

DOKUZ EYLÜL UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
DEPARTMENT OF AMERICAN CULTURE AND LITERATURE
AMERICAN CULTURE AND LITERATURE PROGRAM
MASTER’S THESIS

SLAVERY AS CONSTRUCTION AND EXPERIENCE IN
UNCLE TOM’S CABIN AND BELOVED

Murat KADÖR

Supervisor

Assoc.Prof. Dr. Nilsen Gökçen Uluk

İZMİR - 2019

APPROVAL PAGE



DECLARATION

I hereby declare that this master's thesis titled as "Construction and Experience of Slavery in *Uncle Tom's Cabin And Beloved*" has been written by myself without applying the help that can be contrary to academic rules and ethical conduct. I also declare that all materials benefitted in this thesis consist of the mentioned resources in the reference list. I verify all these with my honour.

Date

27/06/2019

Murat Kador

ABSTRACT
Master's Thesis
Construction And Experience of Slavery in *Uncle Tom's Cabin* And *Beloved*
Murat KADÖR

Dokuz Eylül University
Graduate School of Social Sciences
Department of American Culture And Literature
American Culture And Literature Program

White hegemony over blacks is always stressful, if not violent. This is obvious in many media platforms, from movies to written works of art. This is apparent in the news or in social media sites. To hear or to learn about the successful cooperation between blacks and whites is nearly impossible. What is broadcasted has been a violent confrontation of blacks and whites, or police brutality against black suspects or movies with characters of white clever adult male / females and accompanying black adult or teenager male / female characters with teenager or child level of intelligence (for example Bob the Builder).

The main event that gave birth to this undeniable fact is American Slavery between 1619 and 1865 with the breaking point being Bacon's Rebellion in 1676. After this, the working class was divided into unbridgeable two parts, free whites and slave blacks. White workers had their time to work and after that were set free; however, the African slaves were put to work to death with very little prospect of being free.

Not every free person both in the North and South had this mentality. These people were called abolitionists and one such person is called Harriet Beecher Stowe. She wrote a sentimental novel called *Uncle Tom's Cabin* (1851) about the sufferings of the African slaves and a possible end to slavery; it should end either peacefully or with war.

Long after the Civil War, the sufferings of blacks continued because the ideas that created the slavery did not change. This caused many works of art by Toni Morrison in twentieth century, *Beloved* (1983) being the most influential of them.

This thesis is about the construction of slavery and how it is experienced based on these two works of art looking from different points. After presenting these points, these works will be thoroughly analyzed.

Keywords: Harriet Beecher Stowe, Toni Morison, *Uncle Tom's Cabin*, *Beloved*, slavery, American Slavery, construction of slavery, experience of slavery

ÖZET

Yüksek lisans tezi

Tom Amca' nın Kulübesi ve *Sevilen* Adlı Romanlardaki Köleliğin İnşası ve

Yaşanması

Murat KADÖR

Dokuz Eylül Üniversitesi

Sosyal bilimler Enstitüsü

Amerikan Kültürü ve Edebiyatı Anabilim Dalı

Amerikan Kültürü ve Edebiyatı Programı

Beyazların Siyahlar üzerindeki hegemonyası hep şiddet dolu olmasa bile her zaman stresli olmuştur. Bu durum, filmlerden yazılı eserlere, pek çok medya platformunda belirgindir. Siyahlarla beyazlar arasındaki başarılı işbirliğini bir şekilde duymak ya da öğrenmek neredeyse imkansızdır. Topluma sunulanlar ya siyahlarla beyazlar arasındaki şiddet dolu çekişmeler ya siyah şüphelilere polisin uyguladığı şiddet ya da filmlerde beyaz akıllı yetişkin erkek / kadın kahramanlara eşlik eden genç ya da çocukluk seviyesinde zeka sahibi olan siyah yetişkin ya da genç erkek / kadın kahramanlardır (örnek olarak Bob usta).

Bu inkar edilemez gerçekliği doğuran ana olay, kırılma noktası 1676 yılındaki Bacon'ın İsyanı olan 1619 ve 1865 yılları arasında yaşanan Amerika Birleşik Devletleri'ndeki köleliktir. 1676'dan sonra işçi sınıfı birbirine bağlanamayacak iki parçaya bölünmüştür: özgür beyazlar ve köle siyahlar. Beyaz işçiler belli süre çalıştılar ve sonra serbest kaldılar; ancak Afrikalı köleler serbest kalmakla ilgili çok az olan ümitleriyle ölene dek çalıştırıldılar.

Hem güneyde hem de kuzeyde her özgür beyaz bu fikre sahip değildi. "Abolitionist" (köle siyalhara özgürlük) adı verilen bu kişilerden biri Harriet Beecher Stowe'du. Afrikalı kölelerin çektikleri acılar ve köleliğin ya barışçıl yolla ya da savaşla bitecek olması ile ilgili duygusal bir roman olan *Tom Amca'nın Kulübesi* (1851) adlı eseri yazmıştır.

Amerikan İç Savaşından çok sonraları bile siyahların çektiği acılar devam etti çünkü köleliği yaratan fikirler değişmedi. Bu durum yirminci yüzyılda Toni Morrison tarafından yazılan ve en etkilisi *Beloved* (1983) olan pek çok esere kaynak oldu.

Bu tez bu iki romanı temel alarak bir kaç noktadan köleliğin inşası ve nasıl yaşandığı hakkındadır. Bu noktalar açıklandıktan sonra bu iki eser dikkatli bir şekilde analiz edilecektir.

Anahtar Kelimeler: Harriet Beecher Stowe, Toni Morrison , *Tom Amca'nın Kulübesi*, *Beloved* kölelik, Amerika'da kölelik, köleliğin inşası, köleliğin yaşanması

**CONSTRUCTION AND EXPERIENCE OF SLAVERY IN *UNCLE TOM'S
CABIN AND BELOVED***

CONTENTS

APPROVAL PAGE	ii
DECLARATION	iii
ABSTRACT	iv
ÖZET	vi
CONTENTS	viii

INTRODUCTION	1
--------------	---

CHAPTER ONE

CONSTRUCTION OF AMERICAN SLAVERY

1.1. RELIGIOUS CONSTRUCTION OF AMERICAN SLAVERY	4
1.2. SCIENTIFIC CONSTRUCTION OF AMERICAN SLAVERY	12
1.3. LEGAL ROOTS OF AMERICAN SLAVERY	18

CHAPTER TWO

EXPERIENCE OF AMERICAN SLAVERY

2.1. TURNING AFRICANS TO SLAVES	24
2.2 BLACKS AS EDIBLE BODIES	24
2.3. CHILDREN AND MOTHERHOOD IN SLAVERY	25
2.4. HEALTH AND SLAVES: SLAVE HOSPITALS	27
2.5. MARRIAGE OF SLAVES	28

CHAPTER THREE

CONSTRUCTION AND EXPERIENCE OF SLAVERY IN *UNCLE TOM'S CABIN*

3.1 CONSTRUCTION OF SLAVERY IN <i>UNCLE TOM'S CABIN</i>	29
3.1.1 Legal background	29
3.1.2 Scientific background of slavery	30
3.1.3 Religious background of Slavery in UTC	30
3.2. EXPERIENCE OF SLAVERY IN <i>UNCLE TOM'S CABIN</i>	31
3.2.1 Turning Africans to slaves	31
3.2.1.1. Naming	31
3.2.1.2 Changing clothes	31
3.2.1.3 Forceful Change in hair	32
3.2.1.4 Change of Language	32
3.2.1.5 Marking Bodies	32
3.2.1.6 Using symbols of Religion	32
3.2.2 Blacks as Edible Bodies	32
3.2.3 Children and Motherhood in Slavery	33
3.2.4 Health and slaves: Slave Hospitals	33
3.2.5 Marriage of slaves	33

CHAPTER FOUR

CONSTRUCTION AND EXPERIENCE OF SLAVERY IN *BELoved*

4.1. CONSTRUCTION OF SLAVERY IN <i>BELoved</i>	34
4.1.1. Religious construction of Slavery in Beloved	34
4.1.2. Scientific Construction of Slavery in Beloved	34
4.1.3. Legal Construction Of Slavery in Beloved	35

4.2. EXPERIENCE OF SLAVERY IN <i>BELOVED</i>	35
4.2.1. Turning Africans to slaves	35
4.2.1.1. Naming of the slaves	35
4.2.1.2. Changing clothes	36
4.2.1.3. Forceful Change in hair	37
4.2.1.6. Using symbols of Religion	38
4.2.2. Blacks as Edible Bodies	38
4.2.3. Children and Motherhood in Slavery	39
4.2.4. Health and slaves: Slave Hospitals	40
4.2.5. Marriage of slaves	40
CONCLUSION	41
REFERENCES	43

INTRODUCTION

History shows that power, if it is excess or in the hands of inappropriate people, corrupts people. It not only corrupts the holder of the power but the victim also, especially if the period of power lasts for centuries. The construction of American slavery and its experience by African Americans and white Americans is the testimony of the corrupted power in the history of mankind lasting long after the end of the Civil War.

The history of Africans in British colonies on American mainland starting from 1619 in Jamestown to the end of the Civil War in Appomattox Courthouse in 1865 is the history of power, corruption, abuse and heroic efforts of all parties of all sides of this power conflict to continue and to stop this “peculiar institution” (Calhoun,). This power conflict pervaded all the departments of the American people, their political and economic life and their literature.

This Master’s thesis is about the construction and the experience of American slavery in two respectable novels of American literature of two different. These are *Uncle Tom’s Cabin* by Harriet Beecher Stowe and *Beloved* by Toni Morrison.

These novels will be analyzed firstly in the light of construction and, secondly, experience of slavery in these themes:

However, before these, there are four main elements as the background of this thesis to be presented. These are the definition of slavery, the definition of American slavery, *Uncle Tom’s Cabin* and *Beloved*.

