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LITERATURE**

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Prohlašuji, že jsem práci zpracoval(a) samostatně a použil(a) jen uvedených pramenů a literatury.

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1. Introduction

This Bachelor's thesis deals with the topic of slavery in the United States of America and its reflections in the literature. The main objective of the thesis is to introduce the gradual evolution of slavery in the USA with the focus on individual component parts of this system and its influence on the literature.

The first part of the thesis demonstrates the gradual expansion of slavery from the beginning of the American settlement in 1607 until the late 19th century. It focuses on the origins of slavery on American soil, the differences between possible sources of labour force and their suitability and availability. Following chapters describe methods of the slave trade, living conditions and treatment of slaves, and inevitable legislation which governed the slave system and protected the interests of slaves, and, more often, slaveholders. Next part expresses different reactions to slavery, represented by both anti-slavery and pro-slavery movements. In the following chapter, reasons leading to the Civil War and results implying of it are presented. Next two chapters deal with the attitude of Abraham Lincoln and his successor, Andrew Johnson to slavery and important amendments and modifications of the legislation which were issued at that time.

The second part includes analyses of two books relating to slavery. One anti-slavery book, represented by *Uncle Tom's Cabin* by Harriet Beecher Stowe, and one pro-slavery book, represented by *Gone With the Wind* by Margaret Mitchell, have been chosen. The analysis of *Uncle Tom's Cabin* contains short description of main characters and important story lines. The second book is described more briefly, because its plot and characters are not important for the purpose of this thesis. Otherwise, references to the facts concerning slavery are involved in analyses of selected books.

The purpose of the thesis is to inform about slavery as a system which developed for centuries, its peculiarities, support in the legislation,

and personal attitudes of different public representatives. The thesis is aimed at individual topics within the slavery system rather than at its chronological sequence. Analyses of selected books should reveal links to facts mentioned in this thesis. For better illustration and further information, the thesis is supplemented with references to sources and appendices, which could be found at the end of the thesis.

2. Origins of slavery in the USA

At the beginnings, slavery was not created to rule over people of another nation or race, nor to treat them with cruelty and inhumanity. Originally, slaves were imported only as one source of the labour force which included family labour, wage labour, indentured servants and independent European farmers and labourers who made more than half of the immigrants.¹ But as the power and wealth of slaveholders grew, also grew the demand for labour and the number of slaves imported from other colonies as for example from West India or directly from Africa increased rapidly.

2.1. First blacks out of Africa

First Africans exported to the world were Atlantic creoles living in European enclaves on the West African coast. They traced their ancestry partly to Europe and partly to Africa; their mixed origin enabled them access to both cultures from the position of visitors, but denied them to be fully accepted as members of either culture. Many of them were engaged in international commerce thanks to their multilingualism, intimate knowledge of local norms and cultural conventions, and diplomatic skills. Atlantic creoles served as mediators, interpreters, and negotiators between European sea captains and African representatives. Some of them traveled as servants or exotic trophies to be introduced to white Europe, the others were invited to royal courts as honoured guests or representatives of the distant African continent to share the secrets of their knowledge and wealth.²

2.2. Demand for labour force

Colonists of the New World, who came here in 1607 to settle Jamestown, were oft rich merchanters, second sons of aristocrats who could not inherit family property, or adventurous gentlemen who were seeking for gold. Their aim was to become wealthy, and they devoted

it all their effort instead of securing stable food suppliers. That is the reason why the Jamestown colony almost starved to death. Gentlemen not experienced in farming were eager for labour force “to grow corn for subsistence, to grow tobacco for export”.³

The Indians could be problematically enslaved. To compel Indians, who prevailed by number, to grow food for settlers by force seemed practically impossible. Aboriginal inhabitants of America were “tough, resourceful, defiant, and at home in these woods”⁴, living also more closely connected with the nature and profiting from the land with only little effort. Forced capture, even with technologically advanced arms, would lead to massacre of newcomers in return.

Young white servants traveled by ships from overpopulated England under a servitude contract. They included skilled craftsmen and farmers, however, their servitude lasted only for a fixed period of time, and after then they usually established their own independent farms. As they were seen as equal men, they could better demand and enforce their rights. Indentured servants were expensive labour force, provided only for a relatively short period of time and brought over in insufficient quantity.

