moment, when the interest or caprice of the master should dictate" (60). Another common experience for a female slave was the typical jealousy of the mistress. Mrs. Dumont viewed suspiciously her husband's attention towards Truth and it is also poignant that the text is silent about the father of Truth's five children. Many incidents remain obscure in her narrative but her speeches were bold and frank

reflections of a free individual. Truth later on became a preacher and she had remained silent about the sexual abuses she had to face as a survival measure.

According to Matthew Samra, in Truth's narrative Olive Gilbert (she recorded Truth's narrative) "...skirts around some issues like rape, working in fields and the loss of her children" (159).

She became famous among abolitionists and feminists for her speeches containing blunt, pithy statements and memorable one-liners. Her antislavery speech in Indiana in 1858 still shapes Truth's symbolic meaning today. At the end of the speech a hostile group of proslavery men shouted that Truth was really a man in disguise, and demanded that she prove her sex by privately showing her breast to women in the audience. Truth disrobed her bosom in front of the entire audience. Nell Irvin Painter in a recent biography *Sojourner Truth: A Life, a Symbol* (1996) argues that Truth humiliated the taunting white men by displaying "her older woman's body, a body that transcends shame through hardship, and defeats the juvenile pricks of Philistine" (79). Her narrative is significant because it conforms to all the attributes of slave narratives. The major missing link in her narrative is her omission of the sexual abuses she had to endure. We can attribute this to the gap of ten years between the narratives of Jacobs and Truth. An outline of her life history gives an idea of her trials, her triumphs over adversities and her influential career as a preacher and a women's rights activist.

Throughout her narrative Mattie Jackson mentions several incidents of violence incurred upon the slaves. Male narrators also have discussed violence on the plantation but they could not relate to incidents involving women due to many reasons. Primarily slave men could not protect their women from any sort of abuse from masters and it questioned their manliness or the role as the head of the family.

Secondly female slaves were viewed as morally flawed individuals compared to their white counterparts. As Kathleen Wilson says, "...law and custom worked to put white women on a pedestal that emphasized the cultural distinctions of 'race' as it endowed planter society with respectability" (274). Jackson's mistress is portrayed as a wicked lady who punished slaves without any palpable reason and the impending freedom of slaves made her to force punishments on them. Mattie Jackson documents the vulnerable position of a slave and how often slaves were punished not for their own fault but because of the frustration of the masters.

Mattie Jackson writes on how cruel and severe her master Mr. Lewis was. He punished the slaves without any particular reason. There was an incident when a seven year old slave girl was severely beaten by Mrs. Lewis with cowhide, her crime being not able to, "...wake early to wait on her [mistress's] children" (11). Her mother was made to attend to all duties while her two year old son was about to die. Her mother felt very hopeful about President Lincoln emancipating them and she had kept a picture of him in their room. Her mother was severely punished for the same and to quote her, "Master knocked her down three times, and sent her to the trader's yard for a month as punishment" (15). Her mistress often complained that she neglected her duties and the master violently punishes her: "He pulled me into another room and threw me on the floor, placed his knee on my stomach, slapped my face and beat me with his fist" and he only stopped when her mother intervened making him aware that both of them could easily overpower him (16).

Kate Drumgoold mentions in *A Slave Girl's Story: Being an Autobiography of Kate Drumgoold* how she was lucky enough to find a benevolent mistress, but she also narrates some of the harrowing experiences her mother and siblings had to go through in slavery. She records how her mother was a "lover of freedom" and there

was nothing their master could do to make her, "...feel like a slave and she would battle with them to the last" (23). Her sister Frances was hired out to a distant house and her master treated her very badly: "...she was treated very badly...her limbs had been sprained so that she could hardly move on them" (24). Her sister Lavinia was brutally whipped by the daughter of the master without any meaningful reason.

Keckley remembers her experience as a young woman when she was "given" to a white man who was intent on sexually exploiting her. Keckley's description of this period in her life, which resulted in having a child from this assault, occupies only a few sentences in the whole of the narrative. She asserts that she did not wish to harbour on that topic. To quote her, "The child of whom he was the father was the only child that I ever brought into the world. If my poor boy ever suffered any humiliating pangs on account of birth, he could not blame his mother, for God knows that she did not wish to give him life" (39). Like Harriet Jacobs, Keckley reminds the reader that one of the travesties of slavery was the complicated meaning it gave to motherhood, turning what might have been a choice and a blessing into a memory of violation and a reminder of continued servitude. She narrates an incident in her narrative when her mother's brother committed suicide fearing punishment from master for losing a pair of plough lines. He had no other option: "...rather than be punished the way Colonel Burwell punished his servants, he took his own life" (36). She remembers how her master Mr. Bingham flogged her without any reason and when she questioned him he again punished her. She remarks that he did it to subdue her pride and even her questioning about the reason for punishment enraged him still more.

Laws only protected the whites and they didn't provide any security to black slaves. The root of all evil in slavery was the unconstrained power exercised by the masters over the lives of slaves. Jeffrey A Clymer opines,

Through the efforts of historians and literary critics over the last few decades, we now possess much greater understanding of enslaved women's sexual exploitation. Under the law requiring the condition of the child to follow that of the mother, sexual violation of enslaved women without any economic responsibility on the part of white men, and indeed, often to their remuneration, was essentially sanctioned. (1)

White man impregnating or sexually assaulting his slave was not a crime and the children belonged to the master to keep or to be sold. As such family or marriage didn't provide security to female slaves and in all female narratives we can sense the helplessness of women for leading an honorable life. They didn't have the right to choose their partners and even couldn't legally be the guardians of their children. All these made them physically and emotionally vulnerable and this mental agony kept them indifferent to the punishments they had to endure.

When we consider slave narrative as a literary work its uniqueness is the status of the heroine. While almost all literary works boast of a virtuous and morally right woman as their heroine slave narratives are derailed from this tradition. The slaves do not use any literary device or technique to embellish their writings; instead, they present their works as witness to the sufferings they had to endure under white masters. Lydia Maria Child observes in her introduction to Jacobs' narrative that "...many will accuse me of indecorum for presenting these pages to the public...I do it with hope of arousing conscientious and reflecting woman at North" (xii). Hazel V.

Carby also observes that Jacobs' survival "...in her loss of virtue, places her outside the parameters of the conventional heroine" (74).

Males had to face their own demons during slavery and many of them broke free of the institution to fight for the freedom of their fellow men. Frederick Douglass was born in Maryland in 1818 and escaped from slavery when he was twenty years old. His *Narrative of the life of Frederick Douglass an American Slave Written by Himself* was published in 1845 and it was an immediate success. The narrative went through nine British editions in its first two years. With regard to Williams Wells Brown, he was born in Kentucky in 1814 and escaped from slavery at the age of nineteen. In 1847, two years after the appearance of the work by Douglass, Brown published his own narrative, which was very successful and reached its ninth American and British edition before 1850. Douglass' and Brown's narratives were published by the Anti-Slavery Office of Boston under the supervision of William Lloyd Garrison, the president of the American Anti-Slavery Society (AASS).

In his narrative Douglass records many cruel incidents involving slaves during his life as a slave. While female slaves narrate their personal journey towards freedom, Douglass writes about the collective journey of his race towards freedom. Douglass deplores how the life of a slave was considered insignificant by the law and how white masters never hesitated to end the life of a slave. He narrates how inhumanly Mr. Gore, the overseer, murdered Demby and how Mrs. Hick killed one of her female servants. He mentions an instance of child abuse when he meets a fourteen year old slave girl named Mary, a slave of Mr. Hamilton: "...I have frequently felt her head, and found it nearly covered with festering sores" and it was her mistress that treated her inhumanly (49).



Laws formulated by whites only supported them and because slaves were considered a property it was under the complete discretion of the owner to punish or dispose them. In the course of such punitive measures if the slave succumbs to death often the owners are left scot free and this was a normal practice in the times of slavery. His autobiography stresses the fact that blacks were not considered as human beings and the rules were always diluted when the suffering party was a slave. The laws constantly reminded the slaves of their sub-human status which was a huge barrier for the slave to overcome. Acquiring literacy was the primary step for a slave to assert himself and to familiarize the world through their ethnicity and culture. The white man's agenda of tarnishing everything associated with the blacks had to be consistently challenged and it took immense effort from the part of such pioneering former slaves to pen their narratives. Irrespective of the harsh criticisms they had to face from the white audience, they courageously stood for the spirit of emancipation and later for the upliftment of freed blacks.

Compared to Douglass' narrative, William Wells Brown's narrative includes a much more detailed account of slaves' violent illtreatment at the hands of brutally vicious masters and overseers. He comments on the unparalleled cruelty of slave owners and also exposes the hypocrisy of the so-called "Christian masters". He comments that his master's religion only resulted in the immediate cessation of all Sunday leisure activities for slaves. The master also hired a preacher who offered diatribes on slaves' duties to their masters. Brown also comments wryly on his master's and mistress's fondness for mint juleps, particularly during morning prayers. Brown had previously served on a steamboat under William B. Culver and was later hired out to the notorious slave trader, Mr. James Walker. He accompanied Walker from St. Louis to New Orleans on several trips aboard on a steamboat and his primary

responsibility involved readying the slaves for market. These elaborate preparations included disguising their true age by plucking any gray hairs or, if there are too many, employing a blacking process. This process confirms that slaves were treated as cattle and traded off like goods. Brown also exposes the subhuman treatment meted out to the slaves and how whites misinterpreted their own scriptures for the sake of economic profit.

Slaves had to even fight for a name and their masters never provided them with details to prove their identity. Among the many similarities between these two accounts, are the lack of information as to slaves' date of birth, the emphasis being laid on the issue of sexual miscegenation as being a common practice in the slaveholding south and the denunciation of the severing of family ties under slavery. Both narratives immediately set out to give a minute description of slaves' daily life by explaining their labour arrangements and the quasi-military organization of the plantation. In the first pages of both the accounts, the reader is confronted with the physical and emotional abuse of vulnerable slaves, more particularly women and children. Male slaves were rendered helpless and they silently witnessed their masters abusing their kith and kin. Brown experiences his mother being flogged as he relentlessly cries, unable to assist her, whereas Douglass recalls how he was "awakened at the dawn of day by the most heart-rending shrieks" of his aunt being whipped "upon her naked back till she was literally covered with blood" (6). These two narratives have so many things in common. Both the narrators played an active part in the abolitionist struggle.

Many of the slaves found solace to the subhuman treatment in the principles of brotherhood put forward by Christianity. They hoped that by abandoning their native religion and culture, whites would allow them to assimilate into the society. Douglass

in his *Narrative of the life of Frederick Douglass an American Slave Written by Himself* expresses the hostility he felt towards American Christianity and the actual Christianity professed in Bible. He questions the double standards and to quote him,

I am filled with unutterable loathing when I contemplate the religious pomp and show, together with the horrible inconsistencies, which everywhere surround me. We have men-stealers for ministers, women whippers for missionaries, and cradle plunderers for church members. The man who wields the blood coated cow skin during the week fills the pulpit on Sunday, and claims to be a minister of the meek and lowly Jesus...we have men sold to support the Gospel, and babes sold to purchase Bibles for poor heathen! All for the glory of God and the good of souls! (153)

Douglass took great courage to criticize the hypocrisy of the Church which silently approved of slavery. He comments that the more religious the slave owner is, the more is he vicious in enacting the slave codes. The license given to them by the slaveholding society was buttressed by religion and they believed that the system was ultimately supported by God. Church was never actively against slavery. In the words of Donald B. Gibson,

The Church was not always so passive; sometimes it was actively proslavery, as when the Methodist Episcopal Church in 1836 voted at its General Conference to oppose abolitionism and to avoid interference in the relations between slaves and slave owners. The Presbyterians never disavowed slavery even in eighteenth century, when it was safe to do so. They resolved in the late 1830s to postpone indefinitely any discussion of the issue. (88)

Thus the religion of the whites never really gave any realistic solace to the slaves as the masters twisted the scriptures to justify slavery. This way of misleading people is a common trait in modern variants of slavery too.

Like any other slave narrative, William Wells Brown's work is replete with incidents of dehumanization. The beginning chapter itself reveals the dilemma of a slave child: "...my mother's name was Elizabeth. She had seven children...no two of us were the children of the same father" (14). He had only the word of his mother to prove that a white man named George Higgins connected to his master was his father. He describes how he was appalled by the cruelty of Mr. John Colburn, keeper of a hotel in Missouri, who had hired Brown for a brief period. He used to treat all his servants harshly and Brown narrates the punishment awarded to Aaron, who was the knife cleaner. Colburn found a little blemish on the knife and Aaron was "...tied in the woodhouse and gave him over fifty lashes on the bare back with a cowhide" after which Brown was asked to wash the wounds with rum which put Aaron "...in more agony than the whipping" (25).

We read in William Wells Brown's work about how the white master always monitored the activities of female slaves and how they were severely punished if they went against his wishes. The story of Patsey is about a young female slave who was in love with a slave of another master. She once visited her lover, John Christy and knowing this Colburn punished her severely: "Mr. Colburn tied her up and whipped her until several boarders of the hotel came and requested him to stop" (26). Brown records that the master had entertained an interest towards Patsey and was severely against her marrying another man. He narrates his experiences with Mr. Walker a slave trader, commonly known as "soul driver", who had hired Brown for a period of one year. The slaves were kept chained to the boat while they were transported to

prevent them escape. A woman slave, who had been taken away from her husband and children, was left unchained and as she was desperate to part from them, "...jumped overboard and drowned herself" (41). Mr. Walker used to advertise prior to his presence and the white people used to crowd at his slave pens to purchase slaves just like animals.

Olaudah Equiano, in *Narrative of the Life of Olaudah Equiano* juxtaposes the slavery practiced in his native land Africa against that practiced by the whites. According to him, slavery in Africa was mainly due to wars among the tribes and it was the prisoners who became the slaves. In Africa slavery was not passed on to the children from the mother and a slave could purchase his freedom by serving a stipulated period of time. According to him when the transatlantic slave trade began, African tribal rulers, with the help of middle men, raided enemy tribes to capture slaves. Equiano was actually kidnapped into slavery, along with his sister by African middle men. He dreaded all the foreign things he saw on the ship that carried the slaves and he thought that, "...he was to be eaten by those white men" (17). He preferred the life even as a captive in his native land rather than spending time in the slave ship and often wished for "the last friend death" to relieve him from that torturous situation (18). They were not given ample food. When the whites caught a lot of fish from the ocean, the slaves begged for the remaining fish after the whites had their fill. But rather than giving it to them, "...they tossed the remaining fish into the sea" (19).

Washington in his narrative *Up from Slavery*, records how his forefathers would have been frightened when they were transported like cattle in ships from Africa to America. He too uses animal imagery to describe the purchase of his mother by her master, "...her addition to the slave family attracted about as much attention as the

purchase of a new horse or a cow” (11). Washington doesn’t find any fault with his father, who was a white man and who never enquired about his son or provided anything for his upkeep. According to Washington his father was also, “...another unfortunate victim of the institution [slavery], which the nation unhappily have engrafted upon it that time” (12). He describes in his narrative the small and dingy cabin allotted to the slaves and how their cabin also functioned as a kitchen because his mother was the plantation cook. He renders on the absurdity of a “cat-hole”, a square opening about eight inches which was always added to the slave cabins in Virginia (Slaves in their Cabins, Fig. 5. Appendix). He maintains that since there were ample openings in the cabin to accommodate cats, this one only contributed to letting in the chilly draft of winter air.

According to Washington their life was similar to most of the slaves in America. His mother could seldom find time to take care of her three children. As he recollects, “...she snatched a few moments for our care in the early morning before her work began, and at night after the day’s work was done” (14). He records how he had never slept on a bed during slavery and how he with his brother and sister, “...slept on a bundle of filthy rags laid upon the dirty floor” (12). His whole childhood was spent in helping with the chores in the plantation and he couldn’t recall finding any time for play. He dreaded the trips on horseback carrying corn to the mill to ground. The corn flour usually fell down from the horseback tagging him along with it and as he was a small boy, he couldn’t place it back on the horse. He used to spend hours crying and pleading till some compassionate passerby helped him to load back the flour. After all this, he was also flogged for being late once he reached back in the plantation. Once he was made to carry the books of his young mistress to school where he would yearn

to learn: "I had the feeling that to get into a school house and study...would be about the same as getting into paradise" (13).

Zora Neale Hurston in *Baracoon: The Story of the Last Black Cargo* sketches the inhuman treatment apportioned to slaves. Even after emancipation this disparity continued. Cudjo Lewis narrates his harrowing experience in barracoons, the slave pen, on how slaves were crowded like cattle inside the limited space inside the pen. To quote him, "...we stay in de barracoon for three weeks...dey got plenty of dem but we doan know who the people in other pens" (53). According to him each barracoon was like a country in itself and they couldn't see or contact people in other pens. Lewis remembers how they were given bed and bed cover, but that was not enough to keep them warm. He also records how often they cried but not only because of whipping and hard work: "...we cry 'cause we slave. In night time we cry, we say we born and raised to be free people and now we slave" (60). He records how Captain Tim, his master's brother used to whip the slaves severely, "...he cuttee you wid de whip if you ain' run fast...if you doan git a big load, he hitee you too" (61).

Globalization is an ongoing process today and it echoes the features of old systems like slavery and colonization. According to the historian William W. Freehling, the American fusion of antislavery and colonization can be termed as "conditional termination" of slavery (18). Though both of these institutions receded from history the powerful countries still find replacements for these institutions in more attractive forms. Globalization is termed as neo-colonization and as colonization helped developed countries to exploit weak countries, globalization too permits the exploitation of countries with weaker economies. According to Fanon, colonization thrived on dehumanizing the colonized as slavery thrived on animalizing the blacks. To quote him,

Colonialism's insistence that “niggers” have no culture, and Arabs are by nature barbaric, inevitably leads to a glorification of cultural phenomena that become continental instead of national, and singularly racialized... Because it is a systematized negation of the other, a frenzied determination to deny the other any attribute of humanity, colonialism forces the colonized to constantly ask the question: ‘Who am I in reality?’ (154-182)

In his famous work, *The Wretched of the Earth* he beautifully portrays how colonization spread the view that the colonized possessed a barbaric culture and it was the civilized white’s duty to tame them. This constant dehumanizing treatment has created a lot of psychological problems and often the colonized are left with inferiority complexes, doubts, and self-questioning. He stresses the point that the craziness the colonized exhibit derives from the craziness of believing they are subhuman. Colonialism makes it impossible for the colonized to be sane, because it makes it seem like their very thinking is irrational and animalistic.

As colonizers targeted weak countries for establishing their colonies, today globalization headed by developed countries targets weaker nations for cheaper labour and profits. The youth of such countries are brainwashed that traditional jobs and markets wouldn’t sustain them and the only way out is serving big corporations. Such global corporations put forward a homogenized culture which in turn idealizes western culture. Globalization too brings in the cultural delineation brought in by colonization and everything native is despised. Branded culture finds its way to developing countries and people are slowly engulfed in a culture where only exported goods are considered valuable. In the name of development farm lands are being converted to industries and the local farmers leave their farms to join these industries. Corrupted politicians and weak environmental laws pave the way to unchecked



exploitation of land and water. Extreme exposure to chemicals and low wages literally torment people but they are rendered helpless to protest against such big, overpowering corporations.

Fanon in *The Wretched on the Earth* discusses how after the colonizers left, their position or role was resumed by a class of people in the society whom he calls “national bourgeoisie” (14). They control the economy and means of production but lacked the expertise of the colonial masters. According to him they could only function as an “underdeveloped bourgeoisie” (14). They did not have strong industries or a long enough history to really know how to control the economy and they cannot truly nationalize the economy. Instead, they primarily serve as intermediaries and help in merely shipping resources from the country to Europe. In turn, the economy looks pretty much the same as it did under colonialism and the only difference is who benefits from exploiting the masses. Thus Fanon predicts how after ending colonization, developed countries still exercise their control over their former colonies or the third world countries with the aid of such intermediaries. All those contractors who provide cheap labour and end products to transnational concerns eventually reap the benefits by exploiting their own countrymen.

Such exploitations are difficult to deal with and Fanon suggests other ways of “politicizing” the masses that are better for the nation. According to him an education of the masses, which will lead to diversity of opinions, is good for politics. Instead of authoritarian leaders, a better nation demands discussion of opinions and rational deliberation. According to him, “We must not cultivate the spirit of the exceptional or look for the hero, another form of leader. We must elevate the people, expand their minds, equip them, differentiate them, and humanize them” (146). In doing so, the country will also leave behind the bourgeoisie that had formerly tried to fill in the

power vacuum left by the colonists. The country will begin to see that, in fact, the bourgeoisie serves no purpose and they will be trading the country and its resources to back global giants, just like the colonists did. People can move toward democracy once they are educated and rationally deliberating, instead of simply seeking power and being swayed by tribal and religious rivalries. It is always evident that internal fissures always aid exploiters and keeping integral unity is essential for weak countries to survive in this globalized world.

Everything local and native is considered archaic by the current generation and they readily imbibe western culture and products. Degradation of native culture and even food habits is a common trait of globalization. Youth in developing countries is in hot pursuit of everything Western and is rejecting the knowledge of their forefathers. Traditional food habits suiting the native climate is discarded by the overexposure to global food chains. It is a common sight in developing countries to see McDonald's and KFC's replacing local foods and this is indeed an example as to how globalization even changed food habits. Arjun Appadurai illustrates how globalization has affected the food habits of Indians: "Indians are engaged in forms of consumption, recreation and entertainment that resemble cosmopolitan cultural forms in other parts of contemporary world...the dynamism of the food and restaurant industries...are all part of this process" (6).

Corporate globalization is often found guilty of over using local resources and then either move on or import them from somewhere else. According to Matthew J. Slaughter,

Increased globalization can be linked to the decline in relative wages of less skilled workers...international trade affects the prices of products and this in turn affects the price of labour. Import competition lowers the price of

products (such as apparel and footwear) made by low-skilled labor relative to the price of products (such as office machines) made by skilled labor, so that domestic firms shift toward producing skill-intensive goods. (19)

Corporations are often blamed for paying as little as possible for human labour and natural resources. Again these traits of corporate exploitation can be traced far back in history to reveal the reality behind many architectural legacies of the past. While enjoying all the architectural marvels as tourists one rarely thinks about the sweat of innumerable slaves or cheap labour extracted by the rulers. Without a corporation in sight, exploitation of weaker sections continued and for millennia, monarchs and religious leaders, using a mixture of fear, faith and greed as motivators, appropriated this approach. In the globalized version of exploitation we see mental and physical slavery.

Corporations established MNC's in developing countries and the work culture followed by them is something unprecedented in the hosting country. We can observe how very subtly such corporations exert their power on employees. Lack of job security, hire and fire policies, lack of union for employees and terminating older employees for younger ones are some instances which remind us of the earlier system of slavery which hardly ever attended to the humanity of their work force. Though such institutions boast of a highly sophisticated veneer, the reality is not very attractive. Labour exploitation and pressurizing employees for literally unachievable targets questions sincerity of the humanitarian concerns of such firms. Though they guarantee many social welfare programmes how effectively they deal with their own employees is questionable. Even in the most modern industries like IT, the gender pay gap (GPG) is significantly high and according to a survey done by Monster Salary Index, "...the current gender pay gap in India stood at 19 per cent where men earned

Rs 46.19 more in comparison to women...IT/ITES services showed a sharp pay gap of 26 per cent in favour of men” (Bhattacharyya 1).