Slavery is a social construct for keeping a group of people under control. According to Orlando Patterson, in his monumental book *Slavery and Social Death*, slavery is “one of the most extreme forms of relation of domination, approaching the limits of total power from the viewpoint of the master, and of total powerlessness from the viewpoint of the slave.” (Patterson, 1982, 1). His definition of slavery is “...the permanent, violent domination of natally alienated and generally dishonored persons” (13). He stated that this power relation has three sides. The first one is social use or the threat of violence. The second one is the psychological side of influence, and the last one

is cultural side of authority. These three sides have three sets of constituent features. First of all, slavery is unusual in the extremity of power involved (Patterson, 2) and it is named as “coercive action” (Patterson, 18). In the slave’s individualized condition, the slave became an extension of his master’s power in his own powerlessness and slavery functions as a substitute for death. The second constituent element, cultural in nature, is natal alienation of the slave. The slave “*denies all his blood relations of all ancestors, family members and descendants*” (emphasis mine). An ex-slave (qtd. in Patterson, 8) related in an interview that his older sister, because of breaking a clock, got beaten for an unknown period of time in full presence of mother, father and himself and no one came to her rescue. This small incident exemplified the natal alienation of the slaves; even the blood connection was not of any help to a beaten slave because the relative slaves of the beaten slave did not and could not stop the beating. The last constituent element is the concept of honor that ‘slaves were always persons who had been dishonored in a generalized way (Patterson). What it means is that they “had no honor because they had no power, no independent social existence, hence no public worth...no name ... to defend” (Patterson, 10).

American Slavery started with a Dutch negro slave ship which sold African slaves to Virginian colonists in 1619 (*The Sewanee Review*, 467). The difference between American slavery from other more traditional slavery is two folds. The first one is that the slaves in America were bound in servitude for life, and the second is that it has a racial aspect, namely all blacks were and had to be slaves; they were singled-out and isolated from other working classes according to their skin color. Edmund Morgan reports that

In 1680 it (one of the acts of law in Virginia) prescribed thirty lashes on the bare back “if any negroe or other slave shall presume to lift up his hand in opposition against any Christian. (508)

This act of law was about corporeal punishment against blacks as slaves who attempted to use physical force either for self-defense or attack against a Christian; the wording of this act was intentionally kept wide. It uses the word ‘Christian’ to explain that all the

Christians are whites and it clearly and legally armed the white working class people against black slaves if the black slaves resisted a physical punishment or initiated an attack. Thus, this act of law increased the social status of white servants nearly to the level of masters (Morgan, 331).

Uncle Tom's Cabin by Harriet Beecher Stowe is a sentimental novel about American Slavery, printed in 1853 and gained worldwide fame because “her emotionally charged narrative episodes, such as little Eva’s expression of love to Topsy or Uncle Tom’s martyrdom, are designed to enlist ... sympathies in a general recognition of the moral invalidity of slavery and the legal claims of black Americans to freedom” (Crane, 138). This novel has two parallel moving plots. One is an escape to the north and the other is the dark travel to the Deep South. There are plenty of characters; however, the novel’s main character is Uncle Tom. The violence against blacks is presented numerously in order to show how widespread anti –slave violence was in many different settings and against many blacks.

Beloved is a novel by Toni Morrison, published in 1983 and “set in 1873 after the end of the Civil War, during the period of so-called Reconstruction. It moves forward with many flashbacks’ and it is set in two places, Kentucky and Ohio” (Atwood, 39). The main characters, Sethe, Paul D and Denver, “have been formed and deformed by slavery that time alone can never undo its effects” (Brown, 60). According to Stanley

Crouch, it is a “blackface holocaust novel” (Crouch, 67). This novel is about remembering the past that is not remembered and reconciliation with it with the help of society. Love, one of the major themes of the novel and a redeeming quality under normal conditions, becomes a setback in the lives of slaves. The violence that begins in slavery in Sweet Home echoes in the lives of the characters even after the Emancipation.

CHAPTER ONE

CONSTRUCTION OF AMERICAN SLAVERY

1.1. RELIGIOUS CONSTRUCTION OF AMERICAN SLAVERY

Christianity was one of the most extensively used discourses in order to argue for the inferiority of the blacks and thus to defend and promote slavery in the United States. Pro-slavery advocates especially clergymen found much to justify slavery in the Bible. The verses in the Bible provided these clergymen with already-present evidence for the practice of slavery.

The first source for the advocates of slavery in the Bible is found in the first chapter, Genesis; namely 9; 25, 9; 26 and 9; 27. These are the key passages in which the relationship between Noah and his sons, especially Ham, is recounted. According to the narrative, after the deluge, Noah planted a vineyard and made wine. He got drunk and slept “uncovered” in his tent. His youngest son, Ham, saw his father and, instead of covering his father, he informed his brothers about what he had seen. Unlike Ham, though, his older brothers, Shem and Japheth covered their father. After Noah woke up, he saw “what his youngest son had done to him” (9; 23) and “So he said, ‘Cursed be Canaan; a servant of servants. He shall be to his brothers’” (9; 25). He also said: “Blessed be the LORD, the God of Shem; and let Canaan be his servant. May God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his servant” (Genesis, 9; 26-27). It was not Noah who became dishonorable by becoming intoxicated and lying naked in his tent (9; 24). It was Ham who was dishonorable because he told his brothers about the condition of his father. The morally right conduct was exemplified by his brothers, who, upon hearing this, reacted swiftly and, unlike Ham, covered their father in an honorable fashion.

By saying these, Noah divided his sons in two ways. Commenting on the possible facts behind the verses above, Stephen R. Haynes, in his book *Noah's Curse, the Biblical Justification of American Slavery*, states “readers of Genesis have

constructed chapters 9 to 11 into a thematic whole, reflecting the themes of *dispersion* and *differentiation*” (emphasis in original, Haynes, 5). First, in his division of lands, Noah dispersed the lands he allocated to his sons and to their successors. According to Chapter 10 of Genesis, the three sons acquired different lands. Surprisingly, Ham’s son Canaan’s land was located at a considerable distance from his brothers’. (Note that verse 27 declares that the families of Japheth and Shem will live together). Thus Noah physically separated Canaan and also from the other members of his family. Second, Noah hierarchically differentiated his sons. Ham, the unlawful and dishonorable son, is located at a lower status and Shem and Japheth, the honorable sons, at an upper status. In short, Noah, by these verses, deliberately placed his son Ham and his successors in a lower state than that appointed for Sam and Japheth. Since both the dispersion and differentiation affect not only Ham but they are also inherited by his son, it can be inferred that Canaan is implicated in the act of dishonoring Noah: Ham was not alone in his misdeed, and his accomplice was Canaan.

The themes of differentiation and dispersion and their consequences would be extensively used in the antebellum period of the US by the Southern clergymen. The most famous of them is Benjamin M. Palmer, who selectively emphasized these passages above in order to present what he thought to be an indisputable argument that the inferiority of the black to the white was pre-ordained and sanctified by God. Noah, being the patriarch, God’s representative on earth and the head of the family, could not forgive what Ham did because of his position.

One of the meanings of the relationship between Noah and Ham and the latter’s curse helped shape codes of honor including its version in American South, which itself is intimately related with proslavery attitudes. What is the link between honor and nakedness in the Southern culture? For an understanding of the meanings of this relationship, first, a close look into the history of the association between honor and nakedness is needed. Julian Pitt-Rivers notes “in all cultures of honor ‘the private parts are the seat of shame, vulnerable to the public view and represented symbolically in the gestures and verbal expressions of desecration...As the means of procreation they are intimately connected with honor, for they signify the extension of self in time’” (Haynes,

78). Such ancient ties between honor and nakedness also inform the American Southern culture, for as John Hope Franklin wrote “to [the Southern gentleman] nothing was more important than honor” (Haynes, 78). The nakedness of Africans in Africa were considered to be a dishonorable way of life, not considering the climatic and industrial conditions by the whites. Therefore, the Southern clergymen connected the honor of the Southern character to Noah’s situation.

Honor and honoring are intimately linked with patriarchal culture. The biblical commandment “honor thy father” is repeated throughout these key passages such as the Ten Commandments in the Exodus, which, among others, order the sons of Israel to “Honor thy father and honor thy mother” (20; 12). The Southern gentlemen assumed Noah’s patriarchal position in his family, extending the influence of patriarchy beyond the family to include slaves. Thus the disobedience from the slaves towards their masters was regarded under the same heading as disobedience against the father. Any actions against his orders would be accepted as a sin against God. The Southern psyche idealized this division of family. It means that the slave masters were to be regarded as “paternal, high-minded and honorable gentlemen” (Haynes, 79). It is for this reason that to act against this system would be regarded as disobedience against God. Therefore, in the antebellum period and during the Civil War, the biblical commandment of “honor thy father” (20; 12) was often repeated in sermons. This code of honor underlies the punishment of Ham in Genesis 9; 25-26. All these biblical passages are used in conjunction for the defense of slavery.

There are significant reasons why Southern slavery used the Bible rather than other traditions for support of their system. Obviously, more other secular evidences or practices of slavery would not have such a wide and profound influence. It is true, the system of slavery existed before Christianity, starting from Ancient Assyrians to Babylonians to Ancient Greeks to their contemporary Roman civilization. Yet the Bible is the most important document for American slavery advocates because it is used to provide tradition—albeit controversial and ungrounded—for the racial categorization of slaves as dark skinned. In other words, for them the Bible serves to solidify the racialization of Western slavery, which is a process that rises significantly with

European Colonialism and reaches its peak in the American version of slavery. Not only were the descendants of Canaan “servants of servants,” but rabbinical tradition came to attach dark skin to them although it is never openly stated in the Bible (Tomas, 3). The idea of the blackness of Ham was constructed and formulated much later than the Bible by the Rabbis of the Jewish faith. About this issue, Nigel Tomes states that

[t]he tradition that Ham was a black man developed much later. It is a Rabbinical elaboration, not explicitly formulated until the Babylonian Talmud of 500 AD. Hence this concept belongs in the category of Jewish “myths and unending genealogies” (1 Tim. 1;4). In the Middle Ages, *European* scholars of the Bible picked up on the Jewish Talmud idea that “the sons of Ham” were “blackened” by their sins. ... A historian, Edith Sanders, concludes that the identification of Ham’s descendants as Black Africans “gained currency in the sixteenth century.” ... The image of the Negro deteriorated in direct proportion to the growth of the importance of the slavery. (Tomes, 3,4)

Thus, Ham’s descendants’ skin color became gradually dark, and European Christianity adopted it in the Middle Ages on a metaphorical, rather than, literal level. It became accepted as a literal truth only after the Renaissance, during the Scientific Revolution and with the efforts of colonization. The mindset behind this transformation is then totally economic and colonialistic.