According to some historians, first imported blacks in America seemed to be considered as servants.⁵ But their unusual colour of skin and vulnerability in a strange environment facilitated to gain control of their lives. The black colour had been associated with negative features of human nature even before 1600; the Oxford English Dictionary said it is “Deeply stained with dirt; soiled, dirty, foul. Having dark or deadly purposes, malignant; pertaining to or involving death, deadly; baneful, disastrous, sinister. Foul, iniquitous, atrocious, horribly wicked. Indicating disgrace, censure, liability to punishment, etc.”⁶ On the other hand, whiteness had been connected with everything beautiful and superior. Foreigners in a country, language, dress and social relations were step by step treated in a worse and worse way, contrary to the

whites. The deep-rooted prejudice of the dark colour (concerning the tone of the skin darker than the usual in this case), which had existed long before first slaves were imported, could be the possible cause for Africans not to be only excluded from the American society, but also for not to be considered as a part of humankind at all. First twenty African slaves were imported to America just twelve years after the Jamestown settlement - in 1619.

2.3. Differences between indentured servants and black slaves

Although the conditions were very similar or almost the same for the white and black unfree labourers in the early days of the settlement, there were some significant differences between the indentured servants and the slaves. White European colonists, men and women, had signed a contract (See Appendix 1) to serve in the New World for a certain number of years (usually five or seven) to pay for the transport to the America. Indentured servants worked during that time in exchange for food, clothes, and other necessities, but not for cash. Servitude generally did not restrict their ability and possibility to marry (with the permission of their owners), and to possess property (slaves included). At the end of their servitude, they received at least twenty-five acres of land, a year's worth of corn, a cow and new clothes.⁷ These were usually set in the labour contract, little differences were possible between colonies. After that, they became free people with all rights attributed to the men, because it was only their labour that could be traded, not their person.

On the other hand, black slaves' period of servitude was extended to their natural life and made this status hereditary (to be born free or enslaved depended on the status of the mother, so that the majority of mulattoes became slaves). In contrary to indentured servants, individual members of a slave family, including little children, were frequently threatened by selling to different masters and also frequently really sold. It happened only rarely that they saw their relatives, wives,

husbands, or children once again in their lives. Their human rights were not fully recognized even after they obtained freedom. Former slaves were prevented from voting, mustering in the militia, and participating in judicial actions. "Some jurisdictions required free blacks to carry special passes to travel, trade, and keep a gun or a dog."⁸ They also entered into free life without sufficient clothes and property (in contrast to former indentured servants) and were often treated almost the same as slaves - in a cruel and humiliating way.

2.4. Capture and transportation

People who were later enslaved came at the beginning of this inhuman trade firstly from the western coastal Africa (area from today's Nigeria to Angola) (See Appendix 2). The dealers who sold them to the slavery were frequently black. Adults were captured and chained together by the neck and legs, children kidnapped from their villages while their parents had been working on the field. They were carried on the coast in death marches under the threat of whipping (it is estimated that "two of every five blacks died"⁹ during these marches), several times re-sold, sometimes for guns, gunpowder, or salt, and then kept in cages or temporary prison booths on the coast before boarding a slave ship. In these booths they waited sometimes ten to fifteen days to be sold to the whites, being examined by ship's surgeons, those who were strong and healthy marked with a red-iron, and their status changed from a human being to a subject of trade.¹⁰

For many captives it was the first time they had seen the sea and people with light skin. Black slaves suspected to be eaten by "those white men with horrible looks, red faces, and long hair"¹¹, and when the ship started to move, the black cargo was convinced of the magician skills of their incarcerators. The fear of the superior power of white men, physical and mental exhaustion from demanding marches from the place

of capture to the coast and uncertainty about their future fate helped to avoid rebellion.