People in developing countries aspire to gain education to enroll themselves into MNC's and courses designed for such jobs are high in demand. Psychological and physical damage is a feature common to both globalization and slavery. While slaves were punished for not meeting the demands, in globalized competitive world workers are in threat of losing their job if they don't meet production quotas. Similar to the times of slavery they have little time for relaxation, education or a family life. They had short life expectancies because of disease, bad working conditions, dangerous machineries and were treated as replaceable. Planters tried to prevent rebellion by hindering practice of cultural traditions, religions, and use of native languages. Slaves were beaten and worn down by physical labour, and suffered the psychological damages of being treated as non-human. Industries like IT and BPO excessively depend on night shifts and this has drastic effects on the mental and physical health of the employees. To quote Chole Cornish from the *Financial Times*, "...shift work has been found to put people at higher risk for chronic disease and mental illness...the nocturnal workforce seems to be growing, as consumer business meet 24-hour demand for their services and manufacturers seeks to maximize their investment in factories” (1).

In the case of human trafficking and sweatshop survivors, they have huge amount of anxiety. They worry about threats from affiliates of traffickers to their family and friends. They may need help in finding safe housing, school or job training, but can't necessarily find it, making it hard to even earn a living. Extreme stressful work conditions in sweatshops drive the people to edge and many cannot survive the mental

pressure. Poverty and lack of basic facilities reduce the labourers to the status of slaves and they never can rebel because of fear of losing the only livelihood.

Another major concern with regard to the multinational firms is the lack of environmental concern and human rights. As these firms make their purchases from third world countries for low cost footwear, apparel, sporting goods, toys and many other consumer products they are least concerned about social responsibility issues. Their major concern is competitive prices offered to produce quality products and the track record of reliable suppliers of goods. They never enquire into the labour conditions in factories as to whether children are employed, whether workers have rights to organize or whether they maintain decent workplace health and safety standards. Rarely, some companies initiate corporate ethics codes that cover such illegal practices and entrust managements to see to the compliance with such codes. There was never a checking force during slavery to ensure the safety of the slaves. Even religion didn't provide any concrete help for the slaves. Similarly the developing countries that are hosting the big corporations today, don't have a foolproof system to ensure that there is no human rights violation taking place.

Africans were purchased and sold like ordinary goods during slavery. Slavery was the first ostensible and hopefully the last instance of marketing man. Even after abolition of slavery thousands of freed slaves were barred from schools and respectable employments and they quickly sank into an underclass. The first of many generations of African Americans struggled in a world dominated by whites with the physical segregations in the name of racism and psychological issue of self-esteem. Today too, in the overreaching greed for material wealth, the people in the third world (developing) countries are used as property. The attraction of the imperial powers

towards cheap labour available in the postcolonial countries is a salient but sordid feature of globalization.

While examining the slave narratives and slavery as a whole it is evident that the growth of America to a global power was largely aided by the unpaid labour provided by the system of slavery. Hunt for cheap labour still continues even though slavery was legally abolished in 1865 by the 13<sup>th</sup> amendment in United States' Constitution. America grew out to be a global power and slavery played a major role in its rise to that position. Similarly American dominated globalization turned out to be a system entirely beneficial to the rich and the powerful. Globalization has immensely benefitted the developed countries and they succeed in exerting their control over the economies and culture of the poor and developing countries. History of humans proves that no system can be entirely abolished and History keeps its constants. Even in this modern 21<sup>st</sup> century many constituents of slavery (if not slavery itself) exist and the only difference is that it is difficult to trace the nuances of the evil system in this globalized world.

## **Chapter VI**

### **Legitimization by Legislation: Slavery and Globalization**

Slavery was legally abolished in 1865 and it was materialized finally due to Union measures such as the Confiscation Acts, Emancipation Proclamation and the Civil War had effectively ended slavery. The ratification of the Thirteenth Amendment in December 6, 1865 formally ended the legal institution of slavery throughout the United States. But labour exploitation still continues in this globalised era and various evil constituents of slavery are still present in different manifestations throughout the world. Third chapter of this thesis has dealt with some of the modern manifestations of slavery like sweatshops, child labour, human trafficking, bonded labour etc. In this globalized era no nation will openly allow such cruel practices but greed for money and power tempt many to still indulge in such practices. Corrupted governments and politicians ignore such issues for their selfish interests.

It is rather fascinating to learn about the laws formulated during the period of slavery. These rules are a clear example of how people holding power formulated laws that justified even their criminal and antihuman activities. Slavery began in 1619, so to say, as a system, when a Dutch ship landed in the British colony of Jamestown, Virginia with the first documented captive Africans to reach the mainland of English North America. From that period legislation and the rule of law would be tied to slavery and its legacy for almost four hundred years. And as far as slaves were concerned it was a long journey covering bondage, segregation, emancipation and finally civil rights. "In October 1705, Virginia passed a law stating that if a master happened to kill a slave who was undergoing correction, it was not a crime and the act

would be viewed as if it had never occurred” (Ruane 2). As slaves were considered as property to possess and dispose, masters had full freedom to ‘discipline’ their slaves through whatever violent method.

As is already mentioned Virginia was the first British colony in America to establish slavery and the rules for the other mainland colonies were established there. Though the practice of slavery was rampant in the thirteen colonies of Britain in America, it took many years for a law to be formally passed about slavery (Census 1860 of America, Fig. 4. Appendix). According to Paul Finkelman “In 1659-60, a Virginia law recognized slavery for the first time, although without defining it. The law provided, “that if the said Dutch or other foreigners’ shall import any negro slaves, pay only the impost of two shillings per hogshead’...and by this time slaves were seen as commodities being imported into the colony” (125). Under common English law, a child even when born out of wedlock remained the responsibility of the father and it remained the responsibility of the authority to trace down the fathers of such children, to make sure that they were supported by their fathers. During slavery the leadership of Virginia was troubled by the possibility of mixed race children born free following the status of their white fathers and to avoid this situation, the state resorted to the Roman law, “...*partus sequitur ventrem*, legal rule applied to livestock and other domestic animals; that the offspring of a domestic animal belonged to the owner of the female who gave birth” (Finkelman 127).

In 1662, House of Burgesses (elected representatives of the Virginia General Assembly, the legislative body of the colony of Virginia), wrote a statute which confirmed the status of children born to a slave mother: “Whereas some doubts have arisen whether children got by Englishmen upon a negro woman should be slave or free, be it therefore enacted ...that all children borne in this country shall be held bond



or free only according to the condition of the mother...” (Finkelman 128). This law practically left slave women vulnerable to the activities of white men as there was no law to protect slave children of mixed race or to address the sexual abuse of women slaves by white men. This law reduced the status of all slave children to property and indirectly aided the white men to treat their children in slave women as property.

Colonists in Virginia, Massachusetts, Dutch New Amsterdam, or English New York did not establish a system of perpetual slavery all at once, but at the end of the century, slavery was firmly in place and Africans and their descendants were clearly demarcated as the enslaved. In 1640 Virginia armed all persons except Negroes and by law; white men had an obligation to defend the colony from attacks by Native Americans or Europeans, but it was too risky to arm people who were slaves. Massachusetts became the first colony to enshrine slavery into the law and the Massachusetts Puritans, who sought freedom for the expression of their religious beliefs, also believed that slavery was biblically endorsed (Williams, *American Slavery* 45). In the latter part of the seventeenth century, other colonies including Virginia and its neighbor Maryland, which came under English rule in 1664, Connecticut and South Carolina designed laws to establish and regulate slavery. As Tindall points out,

In 1662 Virginia adopted a law that made slavery hereditary and declared that the status passed through the mother, rather than through the father as would have been the case in England. The Virginia law read, in part, ‘Whereas some doubts have arisen whether children got by any Englishman upon a negro woman should be slave or free. Be it therefore enacted that all children borne in this country shall be held bond or free only according to the condition of the mother.’ This law acknowledged that though it was illegal, interracial sex

continued to occur and slave owners wanted to ensure that the offspring of their female slaves would not be automatically free simply because their father was a white man. The law had the effect of enabling the white owner of an enslaved woman to claim his own children as his slaves. (45-46)

Earlier slavery was sanctioned on the grounds that Africans were not Christians and when African slaves were converted to Christianity there were naturally doubts regarding their status. In 1667, Burgesses devised a solution for this dilemma with a Statute, "...that the conferring of baptisme (sic) doth not alter the condition of the person as to his bondage or freedome (sic); that diverse masters, freed from this doubt may more carefully endeavor the propagation of Christianity" (Finkelman 128). Later on generations of ministers propagated the view that the slave's obedience to his master was equivalent to the obedience to God. Conversion to Christianity also couldn't provide freedom because Virginia and other colonies took steps to resolve the issue. English had long held that one Christian should not enslave another and colonists feared that enslaved people would try to escape through this religious loophole. For the same reason in 1655 the Dutch church stopped converting Africans to Christianity, claiming that they were not sincerely pious but simply wanted to free their children from being slaves. In Virginia in 1667, the legislature made clear that baptism would not exempt children or other enslaved people from slavery (Berlin 56).

According to Paul Finkelman the most insensible rule to be enacted was the Act of 1669, which provided that a master would not be persecuted if a slave died from punishment (129). This law safeguarded all masters and they could abuse their slaves to any extent, because as slaves were their property. According to this law it was not murder if an owner killed a slave while punishing him because sometimes only violence could correct obstinate behavior. The law assumed that an owner would

never intentionally kill his slave and thus destroy his own property, and therefore he could not be charged with an intention of murder. Black people were being locked into a condition of perpetual slavery, as some of them were resisting their owners, the law provided protection for owners who endeavored to exercise control over the people they now owned.

In 1789, American Congress proposed a series of amendments, which when ratified in 1791 came to be known as Bill of Rights. It said that, "...no person would be deprived of life, liberty, or property, without due process of law" and "...private property be taken for public use without just compensation" (Finkelman 135). As slaves were not considered as persons but as private property, this amendment also held slavery in place. Civil War (1861) made Abraham Lincoln to take measures to finally end slavery in all the states in America. Lincoln had allowed blacks to enlist in the Army against Confederate states (states that supported slavery) and finally Congress passed the Thirteenth Amendment to the United States Constitution which ended slavery legally in US. Thirteenth Amendment went like this: "Neither slavery nor involuntary servitude, except as punishment of crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction" (Carter 190).

As recorded in "Freedom and Slavery: The Central Paradox of American History", "the legislation said, when slaves were declared runaways, it was lawful for any person. . . to kill and destroy [them] by such ways and means as he . . . shall think fit". Short of killing, the law added, "dismembering" was approved. In practice, toes were usually cut off (Ruane 3). The legislators of those days were partly responsible for the existence of the subhuman system of slavery. Keeping all the benefits of free representative government, it was legislation that helped to define American slavery.

It clearly defined matters like a slave, his rights and the rules that governed the institution. The definitions smacked of the legislators' views on race, slavery and white dominance. Any violence against blacks was within the limits of law but the same law ensured that the white masters were excused of any encroachment upon the blacks.

No law supported the slaves and they literally had no saviors. Many of them were converted to Christianity hoping that civilized white's God might help them or rather being Christians would protect them from Christian white masters. All such dreams were futile because as was mentioned before, laws identified them as slaves and their conversion never changed that status. They were easily differentiated using their skin colour and any black slave Christian or non-Christian came under the slave codes. The still-existing problem of racism and segregation are all the catastrophic impacts of the wrong legislation and the country continues to face similar problems till date. By 1700, about 30,000 enslaved people lived in British North America, according to historian Sally E. Hadden. By 1776 that number had grown to 450,000. As slavery grew, so did slave law, and as the enslaved rebelled, ran away, conspired and sometimes murdered their owners, more severe legislation was enacted. To quote her,

Knowing how slave Patrols [organized groups of armed white men who monitored and enforced discipline on black slaves] interacted with both masters and slaves will also improve our understanding their role in the Southern culture of violence. Modern historians readily admit that force and threat underpinned the slave system: slavery studies typically focus on the dominant role of masters, mistresses, or overseers and, to a lesser extent, the domination of blacks by whites throughout the South. (79)

Laws in Virginia and the Carolina provided the much needed context for the relationship between law enforcement and people of color. Sally E. Hadden specifically provides the historical background for the relationship between African Americans and law enforcement. She mentions the establishment of slave patrols by government institutions to enforce slave codes. These codes also known as slave and black codes, served to control behavior of minorities. It is obvious that instances of racial bias are not mutually exclusive and racial bias resulted from law enforcement has historical significance. Slave patrols are one instance in history where Whites policed Black bodies. It is common knowledge that slave codes emerged during slavery throughout the South but rarely is it mentioned that the state was a powerful force in ensuring the adherence to these racist laws and regulations. Sally E. Hadden explains how legal support through the patrols was the beginning of some of the worst crimes committed against Blacks. Support by laws only established the ever supreme power of white masters over black slaves (52).

Slaves did not accept their fate without protest and many instances of rebellion were known to Americans, even in the hay day of slave trade. These rebellions were not confined to the South alone. In fact, one of the earliest examples of a slave uprising was in 1712 in Manhattan. As African Americans in the colonies grew greater and greater in number, there was a justifiable paranoia on the part of the white settlers that a violent rebellion could occur just in one's own neighborhood. It was this fear of rebellion that led each colony to pass a series of laws restricting slaves' conduct. The laws were known as slave codes and the white masters adhered to them strictly for their own advantage. Although each colony had differing ideas about the rights of slaves, there were some common threads in slave codes across areas where slavery was common.

Legally as slaves were considered property, they were not allowed to own property of their own. They were not allowed to assemble without the presence of a white person and slaves that lived off the plantation were subject to special curfews. In the courts, a slave accused of any crime against a white person was doomed to death. No testimony could be made by a slave against a white person and therefore, the slave's side of the story could never be heard in a court of law. Of course, slaves were conspicuously absent from juries as well. To quote Leon F. Litwack, in *How Free is Free?* (2009)

The courts excluded blacks from juries, disregarded black testimony, and meted out sentences based less on the evidence than on the race of the defendant – or as a New Orleans black newspaper said of one unfortunate black defendant, after he had been given a ninety day sentence, he was sentenced ‘3 days for stealing and 87 days for being coloured’. (18)

Slave codes had ruinous effects on the intellectual development of African American society. It was illegal to teach a slave to read or write. Religious motives sometimes prevailed, however, as many devout white Christians taught slaves to read the Bible. These same Christians did not recognize marriage between slaves in their laws. This made it easier to justify the breakup of families by selling one of its members to another owner. As time passed and the number of African Americans in the New World increased, so did the fears of their white captors. With each new rebellion, the slave codes became ever stricter, further abridging the already limited rights and privileges of slaves.

Virginia's code of 1705 defined slaves as “servants imported. . . into this country, by sea or land, who were not Christians in their native country.” As such they could be “bought and sold,” according to the authoritative history of Virginia's early laws

compiled by William Waller Hening. In 1680, the Virginia assembly, fearful of the enslaved meeting “under pretense of feasts and burials,” prohibited them from having weapons or leaving the plantation without an owner’s written permission. In 1696, South Carolina law would hold that slaves’ “barbarous, wild, savage natures” had to be restrained. Later it became illegal for the enslaved to beat drums, blow horns or own livestock (Hening 15-25). They could not possess liquor or be taught to read or write and in Charleston, they could not “swear, smoke, walk with a cane. . . or make joyful demonstrations,” (16) according to historian Kenneth M. Stampp’s classic study *The Peculiar Institution* (1956).

In 1748, Virginia passed a law mandating death penalty for any enslaved person who poisoned his or her master. On July 30, 1619, in the heat of a tidewater summer, Virginia’s governor, George Yeardley, convened an assembly of VIPs from the outlying settlements inside Jamestown’s new wooden church. The aim of the meeting was the creation of a new government, and a basic judicial system to go with it. The assembly met for only six days but it would become the first meeting of what was known as Jamestown Rediscovery, the group supporting the archaeological study of the historic site, called it “the oldest continuous lawmaking body in the Western Hemisphere” (2). Yeardley, who had just been knighted by King James I, had returned to Jamestown after visiting Britain. He carried new instructions from the Virginia Company, which controlled the colony. Yeardley was to organize the colony into “one body corporate and live under Equal and like Law. . . [for] the happy guiding and governing of the people there inhabiting”(Hening 35).

Slavery was an extremely lucrative institution and one may say that nations all over the world engaged in slavery to promote their selfish motives. Free labour reduced the cost of production. C. W. Harper differentiates the slaves into two

categories based on the form of labour they performed. The slaves who performed the heavy and tiresome tasks in the plantations were called “field slaves”. The others who were engaged in the household chores were categorized as “house slaves” (126). Both these categories had a common thing and that is, slaves were considered as property. Their status as property was often enforced by law and violence and there was a perfect hierarchy for the institution of slavery. The most significant part of this hierarchy was the unquestionable power of the white master over his slaves.

In Jacobs’ *Incidents in the Life of a Slave Girl. Written by Herself* she mentions how she realizes her status as a slave after her mother’s death at the age of six. Jacobs’ mistress Ruth Nash aids her in acquiring literacy and this is significant because almost all the states had legally forbidden the education of slaves. According to Wilma A. Dunaway, slaves were denied education mainly because of the apprehension of slave owners that, “slaves would spread messages to slaves on other plantations and start a revolt against their masters” (227). There were also slave owners who taught their slaves in their understanding of Bible. Washington in his narrative mentions how his devout mistress thought it appropriate to teach him alphabets for him to follow Christianity. Thus though slavery obliterated the native culture and religion of slaves, the new religion ensured many of them a path to literacy. According to Jack Lynch, aiding slaves in reading Bible was one way through which white masters tried to justify their act of civilizing slaves and claim salvation (9). Slaves also acquired many skilled labour. Females were trained to sew and this later helped many of them to find a livelihood after the abolition of slavery. To quote Elaine Hedges, female slaves often learned to sew and it became “the female substitute for, learning to read and write” (18).



A major slave rule was that the offspring of slave women will become the property of the master (Morris 9). There was no way to outsmart this law and it even included the children fathered by whites. These children of mixed blood couldn't be identified by color but the law was very specific and stated that children will follow the status of slave mother. In Jacobs' narrative she narrates how she courted a white man to escape the clutches of her master. She thought that her children with Mr. Sands would be purchased by him but her master held the legal rights on her children and was not ready to free them. According to Thomas D. Morris, slavery followed the rule "partus sequitur ventrem" which meant that the child derived its status from the mother (9).

Elizabeth Keckley in *Behind the Scenes* mentions the inhuman treatment she had to suffer under Burwell family. Keckley's father was a white planter and her mother was a house slave. She had to endure severe whippings along with the sexual abuse of a white man. Though she doesn't mention the name of her assaulter it was well-known fact that her relationship with a white man named Alexander M. Kirkland resulted in her giving birth to her only son, George. Unlike in other female narratives Keckley doesn't harbour on the subject of her motherhood since it was not her wish to be one. She narrates the inhumanity of the system which forced motherhood on slaves. To quote her, "...for four years a white man...had base designs upon me...he persecuted me...I became a mother" (39). She mentions how she wanted to purchase her freedom according to the laws of the land rather than running away to Northern free states. She states how she made her wish for freedom clear to her master, "...by the laws of the land I am your slave...I will only be free by such means as the laws of the country provide" (44).

Sojourner Truth also remembers how she was sold to many different masters and how all of them abused her. Her marriage was forced on her and she gave birth to five

children who were sold away from her. In her narrative one can find how the children of slaves were a profitable commodity in the hands of slave masters. Truth stands out as an empowered mother because after the abolition of slavery she reclaimed her son Peter by bringing the white owner before law. Thus Truth practically asserted the long denied legal rights for her race. She acquires her son back after two long years of legal battle and according to Corrine T. Field, “the whole experience once again makes her aware in a painful manner that slave masters were able to postpone or deny black people’s right and claims to freedom” (87).

Truth was a litigant in several significant lawsuits after emancipation and it included her fight for her son Peter. She lodged various complaints against the drivers of vehicles who refused to drive her. She victoriously asserted her rights and got all the drivers dismissed thus ascertaining the fact that regardless of colour all were free Americans. Kate Drumgoold in her narrative records how her mother waited to see her and sisters outside their master’s house because she didn’t want to question the lawful superiority of master over her daughters. Their mother was taken away from them at a very young age. However, law supported all the actions of masters since slaves were regarded as property. She remembers how her mother was sold “...to keep the rich man from going to the battle” and she was sold to Richmond, Virginia far away from her children (3). She remembers how her mother persistently searched for a way out of slavery and with the help of a benevolent man named Major Bailey secured freedom for herself and her ten children.

Mattie Jackson’s *The Story of Mattie J. Jackson; Her Parentage, Experience of Eighteen Years in Slavery, Incidents During the War, Her Escape from Slavery: A True Story* presents a strong woman in her mother, who regardless of severe punishments frequently tried to escape to North with her kids. Since she was burdened

by kids, their journey would often end in fatigue due to excessive walk and lack of food. She narrates how after each attempt to escape they were tortured and put in “trader’s yard” (11). It took time for her to adjust to the fact that she was free, “...I had always been under the yolk of oppression, compelled to submit to its laws, and not allowed to advance a rod from the house, or even out of call, without severe punishment” (26). She fondly recollects how the unionists initiated her into learning and how eagerly she started to read and write, something that was legally denied to her during slavery. She records with pride how her mother with her child managed to escape slavery of forty three years.

Frederick Douglass also describes in *Narrative of the life of Frederick Douglass an American Slave Written by Himself* how the rules only supported the white masters and there was no one to question indisputable power of the whites. In the course of his narrative Douglass relates two instances of murderous cruelty – one when a planter deliberately shot a slave of the neighbouring plantation and the other when an overseer blew out the brains of a slave who ran to escape flogging. Douglass contends that in neither of the cases legal arrest or judicial investigation was done. There were many instances in which he was inspected and sold as tangible commodity. He always dreaded to be purchased by a cruel master. How even the slaves were denied the basic information about their parentage, name, birth date etc. is penned by Douglass and this in turn proves how slaves lived under a legislation which could not actually guarantee them any of the basic rights.

William Wells Browns’ *Narrative of William W. Brown, a Fugitive Slave. Written by Himself* also portrays the legislation supporting only the powerful whites. Brown narrates an incident of his mother being asked by the master to change her son’s name because the master’s son had the same name. Thus masters made it a practice that

their slaves didn't enjoy even the slightest freedom because they always dreaded the upheaval of slaves. Washington in his narrative mentions the segregation and sufferings he had to undergo as a black slave. But his criticism of white masters is rather softened because he believed that for a peaceful coexistence of blacks and whites in free America such atrocities were better forgotten. He wanted to erase the bitter memories of slavery, an institution dangerous to its practitioners as well as victims. He dreamed of an America where blacks enjoyed equal rights and coexistence with whites in brotherly amity.

In *Barracoon*, Hurston records several incidents in which Cudjo Lewis and his sons had to suffer the atrocities of white authorities. He reports that his son was killed by a Deputy Sheriff and no action was taken against that man. In a chapter titled "Kossula Learns About Law", she records an incident in which Lewis was hit by a train. The Railroad Company had built rail right across the road and Lewis appears in court swearing that the train didn't blow its whistle. His lawyer defends him expecting the compensation to be paid by the railroad company. Lewis never gets the compensation and later knows that his lawyer died somewhere in New York. It is evident that blacks were tricked and segregated even after emancipation and it was years later that black's testimony gained any serious hearing. Olaudah Equiano in his narrative reports how he tried to protect himself from being purchased by a ship's captain saying that his master wouldn't sell him, "...besides I have been baptized; and by the laws of the land no man has a right to sell me" (38). He narrates how that captain was so troubled to see him speaking English and asked him to keep quiet lest he will be punished.