Nevertheless, according to some scholars, the association between slavery and dark skin is not so evident in Judaic tradition and early forms of Christianity. On the contrary, Haynes indicates, in the long history of interpretation of Genesis “starting from Origen to prior to modern period, the curse and the link between dark-skinned people [were] never established” (Haynes, 7). Even if there were links, Haynes argues, “their relationship to slavery and racism are the subject of intense controversy” (Haynes, 7). Perhaps, the link lies not in the Near East but in Medieval Europe. Bruce Baum, on the other hand, states that the presence of Blacks, doing the most menial work for a lifetime in Southern Spain, strengthened the notion of servitude of Blacks in the households of Moors. Baum found that believers of two religions, Islam and Christianity, who mingled

in Spain in 1400s, started to link the black skin color to servitude and white color to be a master:

Muslims as well as Christians began to associate sub-Saharan Africans with lifetime servitude when black Africans became conspicuous in southern Iberia as the slaves of light- or tawny-skinned Moors. And this identification of “black skins with servile status” deepened as Europeans ceased to enslave other Europeans and Portuguese sailors acquired slaves during voyages to the Guinea coast in the fifteenth century (Baum, 36).

In the United States, the debate concerning the racial status of Ham and his descendants continued until the 1830s. After that time, pro-slavery Southern priests and fathers of the church made their statements clear that Ham and his people were black and they deserved the servitude for disgracing and dishonoring Noah and God. The link between the blacks and permanent servitude was thus established firmly by the clergymen in the New World.

The American history, prior to the Revolution period, was rich with slavery-advocating texts. Religion-based pro-slavery writings during the Colonial period, quoting largely from the biblical passages such as the story of Noah and Ham, were dated as far back as to the 1670s. However, as Haynes states, it was John Saffin who wrote “the earliest printed defense of slavery in Colonial America” in 1700. Yet even he was “reluctant to make the dubious identification of Africans with Ham (or Canaan)”. Therefore, the black race’s servant status was never put forward until the antebellum era in which Palmer and his like blatantly stated that the enslavement of blacks was ordained by God and doing it was an honorable deed. Throughout these arguments, Ham’s act of disobedience against Noah was shown as the justification for the enslavement of the Africans as a whole, because with this act Ham disobeyed not only his father but also God’s commandment. Therefore, the enslavement of “Canaan’s descendants” was part of the divine punishment where the whites were simply actualizing agents. In other words, according to Palmer and his like, the African race, the descendants of Canaan, became a cursed and degraded race and should be subjected to

and kept in the slave status. This was used extensively especially “after 1830s where the American anti-slavery movement became organized” (Haynes, 8).

In addition to this most significant passage, the Bible has a variety of references to slaves that prove the existence of a sort of slavery practice even then, thus establishing for the pro-slavery advocates the inseparability of slavery both from God’s ordinances and human history. The first example they find is God’s order to Abraham about the circumcision of his followers in Genesis (17; 12-13) in which the word “servant” is explained as someone “who is born in this house or who is bought with money from any foreigner.” Chapter 17 has two more references to slaves; one of them is verse 23, which contains the phrase “and all the servants who were born in this house and all who were bought with his money.” The second is verse 27 which also states “all the men of his household, who were born in the house or bought with money from a foreigner.”

Likewise, supporters of slavery in America find evidence in the chapters 20 and 21 of Exodus which contain references to the existence of slavery in that time. In chapter 20, God gives Moses the Ten Commandments where references to slavery are found in 20; 10, which mentions “your male or female servant.” This phrase is repeated word for word for the second time in 20; 17. After the Ten Commandments, Chapter 21 contains “ordinances” that have many verses containing the word “slave.”¹

The last significant reference to slavery in the Old Testament is from Leviticus which contains not only slavery but the taking free people as slaves. In this quotation, God talks to Moses at Mount Sinai:

As for your male and female slaves whom you have –you may acquire male and female slaves from the pagan nations that are around you. Then, too, it is out of the sons of the sojourners who live as aliens among you that you may gain acquisition, and out of their families who are with you,

¹ These are ‘a Hebrew slave’ (21; 2), ‘he’ as the Hebrew slave (21; 3), ‘if his master gives him (a Hebrew slave) a wife’ (21;4), ‘if the slave plainly says’ (21;5), ‘his daughter as a female slave’ (21;7), ‘if a man strikes his male and female servant’ (21;20), ‘... for he (the male and female servant in 20;20) is his property’ (20;21), ‘if a man strikes the eye of his male or female slave’ (20;26), ‘and if he knocks out a tooth of his male or female slave’ (20;27), ‘if the ox gores a male or a female slave’ (20;32).

whom they will have produced in your land; they also may become your possession. You may even bequeath them to your sons after you, to receive as a possession; you can use them as permanent slaves. But in respect to your countrymen, the sons of Israel, you shall not rule with severity over one another. (25; 44-46)

These quotes are especially blatant as they establish a slave-owning society in which every free person outside the chosen people is a potential slave and ex-slave and the existing slaves could be inherited by the offspring of owners. As the land is a divine gift from God to his chosen people, the Israelites are divinely entitled to the ownership of the peoples on the land as their birthright. These two central themes of enslaving and inheriting of free people were to be found in the slave-holding South.

The passage above helps correlate biblical Jews with white Americans and pagan nations around them with Africans. Since slavery of these aliens was made permanent in God's ordinances, the Fugitive Slave Acts of 1793 and 1850 established that, once a slave, all Africans were regarded slaves even if they were manumitted or managed to cross the border to the North to Free states. Moreover, it lay with the African person to prove that s/he was free, for the "natural" status of an African person was slave status. According to these acts (especially the 1850 act), a simple affidavit from a slave owner to the law enforcers in the North was enough for a free black to become a slave again. After this act, it became clear that no blacks were safe, free or escaping.

The correlation between Old Testament Jews and the white Americans continues in matters of inheritance. In parallel with the fact that the Jewish people who owned slaves had the right of transfer of their slaves, the slave masters of the South rarely manumitted their slaves in their deathbed. Instead, they passed their slaves to their children or the people mentioned by word or in their wills. History allows us to prove this fact that the transfers can be easily documented by the surviving wills of slave-owners.

On the other hand, not only the Old Testament but also the New Testament is shown as evidence for supporting slavery, for example, the verse 6; 5 of Ephesians by Paul: "Slaves, be obedient to those who are your masters according to the flesh, with

fear and trembling, in the sincerity of your heart, as to Christ.” Finally, in his letter to Titus, Paul says: “urge bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative” (2.9). The slave masters used these arguments to create submissive slaves and thereby stopping their urge to become free and tendency to revolt. This has a reason in the Bible and in fact, this is not the case which is not the state that it supports slavery. Paul urged Philemon, in the book of Philemon, to act what is right to do about Onesimus his slave who became a Christian.

The manumission of slaves by the slave masters should be done as ‘for love’s sake’ (Robbins, 2007, 27) towards Jesus Christ, not as a duty. What Philemon does should set an example that if the slaves are Christians like slave masters, then the system of slavery will be self-destroyed with no blood-shed. That was Paul’s aim, to make the system wither away, all people become Christians and find God and all of these should happen voluntarily: ‘Your good deed might not be by compulsion, as it were, but voluntary.’ (39)

In conclusion, the Bible, especially the passage about Ham’s disrespectful act towards his father Noah, is used in order to establish slaves as Ham’s descendants and thus their moral inferiority and the link between blackness and slavery. Blackness, which was an issue of debate, is firmly established as the sign of slaves by the 1830s. After that time, pro-slavery Southern priests and fathers of the Church made their statements clear that Ham and his people were black and they deserved the servitude for disgracing and dishonoring Noah and God². However, they disregard or ignore Paul’s letter to Philemon.

² In addition to its usages to strengthen pro-slavery arguments, the Bible also provided inspirational passages for slaves. The next reference in Deuteronomy is a case in point. The verses 5; 14, which are about having a rest in Sabbath, contain the phrase “... or your male servant or your female servant ...”; the exact same phrase is repeated in 5; 21. Finally there is a reference to slaves in 5; 15, which says “You shall remember that you were a slave in the land of Egypt.” The meanings of the Bible were never homogenously taken to be pro-slavery; there were anti-slavery groups who found good tidings of their freedom in such passages. This passage in particular mentions two lands, Egypt as the land of slavery and the Promised Land of Israelites (From borders of Egypt to the river Euphrates) as the land of freedom. The fact that the Israelites were once slaves in a foreign land and they reached freedom under Moses resonated with the hopes and expectations of African slaves in American South to cross the border to free states, finally to reach Canada. The literate or enlightened black slaves found inspiration in this passage as they applied it to their own status when they escaped North. It provided them hope and solidarity of ancient Israelites who hailed from an ancient time so that they felt they were not alone. Anti-slavery whites in the

1.2. SCIENTIFIC CONSTRUCTION OF AMERICAN SLAVERY

In this chapter the evolution of scientific racism in the history of the world both in Europe and in the US until 1850s will be analyzed in chronological order in two consecutive parts. The first part focuses on the earliest writings on science and slavery. The second part will be about the racism as means of dividing people based on their color in the US and its apparent use in American slavery.

Although science has a claim to be after achieving objective truth, science serving for the justification of the superiority of whites has hardly been purely objective. One side of science actively pursued is the one which was extensively used to justify the existence of two groups of people in the world, one that sees it is their right to dominate and one which deserves to be dominated for some reasons, i.e. racism. Dennis Rutledge states that “science has often been used as a justification to propose, project and enact racist social policies.” (Rutledge, 243) Using science for this philosophy is crystallized as scientific racism. Gradually, scientific racism became the tool to use science as evidence for the inferiority of the black race and justification of slavery. More about this topic, Mark Harrison says that “science was increasingly viewed as an agent of cultural imperialism, which reflected the dominance and superiority of the West. It was argued that anthropologists, doctors, and others played an important role in the creation of racial and Orientalist stereotypes, and a number of studies stressed the vital formative influence that colonial expansion had on the emergence of scientific racism” (Harrison, 58).

At first sight, mentioning “science” and “racism” together may seem to be an impossible fusion. Science, which requires an objective method, and racism, which requires bias or subjective look should not come together. In other words, in scientific racism, the line that separates scientific fact from non-scientific judgment becomes not so clear. In the course of historical development of scientific racism, we will see it was this way from the very start. Human history has witnessed the most “unscientific” and

North also understood such passages in parallel lines and they helped blacks escape slavery in any way they could (for example the Underground Railroad).

subjective claims put forward and accepted with the help of science. One of the last examples of this is scientific racism and that bears witness to the slippage from the objective standards of science into the totally subjective area of racist discourse. To present an argument under the auspices of science brings it an appearance of objectivity and universality. Therefore, scientific discourse of racism receives a differential treatment.