Slave ships were designed to transport as much of its human cargo as possible (See Appendix 3). The space between decks where captured Africans were usually stored generally did not exceed the height of an adult, so the people here could scarcely turn around, let alone to comfortably travel in these conditions for a long time. In the below deck space there were horrible conditions: heat climate, overpowering stench of human excrements, wet slime and absolute absence of fresh air. It was not unusual for sailors to find the slaves "in different stages of suffocation, many dead, some having killed others in desperate attempts to breathe."¹² The way of transportation, sicknesses and deaths caused by the transport conditions, whipping for non-eating and desperate jumps overboards to put an end to their suffering led to the high mortality rate. Although it is supposed that perhaps one of every three blacks on his way to slavery died, the profits still covered more than double the investments on one trip.¹³

2.5. Slave trade

The survivors who arrived alive in America were sold at harbours and further at port slaves markets, sometimes slave traders came on the board of a slave ship and examined the quality of "goods" which they were concerned about buying. Their power and physical appearance were scrutinized, they were for example forced to jump, or the strength of their muscles and healthy teeth were evaluated. The auction was public, held on special marketplaces (slaves were sold and hired also in Wall Street, common contemporary marketplace¹⁴), and potential slaveowners were informed usually through advertisements in newspapers (See Appendix 4). Slaves could be bought by other slave traders, who transported them in groups to the interior or south, or directly by masters, who were searching for plantation or domestic workforce or for a present

for their family members. Buyers usually chose only those blacks they most needed or liked, those who were young, strong, and healthy, especially men; due to these specific requirements, families were torn apart, husbands from wives, sons from mothers, sold to different parts of the New World and scarcely able to find their relatives again. Only exceptionally did it occur that a tender-hearted master bought a couple or a mother with her children or at least with one of them.

First settlers were thought to be “the richest Farmers in the World, paying no Rent, nor giving Wages either to purchased Servants or Negro Slaves.”¹⁵ They came to America and occupied as much free land as they were able to farm. They brought indentured servants who worked for free and were not very expensive to feed and clothe. Farmers’ initial expenses covered mainly the purchase of slaves; however, after that, slaves made money on their owner, spending only trivial amount on themselves. The affluence of farmers grew, they were able to purchase new slaves, and by this became wealthier again. It is possible to say that the more slaves were owned by a slaveholder, the more the slaveholder prospered, because the profit produced by slaves highly exceeded his costs spent on slaves’ needs.

2.6. Living standards of slaves

Slaves’ conditions differed under the Dutch as well as between the domestic and plantation slaves. The living standards of slaves depended on the crop planted, on the place where they worked and lived (the North vs. the South) and on the social situation (especially wars and legislation).

2.6.1. Before the plantation system

Before the rocketing expansion of plantation agriculture, enslaved Africans enjoyed greater freedom. By the Dutch West India Company, the largest slaveholder in America at that time, they were allowed to live

independently from their owners and work on their own in exchange for fixed amount of labour for the company and annual tribute. During their free time, they mastered their Dutch language skills, manufactured and grew products which could be sold, traded freely with other blacks or whites, hired themselves, and established families. In the process of accumulating their own property were involved also those who were too old or too young to work for the company as slaves. Slaves' own production became quite important part of the colony's economy.¹⁶

2.6.2. Plantation slaves

With new staple crops planted on fields, tobacco and cotton, new working conditions followed. Due to the easy and cheap accessibility of new Negroes from Africa, slaveowners were permitted to seclude themselves and their families from the field labour. Field workers were organized in groups, the work divided into small repetitive parts among every member including an overseer (white) or a driver (black) for every group or groups as the top of the hierarchy. It became also illegal to travel out of the owner's estate without special permission or to meet together with other blacks. This division, which restricted slaves' personal freedom and freedom of movement, enabled mastership from distance, without direct interactions between slaves and their owners, and further intensified the distinction between their positions on opposite sides of the social scale.

As the demand for plantation labour of slaves increased, the possibility of working for themselves lowered and their former rights to free Sundays and half Saturdays, free marketing of their products, and selling their labour during their free time were restricted.¹⁷ Instead, slaves were forced to work more days, longer hours, and under closer supervision. Planters shortened the midday breaks and extended the workday into the evening. The number of holidays was reduced and Saturday became a full workday.¹⁸ Africans became dependent

on their masters, receiving weekly rations of food and seasonal allotments of clothes. Economical independence was crucial for African families because overwork, jobbing, sale of handicrafts, and collecting their wages represented the way to (or at least hope of) freedom.