Olaudah Equiano narrates the laws of his native land at the beginning of his narrative. Later on when he was captured into slavery and was transported in a slave

ship he is acquainted with the laws in Bible with the help of a fellow passenger named Daniel Queen. Equiano records how he was astonished to find that "...laws and rules of my country written almost exactly here [Bible]...I used to tell him the resemblance" (37). This proves how Africans led a law-abiding life in spite of the proslavery arguments that they were brutes who needed taming by application of strict rules. He notices that by the law he was a free man in London because he was converted to Christianity but his master sold him to a ship headed to West Indies despite him shouting that he was free and "...he could not by law serve me so" (38). This instance shows how laws were only made for the powerful to disregard them for their selfish interests. In his narrative Washington maintains how both whites and blacks were equally victims under slavery, because legally slavery was not a crime at that time. Washington always tried to perceive the system of slavery from a more mature viewpoint and tried to empathize with the masters and slaves equally, as he maintained that both were victims of a legally sanctioned institution.

When the Civil War ended in the Union's victory, the federal government outlawed slavery with the Constitution's 13th Amendment in 1865. Even though many northern state legislatures had made slavery illegal decades before, the South carried on with legal slavery till the amendment. Three years later, the 14th Amendment asserted among other things that black people were U.S. citizens - and it was something that the Supreme Court had previously denied. This guaranteed that blacks should be considered equal before law and the 15th Amendment guaranteed them the right to vote in 1870. And there was a temporary flowering of freedom during postwar reconstruction. In 1875 a federal civil rights law held that "citizens of every race and color" were entitled to full enjoyment of hotels, theaters and public transportation. But all these laws could not really guarantee an equal and dignified life

for former slaves. They had to face racial discrimination and segregation and slave narratives written after emancipation record such instances of discrimination.

The notorious Black Codes came after the Civil War. “Almost every law and method. . . was employed by the legislatures to reduce the Negroes to serfdom,” records W.E.B. Du Bois, the African American historian and civil rights activist, in his work *The Souls of Black Folks* (54). South Carolina barred black people from any occupation other than being servant or farmer, unless they paid an annual tax, records Eric Foner, another historian (56). The flimsy vagrancy laws led to a vast system of arrests and across the South, thousands of poor men and women, often the children of the enslaved, were beaten, abused and killed in mines and on farms after being sold into service by law enforcement officials. In 1883, the Supreme Court declared the 1875 civil rights law unconstitutional. It was time when Justice Joseph Bradley wrote to black people to cease being “the special favorite of the laws” (Stampp 78).

On June 7, 1892, a mixed-race shoemaker named Homer Plessy boarded an East Louisiana Railroad train in New Orleans and entered the whites-only rail car. Plessy, 29, had plans to be arrested to test an 1890 Louisiana law that mandated segregated rail cars. But his case proved to be a disaster and it resulted in the 1896 *Plessy v. Ferguson* Supreme Court decision enshrining “separate but equal” racial segregation in much of the United States well into the next century (Ruane 4). Ticket windows, schools, vending machines, prostitutes, telephone booths, elevators, among other things, were legally segregated. Enforcement could be pursued by legal and extralegal means. According to Eric Foner “You have a legal structure, but around it is this terrorist system” (45). Between 1880 and 1968, almost 5,000 black people were killed by lynch mobs and the like. Historian Leon F. Litwack has commented that the

killings were a “ritual of torture, mutilation and death, a voyeuristic spectacle. . . for the benefit of the crowd” (46). Laws were all made to support white masters. To quote Litwack,

The only serious discussion about compensation after emancipation was not about reparations for freed slaves for centuries of unpaid labour; it was about compensating slave holders for the loss [confiscation] of their human property. . . . For more than a century black southerners learned to live with betrayed expectations, with diminishing aspects and aspirations. . . . How free is free? In the lives of black men and women who had known only enslavement, the answer was not at all clear. (3-4)

Six decades of legal segregation, and two and a half centuries of subjugation, would take painful years of violence, racial upheaval and new legislation to undo the aftermath of slavery. On March 16, 1995, Mississippi, the site of some of the most infamous racist murders, finally ratified the 13th Amendment abolishing slavery.

Institutions which reflect the features of transatlantic slavery still exist and various NGO's all over the world address these issues. But this age exposes a much more rampant issue of mental and psychological slavery exerted on human beings by the modern day property owners namely Multinational Corporations. Now these corporations establish themselves in developing and poor countries lured by cheap labour and diluted environmental laws. Such institutions completely eradicate small scale industries and local farmers for the sake of large corporative stores and sophisticated products at cheap price. They propagate a universal standardized culture while the variant native culture is replaced by western values. People of such developing countries become slaves to such corporations unaware of a means to

escape. And to go back is almost impossible and the only sensible way out is to draft strong international rules to keep in check such exploitations.

All the monitoring systems try to ensure that domestic labour laws are enforced and in case of international production a company's own codes of conduct are implemented. Codes of conduct usually cover issues like required working hours, working age, minimum wages and rights such as freedom for associations. Local contractors are provided with the codes and they are made to sign an agreement guaranteeing compliance with these codes. Monitoring the enforcement of the codes was a tiresome task and it took immense measures to make sure that the codes were practiced. Initially companies monitored the sweatshops to avoid negative publicity but it became more necessary after governments started taking actions. As mentioned in *Slaves to Fashion* (2004), in 1992, GUESS. Inc., became the first manufacturer to agree to a self-monitoring program of its domestic production after the Department of Labour, U.S. (DOL) confiscated products made in violation of labour codes. Moreover DOL launched several training programs for manufacturers and contractors and it continues to promote the practice of voluntary, not compulsory, participation through its Manufacturer Compliance Assistance Program. In 1998, the DOL met with some of these entities and explained that they should consider "hot goods" violations a "risk factor" in their loans and should urge monitoring on their borrowers as a form of "insurance" (Ross, *Slaves* 201).

Social movements also pressured some companies to install an international monitoring system because such movements ascertained the negative publicity of sweatshops. In 1995, the Gap became the first manufacturer to agree to independent monitoring of a foreign contractor by human and labor rights organizations. After a long-fought campaign by workers and human rights activists in El Salvador and the



United States, the Gap signed an agreement with the National Labor Committee that specifically concerned a factory in El Salvador where workers had been mistreated and fired for union activities. The ALP, a coalition of manufacturers and NGOs, has begun to expand monitoring into an institutionalized regime of certification through its successor organization, the FLA. Several other monitoring-oversight organizations have been formed to promote and regulate international monitoring (Ross, *Slaves* 202).

Anti-globalization protesters have demanded that such firms should at least look into the conditions of their labourers and provide special attention to the youth. Often it takes long time for governments to formulate laws but such firms can take the responsibility of educating and uplifting the youth working for them. As Mary Robinson states, “Business Leaders don’t have to wait—indeed, increasingly they can’t afford to wait—for governments to pass and enforce legislation before they pursue ‘good practices’ in support of international human rights, labor and environmental standards within their own operations and in the societies of which they are a part” (9). Currently consumers are really cautious and they tend to ignore products from brands which are accused of child labour or any other socially irresponsible record. Globalization has made people aware of their rights and NGOs along with many other activists are engaged in protecting the environment and human rights.

Globalization is defined by Swedish journalist Thomas Larsson, in his book *The Race to the Top: The Real Story of Globalization* as “...the increasing ease with which somebody on one side of the world can interact for mutual benefit with somebody on the other side of the world” (9). Let globalization unite humanity to stand for the rights of the oppressed and let it benefit the weaker as well as the

powerful nations. As the world shrinks with the help of advanced technology and communication, all its benefits should be used to aid people whose rights are encroached upon. Any violation of human rights should be solved promptly if globalization can aid in the all inclusive progress of humans. Globalization is blamed to benefit only the powerful and wealthy nations but the situation can be changed if these nations give a hand of support to uphold human rights all over the world. Generations should move towards progress not by strangling the weaker sections of society but by empowering them to stand up and join in the journey towards sustainable and all inclusive progressive globalization.

Exploitation thrives on silence and even in modern times Nature is exploited, still being regarded as a boundless and self-replenishing source for all humankind's greed and wastes. All major industries pose many environmental hazards and developed countries have rules to protect their environment. In the beginning the weaker nations fall prey to the temptations posed by these great corporations. Under the cover of job opportunities and development they easily initiate themselves into such countries where environment protocols are diluted to accommodate their needs. Small scale protests raised by the locals are often hushed up but again the same globalization becomes a bane when such countries are extended international support against sustainable development. One such instance occurred in March 2000, when Coca Cola, under its Indian subsidiary Hindustan Coca Cola Beverages Private Limited (HCCBPL), commenced operations at its bottling plant at Plachimada, a small hamlet in Palakkad district of the southern state of Kerala. Over the next few years, the area surrounding the plant began to feel the plant's hazardous effects, as groundwater was contaminated and toxic waste released. What followed was a long struggle by the people of Plachimada, activists, and NGOs, leading to the eventual shutdown of

operations at the plant. Another incident is recorded by Arundhati Roy in her book, *An Ordinary Person's Guide to Empire* (2004), about the displacement of indigenous people in Madhya Pradesh, central India. She speaks about the plight of "...more than thousand Adivasi [indigenous] families to make way for the Maan Dam" (13).

According to her "Narmada Bachao Andolan was a movement demanding that the people displaced for the dam should be resettled before the reservoir fills up in the monsoon and submerges their villages" (14). World Bank had funded the project and due to persistent protests appointed a commission which reported that the conditions were not fulfilled by the project.

Globalization aided the rise of Corporations and they became increasingly powerful, wealthy and practically independent of governments. Indeed, some had grown so huge that actions were taken to break them up. Overall as long as corporations provided an ever-increasing number of jobs, they provide a good return to shareholders, pay their taxes and deliver goods and services, nobody enquire about the methods they follow for such an outcome. Major government policies always favour such corporations and small scale industries are declining gradually. Farmers are unable to reduce their production costs and such big industries with the aid of technology and cheap labour could produce goods for cheaper prices. For this outcome natural and human resources are exploited to maximum and materialistic culture support such moves. For the sake of monetary benefits people overlook the profound consequences of such actions on environment and mankind.

Worldwide, people are aware of the negative impacts of globalization and liberal trade policies but the irony is that only governments by supporting globalization ideals get elected to power. And this is the crux of the current political dilemma: governments mostly get elected by promising more and better jobs and living

conditions, or by offering better protection from one or other enemy. Globalization is now offered as a panacea precisely because this offers the vision of a fresh spurt of economic growth by tapping into developing world markets and labour. No country wants to be left out of the rising wave of progress and prosperity promised by the international corporations. To sustain and run a system on outside help has become necessary because sustainable societies are declining slowly. Globalization has left many nations as mere producers and some others as mere consumers. Availability of highly advanced products in the market has made people leaving traditional products and thus affecting the balance of a system. Local farmers cannot produce crops because people prefer cheaper exported food items and farmers cannot reduce the cost of production. Thus globalization negatively affected native small scale industries.

Along with all this criticism it is evident that globalization is going to stay and the resulting issues can be controlled and used in a positive level by powerful nongovernmental organizations (NGOs). It is really worthwhile to discover the role that European-based NGOs play in helping to shape corporate conduct. Some companies have responded in creative and practical ways to criticize of their labor practices by substantially improving the conditions in which their employees work. Nike was accused of violation of human rights including child labour and sweatshops in Asian countries and it positively took in the criticism and added many new laws to make sure that the workers were treated properly. In the words of Matt Wilsey, "...the fact was that shoes and clothing are only the secondary products of the fashion industry...what Nike primarily sells is image. Sales were dropping and the media was portraying Nike as a company willing to exploit the basic rights of employees" (2).

Nike took several steps like introducing minimum wage and deciding the minimum age required to work, and thus partly tried to restore the damages it had brought in to the factories in developing Asian countries.

UN Millennium Goals, include the alleviation of poverty, representing a genuine and necessary framework for the search of global solutions to global problems. It collides with the UN's own Millennium Ecosystem Assessment's findings.

The Millennium Ecosystem Assessment (MA) was called for by the United Nations Secretary-General Kofi Annan in 2000. Initiated in 2001, the objective of the MA was to assess the consequences of ecosystem change for human well-being and the scientific basis for action needed to enhance the conservation and sustainable use of those systems and their contribution to human well-being. The MA has involved the work of more than 1,360 experts worldwide. (Millennium Assessment 1)

Their findings, contained in five technical volumes and six synthesis reports, provide a state-of-the-art scientific appraisal of the condition and trends in the world's ecosystems and the services they provide (such as clean water, food, forest products, flood control, and natural resources) and the options to restore, conserve or enhance the sustainable use of ecosystems.

MA has put before the world its findings and its assessment is the consensus view of the largest body of social and natural scientists ever assembled to assess knowledge in this area. The availability of this broad consensus view of scientists is an important contribution to decision-making. The assessment identifies where broad consensus exists on findings but also where the information is insufficient to reach firm conclusions. The focus of this assessment on ecosystem services and their link to human well-being and development needs is unique. By examining the environment

through the framework of ecosystem services, it becomes much easier to identify how changes in ecosystems influence human well-being and to provide information in a form that decision-makers can weigh alongside other social and economic information.

The failure by politicians to address this feeling may actually be adding to the public's distrust of politicians. Some in business have actually moved ahead of government in recognizing the problems, and are beginning to address them. The current market framework is insufficient to provide the motive, mechanisms and technologies to redress the uncontrolled effects of unlimited growth. The argument that development will aid everyone has been proven bogus by the USA, where economic growth has driven historically high and unsustainable per capita rates of raw material consumption and pollution. Policies are urgently needed that make markets work to support sustainability, not continually undermine it.

A series of developments in the early 20th century, however, set the stage for major changes to the dominant state/corporation paradigm and initiated a drastic change. Traumatized by an economic depression, two world wars and advent of atomic weapons, governments were forced to consider the need for a new world order. The United Nations and Bretton Woods institutions were created, the Universal Declaration of Human Rights crafted, and the process of development after colonization commenced. The European Union showcases the determination among nation states to work together, rather than engaging in destructive wars. This 'brave new world' represents a noble attempt to harness the best of human nature, while discouraging the worst. Trade union movement ensured the importance of defining and respecting the rights of labour and measures were taken to prevent exploitation of the working class. Slavery and child labour were legally banned in most of the

countries though both persisted discreetly in many countries. The major achievement was that these practices were condemned and no one could openly engage in slave trade or child labour.

How we can effectively address these occult manifestations of the old system of slavery in this 21<sup>st</sup> century is a very significant topic to deal with. As we know from the history of evolution of human beings globalization is here to stay. The only possible way is to get its positive sides develop and to fight against its negative effects. Human rights violation however small it may seem to be, will have far reaching consequences for humanity. The need for a universal standard for human rights is really relevant in this era of globalization. An issue which cannot be solved under the jurisdictions of respective countries can be addressed internationally and for that a general awareness of rights is necessary. A human being is entitled to earn and lead a dignified life irrespective of his country. In this respect the existence of “The Universal Declaration of Human Rights” (1948) comes to play a significant role. Institutions like slavery or colonization were overcome with wars and rebellions essentially limited to those particular geographical areas. Globalization headed by the developed countries is such that the aberrations of this system need to be kept in check with the aid of international codes.

A universal system is essential for the protection of weaker countries since their foes are internal as well as external. On December 10, 1948, the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights which has a preamble and thirty articles. Throughout history many have struggled and died for basic human rights and even in this era of high end technology people are not aware of their rights and how to demand them. The Universal Declaration of Human Rights is world’s premier human rights instrument and the sad

reality is that people are largely unaware of the “thirty rights” it contains (UN 15). Consequently a wide gap exists between the articulation of the Declaration’s goals and their accomplishment. Awareness of human rights is as essential as having basic education and it will enable humans to face the challenges of modern era. The thirty articles cover all possible areas and promise a dignified life to humans irrespective of their caste, creed, country, race, financial status and occupation (Donnelly 25).

Human Resource Management techniques of corporations are always the base of their operations. They hire the productive youth of respective host countries promising attractive salaries and perks. Milking them of their productive years they are eventually disposed and new young resources are hired. Jobless and desperate these middle aged men find it difficult to face their financial liabilities. Such corporations never provide job security or pensions and they just thrive on hire and fire policy. Attractive offers of such corporations lures the youth away from pursuing their inherent passions or hereditary trades. Such slow encroachment on people’s lives leaves them slaves of this new system of corporate globalization.

Social security should be provided to all the employees and a minimum standard should be maintained, especially by private enterprises to ensure the well-being of their employees. Generally social security covers medical care, sickness, unemployment, old age, employment injury, family, maternity and survivor’s benefit and the level of minimum benefits are generally determined with reference to the level of wages in the country concerned. International Labour Organization (ILO) has been advocating global acceptance for the extension of social security and social responsibility of multinational enterprises (MNE). ILO has been advocating the global campaign for extension of social security in MNE’s since 2003 session of the International Labour Conference. The summary of its conceptual framework is,



“...coverage going beyond legal obligations to all employees, their family and possibly their surrounding community” (Schwarzer 9). The Factory Act of 1948, which came to force on April 1, 1949, consolidated the laws related to labour in factories and safeguarded the physical condition and welfare amenities of the employees.

Any company functioning in India is liable to follow the recommendations in this act but many MNC's dilute these laws and formulate regulations which are generally exploitative. Similarly the Equal Remuneration Act of 1976 guaranteed “equal pay to men and women for equal work” (Equal Remuneration Act 2). But still gender pay gap is a burning issue in all the labour sectors. Especially in a patriarchal society like India, where women are entrusted with all the domestic responsibilities, companies always prefer to employ males. IT companies which projected the image of well-efficient women working side by side of men is also practicing the difference in pay related to men and women. According to a study done by Fabo, Varkkey and Korde in 2014, “...indicated a gender pay gap of 29 percent in the Indian IT industry” (8). IT industry which bloomed due to globalization adapts to different strategies according to the host country in which it functions. Many developing countries hosting IT firms always paves way to a system which feigns modern outlook but still cater to the very old system of gender pay gap.

Globalization paved way to the shrinkage of world and opened the doors for exchange of products and culture. As was discussed earlier globalization is an ongoing process and there is no escaping it. Humans have to discover apt methods to positively benefit from such a situation. The Universal Declaration of Human Rights (UDHR) is a historic document that was adopted by the United Nations General Assembly at its third session on 10 December 1948 as Resolution

217 at the Palais de Chaillot in Paris, France. This is a positive outcome of globalization and the 30 relevant articles in these documents ensure the free existence of human beings. Globalization resulted in technological explosion and it can be effectively used in making people aware of their rights. Proper awareness of rights is the only way to ensure the eradication of exploitation. As slaves once used education as their main tool to fight back their oppressors, in this globalised era awareness of one's rights is the ultimate channel to a free and liberated existence.

As mentioned earlier one of the positive outcomes of globalization was the formulation of Universal Declaration of Human rights and it is considered as world's premier human rights instrument. Universal Declaration of Human Rights though declared in 1948 has a tradition of more than 2500 years. It is rather interesting to trace the origin of such a concept through History. When in 539 B. C. Cyrus the great conquered the city of Babylon he freed the slaves and declared that all people had the right to choose their own religion and established racial equality. This ancient record known as the Cyrus Cylinder has now been recognized as the world's first charter of human rights. Documents asserting individual rights, such as Magna Carta (1215), the Petition of Right (1628), the U S Constitution(1787), the French Declaration of the Rights of Man and of the Citizen(1789), and the U S Bill of Rights(1791) are some of the written precursors to today's human rights documents. As Jack Donnelly states in his book *Universal Human Rights in Theory and Practice* (1989):

A set of human rights thus can be seen as a standard of political legitimacy.

The Universal Declaration of Human Rights, for example, presents itself as "standard of achievement for all peoples and all nations". To the extent that governments protect human rights, they are legitimate...human rights authorize and empower citizens to act to vindicate their rights, to insist that

these standards be realized...Human rights claims express not merely aspirations, suggestions, requests or laudable ideas, but rights-based demands for change. (12)

Human rights thus should serve as a standard to which all the nations should aspire and it should be made sure those powerful nations do not encroach upon the rights of the citizens of weaker nations.

Any form of exploitation can only be sorted out if the victims are aware of their rights and of the extent to which they are exploited. When the victims suffer exploitation from within the country they primarily report it to the local authorities. But there are human rights violations which are not aptly addressed by the supreme body of justice in a country. In such situations the presence of a universally approved charter for human rights is very significant and many organizations act efficiently to report such cases to United Nations. A much acceptable solution could be formulated with the co-operation and suggestions from nations all over the world. Thus a system can be developed where the whole world is aware of each and every violation of human rights. Coming generations should imbibe the positive effects of globalization and must propagate the awareness of the Universal Declaration of Human Rights. But as Donnelly points out, "The Universal Declaration, like any list of human rights, specifies minimum conditions for a dignified life, a life worthy of a human being. Even wealthy and powerful countries regularly fall far short of these requirements" (15).

## Chapter VII

### **Narratives of Hope(lessness): Slavery and Globalization**

In this chapter the art and aesthetics of the slave narratives selected here in this thesis are examined and their significance as literary works is probed. How slaves led a dehumanized life, surviving mental and physical displacement is recorded as firsthand experience in these narratives. Since education was denied to slaves, acquiring literacy and penning a narrative, were in a sense the epitome of freedom for a former slave. Innate differences between male and female narratives are also worth mentioning since female narratives present slavery from the sensitive viewpoint of a black female slave. Narratives written during postbellum period were always penned with hope, in the sense some were written dreaming for a free life and antebellum narratives were written hoping for life of equality with the whites, after emancipation. Many constituents of slavery having continued to make their presence felt in globalization are so imminent and pervasive; but there is hardly any narrative featuring and visualizing an emancipation at the aftermath of globalization. There is an astounding vacuum in literary space for picturing a liberation from the negative tentacles of globalization mainly because the new forms of subjugation deceive and everyone thinks that it is beneficial for all.

It was an empowering experience for a former slave to author his or her narrative. Many acquired education and wrote the account of their personal struggles individually but this was not possible for everyone. So slave narrative genre also covers many works written by white authors who recorded the narration of ex-slaves. There were many whites supporting the cause of the abolition of slavery and many doubted the authenticity of the works recorded by whites. Irrespective of their context

slave narratives are often treated as documents reflecting on the minute aspects of a slave's life in bondage. Analysis of slave narratives shows their significance as historical documents. As a literary genre also it is interesting to trace the development of slave narratives in order to see how they established themselves in the literary canon of America. As the genre served as a template for subsequent literary works, slave narratives were the progeny of former or contemporary literary movements.