In this first part the two “pre-evolutionary” theories on race will be summarized. These are called, in terms of chronological appearance in history, creationism, as known as Polygenism and essentialism, as known as Monogenism (Dewberry, 122).

The earliest text written about the scientific racism (and also about polygenism) is from Hippocrates. When he is talking about Scythians in Volume 1, “Airs, Waters, Places” of *Hippocratic Corpus*, Hippocrates takes up a strange stance about the Scythian character after he talks about the climate’s effect on the development of the character. Connecting the atmospheric effects on people to their character, and thus explaining the shortcomings of these people, he fixes Scythians in a sub-category which is below the Greeks. Hippocrates explains the differences of Scythian people with references to climate and other geographical conditions. According to him, drastic “changes of the seasons” have resulted in differences among the people of Europe “in stature and in shape.” Due to such changes “the physique of Europeans varies more than that of Asiatics, and that their stature differs very widely in each city. For, there arise more corruptions in the coagulation of the seed when the changes of the seasons are frequent than when they are similar or alike.” Hippocrates’s argument is not, however, limited to explaining the varieties of physiognomy in Europe. More importantly, he refers to the same natural phenomena and metaphors while explaining character:

The same reasoning applies also to character. In such a climate arise wildness, unsociability and spirit. For the frequent shocks to the mind impart wildness, destroying tameness and gentleness. For this reason, I think, Europeans are also more courageous than Asiatics. For uniformity engenders slackness, while variation fosters endurance in both body and

soul; rest and slackness are food for cowardice, endurance and exertion for bravery.” (131).

This quotation above signals the usage of the effect of climate and geographical location. Also, he links the character development to the same facts above. The words “wildness” and “unsociability” are especially to be mentioned. Similar adjectives of the ones that Hippocrates used will surface many times in history about defining the *other* people (emphasis added).

Like Hippocrates, another significant figure from Ancient Greece, Aristotle argues differentiation between people to be ruled and people to rule. In part 5 of *Politics*, he states his authoritative opinions about domination as an innate truth: “For that some should rule and others be ruled is a thing not only necessary, but expedient: from the hour of their birth, some are marked out for subjection, others for rule” (Aristotle, 8). He further declares the difference of body and soul: soul “is by nature the ruler” and the body is “the subject” and the “lower sort are by nature slaves, and it is better for them as for all inferiors that they should be under the rule of a master.” He continues by saying that “the lower animals...obey their instincts” and abruptly finishes as “...some men are *by nature* free, and others slaves, and that for these latter slavery is both expedient and *right*” (8, 9); (emphases added).

Aristotle adds that nature initially might have wanted every human being to have the same rights but “that nature wishes but fails to achieve this result” (Bakaoukas, 4) which further proves that the Greeks are naturally superior. This further leads to the fact that Greeks are destined to rule all others. Aristotle takes the argument of Hippocrates to a much intellectual level and points at “reason” as the distinguishing characteristic of Greek people, which gives them a superior position among others. As such, Greeks owe their superiority to their rational thinking, a characteristic that is shared by no other race on the face of the earth:

Where then there is such a difference as that between soul and body, or between men and animals (as in the case of those whose business is to use their body, and who can do nothing better), the lower sort are by

nature slaves, and it is better for them as for all inferiors (sc barbarians) that they should be under the rule of a master. For he who can be, and therefore is, another's, and he who participates in rational principle enough to apprehend, but not to have, such a principle, is a slave by nature" (4).

Like Hippocrates, Aristotle also claims that environmental factors cause some nations or races to have a servile character:

Those who live in a cold climate and in Europe are full of spirit, but wanting in intelligence and skill; and therefore they retain comparative freedom, but have no political organization, and are incapable of ruling others. Whereas the natives of Asia are intelligent and inventive, but they are wanting in spirit, and therefore they are always in state of subjugation and slavery. But the Hellenic race, which is situated between them, is likewise intermediate in character, being high-spirited and also intelligent. Hence it continues free, and is best-governed of any nation, and if it could be formed into one state, would be able to rule the world" (162).

Since science lost its importance in Europe during the Middle Ages, similar arguments were raised under the auspices of religion. But after the Middle Ages, after a long period of being neglected, science came into prominence especially about finding the roots of the Western civilization and one branch dealt with the concept of race and origins of mankind. However, the first justifications of

"slavery were far from scientific, including biblical references to the story in Genesis of Noah cursing Ham's descendants to be servants. Scientific affirmation of racism was soon to follow. The Great Chain of Being was an early attempt at establishing a hierarchy linking all living organisms of the world from God to man. The chain established a purpose for each being: to serve those higher beings in the chain. In 1677, Dr. William

Petty declared that savage people were the direct link between Caucasians and the apes” (Thompson, 4).

The chain provided an excellent justification for slavery. The next scholar in this field, Carl von Linne wrote extensively on this popular belief of a God-sanctioned hierarchy in nature in his 1735 work *The System of Nature*. His classification system based on the four types of races: Americans, regulated by custom; Europeans, regulated by laws; Asians, governed by opinion; and Africans, governed by caprice (Thompson, 4).

After Carl Von Linne, the word “race” entered into the scientific jargon by Louis LeClerc, Comte de Buffon in 1749” (Yudell, 2). Buffon saw clearly demarcated distinctions between the human races that were caused by varying climates. Buffon’s climatological theory of difference was infused with notions of European superiority. To Buffon, the natural state of humanity was derived from the European, a people he believed “produced the most handsome and beautiful men and represented the genuine color of mankind” (Yudell, 2).

The division of people according to the origins was done by one certain scientist, Johan Friedrich Blumenbach. Blumenbach divided the people according to their origins as follows which he revised two times (qtd. in Bhopal).

Blumenbach’s human varieties
First edition of his MD thesis: four varieties according to geography (1775)
• People from Europe • People from Asia to the Ganges and some parts of North America • People from Africa • People from North America

Second edition: five varieties according to geography (1781)
• People from Europe (primeval) including north India, North Africa, North America (for example, Esquimaux) • People from the rest of Asia, beyond the Ganges river • People from Africa (except the north) • People from the rest of America • People from the southern world (such as the Philippines)
Third edition: five generic varieties (1795)
• Caucasians • Mongolians • Ethiopians • Americans • Malays

Apart from Buffon, Arthur De Gobineau, “set a pattern in racist thinking by linking color to behavior and human ability which the racist logic, though mostly declarative and deeply rooted in then idea of European supremacy and ‘colored’ inferiority lacked a grand and global philosophical and political framework.” (Routledge,)

Another scientist, Adam František Kollár coined this new research area as ethnology in 1783. The meaning of ethnology, according to Miriam-Webster online dictionary, is that it is a “science that deals with the division of human beings into *races* and their *origin*, distribution, relations, and characteristics” (emphasis added).

The concept of superiority that was put forward by Arthur De Gobineau in Europe still needed solid proof in the US along with spiritual belief of white supremacy. Especially in terms of race and origin (as stated above) the proof of the white supremacy (in the form of polygenism) found three strong advocates in early 19th century. These three people are Samuel George Morton, Louis Agassiz and Josiah Nott, the most important of them is Samuel Morton.

Dr. Samuel Morton was a respected physician, scientist and scholar who lived between 1799 and 1851. He is the first American to “...explore human diversity in a rigorously scientific manner” and he was considered as “one of the giants of the American scientific community” (Dewberry, 124). The studying, measuring and cataloging his collection of crania from all over the world gave him enough material to write two books *Crania Americana* and *Crania Aegyptiaca*. Using his comparative data, like Blumenbach, Dr. Morton divided people into five groups: Caucasian, Mongolian, Malay, Native American, and Negro. Although his findings were declared invalid after some time, they fortified the concept of white supremacy.

1.3. LEGAL ROOTS OF AMERICAN SLAVERY

This section is devoted to the existence of Africans in the judicial system of British colonies in North America. Since their first arrival on American soil, their existence made the administrators of the colonies enact laws about their different status. One thing was certain that they were taken from Africa as slaves. Once they arrived in America their situation was puzzling. They were bought as slaves for a period and they were set free which means the status of indentured servant. As time passed, the Africans’ status gradually declined to the lowest point, chattel slavery. In the paragraphs below, this decline is shown according to the colonies’ and later states’ laws about American slavery.

The first Africans arrived on the American mainland in August 1619. Whether they were “free people before disembarking or not, they were sold as slaves” (McCartney, 39). With this event the institutionalization of suppression of blacks started. Some sources say they were regarded as indentured servants and they were set free after their term finished.

The presence of Africans on the American mainland forced the white legislatures ascertain their place in the white society in the course of their legal history. At the time of their first arrival on the American mainland, the position of blacks, compared to whites who went to America as laborers, was not totally the same. This difference in

perspective shows the fact that the white law-makers placed the African – American workers in the lowest place in the societal stratum as in the same level with British indentured servants right from the start of the African-Americans' experience in the North American mainland. From their first arrival in Virginia in 1619, they were treated as laborers who had to work for a master for a fixed term, as the British laborers were treated as indentured servants. Black and white workers shared the same quarters and did many tasks together. About this fact, first Edmund Morgan then Audrey Smedley state that until the Bacon Rebellion, the blacks and whites 'worked, ate and slept together, and together shared in escapades, escapes and punishments' (Morgan, 327) and 'no stigma had been attached to intermarriages between white and black indentured servants' (Smedley, 6). In due time, however, the blacks were regarded as servants for life time; "legislatures started passing laws defining and controlling slaves. According to Alabama archives, eventually, every southern state had its own slave codes, which they updated periodically. The catalyst event that clearly drew a line between blacks and whites was the Bacon Rebellion.

The Bacon Rebellion was an uprising in Virginia in 1676. The uprising took its name from Nathaniel Bacon, a planter who was accusing the House of Burgesses on several accounts one of which is not protecting the frontiersmen from Indian attacks and secondly favoring his friends for allocating the best lands in tidewater Virginia. The importance of this uprising was that white and black servants fought together against the government. There was no difference between them in power (having guns) and poverty (being poor and having the most dangerous lands). The black and white poor land owners, workers and the unemployed combined their efforts, but although they captured the capital, Jamestown, they were scattered and captured after their leader died of illness.