Hard work on plantation required physical strength and stamina, therefore mainly young men (who were more profitable) were imported. That resulted into social imbalance between men and women and did not enable to establish stable family ties. Slaveholders did not change any of their requirements to facilitate the work of pregnant women, so the natural fertility rate decreased while the mortality of slaves increased.¹⁹

But the cheap price and easy availability of 'fresh' Africans at the open slave market did not press masters to ensure their workforce sufficient living conditions and basic healthcare. Plantation slaves often lived in complexes of wooden shelter aside the plantations, getting inadequate ration of food which they had to prepare for dinner not until they finished their daily work. European diseases and hard work increased their mortality no matter how well they lived or how well they were fed and clothed.²⁰

2.6.3. Domestic slaves

Domestic slaves could be considered as 'aristocracy' in the slave society. They enjoy much greater rights than plantation slaves. Domestic slaves could move freely through the towns, wore fine clothes, lived in a household with their owners or in separate simple houses, and were better able to marry and to establish families. However, even domestic slaves and their relatives could not avoid the threat to be torn apart in the case of their owners' death or as a settlement of debt. Literacy and Christianity were easier to achieve, because some of them were educated in reading and writing as well as in religion by their owners. The intellectual development made urban slaves more confident, but also

more unsatisfied with their social status and the role of blacks in American society in general.

2.6.4. Punishments

Violence became everyday part of slaves' life. Terror was thought as the only and the most effective way of 'correction' of disobedient or 'lazy' slaves and served as crucial element in maintenance of white supremacy. Enslaved Africans faced more and more often and in larger and larger numbers the pillory, whipping post, and gallows. Beside the rod, the lash, the branding iron, and the fist, new humiliating punishments were introduced.²¹ Slaveholders, overseers, and other whites were legally not responsible for the death of a black, nor were they punished by more than three months in prison and a fine.²² The widespread opinion was that cruelty is necessary to ensure that slaves would work for their masters and would not rebel.

2.7. Legal actions

Most of the politicians were also powerful slaveholders whose wealth was based on the work of hundreds of slaves. Their power and unrivalled social position helped them to achieve their main objectives - to legally equalize the African race with slavery and by this to legalize slavery, the dominant source of labour force.

2.7.1. Slave codes

Around 1650's, first slave codes were adopted in the South as a result of the slaveholders' fear of slave rebellion. It is assumed that the model code originally came from Barbados together with slaves, because the Barbadian act passed in 1668 proclaiming "the Negro slaves to be real estate"²³ is very similar to the act passed in South Carolina in 1690. The Virginian act of 1670 defined the legal status of the slave

and in 1705 equalize the term slavery with Negroes by prohibiting the enslavement of the Indians.²⁴

The slave code served not only as the instrument for prevention of slave run aways, uprisings, or insurrections, but also officially determined the deferent social status of the blacks and set the rules and orders that must be followed. It became illegal and harshly punished for any African, free or enslaved, to carry a weapon, to leave their master's estate without a special certificate, or to meet with other blacks in groups of more than four. Blacks were held incompetent to give testimony in courts. A slave could receive thirty lashes on his or her back for opposing any Christian, and a persistently disobedient slave could be even killed while 'correcting' by his or her master (without any severe punishment for the master). The right to market their products or themselves was denied to them, unless they would have a special permission of their masters - their wages were then to be paid to their owners. Teaching slaves to read and write was in breach of the law. It was forbidden for whites to marry blacks, mulattoes or Indians, marriages between slaves were not considered as lawfully binding.²⁵

But one of the most important questions was solved in these laws as well - the question of freedom. According to the slave codes, all persons imported to America from non-Christian lands would be slaves.²⁶ The status of a child followed that of his or her mother, so that the child of a free father and a slave mother was a slave. Slave women were often raped by their owners and their children became naturally slaves. Exceptionally the children of their owners were at least educated, better treated, and sometimes excluded from the list of property. Some masters freed their children when they grew up to adulthood. However, many slaveholders did not distinguish between slaves and the children whom they fathered. For these reasons, black women's price was sometimes benefited by the possibility of breeding

new baby slaves who could be further sold; that took on much greater significance after 1808 when America banned its overseas slave trade.²⁷

2.7.2. Fugitive Slave Act

Fugitive slave acts were firstly introduced in 1793 and then in 1850 (See Appendix 5) as the most controversial part of the Compromise of 1850 (See Appendix 6) to empower slaveholders' property rights after more and more slaves tried to escape slavery. The undiminishing demand for slave labour force led to new laws, which would restrict the loss of slavholder's property by the means of escape to freedom. The fugitive slave acts "required that a 'person held to service' ... in one State and escaping to another shall be delivered up on claim of the party to whom the service is due."²⁸ Not uncommonly were even released and legally free blacks kidnapped or arrested upon the claim of any white person and carried back into bondage. Penalties were imposed to those who did not respect the law, who helped refugees to escape, or to whom the refugee escaped.