The genre of slave narratives emerged between 1840 and 1860, at the time when the Romantic Movement in American literature was in its most influential phase. Slave narratives used the escape motif as a structuring device but the emphasis was not necessarily placed on the act of flight itself but rather on the personal development process which led to freedom. Slave narrators followed the stylistic and thematic conventions of autobiographies but succeeded in producing a new genre with its own unique conventions. Many of the narratives recorded the spiritual growth of the slaves, acquiring the status of being spiritual autobiographies. As narratives were explicit works portraying the real life incidents they also had borrowed techniques from the then common genre, sentimental novel. Like a sentimental novel the narrative often portrayed strong emotions and catered to the sentiments of the audience. Though narratives show the qualities of the above mentioned genres it is also evident that they are capable of standing independently. They are unique work of literature in their own way and have to be considered as a significant genre in literary history.

As slaves were uprooted from their native land where they led a tribal life, literacy was a completely novel concept for them. That the white masters formulated laws against blacks gaining literacy prevented the slaves from attaining the freedom of written word. But it was a paradoxical situation when these same ignorant blacks

accommodated themselves to the genres propagated by their white masters. They resorted to the techniques used by white men for recording their life stories mainly because they didn't have any ancestral predecessors to follow in literature. Thus slave narratives have a beautiful history of Black men adapting and evolving their own unique genre and thus asserting their presence in the world of letters.

Woman-authored slave narratives are rare since literally only a few women could acquire education before their male counterparts to author their own narratives and they often found themselves vulnerable to the moral judgments of society. While considering the slave narratives we cannot ignore the overwhelming presence of the literary masters in this field, like Frederick Douglass, Olaudah Equiano, William Wells Brown and Booker T. Washington. Though Olaudah Equiano's narrative covers his slavery in England and not in America, it played an important role in abolitionist movement providing itself as a model for the African American slaves in their fight for freedom. These narratives occupy a significant place among slave narratives mainly because of the significant role they played in the abolition of slavery and the realistic portrayal of slave life.

Slave narratives written over the eighteenth and nineteenth century can be broadly classified into three categories. Anderson demarcates the slave narratives written between 1770 and 1820 as recording the spiritual journey of the slaves (333). The narratives written after 1820 highly influenced the process of the abolition of slavery. The autobiographical nature of the slave narrative added to the veracity of the accounts and had high impact on the white audience. Jacobs' narrative and Frederick Douglass' narrative are examples of how the trials and sufferings of slavery were aptly recorded and even a contemporary reader can identify herself with the pitiful situation of the narrators through their own words. After abolition of slavery in the

postbellum period, narratives were more of inspiring nature, recording the triumph and spirit of free slaves. It also recorded how with the aid of education and hard work blacks tried to get assimilated to society. The narratives of Booker T. Washington and Elizabeth Keckley embody all these principles of postbellum narratives.

Narratives written during the second phase mainly intended to present the horrors of slavery and to influence the sympathy of readers. Narratives written during this period were used as abolitionist propaganda and later on historians questioned the usage of slave narratives as proper sources to examine slavery. According to Robert Gibson, “their reliability, authenticity, and objectivity” (14) were questionable.

Narratives of Frederick Douglass, Harriet Jacobs, and William Wells Brown fall under the category written during antebellum period. These narratives were sold at anti-slavery meetings throughout the English speaking countries and went through multiple editions. Slave narrative records among other things the history of slavery and how southern economy flourished by making the white slave owners wealthy and how slavery denied the blacks the protection under law and even the right to vote.

Slaves coming out with their own stories were not easily recognized by the white society and often the slaves had to prove the authenticity of their documents. That’s the main reason behind the frequent use of phrases like “I was born” and “written by himself/herself” etc., in the introduction and the title of the narrative. Slaves were deliberately kept illiterate and ignorant by the owners and majority of them were not given information regarding their age or real name. Winfred Morgan explains how literacy played a major role in Douglass’ life by helping him to “... achieve power and control in his life, by first gaining control over communication” (79). For the antebellum slave narrators, penning their narrative was a rebellious action against their captors and also an act of asserting their identity. Narratives in general according

to Ide Corley, “created a disruption of Western modes of thinking, of binary distinctions between epistemological categories such as black and white, or civilization and savagery”. (139)

As historical sources slave narratives are significant since they record slave’s life and it is done in a convincing mode by the victims directly. To quote Richard Schur,

The slave narrative was a popular genre in the antebellum period. These narratives, which drew on religious writings, captivity narratives, and the picaresque novel, described the journey from slavery to freedom. As journey narratives, they underscore how the culture of slavery affects character and how the quest to achieve freedom, equality and literacy requires a lengthy process and ongoing struggle against dominant white perspectives. (3-4)

Many of the slave narratives written in antebellum era aided in presenting before the audience the real picture of slavery. Slowly but steadily it was established that blacks also deserved a dignified life and should be given the protection of law. These narratives explicitly put before the society the demand for freedom. Consequently, many of proslavery activists declared that the narratives were exaggerated stories to attract the sympathy of the audience. They were popular in the US and Britain and helped in uniting the people who favored the abolition of slavery. Even now they occupy a significant place in literature and History and they are studied by people from various disciplines. The topics covered by them like segregation based on race, social injustice and denial of freedom are still unresolved issues today.

Narratives by fugitive slaves during antebellum era and by former slaves in postbellum era are equally important in American History and Literature. Some of the classic texts of American literature were directly influenced by slave narratives.

According to William L. Andrews,



The two most influential nineteenth century American novels, Harriet Beecher Stowe's *Uncle Tom's Cabin*(1852) and Mark Twain's *Huckleberry Finn*(1884), and such prize winning contemporary novels as William Styron's *The Confessions of Nat Turner*(1967), and Toni Morrison's *Beloved*(1987) bear the direct influence of the slave narratives. Some of the most important revisionist scholarship in the historical study of American slavery in the last forty years has marshaled the slave narratives as key testimony. (*An Introduction 2*)

Slave narratives and the works inspired by them have played a very influential role in the shaping of American national identity and often challenged the historical consciousness of the United States. Narratives reveal to us the complexities of the dialogue between the white masters and black slaves. This dialogue still continues and is very much implicit in the very structure of the antebellum slave narratives. These narratives were often viewed as fictional works and often they included prefaces written by a white author or included letters of authenticity by whites assuring the originality of the work. White-dominated society found it hard to believe that blacks were capable of narrating their tales themselves.

Douglass' narrative had attracted white audience and they wrote letters appreciating his work and he included such letters in the later editions of his narrative like the Dublin edition of 1845. To ascertain the authenticity of the narrative it was a common convention to add diaries, letters and appendixes. Douglass in his appendix elucidates the double standards of slave masters following Christian religion. He was a devout Christian and maintained that a true follower will not be able to propagate the cruel institution of slavery. Douglass' narrative has also a letter written by Wendell Phillips who asserts that the narrative is indeed written by a Douglass

himself. This is an oft-repeated pattern in slave narratives as the authentication by a white man was considered necessary to prove the originality of the narrative.

Narrative of William Wells Brown also has a letter written by Edmund Quincy and a preface written by J. C. Hathaway. Mattie Jackson's narrative was recorded by Dr. L. S. Thompson and he has authenticated that the incidents recorded in the narrative were truly her experiences in slavery. Harriet Jacobs' narrative is also preceded by an introduction by the editor Lydia Maria Child, authenticating the genuineness of the work, having stated how she was personally acquainted with the author.

Douglass and Brown had rich experience as orators before they became authors. As lecturers for the AASS (American Anti-Slavery Society), they both gained wide popularity and acclaim by travelling all over the United States and to Europe in the context of abolitionist circuit tours. Douglass had already acquired oratory skills during the bondage by joining a secret debating society club with some friends. Similarly, several years before lecturing for the AASS, Brown had become proficient in public speaking by organizing a temperance society in Buffalo. Undoubtedly, these biographical elements influenced the thematic content and overall plot structure of Douglass' and Brown's narratives. Both the narrators stress their transition from a state of minority to manhood by signing their narratives with the first and last names. Douglass had changed his name from Frederick Augustus Washington Bailey to Frederick Bailey, then to Frederick Johnson before finally settling for Frederick Douglass. As a child, Brown's mother was forced to change her son's name from William to Sandford when her master's white nephew, who was also called William, came to live in the household. Brown resisted this name change and received several whippings for his obstinacy to cling to his former name. After his escape, Brown

eventually claimed his first name William and also adopted as a middle and last name, Wells Brown, the name of man who helped him in his flight.

Slave narratives always described the way of escape but in the case of Douglass' narrative he doesn't resort to it because the information would have been useful to white masters, since his was an antebellum narrative. His narrative rather stresses on the psychological effect slavery had on human minds. To quote Charles T. Davis, "...perhaps just as important as the record of Douglass' development is his shrewd observation of the psychological effect of the institution of slavery upon white owners. Slavery corrupts Sophia Auld, whose simple good nature drew initially from Douglass...words of praise" (7). Douglass' narrative presents before us in clear language how he triumphed over the wicked system of slavery mainly through his willpower and intelligence. To quote Waldo E. Martin, "...he [Douglass] represents a model of self-made man: an exemplary black version of uncommon achievement primarily through the agency of a resolute will and hard toil" (253).

As slave narratives became a popular form of literature and abolitionist propaganda, they were "rewritten to conform to the literary standards of the time" and "tended to become romanticized and moralistic to suit the tastes of Northern and British readers" (Starobin 48). Certain themes which appealed to the contemporaneous readership are exploited in them. William Wells Brown's work presents such typical scenes like whipping especially of slave women, who are oftentimes half-naked. These tales were shocking to nineteenth century readers who, in the context of Victorian decency, found such graphic descriptions disturbing. Providing the reader with slaves' stoic reaction to violence and abuse proved another effective literary device. By relating the narrator's feelings and emotions, Brown's opening chapters resort to techniques found in sentimental novels.

In the preface to Brown's narrative, without being specific, Edmund Quincy informs the reader that he suggested "a few curtailments" to the account and there is a chance that some editing process occurred (vi). Brown's narrator speaks of slavery as a distant observer and reports the incidents witnessed like, "I have often laid and heard the crack of the whip and the screams of the slave" (Brown 15). The narrator's estrangement is further stressed when he admits that, as a house slave, he received preferential treatment in comparison to field hands. Although this shift from the personal to the collective, the writing stresses on the hardships which slaves had to endure. Thus Brown's personal experience is slowly converted into a communal experience. His narrative is an important document as it aids to various effective tools during emancipation.

While the narrative of Frederick Douglass contains many descriptions of bold actions against the institution of slavery, in Brown's narrative, such incidents are not recorded. Brown escaped from slavery almost by accident and he records that he too quite often resorted to the deceiving nature of his hypocritical masters. His work's preface was authored by J. C Hathaway who observes that, "...this little book is a voice from the prison-house unfolding deeds of darkness which are there perpetrated" (8). According to Charles T. Davis, his escape is more related to "...the acquisition of intellectual maturity and sophistication than to any sharp change in oppressive conditions" (9).

Brown's master had sold Brown away from his mother and sister but Brown kept in touch with them. It is his devotion towards them that holds him back from escaping slavery several times though he tried to escape with his mother once, but failed. His narrative mainly dwells upon the business of owning, working and transporting slaves as he himself worked in all these fields assisting different white masters. Brown

records his encounter with slavery in a calm and objective manner and portrays the stark reality of slavery especially in southern states. His story describes the life on plantations in Kentucky and Missouri and contains his recollections of travel on the Mississippi, Missouri and Ohio rivers as an assistant to a slave driver and as steward on a riverboat. According to Charles T. Davis, "Douglass and Brown brought authoritative documentation to one part of this symbolic structure of the nineteenth century, evidence of the hell that American slavery was, degrading and corrupting all people that it touched" (14). The most significant fact about the narratives of Douglass and Brown is that, they succeeded in influencing the minds of the readers.

Booker T. Washington acts as both narrator and protagonist in his narrative *Up From Slavery* and it records his growth from an enslaved man to a free one, student, local school teacher, renowned educator, thinker and race-leader. Washington was a man of mission and he needed the support of his white readers in Tuskegee Institute. He dreamt of an America where blacks and whites coexisted harmoniously and he wanted the members of his race not to foster bitterness against their former masters. To quote him, "As a rule, not only did the members of my race entertain no feelings of bitterness against the whites before and during the war, but there are many instances of Negroes tenderly caring for their former masters and mistresses who for some reason have become poor and dependent since the war" (5).

Washington's tact for accommodation was really effective and he became the de facto leader and spokesman for his race. At the same time, his mild attitude towards racism that still lingered after emancipation earned him many adversaries like Du Bois. His narrative also stresses the power of education in transforming lives. From an early age, Washington viewed school as a paradise, a way to escape ignorance and to become equipped to help others. He sees industrial education as key, as it gives

students the skills to make a living and to be of value in their communities. For this reason he chooses to work in education rather than in politics, believing he “would be helping in a more substantial way by assisting in the laying of the foundation of the race through a generous education of the hand, head, and heart” (32).

Washington believed that the way to solve the race problem was to encourage fellowship between the whites and blacks and though he was a victim of racism he recounts such incidents without anger or malice. He often praises the generosity of whites and highlights the way they treated him with kindness and respect:

Ever since I have been old enough to think for myself, I have entertained the idea that, notwithstanding the cruel wrongs inflicted upon us, the black man got nearly as much out of slavery as the white man did. The hurtful influences of the institution were not by any means confined to the Negro... The whole machinery of slavery was so constructed as to cause labour, as a rule, to be looked upon as a badge of degradation, of inferiority... The slave system on our place, in a large measure, took the spirit of self-reliance and self-help out of the white people. (7)

Washington dilutes the guilt of the former slaveholder by implying that both the blacks and the whites were victims of the system of slavery, rather than placing blame on any particular group of people.

Washington's life story is an excellent example of the power of perseverance and the great success achieved by both Washington and the Tuskegee Institute. Throughout the narrative Washington defends his ideas about racial advancement and uplift by subtly undermining the proposals of his critics. Though Washington does not explicitly state his objection to the strategies of specific thinkers like W.E.B. Dubois or even his predecessor, Frederick Douglass, he highlights the wastefulness of

political agitation for equal rights at every chance he gets. To do this, Washington shows that political agitation results in worse relations and outcomes than those that existed before. In Chapter IV, Washington describes how strikers usually spent all their savings during the strikes and returned to work in debt, but at the same wages. Washington's narrative occupies a significant place among slave narratives since it is an inspiring and successful story of a black man, surviving slavery.

In 1789 Oludah Equiano published his autobiography. He travelled widely promoting the book, which became immensely popular, helped the abolitionist cause, and made Equiano a wealthy man. In 1786 in London, he became involved in the movement to abolish slavery. He was a prominent member of the 'Sons of Africa', a group of 12 black men who campaigned for abolition. His narrative begins with a description of Equiano's native African culture, including customs associated with clothing, food, and religious practices. He likens the inhabitants of Eboe to the early Jews, and proposes a 'theory' that black African skin was the result of exposure to the hot, tropical climates. Equiano hints that Africans may be the indirect relatives of Christian Europeans through their Jewish ancestry and argues against slavery as an affront to all humans: "Let the polished and haughty European recollect that his ancestors were once, like the Africans, uncivilized, and even barbarous. Did Nature make them inferior to their sons and should they too have been made slaves? Every rational mind answers, No" (43).

Equiano is sold to the owner of a slave ship bound for the West Indies, and he describes the "Middle Passage", the journey across the Atlantic Ocean that brought enslaved Africans to North America. His narrative also covers a brief period in Virginia as a slave and is significant because of the description of middle passage recorded from the perspective of a slave as in the year of 1789. His descriptions of

extreme hardships and desperate conditions are punctuated by his astonishment at new sights and experiences. The narration occasionally reflects the childish wonder of the young Equiano at the time of his journey, but it also highlights his culture shock at his introduction to European culture and European treatment of slaves. Though he had witnessed the sale of slaves in the West Indies, Equiano himself was not purchased, and he stayed with the Dutch ship, traveling from the West Indies to North America. There he is purchased and put to work on a Virginian plantation, doing light field work and household chores. Equiano is exposed to Christianity during his plight in England and he attends church. In his narrative he expresses his growing ease with the European culture he initially found so strange and frightening: "I ceased to feel those apprehensions and alarms which had taken such strong possession of me when I first came among the Europeans" (111).

Equiano's understanding of the Bible is one of the most prominent themes in his narrative and he considers his faith in God as his great strength. His anti-slavery views are expressed towards the end of the narrative and as Eileen Elrod points out, "He certainly opposes all kinds of physical abuses as he witnesses it, but it is only long after his return to England and perhaps, as a result of writing the narrative that he comes to an anti-slavery position that impels him to seek an appearance before parliament" (9). Equiano's views on enslavement appear to have certain contradictions. Though he clearly distinguishes his faith from the faith of the hypocritical white masters, it is ambiguous whether he puts the blame of slavery on God or the white master's actions. Although his narrative presents conflicting views it expresses the true feelings of the narrator and thus can be considered as perfect in capturing the spiritual and educational growth of its protagonist.



On the behalf of Charlotte Mason, a wealthy white patron of Harlem Renaissance artists, Zora Neale Hurston had embarked on a mission to Alabama's Mobile Bay to collect whatever tales, music, poetry, and other folk culture might still exist among the region's blacks. It was on that trip that she encountered the former slave Cudjo Lewis, also known as Oluale Kossola and she conducted a series of interviews recording his life story. Lewis was ostensibly the last known survivor of the middle passage, the only remaining human who possessed firsthand knowledge of the traumatic journey from West Africa to American shores. Hurston records Lewis's first-person oral narration of his life in a West African village, abduction by slave traders, and overwhelming grief at the loss of his home and loved ones.

*Barracoon* offers the viewpoint of Hurston as a listener to Lewis's tale, and we can also listen to her voice in interludes marked by her buoyant wit. However, Hurston rendered Lewis's story in first person, using a dialect that evokes the distinct rhythms of his speech. In this way, she creates an image of Lewis and the audience has a feel that they are directly listening to his speech. This technique differentiates her book from all other narratives and makes it a unique one. Lewis's narrative presents an Africa that is not as whole as Harlem Renaissance writers theorized and the speaker records how Africa was a place of cruelty and strife, stripped of any mythical innocence. Lewis mentions the wars between different tribes and how the captives of each war were sold to slave traders. Thus *Barracoon* records the fact that internal discrepancies also aided in the transportation and sale of African slaves. Through *Barracoon* Hurston performs the primary duty of a historian, which is to preserve the oral tale of Cudjo Lewis in his own vernacular.

It is quite interesting to note that a woman slave experienced slavery in dual aspects. As is seen in any patriarchal setup women were more encroached by this

machine of slavery. They were made to toil like male slaves and as an added torture were also subjected to sexual perversions of their masters. For a bondman it was somehow possible to run away to free northern states but it was really hard for a female slave to do so. A female slave was denied safety even in the so-called secure environment of a family. Though slave marriages took place a man had only secondary power over his wife. Female slaves were only answerable to their masters and often lived under the threat that their husbands could be sold to another master. The possession of children produced by a female slave automatically went to the master. He could sell or do anything as he pleased with the child.

All the above mentioned scenarios are well-captured in the female texts selected here for analysis. The differing influences of the same institution on female and male psyche are very evident. How hesitant a female is to acknowledge the torture she had been subjected to and how proudly a man declares his journey to independence show the difference of their experiences. The shame a woman feels to acknowledge her situation well proves the point that power had different influences on their sensitivities. How slavery becomes a personal demon in the female narrative and more of a social demon in a male narrative can well be perceived by reading these narratives. Slave narratives become an important genre since it captures the emotions of slaves and the far-reaching repercussions of this institution.

Many of the female ex-slaves considered their stories as shameful ones because it contained the sexual abuses they had to suffer from their masters. Thus Jacobs' attempt in penning a narrative that frankly portrayed the sexual abuses she had to endure is a commendable one. Slave narratives served the unique purpose of unifying women regardless of color and race to stand for the common cause of suffering womanhood. Jacobs' narrative also challenged the traditional norm of a morally

correct heroine. Her writing stresses the importance of virtue for all women regardless of their position in society. Conventional norm of a white, upper class heroine with regard to a black, enslaved woman is challenged by Jacobs' narrative and later generations' of African American writers followed the cue.

Her work ends by presenting before the readers an enlightened woman in Jacobs. After all her hardships when she finds that her freedom is still in question and her present benefactress is trying to buy her from her owners she tries to stop her by saying, "...being sold from one owner to another seemed too much like slavery; that such great obligation could not be easily cancelled; and that I preferred to go to my brother in California" (300). Without her permission her benefactress buys her freedom and Jacobs felt as if a heavy burden was lifted from her shoulders. She acknowledges her gratitude in these words: "Friend! It is a common word, often lightly used. Like other good and beautiful things, it may be tarnished by careless handling; but when I speak of Mrs. Bruce as my friend; the word is sacred" (301).

Harriet Jacobs' narrative has exerted considerable amount of influence in the literary canon of African American literature. Major topics dealt with by her like sexual exploitation, appropriation of motherhood and violence still remain as the sensitive issues in modern African American writings. Tony Morrison and Maya Angelou are some of the significant authors who adapted the autobiographical mode of narration more effectively to appeal to the sensibilities of the readers. Thus Jacobs can be hailed as the initial writer who engaged in presenting her views in a black feminist perspective. Her approach to the system of slavery was entirely different from that of the male narrators. While males rebelled against their masters using violence and resorting to running away, Jacobs employs much more subtle ways of

resistance. Finding herself a lover, hiding in an attic and acquiring education, all are significant steps though done in a slow and perseverant manner.

Since Jacobs' narrative contains many characteristics of sentimental novel some critics have tried to include it in that particular genre. But her narrative differs on many crucial accounts. Unlike sentimental novels she depicts herself as a survivor in her narrative and though she presents her vulnerable situation, she also takes special care to highlight how she overcame them. Almost all sentimental novels end with the marriage of the desperate heroine and the audience is left with peace to witness the heroine safe in the hands of the hero. Jacobs thwarts this convention in her narrative by ending it with the attainment of freedom by the female slave. In a slave's life attaining freedom was more important than marriage and this is stressed by the narrative of Jacobs.

Elizabeth Keckley's narrative too describes the pathetic situation of a female slave and vividly portrays the weight of unwanted motherhood. She withholds the name of her rapist, whereas Jacobs in her narrative openly calls out her abusers. Keckley does not want the audience's attention to focus on the sexual abuses she had to suffer, but she wants to stress on her survival after slavery. As a postbellum narrative her emphasis is on the empowerment of slave women after slavery whereas Jacobs stresses the cruelties of the institution to the readers as an antebellum relative. Keckley in her narrative mentions how her only son George is a reminder of a very sad episode of her life. She portrays the helpless situation of a slave mother because even motherhood is appropriated as a symbol of her lost virtue.

Slaves while penning their narratives were very careful about the names and details disclosed by them. This was mainly due to the fact that these narratives were read by white audience and their empathy was necessary for the survival of blacks before and

after slavery. In the words of Sabine Sielke, "...writing extensively about black women's sexual violation could stand in the way of convincing them of their moral character, which could be why female slave narratives, such as Keckley's, do not go into detail about their experiences of sexual abuse" (22). But it is also evident that such incidents cannot be completely excluded from the narratives because they played a very crucial role in the development of the character of female slaves.