Unfortunately, the position of blacks changed dramatically after the Bacon Rebellion. The British governors needed a long-lasting stratagem to stop the unrest in Virginia: 'They began to pass a series of laws separating the Africans and their descendants, restricting their rights and mobility, and imposing a condition of permanent

slavery on them. By doing so they created ‘... a new form of servitude, racial slavery to Virginia.’(Smedley, 4)

Smedley further added that:

Colonial leaders were also doing something else; they were laying the basis for the invention of race and racial identities. They began to homogenize all Europeans, regardless of ethnicity, status, or social class, into a new category. The first time the term “White,” ... appeared in the public record was seen in a law passed in 1691 that prohibited the marriage of Europeans with Negroes, Indians, and mulattoes . A clearly separated category of Negroes as slaves allowed newly freed European servants opportunities to realize their ambitions and to identify common interests with the wealthy and powerful...Physical features became markers of racial (social) status, as Virginia’s governor William Gooch asserted, the assembly sought to ‘fix a perpetual Brand upon Free Negroes and Mulattos’ (Allen 1997, 242),(Smedley, 6).

Each colony on the British American mainland in due time implemented their slave codes in similar ways. In due course, “legislatures started passing laws defining and controlling slaves. Eventually, every southern state had its own slave codes, which they updated periodically.” These slave codes were specifically designed to keep black people under white supervision by creating the term white in juxtaposition to black. These codes and the ruling bodies of the colonies effectively divided the white poor working class from the black slaves. Below are the colonies’ perspective about slaves and examples of acts against African –Americans. Here are examples of slave codes from these colonies from the start of the 17th century. With these slave code examples, the degradation of African Americans (from the position of working people with a prospect of being free in the future) to being chattels can be observed step by step in all the colonies named below. The acts of law mentioned here, otherwise mentioned differently, were taken from one source: earlyamericanhistory.voices.wooster.edu.

The first colony to mention is the oldest one, Virginia. Because of its long history, acts of law in Virginia covered more legal areas in its definitions than others. The below chronological list encompasses acts from 1630 to 1691. The oldest act is from 1630. That year, a Virginia court condemned interracial sex in Hugh Davis case. In 1639, All persons except negroes were to be provided with arms and ammunition for

militia duty.” In 1643, Virginia assembly levied tax on African women. (Here it implies that there were free African women living in the colony.) The real turning point came in 1660. Virginia assembly acknowledged the life-long servitude of Africans. The next act is from 1662. Virginia legislature issued a law requiring heavy fines for any white person having sexual relations with a black man or woman. The same year also saw that House of Burgess “ruled that all children in this country shall be held in bond or free only according to the condition of mother” (Martinot, 2007, 88). In 1667 another law was passed declaring that Christian baptism no longer entitles slaves to freedom, A 1668 law destroyed the freedom of free black women: it was declared that free black women do not have all the rights of a white woman. In 1691, House of Burgess banned interracial marriages. The same year they prohibited slave-owners from freeing slaves unless owners provide for transportation of freed persons out of the state. Here is an example of a slave code from Virginia:

Slaves are therefore held as *chattels personal* in Virginia, as in most of the slave States, where, in the absence of *entire written codes*, or such *general* enunciations as those of South Carolina and Louisiana, the chattel principle has, nevertheless, been affirmed and maintained by the courts, and involved in legislative acts. (Goodell, 24, 25).

The second colony where the slave status of blacks was legally established is South Carolina and the first act is from 1669. It says every freeman shall have absolute power over Negro. In the next decade, lawmakers imposed that compulsory pass system for slaves and death penalty on white servants who ran away with enslaved Africans. Then in 1717, they issued a new law that any white woman who delivered a child fathered by a black man was sentenced to seven years’ servitude. Here is a part of a slave code from South Carolina:

Slaves shall be deemed, sold, taken, reputed and adjudged in law to be *chattels personal*, in the hands of their owners and possessors, and their

executors, administrators and assigns, to all intents, constructions, and purposes whatsoever (emphasis in original.) (Goodell, 24, 25).

The next example that depicts what a slave is, comes from Louisiana: “A slave is one who is in the power of a master to whom he belongs. The master may sell him, dispose of his person, his industry and his labor. He can do nothing, possess nothing, nor acquire anything, but what must belong to his master.”(Civil Code, Art. 35.), and “The slave is entirely subject to the will of his master, who may correct and chastise him, though not with unusual rigor, or so as to maim and mutilate him, or expose him to the danger of loss of life, or to cause his death” (Art. 173.).

Furthermore, in Louisiana, the term “chattels personal,” which is not explained in South Carolina law, is explained as follows: “Slaves, though movable by their nature, are considered as immoveable by the operation of law” (Civil Code). This was further elaborated as: “Slaves shall always be reputed and considered real estate ; shall, as such, be subject to be mortgaged, according to the rules prescribed by law, and they shall be seized and sold as real estate” (Statute of June 7, 1806 ; 1 Martin's Digest, 612.).

The next example is from Kentucky: “By the law of descents..., slaves are considered real estate, and pass in consequence to heirs and not to executors” (Littell & Swigert's Digest, 1155). However, this was not enough because of the nature of slaves; the legal body in Kentucky explained it further: “They are, however, liable, as chattels, to be sold by the master at his pleasure, and may be taken in execution for the payment of his debts” (Ib ; see also 1247.).

Another colony is Maryland. The first slave code example is from 1639. It says that “all Christians were entitled to all rights, liberties, and privileges as any natural born subject of England, except slaves.” The next slave act comes in 1664 saying that “all negroes in servitude must serve for life as must their children” The same year also saw two more changes. One is that interracial marriage was banned. The second one is that “any freeborn white wife of an African slave must serve her husband’s master for as long and her husband lived.” Here is an example of a slave act:

“In case the personal property of award shall consist of specific articles, such as SLAVES, WORKING BEASTS, ANIMALS of any kind, STOCK, FURNITURE, plate, books, AND SO FORTH, the Court, if it shall deem it advantageous to the ward, may, at any time, pass an order for the sale thereof” (Goodell, 24-25).

The next colony is New Netherlands / New York. In the Dutch sovereignty, the imported Africans were held for life. Though not written as law, the offspring of slaves were regarded as slaves by birth. However, the Dutch allowed slaves to earn money on leisure days, bear arms and self-purchase. In 1665, after the English captured New Netherlands and named it New York, they made the law for blacks to be in lifelong servitude. The same year also was the time for Negro slaves that they could not be free even after they become Christian. Finally in 1702, the fully established slave code “gave the masters the right to inflict any punishment, outlawed assembly of more than three slaves and removed the right to testify in court.”

The next colony is Pennsylvania. This colony had more humane laws or even did not have laws specifically targeting Africans. In the 17th century Africans and Europeans received the same penalties for running away and free blacks had access to the courts. Also there were no laws regarding the banning of interracial sex. Late in the 17th century in 1693, Philadelphia courts forbade slaves from traveling on Sundays without passes from their owners. From 1700, there became special courts to try, judge and convict black persons and in 1725 the first restrictions for free blacks appeared in Pennsylvania.

As it is obvious from the examples above, the slaves, except in Pennsylvania, were stripped of their humanity in various speeds in the colonies. They lost every kind of legal protection whatsoever in the court and were reduced into chattel property in which they were required to be docile and obedient.

The social construction of black slavery in America reached another level by the Fugitive Slave Code in 1850. With this act, the slave owners put the expenditure burden of catching and returning a slave to the master on the shoulders of entire American nation (private gain vs. public loss) as it can be read in section 8. According to this act,

when a slave is captured, the delivery of the slave to the landlord is to be executed by the federal government which is using the money of the taxpayers of the American public (section 6 and section 9). Also, section 7 of Fugitive Slave Act put everybody in the service of the state which meant they could not help a slave fugitive to escape. This act alienated all the people who opposed the slavery either the Abolitionists or others who were neutral to the slavery.

After the end of the Civil War, the southern secessionist states were required to abolish the slave codes, and they did. Unfortunately, this did not cause any immediate changes in the mentality of whites who, even after the abolishment of slavery, believed they were superior and blacks inferior.

CHAPTER TWO

THE EXPERIENCE OF AMERICAN SLAVERY

2.1. TURNING AFRICANS TO SLAVES

After the gruesome Middle Passage, the auction / selling, in the final arrival point, be it the plantation or the master's home, every slave owner 'used special rituals of enslavement upon first acquiring slaves (Patterson, 1982, 8). The methods are as follows: naming, changing clothes, change of hairstyle, change of language, marking bodies, using symbols of religion.

2.2. BLACKS AS EDIBLE BODIES

Representation of the black body as an edible object in U.S. literature takes place in many works of art. Some of them are Nathaniel Hawthorne's *House of the Seven Gables* (1851), Harriet Wilson's *Our Nig* (1859) and Harriet Beecher Stowe's *Uncle Tom's Cabin* (1852), Toni Morrison's *Beloved* (1983) and Suzan-Lori Parks' *Venus* (1997).

Kyla Wazana Tompkins states ‘violence and intimacy of the racist desires that the western white imaginary demonstrates toward black bodies...bring to the forefront the violence and ambivalence of American racial politics in which desire and disgust for black bodies commingle intimately and produce representations of market, parlor, and kitchen cannibalism’ (Tompkins, 202). One of the key factors here is ‘kitchen cannibalism’ and this will be thoroughly presented in *Beloved* and *Uncle Tom’s Cabin*. The act of eating is not eating the body itself but eating the effort of the blacks / slaves.

Tompkins also states four representational traits for *Uncle Tom’s Cabin* about the relation between the black body and food. The first one is ‘the representation of African-Americans as food themselves, an image that mirrors the slave’s status as object and commodity and that serves as the precondition both for white women’s embodiment and emergence into the public sphere. The second trait is ‘the literary function of the kitchen.’ The third trait is:

‘the figure of the cook, who appears in the literary kitchen as both the threat of domestic disruption-a threat that may or may not enter the dominant subject’s body through their open mouth-and the precondition of white middle-class female performance and power.

The final one is ‘the ongoing connection between food and vernacular speech’ (208).

Also about black-body-as-food trope, Hee-Jung Serenity Joo states that the ‘other is "eaten" and the white self is satiated through consumption of aspects of the other’s culture, food, tattoos, music, language, tourism, or even the other’s body’. (Joo, 169)

2.3. CHILDREN AND MOTHERHOOD IN SLAVERY

When the slaves got married (which has little value in the eyes of masters and no value in court) had children but keeping them has no social bond; ‘slaves had no custodial claims or powers over their children, and children inherited no claims or obligations to their parents (Patterson, 1982, 6). According to Patterson, even if the separation occurred rarely, just the mere fact that possibility of the separation of the

slave from his spouses and / or children was enough to terrify and ‘transform significantly the way they behaved and conceived of themselves (Patterson).