The danger of being enslaved again caused that many African American, fugitive or free, moved from one state to another or tried to escape the bondage by migration to safe Canada. They passed borders in small groups, their appearance changed by costumes or cut hair, boys acted as little girls and vice versa, light-skinned mulattoes as Europeans or Spaniards. They were usually armed and determined to defend freedom of themselves and their families, often being chased by slave catchers or their masters. "It is estimated that from fifteen to twenty thousand Negroes entered Canada between 1850 and 1860".²⁹

One of the most important and successful instruments of illegal emigration to Canada was the so-called Underground Railroad. It refers to a system of safe routes, hideaways and people who aided the fugitives, including white abolitionists, free-born blacks, refugees from slave states or members of the Religious Society of Friends, better known

as Quakers. The Underground Railroad had been active before issuing the Fugitive Slave Act as well, but the heaviest traffic was recorded after 1850.³⁰

2.8. 'The third caste'

Slaves who escaped the bondage or who were manumitted created a special social class in the middle between free men and those who were enslaved. However, the legal freedom did not mean the equality with whites.

Former slaves entered their new life without any property or means of support (in contrary to indentured servants, see chapter 2.3) and could not choose but to be dependent on their former owners, to become indentured servants, or to serve as 'term slaves'.³¹ This new system of subordination gave advantage to slaveholders - they profited from the slaves' labour while the blacks were young and strong and freed them in old age.

The rights connected with citizenship were not submitted to free blacks. African Americans were excluded from entering militia, sitting on juries and testifying in courts. Some states restricted their right to vote by "setting a very high property requirement for black male voters".³² Also the wide-spread prejudice discriminating the blacks as unskilled, lazy, and mentally unequal limited their opportunity to move up in the social ladder.³³

The decision of the Supreme Court in the Dred Scott case in 1857 forever denied the blacks - slaves or free - the right to become citizen and so to legally demand their freedom in courts. Blacks had been considered as beings inferior to a human with "no rights which the white man was bound to respect".³⁴ This decision had not been annulled until 1868, when the 14th Amendment to the U.S. Constitution defining citizenship was issued.

But nothing could more confirm African American new social status than the possibility of slaveownership. Free blacks were not allowed to purchase Christians (this means persons of the white race - to preserve the connection of slavery with blacks³⁵), but otherwise, there were no other restrictions. Some of the black slaveowners bought and sold slaves for business, but the majority of them worked hard to ransom their relatives and friends from bondage and bestow them freedom. White slaveholders were afraid of the rising amount of free blacks and passed a law which required released slaves to leave the state within twelve months. This stopped the liberation of free blacks' relatives, because the families would have again be torn apart. Later, free men of colour were restricted from holding any slave, except husband, wife, or children.³⁶

3. Public opinion

Almost simultaneously with the spread of slavery in the South, the need and the support of slavery in the North declined in the late 18th and early 19th century. Doubts arised whether the system of slavery is in accordance with the Bible and Christianity, and the opponents of the slavery appeared to be heard more and more. Some of them thought that slavery would naturally disappear; the other, called 'colonizationists', suggested to free the slaves and 'export' them back to Africa to establish there a state called 'Liberia'. This solution would prevent Americans to integrate former slaves into the white society. The smallest group among whites but the most popular among blacks were abolitionists who required slavery's immediate end in every form it had existed.³⁷

Not only the whites criticized the inferior social status of blacks and disagreed with slavery, but also the slaves themselves rebelled. However, their ways of defence were very limited: disobedience, interacting with other blacks, running away and only occasionally violent rebellion were the most common forms of resistance.