Sojourner Truth's *Narrative of Sojourner Truth* written on her behalf by Olive Gilbert is another significant work which possesses the quality of a slave narrative. Though she later became a great orator and preacher, her narrative was penned by another person because she could never learn to read or write. Her work though not penned by her stands in a significant position among the slave narratives because she empowered herself even without the aid of literacy. For Truth not acquiring the mastery of English was a way to fight against her masters and also to stick on to her own identity. To quote M. K. Samra,

Truth might not have had any opportunities to read as a young slave, but her movement among the educated speakers, writers, religious leaders, and abolitionists of the mid-nineteenth century must have afforded her the chance to acquire literacy. Her teasing of [Frederick] Douglass' polished persona, along with a possible unwillingness to learn, might suggest a defense against the illiteracy that eventually became part of her mystique. (162)

Though her narrative is penned by Gilbert in refined English her speeches often comprised of Dutch dialect and unsophisticated English. Thus Truth's narrative puts forth the slave's enterprise to assert her identity and language as defiance to her colonial masters. Her narrative differs from others as it considers assertion of freedom more important than language and literacy. In the monumental *History of Women*

*Suffrage* by Elizabeth Cady Stanton, Sojourner Truth is recorded as saying: “You know, children, I don't read such small stuff as letters, I read men and nations. I can see through a millstone, though I can't see through a spelling-book” (92). Her narrative presents the brave and fighting spirit of a woman slave who yearned to be heard in spite of illiteracy.

She mentions in her narrative how the owners kept all the details of parentage and birth hidden from the slaves. They believed that as slaves were legally their property they didn't have the right to claim their identity. Truth narrates how her mother was left devastated after her children were sold away: “Oh, my child, I am thinking of your brothers and sisters that have been sold away from me” (9). It was considered inappropriate to narrate the incidents of rape and Truth had to even face abuse from her own mistress. Irvin Nell Painter says, “...the sexual abuse came from her mistress Sally Dumont, and Truth could tell about it only obliquely, in scattered pages in her Narrative. Truth spoke straightforwardly about most of her suffering in slavery, but only vaguely about this” (16).

Only a few slave women were privileged to gain education and write their own stories. Mattie Jackson's narrative portrays slavery in physical as well as psychological complexities. Her narrative makes a note of how often mistresses were crueler to the female slaves than the white masters. Sexual attraction of masters towards the female slaves ignited the anger of the frustrated mistresses on to the female slaves. Her narrative traces her life as a slave from her struggle with three masters until she makes her final escape in 1863. Mattie Jackson's narrative was recorded by L. S. Thomas and he explains her character in the beginning of the work: “...Ms. Jackson sustains a high moral character...she was in the same condition of all the neglected and oppressed” (5). This authentication was almost a invariable factor in

almost all the narratives to prove that it was not a fictional one, intended to attract the sympathy of white audience.

Jackson traces her ancestors' journey from Africa to America in the initial chapter. Her great grandfather was captured and brought to America. She was ignorant of the real name of her grandfather and he had got the surname Jackson because his first owner was named Jackson. This ignorance of name and birth details is also a common trait one can trace in slave narratives. Several attempts of escape were initiated by her mother, with children and often they were pursued and brought back. After each attempt to escape they were severely punished but it was not enough to cease their yearning for freedom. Once Union soldiers had helped them during the Civil War and their master tried to sell them to slave holding states stealthily transporting them through covered carriages. She narrates historical events like the death of President Lincoln and how his remains were exhibited, soliciting tribute from many former slaves including her. Her narrative ends triumphantly when she meets her former master Mr. Lewis and is amused to find him agitated to see his once slave was now leading a free life.

Kate Drumgoold's narrative, *A Slave Girl's Story: Being an Autobiography of Kate Drumgoold* also plays a significant place in the genre because it belonged to a period when slaves were struggling to lead a normal and free life after slavery. Her narrative is different from all the other narratives in the sense that she experienced slavery in a different way. According to her she was lucky enough to have a benevolent mistress and she calls her "my white mother" (3). Even then she says how desolate she felt when her own mother was sold away from her and how her mother tried to free her children with the help of a gentleman from north named Major Bailley. It was with the help of him that she was placed with Mrs. Bettie House, her

good mistress till their mother could repay the debts and claim them back. She speaks of her great and fulfilling experience during her stay with Major Bailey's family that allowed her to go to church and Sunday school with their children. In her work she extensively deals with her encounter with Christianity and proclaims how she was washed pure with the "blood of Jesus" (12).

Whenever Drumgoold reports a death in her family she expresses it as they "...left for their home in heaven" (29). Drumgoold's narrative is not recorded in chronological order, but she moves forward and backward in time. She stresses her adherence to two principles in her life, her religion that is Christianity and her acquiring education to learn more about Bible. She bewails how her family was scattered by the institution of slavery and how by God's grace they all gained freedom. She proudly asserts the fact that her faith will remain with her till her death and she is indebted to God for saving her from many severe illnesses. She also speaks of her pleasure in teaching children and she was grateful that education was paving way for the bright future of former slaves' children. She ends her narrative abruptly with a note of hope that education will lead her and she is thankful that, "...God lead me to do all that I could to help forward the great cause of education" (46).

Legal abolishment of slavery didn't immediately guarantee an independent life to slaves in general and female slaves in particular and slave narratives were one of the ways through which they tried to assimilate themselves into the society. Female slave narratives effectively portrayed the vulnerable situation of female slaves. Many later literary works were inspired by this genre and one can trace the influence of slave narratives in modern black autobiographies such as Richard Wright's *Black Boy* (1945) and *The Autobiography of Malcolm X* (1965). According to William L. Andrews,



Beginning with Margret Walker's *Jubilee*(1966) and extending through such contemporary novels as Ernest J. Gaines's *The Autobiography of Miss Jane Pittman* (1971), Sherley Ann William's *Dessa Rose* (1986), Toni Morrison's *Beloved* (1987), and Charles Johnson's *Middle Passage* (1990), the "neo-slave narrative" has become one of the most widely read and discussed forms of African American literature. (*Six Women's Slave Narratives* 5)

Such works can be unmistakably identified as the autobiographical and fictional descendants of slave narratives. They still reinforce the significance of the slave narratives in American History and its role in shaping the modern global giant America.

As is mentioned in the earlier chapters modern times unravel different variants of 'slavery' and the basis of all these is essentially the development of globalization. Powerful nations are seen exploiting the developing and underdeveloped countries and global powers mainly headed by America decide the course of the world. The new forms of encroachment on human rights are done so slyly that no one is aware of its vast consequences. Exploitation is often disguised in the form of job opportunities, economic development, infrastructure development or living standard upgradation. The fascinating fact is that people involved in modern versions of slavery are often unaware of invisible traps and often perceive it as an opportunity to get on par with the developed countries.

Slave narratives express protest against the white masters and emphasize freedom by the former slaves. They take pride in voicing their problems using literacy they gained, often from their abusers. Globalization in this sense does not produce any personal autobiographical narrative similar to slave narratives. We can only find in the new era some fictional and non-fictional works and books delineating on

theoretical and economic aspects of globalization. There can be two obvious reasons for this pronounced absence of narratives visualizing liberation from the evils of globalization. One could be a pretended ignorance on the part of the victims. The other reason could be that forms of bondage in globalization are so covert and pervasive that an alternative to globalization is too difficult to perceive.

When we consider the literary creations during globalization, works by some authors like Naipaul, Richard Russo, Don DeLillo, William Gibson etc. fall under narratives which describe the encroachment of globalization on the life of people. But their fictional works present protagonists or places affected by globalization. These works do not deal with globalization as such as a single issue in the way slave narratives dealt with slavery as such as a system to be done away with, though the literary works of globalization times are entangled with the personal and professional lives of the characters/protagonists. There are umpteen number of non-fictional books on globalization delineating its negative and positive effects on humanity. *Fictions of Globalization* (2006) by James Annesley and *Globalization and Literature* (2009) by Suman Gupta are two major representative critical works analyzing the literary works on globalization. Naipaul's novels like *In a Free State* (1971) and *Mimic Men* (1967) ironically present how native culture is viewed with contempt by the protagonists as colonization and later globalization heralded western culture as the ideal one. To quote Selwyn R. Cudjoe, "...the conflict between the western and eastern worlds, the creolized and the Hindu, becomes central theme to Naipaul's work" (22).

Richard Russo's *Empire Falls* (2001), presents the story of a once vibrant town named Empire Falls, in Maine which was full of businesses, like three industries including a mill, shirt factory and restaurant owned by the same family, now facing destruction due to industrialization. Miles Roby the protagonist observes that, "...the

population of Empire Falls began to dwindle as families moved away in search of employment” (35). The owner of the local industries Mrs. Whiting sells them and all the land she owned to big corporations and slowly the town comes technologically alive. Miles Roby the protagonist grasps the cusp of the situation when he says: “...the lion’s share of wealth generated would never reach the citizens of Empire Falls. The houses they couldn’t afford to sell last year would be houses they couldn’t afford to buy the next” (462). The book presents a very convincing picture of how globalization dislocates the locals and served the interest of big corporation’s rich shareholders, though the work doesn’t succeed in picturizing an alternative world post-globalization.

Don DeLillo’s *Cosmopolis* (2003) deals with globalization and the functioning of world markets and the protagonist Eric Packer is presented as the global head of industries all around the world, controlling everything within the confined space of his car. In the words of James Annesley, *Cosmopolis* describes “...a day in the life of Eric Packer, an American Billionaire, as he is driven through New York...his [Packer’s] life is thus intended to offer key insights into contemporary experience...with a vision of an exceptional individual who stands at the centre of the systems that shape and influence the life of millions of others” (60). Packer has to confront a group of rioters against globalization and his views about the rioters present the crux of globalization. He says to his employee Kinski that. “...they don’t exist outside the market...there is no outside...the market culture is total. It breeds these men and women” (38). According to Packer, “...old industries have to be harshly eliminated and new markets have to be possibly claimed” (39). The protagonist is well structured by DeLillo to suit the needs and demands of changing times, but he has no idea as to what should be the nature of the new markets.

William Gibson's novel *Pattern Recognition* (2003) is a science fiction novel centered on the female protagonist named Cayce Pollard, an intuitive marketing consultant. As James Annesley observes, "...Cayce is a freelance cool-hunter with a phobia for brand names and logos, the novel describes her attempts to trace the source of footage" (99). This novel offers a pessimistic view of contemporary culture which runs after the brands and logos rather than the original products. Gibson's works occupy a significant space among the fictions of the period of globalization and as Annesley remarks: "Gibson develops narratives that explore a range of issues linked both to the significance of technology and its relationship to business...his work offers an understanding of the relationship between literature, new media and globalization" (94). The central character Cayce Pollard's abhorrence to logos is so severe that she "...needs out of this logo maze – desperately" (14). The protagonist's job itself is ironic in the sense that her hatred for logos was made use of by the big companies to ensure whether their new logo would be popular or not. This work portrays how big corporations lure people with job opportunities which virtually only benefits the corporations' own selfish motives.

Suman Gupta's book *Globalization and Literature* (2009) stresses the effect of globalization on literature in general. In his opinion,

The currency of 'globalization' has developed largely outside literature and literary studies, mainly at the behest of sociologists and social theorists...the term seems to spin out of their control and impinge everywhere, even upon the literature and inside literary studies. Literature and literary studies do not pick up globalization from *within*...but as a term that batter on them from *outside*.  
(6; emphasis original)

Gupta stresses in his book how globalization "...has everything in its grip" and we could undoubtedly confirm that "...literature and literary studies are becoming globalized" (11). He too analyses the work *Cosmopolis* by Don DeLillo, as a representative work of globalization, with its protagonist, corporate giant, Eric Packer. Another book mentioned by him as a representative work of globalized era is Robert Newman's *The Fountain at the Centre of the World* (2004). He points out how in the novel, "...climax is the day by day protests organized in Seattle during the WTO meeting of December 1999. In the course of the novel...the fictional characters traverse internal and international boundaries across Britain, Mexico and the United States, to converge in Seattle in December 1999" (18). The novel presents as its central character Chano Salgado, who is portrayed as fleeing from Mexican police for bombing a multinational company's toxic waste plant. As the narrator in the novel states, "Ethylclad toxic-waste plant was pumping out sixty thousand gallons of groundwater a day. Protests last year had held up construction for ten months. But now not only was the plant up and plumbing but the people of Tamaulipas state had to pay Ethylclad ninety million dollars compensation" (9). Thus the novel portrays the vulnerability of common people in the face of such big corporations which are guided solely by profit motives.

Another noteworthy author who deals with globalization and its evil influence on human life is Arundhati Roy. In her essay "The Greater Common Good" that appeared in her book *The Cost of Living* (1999), she contends how the developed countries dump their wasted projects on developing countries under the pretence of aid. She states that, "...first world...exported to the third world in the name of development aid, along with other waste, like old weapons, superannuated aircraft carriers, and banned pesticides...aid is just another praetorian business enterprise, like

colonialism was” (17). In her book *War Talk* (2003), she expresses her voice on how literary works are abhorred by the modern times, resonating her hopelessness for the modern era. To quote her, “...this talk of nuclear war displays such contempt for music, art, literature, and everything else that defines civilization” (7).

It is evident from the above listed fictional and non-fictional works that literature is also influenced by the encroaching clasps of globalization. But one can find an umpteen number of non-fictional works systematically analyzing the institution of globalization. Though most of them are redundant with economic theories and policies, they present an indeed realistic portrayal of current situation. Naomi Klein in her famous work *No Logo* (1999) traces the journey of big corporations for building brand value. Her benchmark work in the area of globalization is *Fences and Windows* (2002) and she documents how many policies of World Bank adversely affected the developing nations:

The World Bank has lent money to the poorest and most desperate nations to build economies based on foreign-owned mega projects, cash crop farming, low-wage export-driven manufacturing and speculative finance. These projects have been a boon to multinational mining, textile and agribusiness companies around the world, but in many countries they have also led to environmental devastation, mass migration to urban centers, currency crashes and dead-end sweatshop jobs. (22)

Another important non-fictional critical work about globalization is *False Dawn: The Delusions of Global Capitalism* (1998) by John Gray. He explains the danger of a global free market and how it was almost suicidal to “...incorporate the world’s diverse economies into a single global free market” (22). According to him such an

effort will only lead to social dislocation and economic and political instability on a large scale.

Environmental exploitation has been a key ingredient in the process of globalization and the ecological challenges caused by the system are analyzed in the book, *The Rise of the Green Left* (2010), by Derek Wall. According to him, corporations based on the developed countries exploit the natural resources of weak countries. His words have a prophetic ring when he elucidates that, We have an economic system that threatens ecological systems and this damages all humanity. Although the rich find it far easier to avoid the ecological side effects of the current economic system, ultimately they too will be damaged by such consequences. The world's top three billionaires do not have access to a replica earth built artificially in space to which they can escape". (23)

A remarkable critique on globalization is put forward by David C. Korten's, *When Corporations Rule the World* (1995). The signs of progress shown by the underdeveloped countries are skeptically viewed by him as he maintains that beneath the façade of development there are people, "...who had been displaced from the lands on which they once made a modest living to make way for mining operations, oil extraction, dams, agricultural estates...and myriads of development projects" (12). He maintains that the new "suicidal capitalist economy" gives importance to phantom wealth that is financial assets rather than real wealth (40). He defines real wealth as "...land, fertile soils, clean air and water, our labour, ideology, technology, infrastructure...all essentials of human living" (40). According to him modern materialistic economy is more interested in converting real wealth to phantom wealth. In this book he explains how the competition for cheap production cost results in sweatshops and child labour in developing countries. He also clarifies in the book the

need for an ecological balance and how human beings all over the world have to fight back the materialistic culture propagated by globalization.

As is mentioned earlier globalization has created many institutions that work universally supposedly catering to the needs of the whole world in general. International Red Cross is one such institution and it aids poor countries in times of wars and epidemic. Global powers join hands with such institutions to aid the countries in need. Globalization has also fostered international corporations, which moved not only capital and goods across borders but also technology. Globalization has led to the organizations like UN which attempts to maintain peace, International Labour organization which protects labour rights and WHO which is concerned with the health conditions across the world. All these aspects of globalization are welcome antidotes to the inherent evils of globalization, though these organs do not appear to be working with a world in view, bereft of all kinds of present-day exploitations.

Economic aspects of globalization have always been viewed with doubts, especially its mandates to push things like liberalization of capital markets. This demands that the developing countries eliminate the rules designed to stabilize the flow of money in and out of the country. Three major institutions, International Monetary Fund (IMF), World Trade Organization (WTO) and the World Bank play a major role in controlling the international economic system. All these institutions were founded to support and empower nations with weaker economies but their agenda always remained supportive of the powerful nations. As Joseph E. Stiglitz explains in his book *Globalization and its Discontents*,

The IMF was founded in a belief that there was a need for collective action at the global level for economic stability, just as United Nations had been founded on the belief that there was a need for collective action at the global



level for political stability....there have been some minor adjustments in the functioning of IMF, because the major developed countries run the show, with only one country, the United States, having effective veto. (12)

The position of United States as the global power is asserted by the domineering position it enjoys in such global institutions.

As is mentioned earlier, globalization and the opportunities it offers are so attractive that the youth of the developing countries fall prey to them. Arundhati Roy discusses how the self-esteem and identity of the youth of our country are questioned by the new generation employers, in her work *The End of Imagination* (1998). She presents an instance when she visited a “Call Centre College” in Gurgaon in the outskirts of Delhi. In that institution hundreds of proud English speaking Indians were trained to staff the back room operations of transnational companies. They were trained to attend calls from the US and the UK and the main target is that the caller should never identify the nationality of the employees. It is not enough that the employees speak intelligible English but stress falls on the fact that they have to use accents of the developed countries. The youth are trained mainly because the expense on labour is much less in India. To quote her, “the workers are only paid one-tenth of the salaries of their counterparts abroad and exploiting the youth of India call centers become a multibillion dollar industry” (161).

As developed nations share advanced technologies with developing nations, they make huge profit by selling arms and weapons. Developing nations spend huge sums to acquire the latest technology and a major portion of the revenue is used to purchase arms. Roy explains how nuclear weapons dominate our thoughts and life. The countries with great nuclear power control the world and even without a war all are living under a radioactive sky. Arundhati Roy defines nuclear weapons as the

“ultimate colonizer” and states that they are “Whiter than any white man that ever lived” (51). In a sense, she compares the institution of colonization to its modern era variant. She dares to critique the world powers controlling all the nations with their dominance in market and advancement in technology:

But let us pause to give credit where it’s due. Whom must we thank for all this? The Men who made it happen. The Masters of the Universe. Ladies and gentlemen, the United States of America! Come on up here, folks, stand up and take a bow. Thank you for doing this to the world. Thank you for making a difference. Thank you for showing us the way. Thank you for altering the very meaning of life. From now on it is not dying we must fear, but living.  
(51)

She ostensibly states the fact that even living is a thing to be dreaded in modern world. Her book presents the stark and dark reality of affairs and even the rays of hope visible in slave narratives cannot be found in her book.

She exposes the hypocrisy of the developed nations in providing the weapons and then extending a helping hand during the obviously destructive wars. Her book is one of many examples of the narratives of hopelessness, which captures the contemporary situation of the world. To her, the global powers are responsible for this slow and steady destruction of planet:

Let us buy expensive guns and explosives to kill each other with. Let the British arms dealers and American weapon manufacturers grow fat on our spilled blood...When all our farmlands are mined, our buildings destroyed, our infrastructure reduced to rubble, our children physically maimed and mentally wrecked, when we have nearly wiped ourselves out with self-

manufactured hatred, maybe we can appeal to the Americans to help us out.

Airdropped airline meals, anyone? (71)

Awareness is the key to solve any problem and the developing countries must be aware of the hidden agendas of the multinational corporations that go on promising economic developments. A strong and corruption free government and politically conscientious citizens can realize the hidden traps behind globalized vision of the world, though to picturize not a romantically, but a realistically convincing world-to-come ensuring economic stability for all nations but devoid of all kinds of exploitations and greed, remains to be a near-impossibility. We may rhetorically state that globalization should aim at sustainable development and harmonious co-existence. It will be a great fault on humanity if the weak nations are exploited for the luxury of the developed countries. To say that globalization would be positive if all people could enjoy equal rights all over the world is itself a contradiction in terms. It will be more effective if the whole world is sensitized to act against exploitations. Would such a new version of globalization be capable of eliciting narratives of hope, is a matter to be pondered over.

## Chapter VII

### **Narratives of Hope(lessness): Slavery and Globalization**

In this chapter the art and aesthetics of the slave narratives selected here in this thesis are examined and their significance as literary works is probed. How slaves led a dehumanized life, surviving mental and physical displacement is recorded as firsthand experience in these narratives. Since education was denied to slaves, acquiring literacy and penning a narrative, were in a sense the epitome of freedom for a former slave. Innate differences between male and female narratives are also worth mentioning since female narratives present slavery from the sensitive viewpoint of a black female slave. Narratives written during postbellum period were always penned with hope, in the sense some were written dreaming for a free life and antebellum narratives were written hoping for life of equality with the whites, after emancipation. Many constituents of slavery having continued to make their presence felt in globalization are so imminent and pervasive; but there is hardly any narrative featuring and visualizing an emancipation at the aftermath of globalization. There is an astounding vacuum in literary space for picturing a liberation from the negative tentacles of globalization mainly because the new forms of subjugation deceive and everyone thinks that it is beneficial for all.

It was an empowering experience for a former slave to author his or her narrative. Many acquired education and wrote the account of their personal struggles individually but this was not possible for everyone. So slave narrative genre also covers many works written by white authors who recorded the narration of ex-slaves. There were many whites supporting the cause of the abolition of slavery and many doubted the authenticity of the works recorded by whites. Irrespective of their context

slave narratives are often treated as documents reflecting on the minute aspects of a slave's life in bondage. Analysis of slave narratives shows their significance as historical documents. As a literary genre also it is interesting to trace the development of slave narratives in order to see how they established themselves in the literary canon of America. As the genre served as a template for subsequent literary works, slave narratives were the progeny of former or contemporary literary movements.

The genre of slave narratives emerged between 1840 and 1860, at the time when the Romantic Movement in American literature was in its most influential phase. Slave narratives used the escape motif as a structuring device but the emphasis was not necessarily placed on the act of flight itself but rather on the personal development process which led to freedom. Slave narrators followed the stylistic and thematic conventions of autobiographies but succeeded in producing a new genre with its own unique conventions. Many of the narratives recorded the spiritual growth of the slaves, acquiring the status of being spiritual autobiographies. As narratives were explicit works portraying the real life incidents they also had borrowed techniques from the then common genre, sentimental novel. Like a sentimental novel the narrative often portrayed strong emotions and catered to the sentiments of the audience. Though narratives show the qualities of the above mentioned genres it is also evident that they are capable of standing independently. They are unique work of literature in their own way and have to be considered as a significant genre in literary history.

As slaves were uprooted from their native land where they led a tribal life, literacy was a completely novel concept for them. That the white masters formulated laws against blacks gaining literacy prevented the slaves from attaining the freedom of written word. But it was a paradoxical situation when these same ignorant blacks

accommodated themselves to the genres propagated by their white masters. They resorted to the techniques used by white men for recording their life stories mainly because they didn't have any ancestral predecessors to follow in literature. Thus slave narratives have a beautiful history of Black men adapting and evolving their own unique genre and thus asserting their presence in the world of letters.

Woman-authored slave narratives are rare since literally only a few women could acquire education before their male counterparts to author their own narratives and they often found themselves vulnerable to the moral judgments of society. While considering the slave narratives we cannot ignore the overwhelming presence of the literary masters in this field, like Frederick Douglass, Olaudah Equiano, William Wells Brown and Booker T. Washington. Though Olaudah Equiano's narrative covers his slavery in England and not in America, it played an important role in abolitionist movement providing itself as a model for the African American slaves in their fight for freedom. These narratives occupy a significant place among slave narratives mainly because of the significant role they played in the abolition of slavery and the realistic portrayal of slave life.