According to Patterson, the children even at a very young age learned the meaning of this sentence: ‘I’ll put you in my pocket, Sir.’ This means for the slaves that at any given moment the slave can be sold and be gone. So as not to happen the spouses were beaten or whipped, sometimes violently, sometimes alone but usually in front of other slaves to constitute an example of a punishment of an offense and it tested the will and strength of the other spouse and if there were, the children. This is a small part of the process called accommodation of and resistance to slavery that every slave child had to learn.

About accommodation of slavery to be digested by the slave children, Willie Lee Rose states that mothers and fathers of slaves were together in the same action that ‘parents are always engaged in: the process of socializing their children for the world they know, and in making the child conformable to the general peace’ (Rose, 1982, 42)

To come to this specific point of accommodation and / or resistance, more details must be presented about childrearing. In the southern plantations the mother leaves the child after four weeks, comes back at specific times to milk for one year and maybe more and the baby is taken care of by elderly plantation women who were supposed to be as caring as the mother but in reality not. When the children reach a certain age, they were taken into slave nurseries and the kids were taken care of by these women with the power of punishment of every unwanted movement or word. The slave children were self-learned very important lessons-lessons of survival. (Rose, 45) After nursery, the kids reconciled with family members usually in crowded quarters. This point is also a very important point about the child to learn about the slave-master’s authority. When they matured to work in the field, that could be ‘the first time a slave was officially disciplined for imperfect performance of some set task, or the first time he saw an adult slave severely whipped’(47) and ‘the sudden realization that authority had become more impersonal and that it was everywhere’ (46-47) through the eyes of the overseer.

2.4. HEALTH AND SLAVES: SLAVE HOSPITALS

Stephen C. Kenny reports that not many writers wrote about the health of slaves and slave hospitals and when it was written, it was depicted as not more different than a normal hospital. He quotes from W.D Postell that he claimed that all

“...successful planters maintained hospitals or made some provision, even if it was in their own homes, for the supervision and care of the sick.” In his account, the typical plantation infirmary generally had “separate rooms for the men and women,” together with a “lying-in” or “confinement ward.” Rooms for segregating the contagious and the convalescent were also present, along with a clinic or “pharmacy” where medicine and medical instruments were kept, and “usually occupied a room in the hospital or in the planter’s home.” (Kenny, 6)

However, one surviving record was in stark contrast with the given description above. Kenny also quotes from Frances Kemble (7) that sick slave women were ‘lying on the floor of the large infirmary at Butler Island in “tattered and filthy blankets’ (7)

Unfortunately, there is a different and sinister use of hospitals or infirmaries for the slave population and that is ‘open and deliberate use of blacks for medical research’ (8). From this point there appear two very distinct situations. One is the change of character of the normal relation between the patient and doctor which transformed into ‘climate of distrust and fear of white doctors among the enslaved.’(8) The second one is that the ““idealized” doctor-patient relationship’ turned

‘into a nightmarish triangulation between patient, physician, and slave owner, a context in which the enslaved could be rendered voiceless or “medically incompetent,” and treatment could become callous and exploitative.’ (8)

Not only the living body is for the use of the doctors but also the cadavers were of use to the service of medical science. According to Kenny ‘archaeological excavations in the 1990s confirmed the practice of “postmortem racism,” the

disproportionate use of slave corpses in the teaching of anatomy.’ (16) Clearly, some southern hospitals saw the use of cadavers beneficial to white doctors and surgeons who wanted to practice their profession.

2.5. MARRIAGE OF SLAVES

Despite living in the total control of the slave master, the slaves created ‘regular sexual unions; however, these unions were not recognized as marriages (Patterson, 1982, 6). The slaves created families, either by the consent or the unawareness of the master.

Marriage was very important for slaves. It was encouraged and preached not for its virtues but for being God’s *design* (emphasis original) (Foster, 2010, 66). Originally, it is for forever (‘lifetime commitment’) and it is something ‘African America itself should exist and thrive’. Specifically, marriage is a ‘divine mandate’ (Foster, 64).

The odds in the lives of African American slave women are too much to bear that many women refused to bear children into slavery. In spite of these, some women consented to marriage and an interesting form of freedom arose at this point. To choose the spouse ‘was a small area in...life wherein a woman could usually exercise choice.’ which is ‘just to say yes or no’ (64).

Their marriage vow was that the marriage to be until death or distance parts them: ‘Til death or distance do us apart’ (Foster, 2010, 10). The first well-known example of marriage to death or distance to part them is Henry Bibb. In *The Life and Adventures of Henry Bibb, An American Slave*, summarized by Francis Smith Foster (2010), Henry Bibb narrates the extreme hardships of his marriage as a slave and his subsequent running for six times and returning back five times to rescue his wife and child. This took eight years (1837 – 1845) and with each unsuccessful escape attempt, his wife Malinda lost hope and practically and theoretically ended the marriage when she informed his husband that she ‘was better used than ordinary slaves.

In spite of overwhelming odds, the reason why the slaves got married was not different than the reason that why other free people wanted to marry:

...to love and be loved, to have and to hold, to combine one's destiny and sources with someone on holds dear. And they wanted this to last a life time (Foster, 70).

CHAPTER THREE

CONSTRUCTION AND EXPERIENCE OF SLAVERY IN *UNCLE TOM'S CABIN*

3.1. CONSTRUCTION OF SLAVERY IN *UNCLE TOM'S CABIN*

3.1.1. Legal Background

UTC starts with already established slavery in legal terms even with the Fugitive Slave Act of 1850. The slaves have no right over their children. When Eliza hears that her son to be sold, she was devastated and immediately ran away with her son. Even the most secure slaves were to be sold. Uncle Tom, who is the wisest and most religious of the slaves, is also not immune to the evil of slavery, to be sold and probably never to come back.

Dinah, another character whom Uncle Tom meets, had eight children and she never saw them again. George, who invented a machine at the local factory and also became a very good worker, was downgraded to the unskilled laborer / slave just because his master, Mr. Harris, is the rightful owner of George (UTC, 18). This urges him to escape to Canada and informs Eliza who tries to calm down.

Here at this point we see the beneficial side of making slaves married so that accommodation of slavery becomes bearable. Two spouses try to convince the other to live together under the slavery.

3.1.2. Scientific Background of Slavery

In UTC, there is not one mark of science in the hands of racism. The measuring of the heads or the cranium, scientists dealing with the black bodies are non-existent. Not one of anatomic features or numbers associated with them can be found and this is a remarkable fact about UTC and its non-existent relation with science.

3.1.3. Religious background of Slavery in UTC

Uncle Tom is a very religious man, nearly regarded as a patriarch in Shelby plantation (35). Slaves gather in his cabin and make religious meetings (43). However Tom does not know how to read. Mr. Shelby's son George teaches him how to write (27). Uncle Tom feels the God and passes the word.

3.2. EXPERIENCE OF SLAVERY IN *UNCLE TOM'S CABIN*

3.2.1. Turning Africans to slaves

As it was mentioned above, the events in UTC take place long after the middle passage. The slave characters have been long established as slaves, obedient or not, with notable distinction of Topsy. Ophelia St. Clare was given a mission to change Topsy (247) from a 'wicked' girl to an obedient servant. Her own attempts fail; however, with the death of Eva, Topsy transforms into an obedient slave.

3.2.1.1.Naming

A big majority of the characters in UTC have English names and master's surnames. Notable exceptions are Dinah, Dodo, Sambo and Qumbo. The main characters' names are Tom, Eliza, and George. Surprisingly, Tom's surname does not come up as well as Eliza's but it can be surmised that they have Shelby as the surname like George. George has his master's surname, Harris. As it is the case with the St. Clare's mansion. All the slaves there have their master's surname.

The above singled out names, Dinah, Dodo Sambo and Qumbo have their names from a not mentioned source, but definitely African in origin. One of them, Dodo has a specific name which comes from an extinct duck-like animal from South Africa. It has two meanings in it. The first one is being an animal, Dodo the servant is implied to be degraded to an animal status, and the second is a possibility of knowledge of whereabouts of his native grounds in Africa.

3.2.1.2. Changing clothes

By changing clothes the character either immediately changes or starts to change. In UTC there is no instance of relation between clothes and character change. In Shelby plantation, in St Clare's mansion or in Legree's plantation all the characters have already developed and there is no need for any extra development in character made by changing clothes. Even Topsy has western clothes even if she is not mentally turned into a slave.

3.2.1.3. Forceful Change in hair

By this it means the cutting of the hair to transform the once-free person to a slave. Cutting hair is one the ways of breaking the spirit of freedom, the urge to run away. Again it cannot be seen in UTC. There are three distinct places in UTC, Shelby's plantation, St. Clare's mansion and Legree's plantation and in none of them the forceful change of hair is present because the transformation from a free person to a slave was already finished.

3.2.1.4. Change of Language

All the slaves in UTC talk in English with a strong vernacular accent of the southern US. There are no instances of any African speech or a mentioning of it because of the slaves accommodation into the slave society.

3.2.1.5. Marking Bodies

Marking of the bodies signifies the chattel status of the slaves and it is to be done to distinguish whom the brandished slave belong to. However, the marks and marking of the bodies are again cannot be seen in UTC. This is one of the gruesome details of slavery and it was probably omitted by the writer herself because of the topic being not fit to the big picture of the novel.

3.2.1.6 .Using Symbols of Religion

The possible religious symbols that can be found are the Christianity symbols and another possible one is anything that can be brought from Africa. However, these religious symbols are non-existent. Surprisingly, even Uncle Tom does not carry a religious symbol.

3.2.2. Blacks as Edible Bodies

To consume the slave blacks, eating in metaphorical sense is evident in UTC in the example of Aunt Chloe in Shelby plantation (26). She is a slave cook and she is

literally consumed through her efforts in cooking. Her portrayal in the kitchen is one example of ‘kitchen cannibalism’.

The second kind of consumption is for the sexual pleasure represented as Cassy Legree’s current mistress and Emmeline prospective mistress. However, according to the writer’s design, this part of the plot was left short and not thoroughly developed.

3.2.3. Children and Motherhood in Slavery

In Uncle Tom’s Cabin, there is one notable child who is Harry, George and Eliza’s son. Eliza works a maid to Mrs. Shelby and Harry is grown and kept under supervision of his own mother. In that case Harry is not grown in the mass of plantation slaves’ nursery crowd.