3.1. Nat Turner

Nat Turner, a strongly religious black man who believed himself to be a prophet directed by God and ordained for some greater purpose, led one of the bloodiest and most shocking slave rebellion in Southampton County, Virginia, 1831. By this massacre, more than fifty men, women, and even little children were murdered, most of them while sleeping. Only few escaped the brutal death. Not to alert anyone by noise and to kill as many people as possible, they used mainly axes, knives, swords, and muskets. Murders were followed by destruction of property, search for arms and ammunition, robbery of money and other valuables. The number of rebels gradually increased to fifty or sixty when they were finally captured and arrested. Nat Turner had been succesfully hiding for

about six other weeks until his discovery.³⁸ He was convicted and sentenced to death by hanging, his body was flayed, beheaded and quartered, although he himself killed only one woman.

3.2. John Brown

John Brown was a white abolitionist and a Christian who thought that slavery is not compatible with the Bible and slaves are not inferior to whites. He was also an active member of the Underground Railroad, a system created to help fugitives to escape their bondage.³⁹ He became one of the most radical supporters of an anti-slavery policy.

He became known for his intervention at Pottawatomie in 1856 where five white settlers were killed by a group of abolitionists led by Brown. But his plans went further - he strongly believed in racial equality and intended to liberate slaves in Virginia and later in the whole South.

On October 16, 1859, Brown and twenty-one of his friends, of both African and American origin, raided the federal arsenal at Harpers Ferry in order to arm slaves and overthrow the slavery system in Virginia by rebellion. However, he did not succeed; his group had been surrounded by the militia, Brown seriously wounded and finally arrested by federal troops led by Colonel Robert E. Lee, future commander of the Confederate Army of Northern Virginia.⁴⁰ Brown was taken to the court and charged for "treason against Virginia, murder, and criminal conspiracy".⁴¹ In his defense, he said: "I think I did right, and that others will do right who interfere with you at any time and all times."⁴² Brown also predicted the Civil War coming by declaring that "this question is still to be settled - this negro question I mean; the end of that is not yet. . . ." ⁴³

John Brown was hanged on December 2, 1859, as the first American traitor in the history of the independent American nation.

3.3. Ku-Klux-Klan

The Ku-Klux-Klan differs distinctively from the persons mentioned above - it was definitely not an anti-slavery movement.

The main objective of the Ku-Klux-Klan was to maintain white supremacy in the South after the end of the Civil War in 1865. They presented their actions against African American as a protection of their families and the white society, but their real goal was to control the black society in the South by preventing them to enjoy their rights now equal to the whites'. Former slave patrols oppressed and intimidated the blacks newly freed by the war, forced them to work again in plantations, pursued them, attacked them with brutality and violence, and often even lynched them to death.

In the membership of the Ku-Klux-Klan all social classes were involved, including respectable citizens and members of the higher society. To hide their identity, members wore typical costume, consisting of white robes, face masks, and conical shaped caps to appear frightening. (See Appendix 7)

This movement slowly declined during the late 1870s, with the implementation of 'Jim Crow Laws', which legally permitted race-based segregation and repression. Later in the early 20th century, the Ku-Klux-Klan became active again, when a Jewish businessman was convicted and sentenced to death for the rape and murder of a young white woman. The original anti-black ideology has been extended by antisemitism, anti-Catholic and anti-immigration feelings. The Klan re-appeared in 1960's as an opposition to the Civil Rights Movement. Today, the power of the Ku-Klux-Klan is not of a very significant importance.

4. Civil War

In the mid-19th century, public thoughts began strongly differ in the North and South. The economy of the North did not required the labour of slaves in such measures as it did in the South. However, extensive plantation agriculture could not be managed without thousands of slaves working there every day. One state could hardly exist under both, absolutely opposite systems for long.

4.1. Background

The North was enjoying colossal economic growth. Industry and manufacturing made the pillars of its economy, and agriculture was established only as an additional source of wealth, provided usually by small-scale farmers. The soil in the North was not so fertile and not so suitable for agriculture as it was in the South, and the climate was distinctively colder and did not fit to just imported Africans. As the slaves worked mainly in agriculture, northern states were not dependent on the slave labour. Slaves were profitably used in factories and largely as domestic servants; their work was not so hard as in the plantation, they were treated better and lived longer - that is the reason why the demand for fresh slaves did not reach such proportions as in the southern states.