Slave narratives written over the eighteenth and nineteenth century can be broadly classified into three categories. Anderson demarcates the slave narratives written between 1770 and 1820 as recording the spiritual journey of the slaves (333). The narratives written after 1820 highly influenced the process of the abolition of slavery. The autobiographical nature of the slave narrative added to the veracity of the accounts and had high impact on the white audience. Jacobs' narrative and Frederick Douglass' narrative are examples of how the trials and sufferings of slavery were aptly recorded and even a contemporary reader can identify herself with the pitiful situation of the narrators through their own words. After abolition of slavery in the

postbellum period, narratives were more of inspiring nature, recording the triumph and spirit of free slaves. It also recorded how with the aid of education and hard work blacks tried to get assimilated to society. The narratives of Booker T. Washington and Elizabeth Keckley embody all these principles of postbellum narratives.

Narratives written during the second phase mainly intended to present the horrors of slavery and to influence the sympathy of readers. Narratives written during this period were used as abolitionist propaganda and later on historians questioned the usage of slave narratives as proper sources to examine slavery. According to Robert Gibson, “their reliability, authenticity, and objectivity” (14) were questionable.

Narratives of Frederick Douglass, Harriet Jacobs, and William Wells Brown fall under the category written during antebellum period. These narratives were sold at anti-slavery meetings throughout the English speaking countries and went through multiple editions. Slave narrative records among other things the history of slavery and how southern economy flourished by making the white slave owners wealthy and how slavery denied the blacks the protection under law and even the right to vote.

Slaves coming out with their own stories were not easily recognized by the white society and often the slaves had to prove the authenticity of their documents. That’s the main reason behind the frequent use of phrases like “I was born” and “written by himself/herself” etc., in the introduction and the title of the narrative. Slaves were deliberately kept illiterate and ignorant by the owners and majority of them were not given information regarding their age or real name. Winfred Morgan explains how literacy played a major role in Douglass’ life by helping him to “... achieve power and control in his life, by first gaining control over communication” (79). For the antebellum slave narrators, penning their narrative was a rebellious action against their captors and also an act of asserting their identity. Narratives in general according

to Ide Corley, “created a disruption of Western modes of thinking, of binary distinctions between epistemological categories such as black and white, or civilization and savagery”. (139)

As historical sources slave narratives are significant since they record slave’s life and it is done in a convincing mode by the victims directly. To quote Richard Schur,

The slave narrative was a popular genre in the antebellum period. These narratives, which drew on religious writings, captivity narratives, and the picaresque novel, described the journey from slavery to freedom. As journey narratives, they underscore how the culture of slavery affects character and how the quest to achieve freedom, equality and literacy requires a lengthy process and ongoing struggle against dominant white perspectives. (3-4)

Many of the slave narratives written in antebellum era aided in presenting before the audience the real picture of slavery. Slowly but steadily it was established that blacks also deserved a dignified life and should be given the protection of law. These narratives explicitly put before the society the demand for freedom. Consequently, many of proslavery activists declared that the narratives were exaggerated stories to attract the sympathy of the audience. They were popular in the US and Britain and helped in uniting the people who favored the abolition of slavery. Even now they occupy a significant place in literature and History and they are studied by people from various disciplines. The topics covered by them like segregation based on race, social injustice and denial of freedom are still unresolved issues today.

Narratives by fugitive slaves during antebellum era and by former slaves in postbellum era are equally important in American History and Literature. Some of the classic texts of American literature were directly influenced by slave narratives.

According to William L. Andrews,



The two most influential nineteenth century American novels, Harriet Beecher Stowe's *Uncle Tom's Cabin*(1852) and Mark Twain's *Huckleberry Finn*(1884), and such prize winning contemporary novels as William Styron's *The Confessions of Nat Turner*(1967), and Toni Morrison's *Beloved*(1987) bear the direct influence of the slave narratives. Some of the most important revisionist scholarship in the historical study of American slavery in the last forty years has marshaled the slave narratives as key testimony. (*An Introduction 2*)

Slave narratives and the works inspired by them have played a very influential role in the shaping of American national identity and often challenged the historical consciousness of the United States. Narratives reveal to us the complexities of the dialogue between the white masters and black slaves. This dialogue still continues and is very much implicit in the very structure of the antebellum slave narratives. These narratives were often viewed as fictional works and often they included prefaces written by a white author or included letters of authenticity by whites assuring the originality of the work. White-dominated society found it hard to believe that blacks were capable of narrating their tales themselves.

Douglass' narrative had attracted white audience and they wrote letters appreciating his work and he included such letters in the later editions of his narrative like the Dublin edition of 1845. To ascertain the authenticity of the narrative it was a common convention to add diaries, letters and appendixes. Douglass in his appendix elucidates the double standards of slave masters following Christian religion. He was a devout Christian and maintained that a true follower will not be able to propagate the cruel institution of slavery. Douglass' narrative has also a letter written by Wendell Phillips who asserts that the narrative is indeed written by a Douglass

himself. This is an oft-repeated pattern in slave narratives as the authentication by a white man was considered necessary to prove the originality of the narrative.

Narrative of William Wells Brown also has a letter written by Edmund Quincy and a preface written by J. C. Hathaway. Mattie Jackson's narrative was recorded by Dr. L. S. Thompson and he has authenticated that the incidents recorded in the narrative were truly her experiences in slavery. Harriet Jacobs' narrative is also preceded by an introduction by the editor Lydia Maria Child, authenticating the genuineness of the work, having stated how she was personally acquainted with the author.

Douglass and Brown had rich experience as orators before they became authors. As lecturers for the AASS (American Anti-Slavery Society), they both gained wide popularity and acclaim by travelling all over the United States and to Europe in the context of abolitionist circuit tours. Douglass had already acquired oratory skills during the bondage by joining a secret debating society club with some friends. Similarly, several years before lecturing for the AASS, Brown had become proficient in public speaking by organizing a temperance society in Buffalo. Undoubtedly, these biographical elements influenced the thematic content and overall plot structure of Douglass' and Brown's narratives. Both the narrators stress their transition from a state of minority to manhood by signing their narratives with the first and last names. Douglass had changed his name from Frederick Augustus Washington Bailey to Frederick Bailey, then to Frederick Johnson before finally settling for Frederick Douglass. As a child, Brown's mother was forced to change her son's name from William to Sandford when her master's white nephew, who was also called William, came to live in the household. Brown resisted this name change and received several whippings for his obstinacy to cling to his former name. After his escape, Brown

eventually claimed his first name William and also adopted as a middle and last name, Wells Brown, the name of man who helped him in his flight.

Slave narratives always described the way of escape but in the case of Douglass' narrative he doesn't resort to it because the information would have been useful to white masters, since his was an antebellum narrative. His narrative rather stresses on the psychological effect slavery had on human minds. To quote Charles T. Davis, "...perhaps just as important as the record of Douglass' development is his shrewd observation of the psychological effect of the institution of slavery upon white owners. Slavery corrupts Sophia Auld, whose simple good nature drew initially from Douglass...words of praise" (7). Douglass' narrative presents before us in clear language how he triumphed over the wicked system of slavery mainly through his willpower and intelligence. To quote Waldo E. Martin, "...he [Douglass] represents a model of self-made man: an exemplary black version of uncommon achievement primarily through the agency of a resolute will and hard toil" (253).

As slave narratives became a popular form of literature and abolitionist propaganda, they were "rewritten to conform to the literary standards of the time" and "tended to become romanticized and moralistic to suit the tastes of Northern and British readers" (Starobin 48). Certain themes which appealed to the contemporaneous readership are exploited in them. William Wells Brown's work presents such typical scenes like whipping especially of slave women, who are oftentimes half-naked. These tales were shocking to nineteenth century readers who, in the context of Victorian decency, found such graphic descriptions disturbing. Providing the reader with slaves' stoic reaction to violence and abuse proved another effective literary device. By relating the narrator's feelings and emotions, Brown's opening chapters resort to techniques found in sentimental novels.

In the preface to Brown's narrative, without being specific, Edmund Quincy informs the reader that he suggested "a few curtailments" to the account and there is a chance that some editing process occurred (vi). Brown's narrator speaks of slavery as a distant observer and reports the incidents witnessed like, "I have often laid and heard the crack of the whip and the screams of the slave" (Brown 15). The narrator's estrangement is further stressed when he admits that, as a house slave, he received preferential treatment in comparison to field hands. Although this shift from the personal to the collective, the writing stresses on the hardships which slaves had to endure. Thus Brown's personal experience is slowly converted into a communal experience. His narrative is an important document as it aids to various effective tools during emancipation.

While the narrative of Frederick Douglass contains many descriptions of bold actions against the institution of slavery, in Brown's narrative, such incidents are not recorded. Brown escaped from slavery almost by accident and he records that he too quite often resorted to the deceiving nature of his hypocritical masters. His work's preface was authored by J. C Hathaway who observes that, "...this little book is a voice from the prison-house unfolding deeds of darkness which are there perpetrated" (8). According to Charles T. Davis, his escape is more related to "...the acquisition of intellectual maturity and sophistication than to any sharp change in oppressive conditions" (9).

Brown's master had sold Brown away from his mother and sister but Brown kept in touch with them. It is his devotion towards them that holds him back from escaping slavery several times though he tried to escape with his mother once, but failed. His narrative mainly dwells upon the business of owning, working and transporting slaves as he himself worked in all these fields assisting different white masters. Brown

records his encounter with slavery in a calm and objective manner and portrays the stark reality of slavery especially in southern states. His story describes the life on plantations in Kentucky and Missouri and contains his recollections of travel on the Mississippi, Missouri and Ohio rivers as an assistant to a slave driver and as steward on a riverboat. According to Charles T. Davis, "Douglass and Brown brought authoritative documentation to one part of this symbolic structure of the nineteenth century, evidence of the hell that American slavery was, degrading and corrupting all people that it touched" (14). The most significant fact about the narratives of Douglass and Brown is that, they succeeded in influencing the minds of the readers.

Booker T. Washington acts as both narrator and protagonist in his narrative *Up From Slavery* and it records his growth from an enslaved man to a free one, student, local school teacher, renowned educator, thinker and race-leader. Washington was a man of mission and he needed the support of his white readers in Tuskegee Institute. He dreamt of an America where blacks and whites coexisted harmoniously and he wanted the members of his race not to foster bitterness against their former masters. To quote him, "As a rule, not only did the members of my race entertain no feelings of bitterness against the whites before and during the war, but there are many instances of Negroes tenderly caring for their former masters and mistresses who for some reason have become poor and dependent since the war" (5).

Washington's tact for accommodation was really effective and he became the de facto leader and spokesman for his race. At the same time, his mild attitude towards racism that still lingered after emancipation earned him many adversaries like Du Bois. His narrative also stresses the power of education in transforming lives. From an early age, Washington viewed school as a paradise, a way to escape ignorance and to become equipped to help others. He sees industrial education as key, as it gives

students the skills to make a living and to be of value in their communities. For this reason he chooses to work in education rather than in politics, believing he “would be helping in a more substantial way by assisting in the laying of the foundation of the race through a generous education of the hand, head, and heart” (32).

Washington believed that the way to solve the race problem was to encourage fellowship between the whites and blacks and though he was a victim of racism he recounts such incidents without anger or malice. He often praises the generosity of whites and highlights the way they treated him with kindness and respect:

Ever since I have been old enough to think for myself, I have entertained the idea that, notwithstanding the cruel wrongs inflicted upon us, the black man got nearly as much out of slavery as the white man did. The hurtful influences of the institution were not by any means confined to the Negro... The whole machinery of slavery was so constructed as to cause labour, as a rule, to be looked upon as a badge of degradation, of inferiority... The slave system on our place, in a large measure, took the spirit of self-reliance and self-help out of the white people. (7)

Washington dilutes the guilt of the former slaveholder by implying that both the blacks and the whites were victims of the system of slavery, rather than placing blame on any particular group of people.

Washington's life story is an excellent example of the power of perseverance and the great success achieved by both Washington and the Tuskegee Institute. Throughout the narrative Washington defends his ideas about racial advancement and uplift by subtly undermining the proposals of his critics. Though Washington does not explicitly state his objection to the strategies of specific thinkers like W.E.B. Dubois or even his predecessor, Frederick Douglass, he highlights the wastefulness of

political agitation for equal rights at every chance he gets. To do this, Washington shows that political agitation results in worse relations and outcomes than those that existed before. In Chapter IV, Washington describes how strikers usually spent all their savings during the strikes and returned to work in debt, but at the same wages. Washington's narrative occupies a significant place among slave narratives since it is an inspiring and successful story of a black man, surviving slavery.

In 1789 Oludah Equiano published his autobiography. He travelled widely promoting the book, which became immensely popular, helped the abolitionist cause, and made Equiano a wealthy man. In 1786 in London, he became involved in the movement to abolish slavery. He was a prominent member of the 'Sons of Africa', a group of 12 black men who campaigned for abolition. His narrative begins with a description of Equiano's native African culture, including customs associated with clothing, food, and religious practices. He likens the inhabitants of Eboe to the early Jews, and proposes a 'theory' that black African skin was the result of exposure to the hot, tropical climates. Equiano hints that Africans may be the indirect relatives of Christian Europeans through their Jewish ancestry and argues against slavery as an affront to all humans: "Let the polished and haughty European recollect that his ancestors were once, like the Africans, uncivilized, and even barbarous. Did Nature make them inferior to their sons and should they too have been made slaves? Every rational mind answers, No" (43).

Equiano is sold to the owner of a slave ship bound for the West Indies, and he describes the "Middle Passage", the journey across the Atlantic Ocean that brought enslaved Africans to North America. His narrative also covers a brief period in Virginia as a slave and is significant because of the description of middle passage recorded from the perspective of a slave as in the year of 1789. His descriptions of

extreme hardships and desperate conditions are punctuated by his astonishment at new sights and experiences. The narration occasionally reflects the childish wonder of the young Equiano at the time of his journey, but it also highlights his culture shock at his introduction to European culture and European treatment of slaves. Though he had witnessed the sale of slaves in the West Indies, Equiano himself was not purchased, and he stayed with the Dutch ship, traveling from the West Indies to North America. There he is purchased and put to work on a Virginian plantation, doing light field work and household chores. Equiano is exposed to Christianity during his plight in England and he attends church. In his narrative he expresses his growing ease with the European culture he initially found so strange and frightening: "I ceased to feel those apprehensions and alarms which had taken such strong possession of me when I first came among the Europeans" (111).

Equiano's understanding of the Bible is one of the most prominent themes in his narrative and he considers his faith in God as his great strength. His anti-slavery views are expressed towards the end of the narrative and as Eileen Elrod points out, "He certainly opposes all kinds of physical abuses as he witnesses it, but it is only long after his return to England and perhaps, as a result of writing the narrative that he comes to an anti-slavery position that impels him to seek an appearance before parliament" (9). Equiano's views on enslavement appear to have certain contradictions. Though he clearly distinguishes his faith from the faith of the hypocritical white masters, it is ambiguous whether he puts the blame of slavery on God or the white master's actions. Although his narrative presents conflicting views it expresses the true feelings of the narrator and thus can be considered as perfect in capturing the spiritual and educational growth of its protagonist.



On the behalf of Charlotte Mason, a wealthy white patron of Harlem Renaissance artists, Zora Neale Hurston had embarked on a mission to Alabama's Mobile Bay to collect whatever tales, music, poetry, and other folk culture might still exist among the region's blacks. It was on that trip that she encountered the former slave Cudjo Lewis, also known as Oluale Kossola and she conducted a series of interviews recording his life story. Lewis was ostensibly the last known survivor of the middle passage, the only remaining human who possessed firsthand knowledge of the traumatic journey from West Africa to American shores. Hurston records Lewis's first-person oral narration of his life in a West African village, abduction by slave traders, and overwhelming grief at the loss of his home and loved ones.

*Barracoon* offers the viewpoint of Hurston as a listener to Lewis's tale, and we can also listen to her voice in interludes marked by her buoyant wit. However, Hurston rendered Lewis's story in first person, using a dialect that evokes the distinct rhythms of his speech. In this way, she creates an image of Lewis and the audience has a feel that they are directly listening to his speech. This technique differentiates her book from all other narratives and makes it a unique one. Lewis's narrative presents an Africa that is not as whole as Harlem Renaissance writers theorized and the speaker records how Africa was a place of cruelty and strife, stripped of any mythical innocence. Lewis mentions the wars between different tribes and how the captives of each war were sold to slave traders. Thus *Barracoon* records the fact that internal discrepancies also aided in the transportation and sale of African slaves. Through *Barracoon* Hurston performs the primary duty of a historian, which is to preserve the oral tale of Cudjo Lewis in his own vernacular.

It is quite interesting to note that a woman slave experienced slavery in dual aspects. As is seen in any patriarchal setup women were more encroached by this

machine of slavery. They were made to toil like male slaves and as an added torture were also subjected to sexual perversions of their masters. For a bondman it was somehow possible to run away to free northern states but it was really hard for a female slave to do so. A female slave was denied safety even in the so-called secure environment of a family. Though slave marriages took place a man had only secondary power over his wife. Female slaves were only answerable to their masters and often lived under the threat that their husbands could be sold to another master. The possession of children produced by a female slave automatically went to the master. He could sell or do anything as he pleased with the child.

All the above mentioned scenarios are well-captured in the female texts selected here for analysis. The differing influences of the same institution on female and male psyche are very evident. How hesitant a female is to acknowledge the torture she had been subjected to and how proudly a man declares his journey to independence show the difference of their experiences. The shame a woman feels to acknowledge her situation well proves the point that power had different influences on their sensitivities. How slavery becomes a personal demon in the female narrative and more of a social demon in a male narrative can well be perceived by reading these narratives. Slave narratives become an important genre since it captures the emotions of slaves and the far-reaching repercussions of this institution.

Many of the female ex-slaves considered their stories as shameful ones because it contained the sexual abuses they had to suffer from their masters. Thus Jacobs' attempt in penning a narrative that frankly portrayed the sexual abuses she had to endure is a commendable one. Slave narratives served the unique purpose of unifying women regardless of color and race to stand for the common cause of suffering womanhood. Jacobs' narrative also challenged the traditional norm of a morally

correct heroine. Her writing stresses the importance of virtue for all women regardless of their position in society. Conventional norm of a white, upper class heroine with regard to a black, enslaved woman is challenged by Jacobs' narrative and later generations' of African American writers followed the cue.

Her work ends by presenting before the readers an enlightened woman in Jacobs. After all her hardships when she finds that her freedom is still in question and her present benefactress is trying to buy her from her owners she tries to stop her by saying, "...being sold from one owner to another seemed too much like slavery; that such great obligation could not be easily cancelled; and that I preferred to go to my brother in California" (300). Without her permission her benefactress buys her freedom and Jacobs felt as if a heavy burden was lifted from her shoulders. She acknowledges her gratitude in these words: "Friend! It is a common word, often lightly used. Like other good and beautiful things, it may be tarnished by careless handling; but when I speak of Mrs. Bruce as my friend; the word is sacred" (301).

Harriet Jacobs' narrative has exerted considerable amount of influence in the literary canon of African American literature. Major topics dealt with by her like sexual exploitation, appropriation of motherhood and violence still remain as the sensitive issues in modern African American writings. Tony Morrison and Maya Angelou are some of the significant authors who adapted the autobiographical mode of narration more effectively to appeal to the sensibilities of the readers. Thus Jacobs can be hailed as the initial writer who engaged in presenting her views in a black feminist perspective. Her approach to the system of slavery was entirely different from that of the male narrators. While males rebelled against their masters using violence and resorting to running away, Jacobs employs much more subtle ways of

resistance. Finding herself a lover, hiding in an attic and acquiring education, all are significant steps though done in a slow and perseverant manner.

Since Jacobs' narrative contains many characteristics of sentimental novel some critics have tried to include it in that particular genre. But her narrative differs on many crucial accounts. Unlike sentimental novels she depicts herself as a survivor in her narrative and though she presents her vulnerable situation, she also takes special care to highlight how she overcame them. Almost all sentimental novels end with the marriage of the desperate heroine and the audience is left with peace to witness the heroine safe in the hands of the hero. Jacobs thwarts this convention in her narrative by ending it with the attainment of freedom by the female slave. In a slave's life attaining freedom was more important than marriage and this is stressed by the narrative of Jacobs.

Elizabeth Keckley's narrative too describes the pathetic situation of a female slave and vividly portrays the weight of unwanted motherhood. She withholds the name of her rapist, whereas Jacobs in her narrative openly calls out her abusers. Keckley does not want the audience's attention to focus on the sexual abuses she had to suffer, but she wants to stress on her survival after slavery. As a postbellum narrative her emphasis is on the empowerment of slave women after slavery whereas Jacobs stresses the cruelties of the institution to the readers as an antebellum relative. Keckley in her narrative mentions how her only son George is a reminder of a very sad episode of her life. She portrays the helpless situation of a slave mother because even motherhood is appropriated as a symbol of her lost virtue.

Slaves while penning their narratives were very careful about the names and details disclosed by them. This was mainly due to the fact that these narratives were read by white audience and their empathy was necessary for the survival of blacks before and

after slavery. In the words of Sabine Sielke, "...writing extensively about black women's sexual violation could stand in the way of convincing them of their moral character, which could be why female slave narratives, such as Keckley's, do not go into detail about their experiences of sexual abuse" (22). But it is also evident that such incidents cannot be completely excluded from the narratives because they played a very crucial role in the development of the character of female slaves.

Sojourner Truth's *Narrative of Sojourner Truth* written on her behalf by Olive Gilbert is another significant work which possesses the quality of a slave narrative. Though she later became a great orator and preacher, her narrative was penned by another person because she could never learn to read or write. Her work though not penned by her stands in a significant position among the slave narratives because she empowered herself even without the aid of literacy. For Truth not acquiring the mastery of English was a way to fight against her masters and also to stick on to her own identity. To quote M. K. Samra,

Truth might not have had any opportunities to read as a young slave, but her movement among the educated speakers, writers, religious leaders, and abolitionists of the mid-nineteenth century must have afforded her the chance to acquire literacy. Her teasing of [Frederick] Douglass' polished persona, along with a possible unwillingness to learn, might suggest a defense against the illiteracy that eventually became part of her mystique. (162)

Though her narrative is penned by Gilbert in refined English her speeches often comprised of Dutch dialect and unsophisticated English. Thus Truth's narrative puts forth the slave's enterprise to assert her identity and language as defiance to her colonial masters. Her narrative differs from others as it considers assertion of freedom more important than language and literacy. In the monumental *History of Women*

*Suffrage* by Elizabeth Cady Stanton, Sojourner Truth is recorded as saying: “You know, children, I don't read such small stuff as letters, I read men and nations. I can see through a millstone, though I can't see through a spelling-book” (92). Her narrative presents the brave and fighting spirit of a woman slave who yearned to be heard in spite of illiteracy.

She mentions in her narrative how the owners kept all the details of parentage and birth hidden from the slaves. They believed that as slaves were legally their property they didn't have the right to claim their identity. Truth narrates how her mother was left devastated after her children were sold away: “Oh, my child, I am thinking of your brothers and sisters that have been sold away from me” (9). It was considered inappropriate to narrate the incidents of rape and Truth had to even face abuse from her own mistress. Irvin Nell Painter says, “...the sexual abuse came from her mistress Sally Dumont, and Truth could tell about it only obliquely, in scattered pages in her Narrative. Truth spoke straightforwardly about most of her suffering in slavery, but only vaguely about this” (16).