Eliza takes up a tough decision to run away to protect her offspring (43) which is in fact the same behavior that she urged George not to do (24) . It can be understood that he is her first child and she is not a broken spirit in watching own kids to be sold away and that should be taken granted as master’s authority. Upon learning that Harry is sold, she collects her things and runs away to Canada.

3.2.4. Health and Slaves: Slave Hospitals

In entire length of UTC there is just one instance of sick slave and tending to it. That is after Uncle Tom is beaten badly, Sambo and Quimbo come and tend to the wounds (422), make a makeshift bed and even steal some brandy to make Uncle Tom (he is elevated to father status in Legree’s plantation).

There are no slave hospitals, no slave infirmaries, no doctors working for slave masters in the plantations in UTC. More gruesome events such as using black bodies to make experiments, or using dead black bodies as cadavers are not mentioned in UTC.

3.2.5. Marriage of Slaves

In UTC, there are couples living together, such as Uncle Tom -Aunt Chloe and George-Eliza. However, the marriage ceremonies, marriage vows, ministers conducting

ceremonies or ministers preaching that the marriage is a divine mandate or the spouse must be chosen well are again non-existent. In the entire length of the novel, the couples are presented as couples which mean the coming together to form a type of marriage have taken place before the novel started.

This does not mean that there is not the meaning of marriage. Aunt Chloe uses her influence to work outside to save some money to buy back Tom (264). Distance does not mean anything for Aunt Chloe. To be unsuccessful does not mean anything negative. The power to put the family back together is very important.

CHAPTER FOUR

CONSTRUCTION AND EXPERIENCE OF SLAVERY IN *BELOVED*

4.1 . CONSTRUCTION OF SLAVERY IN *BELOVED*

4.1.1. Religious Construction of Slavery in *Beloved*

The characters and events in *Beloved* do not illustrate anything related to religion and its relation. There are quotes from the Bible at the start of every chapter but in the novel there is no mentioning of the Bible, about being obedient to masters.

4.1.2. Scientific Construction of Slavery in *Beloved*

Here, unlike UTC, there is a very important character, the schoolteacher. The schoolteacher measures Sethe's body, takes notes of them and takes milk samples from her. To put in the historical context of scientific racism, this is the time of collecting raw data about slaves. It roughly corresponds the Morton's collecting and measuring craniums and can be regarded as a fact-finding effort.

4.1.3. Legal Construction of Slavery in *Beloved*

Legal matters in *Beloved* are not the central point of *Beloved* but it is important in the background. When the slaves escape from the Sweet home plantation, the schoolteacher enlists the help of the local sheriff because of the Fugitive Slave Act. Because it puts the local law enforcement force under the command of the slave catchers. This culminates into Sethe's slaying of her baby not to fall into the hands of schoolteacher when they were captured by this group of people consisting of the sheriff and the slavecatchers.

4.2. EXPERIENCE OF SLAVERY IN *BELOVED*

4.2.1. Turning Africans to slaves

Even if *Beloved* takes place in postbellum period, it is rich in details about how the blacks became slaves. The novel contains flashbacks which highlight the transformation of blacks to slaves.

4.2.1.1. Naming of the slaves

There are two names to be discussed here, Sethe and Baby Suggs. The first name is of the main heroine, Sethe. Sethe's mother gives her this name to make her remember her father's name which is very unusual because of no interference from her masters. However, this is the only breach in Sweet Home. Because the men have the names given by the master who are Paul A Garner, Paul D Garner, Paul F Garner, Sixo, and Halle. The name Denver, Sethe's daughter, is given to her when they are free in Ohio. *Beloved* is also a name given by Sethe when they are in Ohio.

Since *Beloved* is about remembering and keeping memories, Sethe does not know her mother's name:

She said, 'This is your ma'am. This,' and she pointed. 'I am the only one got this mark now. The rest dead. If something happens to me and you can't tell me by my face, you can know me by this mark.' (72)

This quote is one of the same examples that she calls her mother 'ma'am'. Ma'am does not tell her name, just like the title. This is a slight but concrete insight to the naming characteristics of whites / slave masters. Either they did not give her a name to make her humane status downgraded to chattel status or even Sethe's mother has been adapted to accommodation in to slavery that she downgrades her own daughter by making her call not by name but with a title. This may also mean something else that to be free you have to accommodate the slavery in you and this can be the tactic Sethe's mother hints her: be disciplined so that you can be free until that moment of freedom comes.

The next naming example is Baby Suggs. Her previous master called her Jenny Whitlow but she never used it. Because it was the last left to her from her husband.

"Why you call him Suggs, then? His bill of sale says Whitlow too, just like yours."

"Suggs is my name, sir. From my husband. He didn't call me Jenny."

"What he call you?"

"Baby."

"Well," said Mr. Garner, going pink again, "if I was you I'd stick to Jenny Whitlow."

Mrs. Baby Suggs ain't no name for a freed Negro."

Maybe not, she thought, but Baby Suggs was all she had left of the "husband" she claimed (167).

4.2.1.2. Changing Clothes

In *Beloved* there is no scene that accommodation into slavery takes place by changing clothes. Not in middle passage texts, not in Sweet home, not under Mr. Garner's supervision or the schoolteachers', making slaves by leaving behind their original clothes and getting the slave dresses do not take place.

4.2.1.3. Forceful Change in Hair

Turning the blacks into slaves by especially cutting hair does not take place in *Beloved*. In middle passage, in Sweet home, under the supervision of Mr. Garner, Mrs. Garner and the schoolteacher, there is no mentioning about changing hair. Because the Sweet Home plantation is presented as a normal functioning farm; all the slaves are accustomed to the system.

4.2.1.4. Change of Language

All the characters speak English and nobody knows any sentences or even single word from Africa, their ancestral grounds with one exception, Nan. Nan is the nursing lady with one arm missing from the elbow who took care of Sethe when Ma'am was in the field. She is from the same region in Africa as Ma'am and spoke the same language but either they did not or could not teach Sethe the language or Sethe does not remember that language.

4.2.1.5. Marking Bodies

Beloved is not rich in quantity about marking bodies of the blacks as slaves but there are two examples which are very important. The first one is about remembering the past and it is the brandishing of Ma'am. Presumably, (lost in memory) she was tattooed in Africa in a slaves' collection point. Surprisingly, that Nan does not have that mark, but speaks the same language; it can be guessed that she had her own different story of capture. All the other ideas that she does not have a tattoo may be a matter of speculation.

The second one is the beating marks on the back of Sethe made by the schoolteacher. The marking resembles a tree with numerous branches and constitutes a link to the nature, and indirectly and specifically to the tree which is called the brother Sweet Home.

4.2.1.6. Using symbols of Religion

The use of Bible in *Beloved* is non-existent in the plot, but there are quotes from it at the start of chapters. Thus the Bible does not have any relation to the character development or to the plot; it is there for the reader only. However, religion is not missing in *Beloved*. It is the call and response represented by Baby Suggs before she gives it up after the society turned on them because they celebrated the family reunion (except Halle) in an exaggerated way. This angered the Black society and cut the ties with them.

4.2.1. Blacks as Edible Bodies

Beloved has many details as black bodies as edible bodies. To start with, the kitchen cannibalism is present as Sethe works in a restaurant of Mr. Sawyer (223) What is more important is that this happens in postbellum period. The efforts of blacks are still being exploited. The second detail is the act of taking milk from Sethe by the schoolmaster. It is not clear why he wanted; however, taking bodily fluids for anything constitutes as using the body.

The last detail is the rape and the characters who were raped are Sethe and Ella. Rape of Sethe has a very profound effect on her and Halle. Sethe has lost her self-esteem by being violated (she gathered her self-esteem when she successfully escaped to Baby Suggs in Ohio) and Halle loses his mind because he witnesses and does not stop the rape of Sethe by the schoolteacher's nephews. Ella, on the other hand, was used by his mistress and she does not give out any details about her abuse in the hands of his master and his son.

4.2.2. Children and Motherhood in Slavery

Sethe had the opportunity to raise three children without disruption (selling them by the master). The family atmosphere in Sweet Home, in fact did not create any accommodation to slavery, because when it was arranged to run away nobody were against it and it means everybody is ready to resist. All the Sweet Home slaves decide to run away. Sethe did not leave her three children behind and risks to run away pregnant.

The children, Howard, Bugler and Denver do not know anything about slavery but they know the price of it, the murder of their young daughter so as not to drop into the hands of the schoolteacher.

About raising the children of the slaves, there is one presentation. It is Sethe's speech to Beloved and should be quoted in full:

My woman? You mean my mother? If she did, I don't remember. I didn't see her but a few times out in the fields and once when she was working indigo. By the time I woke up in the morning, she was in line. If the moon was bright they worked by its light. Sunday she slept like a stick. She must of nursed me two or three weeks—that's the way the others did. Then she went back in rice and I sucked from another woman whose job it was. So to answer you, no. I reckon not. She never fixed my hair nor nothing. She didn't even sleep in the same cabin most nights I remember (72).

The first notable thing is they were separated. Secondly, she was given milk for a shorter time (two or three weeks) than one month. The baby was taken care of another wet nurse. Not fixing hair signifies that Ma'am did not take care of her as motherly instincts. There is something implied here. One thing is she was very tired to take care of her or a major theme of *Beloved* is not to love much, do not exaggerate. So she did not show motherly attention to Sethe. The last sentence has a double implication. Either Sethe slept in other place than her mother and sometimes sent to sleep with her or ma'am was sleeping some other men.

4.2.3. Health and Slaves: Slave Hospitals

Beloved, like *Uncle Tom's Cabin* does not have any details about health of the slaves or the existence of slave hospitals. The doctors or white nurses are absent in this novel. However, there is one thing in this work of art, disregard to the well-being of slaves. Schoolteacher burns Sixo alive and leaves Sethe in the prison after her murder.

4.2.4. Marriage of Slaves

There is only one couple of marriage in *Beloved* and that is the marriage of Sethe and Halle. Sethe, exercising her right to choose the groom, chooses Halle and gets married with him. But the realization of the marriage ceremony is not clear. This is because of the ever-present, unseen authority of the masters about the inter-slave relations meaning a ceremony or putting the marriage onto paper is meaningless. In the dialogue below with all the love and support, Mrs. Garner shows the futility of anything formal:

Halle's nice, Sethe. He'll be good to you."

"But I mean we want to get married."

"You just said so. And I said all right."