Only a few slave women were privileged to gain education and write their own stories. Mattie Jackson's narrative portrays slavery in physical as well as psychological complexities. Her narrative makes a note of how often mistresses were crueler to the female slaves than the white masters. Sexual attraction of masters towards the female slaves ignited the anger of the frustrated mistresses on to the female slaves. Her narrative traces her life as a slave from her struggle with three masters until she makes her final escape in 1863. Mattie Jackson's narrative was recorded by L. S. Thomas and he explains her character in the beginning of the work: “...Ms. Jackson sustains a high moral character...she was in the same condition of all the neglected and oppressed” (5). This authentication was almost a invariable factor in

almost all the narratives to prove that it was not a fictional one, intended to attract the sympathy of white audience.

Jackson traces her ancestors' journey from Africa to America in the initial chapter. Her great grandfather was captured and brought to America. She was ignorant of the real name of her grandfather and he had got the surname Jackson because his first owner was named Jackson. This ignorance of name and birth details is also a common trait one can trace in slave narratives. Several attempts of escape were initiated by her mother, with children and often they were pursued and brought back. After each attempt to escape they were severely punished but it was not enough to cease their yearning for freedom. Once Union soldiers had helped them during the Civil War and their master tried to sell them to slave holding states stealthily transporting them through covered carriages. She narrates historical events like the death of President Lincoln and how his remains were exhibited, soliciting tribute from many former slaves including her. Her narrative ends triumphantly when she meets her former master Mr. Lewis and is amused to find him agitated to see his once slave was now leading a free life.

Kate Drumgoold's narrative, *A Slave Girl's Story: Being an Autobiography of Kate Drumgoold* also plays a significant place in the genre because it belonged to a period when slaves were struggling to lead a normal and free life after slavery. Her narrative is different from all the other narratives in the sense that she experienced slavery in a different way. According to her she was lucky enough to have a benevolent mistress and she calls her "my white mother" (3). Even then she says how desolate she felt when her own mother was sold away from her and how her mother tried to free her children with the help of a gentleman from north named Major Bailley. It was with the help of him that she was placed with Mrs. Bettie House, her

good mistress till their mother could repay the debts and claim them back. She speaks of her great and fulfilling experience during her stay with Major Bailey's family that allowed her to go to church and Sunday school with their children. In her work she extensively deals with her encounter with Christianity and proclaims how she was washed pure with the "blood of Jesus" (12).

Whenever Drumgoold reports a death in her family she expresses it as they "...left for their home in heaven" (29). Drumgoold's narrative is not recorded in chronological order, but she moves forward and backward in time. She stresses her adherence to two principles in her life, her religion that is Christianity and her acquiring education to learn more about Bible. She bewails how her family was scattered by the institution of slavery and how by God's grace they all gained freedom. She proudly asserts the fact that her faith will remain with her till her death and she is indebted to God for saving her from many severe illnesses. She also speaks of her pleasure in teaching children and she was grateful that education was paving way for the bright future of former slaves' children. She ends her narrative abruptly with a note of hope that education will lead her and she is thankful that, "...God lead me to do all that I could to help forward the great cause of education" (46).

Legal abolishment of slavery didn't immediately guarantee an independent life to slaves in general and female slaves in particular and slave narratives were one of the ways through which they tried to assimilate themselves into the society. Female slave narratives effectively portrayed the vulnerable situation of female slaves. Many later literary works were inspired by this genre and one can trace the influence of slave narratives in modern black autobiographies such as Richard Wright's *Black Boy* (1945) and *The Autobiography of Malcolm X* (1965). According to William L. Andrews,



Beginning with Margret Walker's *Jubilee*(1966) and extending through such contemporary novels as Ernest J. Gaines's *The Autobiography of Miss Jane Pittman* (1971), Sherley Ann William's *Dessa Rose* (1986), Toni Morrison's *Beloved* (1987), and Charles Johnson's *Middle Passage* (1990), the "neo-slave narrative" has become one of the most widely read and discussed forms of African American literature. (*Six Women's Slave Narratives* 5)

Such works can be unmistakably identified as the autobiographical and fictional descendants of slave narratives. They still reinforce the significance of the slave narratives in American History and its role in shaping the modern global giant America.

As is mentioned in the earlier chapters modern times unravel different variants of 'slavery' and the basis of all these is essentially the development of globalization. Powerful nations are seen exploiting the developing and underdeveloped countries and global powers mainly headed by America decide the course of the world. The new forms of encroachment on human rights are done so slyly that no one is aware of its vast consequences. Exploitation is often disguised in the form of job opportunities, economic development, infrastructure development or living standard upgradation. The fascinating fact is that people involved in modern versions of slavery are often unaware of invisible traps and often perceive it as an opportunity to get on par with the developed countries.

Slave narratives express protest against the white masters and emphasize freedom by the former slaves. They take pride in voicing their problems using literacy they gained, often from their abusers. Globalization in this sense does not produce any personal autobiographical narrative similar to slave narratives. We can only find in the new era some fictional and non-fictional works and books delineating on

theoretical and economic aspects of globalization. There can be two obvious reasons for this pronounced absence of narratives visualizing liberation from the evils of globalization. One could be a pretended ignorance on the part of the victims. The other reason could be that forms of bondage in globalization are so covert and pervasive that an alternative to globalization is too difficult to perceive.

When we consider the literary creations during globalization, works by some authors like Naipaul, Richard Russo, Don DeLillo, William Gibson etc. fall under narratives which describe the encroachment of globalization on the life of people. But their fictional works present protagonists or places affected by globalization. These works do not deal with globalization as such as a single issue in the way slave narratives dealt with slavery as such as a system to be done away with, though the literary works of globalization times are entangled with the personal and professional lives of the characters/protagonists. There are umpteen number of non-fictional books on globalization delineating its negative and positive effects on humanity. *Fictions of Globalization* (2006) by James Annesley and *Globalization and Literature* (2009) by Suman Gupta are two major representative critical works analyzing the literary works on globalization. Naipaul's novels like *In a Free State* (1971) and *Mimic Men* (1967) ironically present how native culture is viewed with contempt by the protagonists as colonization and later globalization heralded western culture as the ideal one. To quote Selwyn R. Cudjoe, "...the conflict between the western and eastern worlds, the creolized and the Hindu, becomes central theme to Naipaul's work" (22).

Richard Russo's *Empire Falls* (2001), presents the story of a once vibrant town named Empire Falls, in Maine which was full of businesses, like three industries including a mill, shirt factory and restaurant owned by the same family, now facing destruction due to industrialization. Miles Roby the protagonist observes that, "...the

population of Empire Falls began to dwindle as families moved away in search of employment” (35). The owner of the local industries Mrs. Whiting sells them and all the land she owned to big corporations and slowly the town comes technologically alive. Miles Roby the protagonist grasps the cusp of the situation when he says: “...the lion’s share of wealth generated would never reach the citizens of Empire Falls. The houses they couldn’t afford to sell last year would be houses they couldn’t afford to buy the next” (462). The book presents a very convincing picture of how globalization dislocates the locals and served the interest of big corporation’s rich shareholders, though the work doesn’t succeed in picturizing an alternative world post-globalization.

Don DeLillo’s *Cosmopolis* (2003) deals with globalization and the functioning of world markets and the protagonist Eric Packer is presented as the global head of industries all around the world, controlling everything within the confined space of his car. In the words of James Annesley, *Cosmopolis* describes “...a day in the life of Eric Packer, an American Billionaire, as he is driven through New York...his [Packer’s] life is thus intended to offer key insights into contemporary experience...with a vision of an exceptional individual who stands at the centre of the systems that shape and influence the life of millions of others” (60). Packer has to confront a group of rioters against globalization and his views about the rioters present the crux of globalization. He says to his employee Kinski that. “...they don’t exist outside the market...there is no outside...the market culture is total. It breeds these men and women” (38). According to Packer, “...old industries have to be harshly eliminated and new markets have to be possibly claimed” (39). The protagonist is well structured by DeLillo to suit the needs and demands of changing times, but he has no idea as to what should be the nature of the new markets.

William Gibson's novel *Pattern Recognition* (2003) is a science fiction novel centered on the female protagonist named Cayce Pollard, an intuitive marketing consultant. As James Annesley observes, "...Cayce is a freelance cool-hunter with a phobia for brand names and logos, the novel describes her attempts to trace the source of footage" (99). This novel offers a pessimistic view of contemporary culture which runs after the brands and logos rather than the original products. Gibson's works occupy a significant space among the fictions of the period of globalization and as Annesley remarks: "Gibson develops narratives that explore a range of issues linked both to the significance of technology and its relationship to business...his work offers an understanding of the relationship between literature, new media and globalization" (94). The central character Cayce Pollard's abhorrence to logos is so severe that she "...needs out of this logo maze – desperately" (14). The protagonist's job itself is ironic in the sense that her hatred for logos was made use of by the big companies to ensure whether their new logo would be popular or not. This work portrays how big corporations lure people with job opportunities which virtually only benefits the corporations' own selfish motives.

Suman Gupta's book *Globalization and Literature* (2009) stresses the effect of globalization on literature in general. In his opinion,

The currency of 'globalization' has developed largely outside literature and literary studies, mainly at the behest of sociologists and social theorists...the term seems to spin out of their control and impinge everywhere, even upon the literature and inside literary studies. Literature and literary studies do not pick up globalization from *within*...but as a term that batter on them from *outside*.  
(6; emphasis original)

Gupta stresses in his book how globalization "...has everything in its grip" and we could undoubtedly confirm that "...literature and literary studies are becoming globalized" (11). He too analyses the work *Cosmopolis* by Don DeLillo, as a representative work of globalization, with its protagonist, corporate giant, Eric Packer. Another book mentioned by him as a representative work of globalized era is Robert Newman's *The Fountain at the Centre of the World* (2004). He points out how in the novel, "...climax is the day by day protests organized in Seattle during the WTO meeting of December 1999. In the course of the novel...the fictional characters traverse internal and international boundaries across Britain, Mexico and the United States, to converge in Seattle in December 1999" (18). The novel presents as its central character Chano Salgado, who is portrayed as fleeing from Mexican police for bombing a multinational company's toxic waste plant. As the narrator in the novel states, "Ethylclad toxic-waste plant was pumping out sixty thousand gallons of groundwater a day. Protests last year had held up construction for ten months. But now not only was the plant up and plumbing but the people of Tamaulipas state had to pay Ethylclad ninety million dollars compensation" (9). Thus the novel portrays the vulnerability of common people in the face of such big corporations which are guided solely by profit motives.

Another noteworthy author who deals with globalization and its evil influence on human life is Arundhati Roy. In her essay "The Greater Common Good" that appeared in her book *The Cost of Living* (1999), she contends how the developed countries dump their wasted projects on developing countries under the pretence of aid. She states that, "...first world...exported to the third world in the name of development aid, along with other waste, like old weapons, superannuated aircraft carriers, and banned pesticides...aid is just another praetorian business enterprise, like

colonialism was” (17). In her book *War Talk* (2003), she expresses her voice on how literary works are abhorred by the modern times, resonating her hopelessness for the modern era. To quote her, “...this talk of nuclear war displays such contempt for music, art, literature, and everything else that defines civilization” (7).

It is evident from the above listed fictional and non-fictional works that literature is also influenced by the encroaching clasps of globalization. But one can find an umpteen number of non-fictional works systematically analyzing the institution of globalization. Though most of them are redundant with economic theories and policies, they present an indeed realistic portrayal of current situation. Naomi Klein in her famous work *No Logo* (1999) traces the journey of big corporations for building brand value. Her benchmark work in the area of globalization is *Fences and Windows* (2002) and she documents how many policies of World Bank adversely affected the developing nations:

The World Bank has lent money to the poorest and most desperate nations to build economies based on foreign-owned mega projects, cash crop farming, low-wage export-driven manufacturing and speculative finance. These projects have been a boon to multinational mining, textile and agribusiness companies around the world, but in many countries they have also led to environmental devastation, mass migration to urban centers, currency crashes and dead-end sweatshop jobs. (22)

Another important non-fictional critical work about globalization is *False Dawn: The Delusions of Global Capitalism* (1998) by John Gray. He explains the danger of a global free market and how it was almost suicidal to “...incorporate the world’s diverse economies into a single global free market” (22). According to him such an

effort will only lead to social dislocation and economic and political instability on a large scale.

Environmental exploitation has been a key ingredient in the process of globalization and the ecological challenges caused by the system are analyzed in the book, *The Rise of the Green Left* (2010), by Derek Wall. According to him, corporations based on the developed countries exploit the natural resources of weak countries. His words have a prophetic ring when he elucidates that, We have an economic system that threatens ecological systems and this damages all humanity. Although the rich find it far easier to avoid the ecological side effects of the current economic system, ultimately they too will be damaged by such consequences. The world's top three billionaires do not have access to a replica earth built artificially in space to which they can escape". (23)

A remarkable critique on globalization is put forward by David C. Korten's, *When Corporations Rule the World* (1995). The signs of progress shown by the underdeveloped countries are skeptically viewed by him as he maintains that beneath the façade of development there are people, "...who had been displaced from the lands on which they once made a modest living to make way for mining operations, oil extraction, dams, agricultural estates...and myriads of development projects" (12). He maintains that the new "suicidal capitalist economy" gives importance to phantom wealth that is financial assets rather than real wealth (40). He defines real wealth as "...land, fertile soils, clean air and water, our labour, ideology, technology, infrastructure...all essentials of human living" (40). According to him modern materialistic economy is more interested in converting real wealth to phantom wealth. In this book he explains how the competition for cheap production cost results in sweatshops and child labour in developing countries. He also clarifies in the book the

need for an ecological balance and how human beings all over the world have to fight back the materialistic culture propagated by globalization.

As is mentioned earlier globalization has created many institutions that work universally supposedly catering to the needs of the whole world in general. International Red Cross is one such institution and it aids poor countries in times of wars and epidemic. Global powers join hands with such institutions to aid the countries in need. Globalization has also fostered international corporations, which moved not only capital and goods across borders but also technology. Globalization has led to the organizations like UN which attempts to maintain peace, International Labour organization which protects labour rights and WHO which is concerned with the health conditions across the world. All these aspects of globalization are welcome antidotes to the inherent evils of globalization, though these organs do not appear to be working with a world in view, bereft of all kinds of present-day exploitations.

Economic aspects of globalization have always been viewed with doubts, especially its mandates to push things like liberalization of capital markets. This demands that the developing countries eliminate the rules designed to stabilize the flow of money in and out of the country. Three major institutions, International Monetary Fund (IMF), World Trade Organization (WTO) and the World Bank play a major role in controlling the international economic system. All these institutions were founded to support and empower nations with weaker economies but their agenda always remained supportive of the powerful nations. As Joseph E. Stiglitz explains in his book *Globalization and its Discontents*,

The IMF was founded in a belief that there was a need for collective action at the global level for economic stability, just as United Nations had been founded on the belief that there was a need for collective action at the global



level for political stability....there have been some minor adjustments in the functioning of IMF, because the major developed countries run the show, with only one country, the United States, having effective veto. (12)

The position of United States as the global power is asserted by the domineering position it enjoys in such global institutions.

As is mentioned earlier, globalization and the opportunities it offers are so attractive that the youth of the developing countries fall prey to them. Arundhati Roy discusses how the self-esteem and identity of the youth of our country are questioned by the new generation employers, in her work *The End of Imagination* (1998). She presents an instance when she visited a “Call Centre College” in Gurgaon in the outskirts of Delhi. In that institution hundreds of proud English speaking Indians were trained to staff the back room operations of transnational companies. They were trained to attend calls from the US and the UK and the main target is that the caller should never identify the nationality of the employees. It is not enough that the employees speak intelligible English but stress falls on the fact that they have to use accents of the developed countries. The youth are trained mainly because the expense on labour is much less in India. To quote her, “the workers are only paid one-tenth of the salaries of their counterparts abroad and exploiting the youth of India call centers become a multibillion dollar industry” (161).

As developed nations share advanced technologies with developing nations, they make huge profit by selling arms and weapons. Developing nations spend huge sums to acquire the latest technology and a major portion of the revenue is used to purchase arms. Roy explains how nuclear weapons dominate our thoughts and life. The countries with great nuclear power control the world and even without a war all are living under a radioactive sky. Arundhati Roy defines nuclear weapons as the

“ultimate colonizer” and states that they are “Whiter than any white man that ever lived” (51). In a sense, she compares the institution of colonization to its modern era variant. She dares to critique the world powers controlling all the nations with their dominance in market and advancement in technology:

But let us pause to give credit where it’s due. Whom must we thank for all this? The Men who made it happen. The Masters of the Universe. Ladies and gentlemen, the United States of America! Come on up here, folks, stand up and take a bow. Thank you for doing this to the world. Thank you for making a difference. Thank you for showing us the way. Thank you for altering the very meaning of life. From now on it is not dying we must fear, but living.  
(51)

She ostensibly states the fact that even living is a thing to be dreaded in modern world. Her book presents the stark and dark reality of affairs and even the rays of hope visible in slave narratives cannot be found in her book.

She exposes the hypocrisy of the developed nations in providing the weapons and then extending a helping hand during the obviously destructive wars. Her book is one of many examples of the narratives of hopelessness, which captures the contemporary situation of the world. To her, the global powers are responsible for this slow and steady destruction of planet:

Let us buy expensive guns and explosives to kill each other with. Let the British arms dealers and American weapon manufacturers grow fat on our spilled blood...When all our farmlands are mined, our buildings destroyed, our infrastructure reduced to rubble, our children physically maimed and mentally wrecked, when we have nearly wiped ourselves out with self-

manufactured hatred, maybe we can appeal to the Americans to help us out.

Airdropped airline meals, anyone? (71)

Awareness is the key to solve any problem and the developing countries must be aware of the hidden agendas of the multinational corporations that go on promising economic developments. A strong and corruption free government and politically conscientious citizens can realize the hidden traps behind globalized vision of the world, though to picturize not a romantically, but a realistically convincing world-to-come ensuring economic stability for all nations but devoid of all kinds of exploitations and greed, remains to be a near-impossibility. We may rhetorically state that globalization should aim at sustainable development and harmonious co-existence. It will be a great fault on humanity if the weak nations are exploited for the luxury of the developed countries. To say that globalization would be positive if all people could enjoy equal rights all over the world is itself a contradiction in terms. It will be more effective if the whole world is sensitized to act against exploitations. Would such a new version of globalization be capable of eliciting narratives of hope, is a matter to be pondered over.

## Chapter VIII

### Conclusion

This thesis has been an attempt made to read some of the seminal slave narratives in the context of globalization. It is fascinating to realize that as far as human history is recorded one can trace to its very beginning the exploitation of the weaker classes by the stronger ones. It was an engaging journey through the gullies of slavery to the modern manifestations of some of the constituents of slavery in globalization. The chief aim of this thesis is not a critique of globalization, but a reading of select American slave narratives in the light of a critiqued view of globalization. In this sense a critical conception of globalization and a postcolonial stance would be found to have much of a common ground in the reading of the slave narratives selected for the present research. This research exercise has confirmed the view that the exploitation of weaker and less privileged classes for the sole motive of economic gains, but at the cost of humanity in man, has remained one of the powerful ‘constants’ of history. In the race after material profit, man has not been ashamed of justifying and legitimizing his own self-interest and materialistic gratification calling to help for this purpose, the services of even law and religion. And the result has been the most deplorable experiences of poverty, displacement, dehumanization and obliteration of indigenous cultures which only the less privileged, voiceless and marginalized sections of the society are fated to endure. These faces of economic exploitation are thus found in the present research to be the ‘constants of history’ – an expression borrowed from a famous essay of the historian, Jorge Borges de Macedo (1981) – whether in slavery or in globalization.

The introductory chapter presents a few theories of History. George Novack's arguments based on the explanation of Greek historians like Herodotus and Polybius are discussed. The cyclical pattern of History and the idea of the repetitions of similar events and patterns as constants in history are mentioned. A brief history of slavery is presented. Establishing authority over the weak and exploiting them had been a constant theme throughout history. History of slavery is a case in point in this context. The chief focus of the thesis rests on the blacks in Africa who were uprooted from their native land to work as slaves in America. America became a global power; but at the beginning of its history is transatlantic slave trade. The slave narratives that relive the ineffable sufferings the earliest African Americans were subjected to, invite a research scholar's attention even in this era of globalization. Regarding history is rewarding not only because it enlightens our present but it can also illumine our path towards a better and brighter future. The words of Robert Penn Warren are worth-mentioning in this context: "The asking and the answering which history provides may help us to understand, even to frame, the logic of experience to which we shall submit. History cannot give us a program for the future, but it can give us a fuller understanding of ourselves, and of our common humanity, so that we can better face the future" (100).

That almost all powerful nations like the British, the Portuguese, the Dutch and the French had their share of slavery cannot be denied. In this modern era, too, free and cheap labour is something that lures the rich and powerful countries towards exploitations of various kinds. The slave narratives selected here for an in-depth reading reveal that the southern states of America held on to slavery even after it was abolished legally in northern states. The journey from slavery to freedom meant for the black slaves a flight from the Southern states to Northern states of America.

Slavery was a lucrative institution and it played a decisive role in the emergence of America as a super power which, however, appears to be always perpetuating the culture of exploitation even in the era of globalization. Manifestation of various aspects of slavery in the modern world of capitalist mode of trade and commerce comes to light when one reads both the systems on parallel lines through the slave narratives. A brief history of globalization is traced in Introduction, and it is evident that globalization originated with the conquest of weak nations by the stronger ones. A brief description of the ten selected slave narratives has been attempted in the introduction highlighting their importance in the literary canon.

The second chapter, 'Economic System: Slavery and Globalization' examines the economic system during the times of slavery and modern times of globalization. How in the earlier stage capitalism and industrial revolution played a major role in maintaining slavery is observed. The fast growth of globalization in the contemporary era is mainly due to the greed and passion for self-gratification of the transnational corporations based in developed countries. Globalization promotes and projects its policies as goods across border while it ensures the profit of powerful nations. The corporate culture was initiated by globalization and always the developing countries of the third world find themselves at the receiving end of all sorts of exploitation. Globalization has paved the way to the revival of the evils of the old institution of slavery, though they are all disguised as opportunities for an all-round development.

However, human trafficking, sweatshops, child labour, corporate rule etc. still make their presence felt in the current economic behaviour of mankind. Though globalization promises economic upliftment for all, the only tangible outcome is the permanent economic dependency of the weak countries. Globalization also divests the farmers of the developing countries of their land and natural resources. Cheap imports

make the farmers to cease their traditional ways of livelihood. The extremely discounted prices offered by big corporate companies attract the customers but they hardly know that these corporations are robbing their nation of its self-reliance.

Slavery was an institution supported by law. The White masters had supreme right over their slaves. Most of the slaves remained under the same master until they were sold away for trivial mistakes. Today corporations hire the youth of the developing nations for low wages and the moment they demand their rights, the companies relocate their bases to other underdeveloped countries. Weaker countries compete to accommodate such corporations diluting their own labour and environmental laws. Once upon a time, if slaves were subjected to inscrutable exploitations, globalized economy converts the labourers today as totally vulnerable and unable to survive. It is observed that the benefits of globalization are not evenly spread among the poorer nations as globalization has only rendered in leaving the poor nations poorer and the rich ones still richer.

Pranab Kanti Basu's significant book, *Globalization: An Anti-Text* (2009) helps us to comprehend the negative effects globalization has on local farmers. The role of Human Resource Management in procuring cheap labour for Multinational Corporations is brought to light. It is the 'use and throw' culture that is made by such corporations. Constant exploitation of the educated youth in developing countries by big corporations has had negative effects even on their physical and mental health. How globalization as a system of exploration, expansion and economic colonailization led by a group of developed countries headed by United States can be easily seen by allowing the slave narratives to throw light on this subject. Global powers keep the developing countries as their 'slaves', so to say, by controlling their economies.

The third chapter 'Displacement in Slavery and Globalization' discusses the theme of displacement that recurs throughout transatlantic slavery. The evolution of slave labour as the backbone of American economy is explored through the selected slave narratives. Douglass' narrative for example, presents before us how often black male slaves asserted their identity which but incurred only punishments from the overseers or masters. Douglass and Brown speak about how the white masters were cruel in selling them away to distant plantations. Both of these narratives, like many others, establish how black slaves were displaced from their native land and had to face frequent displacements due to their status as marketable property. The travails of displacement continued as the slaves had to flee from the Southern states to Northern ones to escape slavery.

White masters neglected the value of family ties of slaves which caused indescribable suffering especially for the female slaves. Harriet Jacobs in her *Incidents in the Life of a Slave Girl, Written by Herself* records how she was denied of the freedom to choose the man she loved. She takes revenge on her abusing master by deliberately initiating an affair with another white man. She also narrates how she had to hide for a considerable period in the attic of her grandmother's house to escape the advancements of her own master. She explains how males could just run away and estrange themselves from their families, only to fight for the freedom of their race. But female slaves always found themselves weighed down by their children and had to silently suffer the abusive masters. Jacobs' personal and psychological journey is one of profound significance as it marks the transition of the most vulnerable slave women from slavery to empowerment.

Separation from kith and kin is also very effectively recorded in the narratives. Kate Drumgoold portrays her plight as a small child when her mother was sold away



to a distant plantation, away from herself and her siblings. Kate Drumgoold does not record any exploitation from her masters and this may be due to the fact that she wanted to focus only on the positive aspects of a slave's life. May be, it was her survival strategy because she wanted to assimilate naturally into the world of freedom and establish peaceful coexistence with the whites. Elizabeth Keckley also records the heart wrenching pain her mother and herself suffered when their father was sold to a distant plantation.

The displacement theme is explicitly dealt with in Zora Neale Hurston's *Barracoon* which tells the story of Kossula, his journey through the Middle Passage, his life in slavery and his life after emancipation. Though Kossula does not harbour thoughts of returning to his native land, he mentions the vacuum he feels as he is forced to live in a foreign land. The suffering and segregation he and his family had to endure after emancipation is effectively portrayed. The motifs of displacement in the modern times are also examined in this chapter. Sweatshop culture exploits immigrant women and children. During industrial globalization we witness corporations displacing themselves to countries which accommodate them by guaranteeing profits mainly through weak economic policies and cheap labour of these nations. World Bank reports that development projects displace every year at least one million people from their native places, mainly developing countries. Thus displacement is established as a recurring theme during slavery as well as globalization.

The fourth chapter 'Obliteration of Native Culture in Slavery and Globalization' analyses how slavery eradicates and degrades native culture. The ethnicity, language, religion and identity of the slaves were degraded by the white masters. Parallels are traced in the context of globalization, too. How the culture and languages of developing countries are degraded and demeaned by global powers can be observed.

Globalization upholds western culture as the epitome of refinement while the cultures of the Orient and other alien civilizations are looked down upon. It is a homogenization of culture that is perpetuated, while regional language and culture are attempted a replacement by the global language, English.

During slavery white master's main argument was that the black slaves were uncivilized and slavery only helped in taming them. Masters belittled their religion as pagan and insisted that only conversion to Christianity, the master's religion, would save them. Thus, when slaves acquired education and penned narratives, it became a counter dialogue to their master's dominant voice. Frantz Fanon's classification of the cultural evolution of the colonized people has been an effective tool to read the slave narratives in this light. Since slave narrators transformed the modes of white narration to fight against the system, they can be classified under the nationalist phase described by Fanon.

Olaudah Equiano's *The Interesting Narrative of the Life of Olaudah Equiano* traces the evolution of his life through Christianity. Religion helped him gain education as his mistress taught him to read so that he could learn Bible. Thus, though the blacks' culture and religion were wiped off from their consciousness, literacy they earned helped them to project their voice against their abusers. As literacy helps eradicate all forms of exploitation, Frederick Douglass stresses the significance of acquiring education in his narrative. William Wells Brown's narrative also stresses the importance of literacy and foregrounds the fact that the whites found it hard to believe that blacks could author their own narratives. Among the selected narratives Booker T. Washington's account deals with the importance of education and he advocates that education will aid blacks to assimilate smoothly into white society after emancipation. He mentions how privileged he was to gain education and thanks white

men for rescuing him from the darkness of ignorance. Acquiring literacy was a much more difficult feat for a female slave and Harriet Jacobs records how her first mistress taught her to read and write. Though Sojourner Truth remained illiterate throughout her life, she was converted to Christianity and became a famous preacher. Similarly Kate Drumgoold and Mattie Jackson write how they took pride in reading a book rather than merely looking at it. Analysis of slavery proves that though the native culture of the slaves was obliterated, they gained a lot by acquiring literacy.

Globalization poses threats beyond illiteracy and just being able to read and write is not going to empower anyone against the hidden agenda of globalization today.

Globalization is only oriented towards profit. The people newly acculturated after the western traditions reject their beliefs and practices and favour those of the dominant white society.

The fifth chapter, 'Dehumanization in Slavery and Globalization' deals with various kinds of dehumanization people had to endure during slavery. American slave master's policy was to destroy the self-esteem of the slaves through rape, whipping, famine and humiliation. How female narratives often portray the mortifications and abuse perpetuated by white masters is poignant. Jacobs' narrative evolves as a perfect example where she presents the stark realities of slavery. Many female narrators were afraid of the prejudiced perception of society though many slave women like Jacobs narrate incidents from their lives which make the readers aware of the deeply vulnerable situation of the female slaves. White master's preference for female slaves also incurred the wrath of mistresses and female slaves were mistreated by them, too.

Female slaves were also used as breeding machines. Masters often called slaves using animal names. Sojourner Truth's *Narrative of Sojourner Truth* mentions how her children were not legally hers because children born to slave women

automatically became the property of the master. Marriage between the slaves was not valid and slave families were torn apart when the master wished to sell and divide them. Mattie Jackson also in her narrative records the violence and inhuman treatment meted out to the slaves. Female narrators record sexual violence and physical violence which broke the spirit of the slaves and reduced them to mere machines. Douglass' and Brown's narratives record the innumerable sufferings they had to endure during slavery. Brown tells how helpless he felt while witnessing his mother being flogged by the master. Male slaves often lost their dignity because they were incapable of protecting their family. Douglass also addresses the hypocrisy of the white masters in practicing Christianity, a religion which advocated everyone as equals before God. Similarly, globalization exploits and demeans the weaker nations, denying their basic right for survival. Globalization changed even the food and clothing habits of younger generation today. People of weak countries are forced to work in high risk environments for the benefit of huge and domineering multinational corporations. How even after slavery, the hunt for cheap labour and inhuman treatment of less the privileged people is carried on in this globalized era, is appalling.

Chapter six, 'Legitimization by Legalization: Slavery and Globalization', deals with the legal system during slavery. During slavery all the laws were made to support the white masters and the slaves didn't have the right to question the authority of the masters. The slave codes are analyzed and the fact that rules always favoured the people in power is examined in this chapter. Slavery allotted the status of property to the slave and, naturally, properties didn't have their own rights. Educating a slave was against the law because the white masters feared that the education would unite the slaves and they would rebel against their masters. Even after slavery was legally

abolished, it was difficult for the blacks to lead a normal life because of racial discrimination and segregation that continued.

Today, corporations make it difficult for the workers to pinpoint their enemies. Laws are made to serve and advocate the policies formulated by the globally powerful countries like America. The land, resources and labour of the weaker nations are exploited just for the benefits of the developed countries. Attracted initially by the sophisticated lifestyle and offers of high pay, people get trapped by big corporations. Even if they realize the exploitative nature of their employers they cannot quit or rebel due to huge financial liabilities that might incur thereby.

Reminding one of the middlemen during the time of slavery, many multinational corporations employ contractors to hire cheap labour, and institutions run by them exploit the workers without even paying them minimum wage. Companies gain huge profits from taking money from such corporations and providing products at a cheaper price. Hence, the demand for a universal system in this globalized era that guarantees basic human rights and the importance of the Universal Declaration of Human Rights adopted by United Nations in 1948 may be noted. Exploitation of labour and nature is a major issue under globalization. Big corporations exploit the natural resources of developing countries. This chapter, therefore, observes how the developing countries are exploited by the displacement of tribal and native people for constructing dams and industries. It is also noted that global institutions such as IMF, World Bank and WHO have the developed nations holding veto voting right which in turn helps these institutions to cater to the interests of only such developed countries.

The seventh chapter entitled, 'Narratives of Hope(lessness): Slavery and Globalization', studies the art and aesthetics of the slave narratives under study. Each narrative is observed in order to see how it justifies its position in the canon of

literature. A brief history of slave narratives is traced and the inspiration behind their origin is examined. Education given by the white master was a major factor that contributed to the realization of slave narratives. Conversion to Christianity also made slaves convinced that they did not deserve the subhuman status meted out to them. How female narratives capture the experience of slavery from perspectives different from those of their male counterparts and how females endured through the multiple nature of exploitation are taken note of. Slave narratives written before emancipation, that is, antebellum narratives, portray slavery in all its brutalities envisioning at the same time an ideal world where blacks regain their dignity and equality among the White American society. Postbellum narratives document the empowerment of former black slaves until they slowly get assimilated to a normal free life.

Globalization does not promote narratives of such a hope because the situation is more complex and there is no ray of hope to be entertained in the creative writings of the present times. When a major portion of the world suffers in poverty, illiteracy, unemployment, pollution and labour abuse, a few rich sections of the society are seen wallowing in the profits extracted by exploiting the vulnerable ones. Narratives about globalization are therefore briefly listed out and some fictional works dealing with globalization as a theme are noted. As there are many non-fictional works about globalization, some seminal works about the issue are given a quick delineation. There are not many imaginative narratives that record the actual situation of the third world and developing countries in the era of globalization as these works are not able to visualize or pinpoint the exact locations of exploitation nor the nature of the new world economy in which no exploitation could take place.

Arundhati Roy's non-fictional book *The End of Imagination* (1998) is a work to be reckoned with in this context. She fearlessly questions the superpowers for developing

lethal weapons which harm the environment. She warns that humankind won't survive another war because almost all countries wield nuclear power. Even developing countries feel the threat of the situation and invest huge amount of their revenue for acquiring weapons rather than developing the basic living conditions of their people. She questions the hypocrisy of the countries like America which aid the countries suffering from wars and simultaneously sell them arms. Of course, the central theme of her work is the issue of the end of the space for a creative imagination in the psyche of writers today. It is rather hopeful to witness the rise of BRICS nations (Brazil, Russia, India, China and South Africa) and a few others articulating their voice to question the unwritten hegemony of the US.

There are many fascinating areas that are closely related to the topic chosen and it will be interesting for future research to explore those gaps in research. Though the thesis mainly adheres to the slave narratives penned by former slaves, it is also significant to mention that many narratives penned by ghost writers and many interviews recorded by white abolitionists could also be studied in this context. Analyzing the very narratives under study using psychoanalytical theories to examine the psychology of trauma the slaves underwent will also be a significant area to investigate. Trauma theory can also be applied for a rereading of these narratives, especially those penned by women. Male/female differences in slave narratives could also be examined through poststructuralist and modern feminist theories. Analyzing globalization in depth using the complex theories of economics such as Marxism demands profound research. Literature that emerged due to Civil Rights Movement leaves an important space yet to be researched into. Anti-globalization protests have a long history by now, and a research on their influences in literature is a noteworthy area of study. Slave narratives could also be studied on account of their genre of being

autobiographies. The unique narratology of slave narratives is a research gap that remains to be fulfilled by future research.

By acknowledging that the topics and areas mentioned above fall outside the immediate range and scope of the present thesis, one can convincingly state that various constituents of slavery have made their presence into the present era of globalization, which are therefore identified as some notable 'constants' of history. This thesis is an attempt initiated in that direction and as generations progress more instances of exploitation may be revealed. No work is independent of the era in which it is produced and the relevance of research continues if it analyzes a globally significant institution. Meanwhile, one shall dream for a better world where globalization aids and lends a helping hand to the weaker sections of humanity until a new world economy achieves all of globalization's projected ideals of welfare, freedom, employment and equal opportunity for everyone in this world.



## Appendix

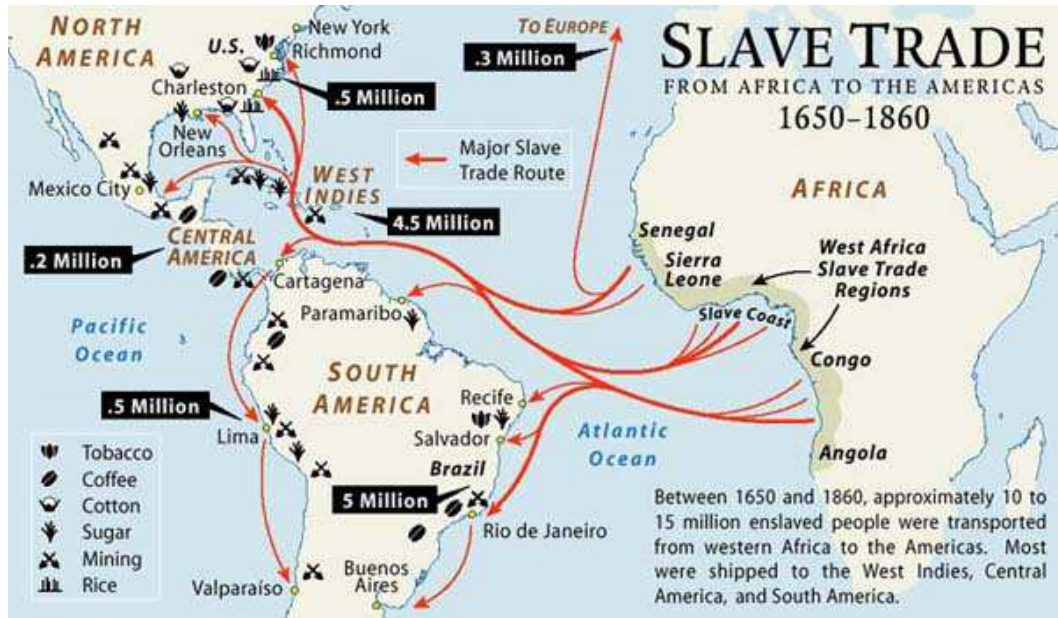


Fig. 1. Map of Slave Trade

<https://blog.richmond.edu/livesofmaps/2014/11/11/map-of-the-week-slave-trade-from-africa-to-the-americas-1650-1860/>



Fig. 2. Slaves in Plantation

<https://www.history.com/news/westward-expansion-slavery>.

**TO BE SOLD & LET**  
**BY PUBLIC AUCTION,**  
 On **MONDAY the 18th of MAY, 1829,**  
 UNDER THE TREES.

**FOR SALE,**  
**THE THREE FOLLOWING**  
**SLAVES,**

**HANNIBAL,** about 30 Years old, an excellent House Servant, of Good Character.  
**WILLIAM,** about 35 Years old, a Labourer.  
**NANCY,** an excellent House Servant and Nurse.  
 The MEN belonging to "LEITCH'S" Estate, and the WOMAN to Mrs D SMITH

**TO BE LET,**  
 On the usual conditions of the Hire finding them in Food, Cloathing, and Medical Attendance,  
 THE FOLLOWING

**MALE and FEMALE**  
**SLAVES,**

**ROBERT BAGLEY,** about 29 Years old, a good House Servant.  
**WILLIAM BAGLEY,** about 18 Years old, a Labourer.  
**JOHN ARMS,** about 18 Years old.  
**JACK ANTONIA,** about 40 Years old, a Labourer.  
**PHILIP,** an Excellent Fisherman.  
**HARRY,** about 27 Years old, a good House Servant.  
**LUCY,** a Young Woman of good Character, used to House Work and the Nursery.  
**ELIZA,** an Excellent Washerwoman.  
**CLARA,** an Excellent Washerwoman.  
**FANNY,** about 14 Years old, House Servant.  
**SARAH,** about 11 Years old, House Servant.

**Also for Sale, at Eleven o'Clock,**  
 Fine Rice, Gram, Paddy, Books, Muslins,  
 Needles, Pins, Ribbons &c. &c.

**AT ONE O'CLOCK, THAT CELEBRATED ENGLISH HORSE**  
**BLUCHER,**

ARTHUR PRINCE GOVERNOR

Fig. 3. Slaves Auction Notice

<http://sainthelena.island.info/slaves.htm>

*Census of 1860.*

No.	States.	Free Population.	Slave Population.	Total.	Per-Centage of Slaves.
1	South Carolina	301,271	402,541	703,812	57.2
2	Mississippi	354,700	436,696	791,396	55.1
3	Louisiana	376,280	333,010	709,290	47.0
4	Alabama	529,164	435,132	964,296	45.1
5	Florida	78,686	61,753	140,439	43.9
6	Georgia	595,097	462,232	1,057,329	43.7
7	North Carolina	661,586	331,081	992,667	33.4
8	Virginia	1,105,192	490,887	1,596,079	30.7
9	Texas	421,750	180,682	602,432	30.0
10	Arkansas	324,323	111,104	435,427	25.5
11	Tennessee	834,063	275,784	1,109,847	24.8
12	Kentucky	930,223	225,490	1,155,713	19.5
13	Maryland	599,846	87,188	687,034	12.7
14	Missouri	1,067,352	114,965	1,182,317	9.7
15	Delaware	110,420	1,798	112,218	1.6
		8,289,953	3,950,343	12,240,296	32.2

Fig. 4. Census 1860 of America

<http://sainthelena.island.info/slaves.htm>

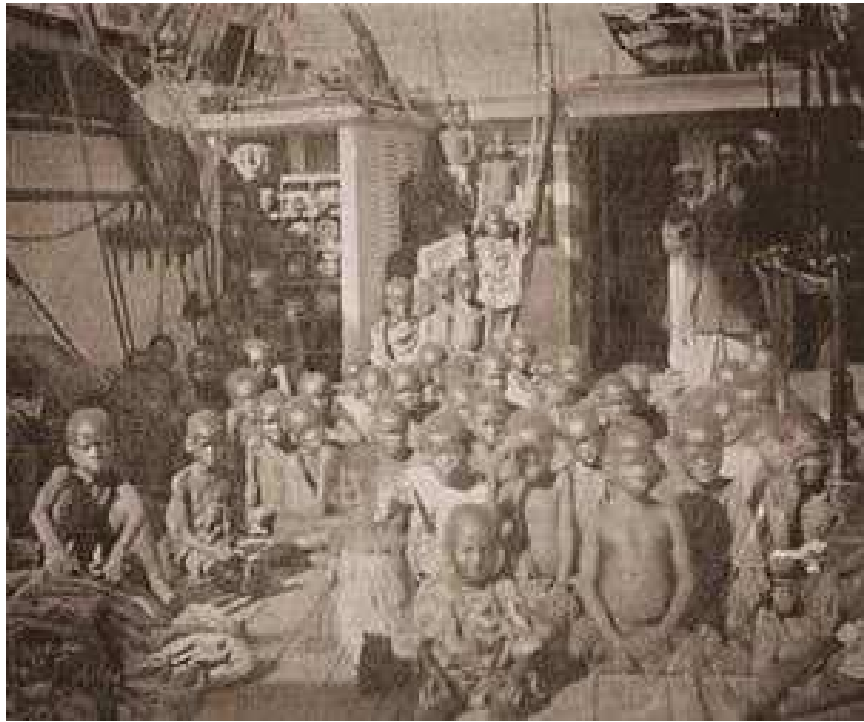


Fig.5. Slaves in their Cabins

<https://apasseducation.com/un-experts-call-for-slavery-reparations/>



Fig. 6. Punishing Slaves

<https://apasseducation.com/un-experts-call-for-slavery-reparations/>



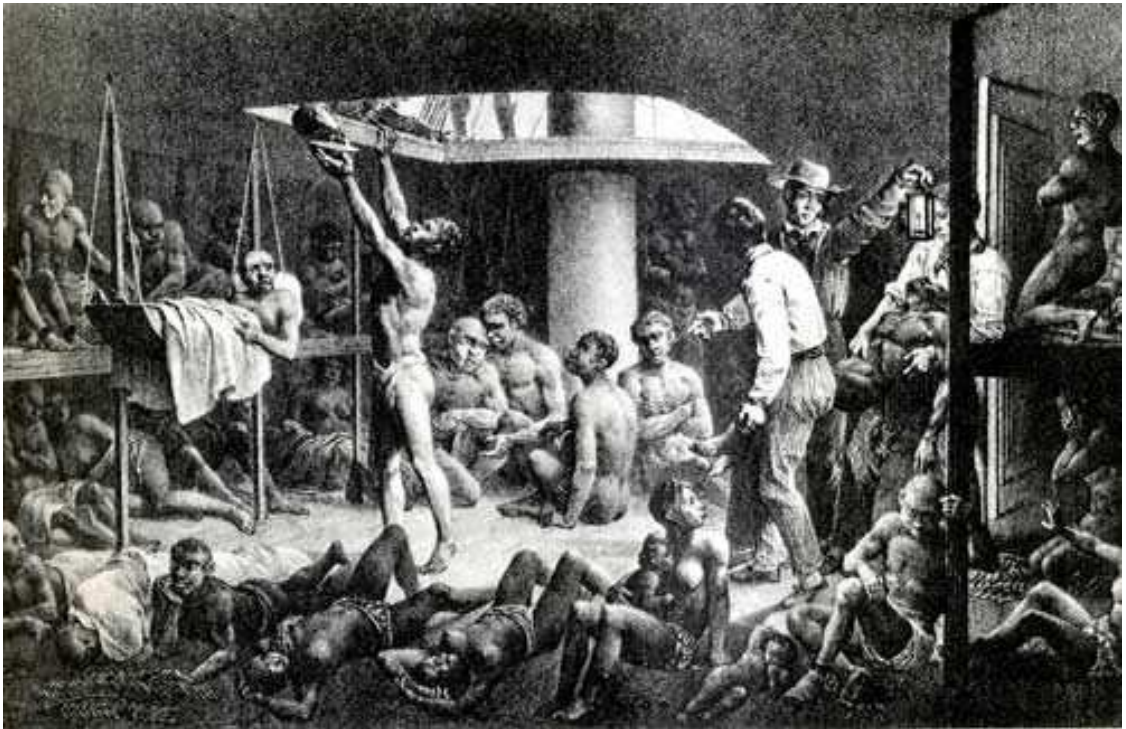


Fig.7. Middle Passage

<http://www.jungnewyork.com/venus.shtml>

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