"Is there a wedding?"

Mrs. Garner put down her cooking spoon. Laughing a little, she touched Sethe on the head, saying,

"You are one sweet child." And then no more. (31)

About their marriage, the phrase 'til death or distance do us apart' does not take place in the novel. This marriage is only a background to the main events of *Beloved* namely the grudge of the local Black community towards the excessive celebration of Sethe's escaping the slavery (161), Sethe's murder of her own daughter and subsequent isolation from the community.

CONCLUSION

This conclusion has three distinct parts; one is for *Uncle Tom's Cabin*, one is for *Beloved* and the last is about the future of race issues using the information existing in them.

Uncle Tom's Cabin has two main basic tenets, protection of family and preserving the pure white values. The possibility and real practice of selling family members is probably the greatest evil that can be done against family values according to Stowe. Not only that, white men using slave women as concubines or mistresses is also a stain on the pure and superior qualities of white race. To name in a different way, the total control of the white people on the destiny of the blacks is a fact very dangerous and has to be tackled boldly and with the same level of power, arousing sentiments or firing up the emotions of the white readers. That's why Uncle Tom's Cabin is a sentimental novel because slavery has the legal backing up gaining strength power since 1619 and this novel triggers the same amount and level of power to eradicate slavery in the long run.

About the topics handled in this thesis, the legal codification of slavery is mentioned once being Fugitive Slave Act (1850). Scientific racism does not appear here but the proposal of sending the blacks to Africa may mean something to do with racism but not science. Religious support to anti-slavery is very much evident in this work. It is strongly suggested that Stowe disregarded Old Testament and, in New Testament, followed Paul in the ideal "do what is right"; not one Christian soul should be in bondage.

The themes that were analyzed in this thesis are the basic points of slavery and surprisingly, many of them did not appear in their full form in *Uncle Tom's Cabin*. That is because the slavery that should be presented from the capture in Africa to the end in the mansion or the plantation is not necessary for *Uncle Tom's Cabin*. Harriet Beecher Stowe had her own agenda to follow. She wanted the slavery to finish and to reach that aim she applied other points not very much related with the slavery.

Beloved, on the other hand, has more details about the full extent of slavery on black people's lives. We have the powerful glimpses of the middle passage, fragments of childrearing, punishment of slaves, usually very brutally and graphic, using science to determine that blacks are inferior to whites. One notable exception is using Bible to pacify the slaves. There aren't any preachers preaching 'obey thy masters'

One thing which is found in *Beloved* and very important is the calling of Baby Suggs, (call and response) the spiritual support to withstand the evils of the slavery. The black community gathered in the clearing, danced until the day of excessive celebration in the name of Sethe (205). Until that day every time in the clearing Baby Suggs called the people and people responded.

To sum up, it is not the intention of the writer of this thesis to judge and evaluate the quality of these two works of art. These two novels are classic books. However, it should be noted that every writer is free to use their material to achieve any goals that they see fit. They are rich in descriptions about the different parts of American slavery, but not in all parts. What is to be expected to read in the future is the entire length of the American slavery, starting from Africa slave catchers to the horrors of the middle passage, to the auction blocks, to the plantations and finally selling of the members of the slave family. This is not enough; the coming generations should also know about scientific racism, its proponents, legal codes and abuse of Bible in the name of slavery. Simply put, future generations should be taught that slavery is only the front of more sinister fact, capitalism and unchecked capitalism can create unimaginable horrors and pain. American slavery is the **blueprint** of the unchecked capitalism and that is why our future offspring have to learn that.

REFERENCES

Aristotle, U. (2006). *Politics*. ReadHowYouWant. com. (10.24.2014)

Atwood, M. (1987). Haunted by Their Nightmares, *Critical Essays on Toni Morrison's Beloved*, 1998, New York, G.K. Hall & Co.

Baum, B. (2006). *The rise and fall of the Caucasian race: A political history of racial identity*. NYU Press.

Bakaoukas, M. (2005). Tribalism & Racism Among the Ancient Greeks: A Weberian Perspective. *Anistoriton Journal*, 9, 1-15.

Bhopal, R. (2007). The beautiful skull and Blumenbach's errors: the birth of the scientific concept of race. *BMJ*, 335(7633), 1308-1309.; doi: <http://dx.doi.org/10.1136/bmj.39413.463958.80> (10.24.2014)

Boundless, (2016). u-s-history/textbooks/boundless-u-s-history-textbook/slavery-and-reform. <https://www.boundless.com/u-s-history/textbooks/boundless-u-s-history-textbook/slavery-and-reform-1820-1840-16/the-old-south-121/the-proslavery-argument-647-9459> (10.24.2014)

Brown, R. (1987). The Pleasure of Enchantment. *Critical Essays on Toni Morrison's Beloved*, 1998, New York, G.K. Hall & Co.

Calhoun, J. C. (1837). *Slavery a Positive Good*. *Teaching American History*, <http://teachingamericanhistory.org/library/index.asp>. <http://teachingamericanhistory.org/library/document/slavery-a-positive-good> (10.24.2014)

Crane, G. (2007). *The Cambridge Introduction to the Nineteenth-Century American novel*. Cambridge University Press.

Crouch, S. (1987). Aunt Medea, *Critical Essays on Toni Morrison's Beloved*, 1998, New York, G.K. Hall & Co.

Dennis, R. M. (1995). Social Darwinism, scientific racism, and the metaphysics of race. *Journal of Negro Education*, Jul 1, 243-252.

Dewbury, A. (2007). 7. The American School and Scientific Racism in Early American Anthropology. *Histories of anthropology annual*, 3(1), 121-147.

Foster, F. S. (2010). *'Til Death or Distance Do Us Part: Love and Marriage in African America*. Oxford University Press.

Fugitive Slave Act, http://slavery.msa.maryland.gov/pdf/slave_act1850.pdf, (28.08.2016)

Goodell, William, *The American Slave Code, American and Foreign Anti-Slavery Society*, New York, 1853.

Harrison, M. (2005). Science and the British Empire. *Isis*, 96(1), 56-63.

Haynes, Stephen R., (2002). *Noah's Curse, The Biblical Justification of American Slavery*. New York, Oxford University Press.

Hippocrates, *Airs, Waters, Places, Hippocratic Corpus*.
<http://classics.mit.edu/Hippocrates/airwatpl.mb.txt>, (10.24.2014).

<http://earlyamericanhistory.voices.wooster.edu/files/2011/09/Law-Slavery.pdf>
(10.24.2014)

<http://medicolegal.tripod.com/patton1846.htm> (10.24.2014)

[http://www.archives.alabama.gov/ahei/Alabama_Slave_Codes_in_1833-
What_They_Can_Teach_Us_About_Slaves_Themselves_September_2011.pdf](http://www.archives.alabama.gov/ahei/Alabama_Slave_Codes_in_1833-What_They_Can_Teach_Us_About_Slaves_Themselves_September_2011.pdf)
(10.24.2014)

<http://www.ushistory.org/us/27f.asp> (10.24.2014)

Joo, H. J. S. (2008). Miscegenation, Assimilation, and Consumption: Racial Passing in George Schuyler's "Black No More" and Eric Liu's "The Accidental Asian". *Melus*, 33(3), 169-190.

Keller, H. (1996). Juvenile Antislavery Narrative and Notions of Childhood. *Children's Literature*, 24(1): 86-100.

Kenny, S. C. (2009). "A Dictate of Both Interest and Mercy"? Slave Hospitals in the Antebellum South. *Journal of the history of medicine and allied sciences*, 65(1), 1-47.

McCartney, M. W. (2003). A study of the Africans and African Americans on Jamestown Island and at Green Spring, 1619-1803, Colonial Williamsburg Foundation, Williamsburg, Virginia.

Martinot, S. (2007). *Motherhood and the Invention of Race*. Hypatia, 22(2), 79-97.

Morrison, L. R. (1980). The religious defense of American slavery before 1830. The Journal of Religious Thought, 37(2), 16-29. <http://www.kingscollege.net/gbrodie/The%20religious%20justification%20of%20slavery%20before%201830.pdf> (10.24.2014)

Morrison, T. (1988). *Beloved*. 1987. New York: Vintage.

New American Standard Bible, (2000). The New Inductive Study Bible, Harvest House.

Painter, K. (2001). *The Pro-Slavery Argument In The Development Of The American Methodist Church Constructing the Past*.: <http://digitalcommons.iwu.edu/cgi/viewcontent.cgi?article=1061&context=constructing> (10.24.2014)

Patheos, (2007). *Daylightatheism* <http://www.patheos.com/blogs/daylightatheism/2007/05/slavery/> (10.24.2014)

Patterson, O. (1982). *Slavery and Social Death: A Comparative Study, With a New Preface*. Harvard University Press.

Robbins, J. W. (2007). *Slavery and Christianity*. The Trinity Foundation.

Rose, W. L. (1982). *Slavery And Freedom*. New York: Oxford University Press.

Routledge, Dennis, Social Darwinism, Scientific Racism and Metaphysics of Race, *The Journal of Negro Education*, Vol. 64, No. 3, pp. 243-252.

Smedley, Audrey, *The History of the Idea of Race...and Why It Matters*, American Anthropological Association, 2007.

Stowe, H. B. (2008). *Uncle Tom's Cabin*. Oxford, Oxford University Press

Thompson, A. (2003). Scientific racism: The justification of slavery and segregated education in America. *Gaines Junction*, 1(1).

Tomes, N.(2007) *BLACK SLAVERY AS 'THE CURSE OF HAM'*—

Bible Truth, Jewish Myth or Racist Apologetic? Concerned brothers.com
https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=2ahUK EwjU89SgzqfkAhXhsaQKHVZ_DMMQFjAAegQIAhAC&url=http%3A%2F%2Fwww.concernedbrothers.com%2FTruth%2FBLACK_Slavery_As_the_Curse_of_HAM.pdf&usg=AOvVaw3v2Aypw92CUSI0-RoKnwUg (10.24.2014)

Tompkins, K. W. (2007). “Everything'Cept Eat Us”: The Antebellum Black Body Portrayed as Edible Body. *Callaloo*, 201-224.

Trudeau, N. A. (1999). *Like Men of War: Black Troops in the Civil War*. Little, Brown.
<http://www.historynet.com/john-c-calhoun-he-started-the-civil-war.htm>
(10.24.2014)

Yudell, M. (2011). A short history of the race concept. *Race and the Genetic Revolution: Science, Myth, and Culture*, 13-30.