The North was advanced also ideologically - the idea of democracy and liberty of all men and the equality between races became more and more common in the northern society. This new moral value led to decline in purchasing slaves, liberating of existing slaves and finally to abolishing slavery at all. Slaves or former slaves were often taught reading and writing and generally they were more educated, religion included.

The southern fertile soil and climate, warm and similar to the climate in the regions of Africa but inconvenient for the labour of whites, suited better the slave labour. The work had been centralised

to plantations; crops like cotton and tobacco exhausted the field, but the slaves were forced to keep the production still the same. That led to increasing demands on black workers and toughening of working conditions. Slaves were treated with cruelty, lived often without sufficient food and cloth supplies. Not exceptionally slaves made their owner really a rich man - it was possible for a master to spend annually about \$12 or \$13 to keep his Negro alive and earn \$257 on him in a year.⁴⁴ Southerners viewed slaves only as a piece of property, as an economic unit.

Industry was not well developed in the South. Manual work had been connected primarily with slave work and had been seen as dishonourable and degrading for whites. Slave system prevented the South from accumulating capital, which is critical for any enterprise; southern agriculture could produce wealth, but was not able to save money - instead, small planters saved money to buy more slaves and become great planters; great planters led expensive and luxurious style of life and consumed almost all the wealth their slaves produced. No capital left to build new industries or to secure infrastructure.⁴⁵

Southern states justified slavery by excerpts from the Bible and declared that slavery was compatible with the principles of Christianity. They referred to both the Old Testament and the New Testament, saying that "the children of Israel themselves were slaveholders and were not condemned for it."⁴⁶ The Bible also ordered slaves to obey their masters in all things with respect and "abide in the condition in which he is called"⁴⁷, that means to remain in the inferior position which had been destined them by the Almighty. Slavery was seen as a system in which all responsibilities were carried by slaveholders; slaves had better working condition on the plantation in the fresh air than many workers in the industrial North, were fed and clothed by their masters, got treatment when they were ill. Slaves,

according to the Southerners similar to little children, were content when someone took care about them and set up rules to be kept.

4.2. Increasing disagreement between the North and the South

After rising amount of rebellions led both by slaves and white abolitionist, which had been the consequence of opening new territories to slavery, the anti-slavery feeling expanded more and more in the North.

The Missouri Compromise of 1820 (See Appendix 6) regulating the number of slave and non-slave states had been replaced by the Kansas-Nebraska Act of 1854 which allowed settlers to decide under the principle of popular sovereignty whether the state would be slave or not. The conflicts arised between pro-slavery and anti-slavery factions, and resulted into 'Bleeding Kansas', a series of violent acts (involving also John Brown and his march to Pottawatomie, see chapter 3.2). In the North, the Republican party was established to oppose the extension of slavery into the western territories. However, slavery had been permitted in these territories by the Dred Scott case decision in 1857, and uprisings continued by the Brown's Harpers Ferry Raid in 1859 (See chapter 3.2). The South was forced to yield the 'peculiar institution'. In 1860, Abraham Lincoln, the representant of the Republican party, was elected President and the government was completely controlled by free states.

4.3. Secession

On December, 1860, South Carolina had seceded from the Union, soon followed by by Mississippi, Florida, Alabama, Georgia, Louisiana and Texas. These seven states formed the Confederate States of America. The secession was rejected as illegal and Confederacy was not recognized as an independent country. President Lincoln required re-union of the North and the South, but the Confederacy,

previously attempting to gain greater autonomy and still arguing that blacks like slavery, refused it.

In 1861, Confederate army attacked a military installation in Fort Sumter in Chaleston, South Carolina. Lincoln called for military help from the Union states, took control over border states and established a naval blockade to stop southern export of cotton - their main financial source. The Civil War began.

4.4. Emancipation Proclamation

The Emancipation Proclamation issued by Abraham Lincoln in 1863 freed slaves from rebelling Confederacy states in which the Union gained control again (See Appendix 8). Abolition of slavery became one of the main goals of the war, because without slave labour, southern states would be easily defeated. Lincoln admitted that his main objective is to save the Union, and abolishing slavery is only an instrument to reach that. "My paramount object in this struggle is to save the Union, and is not either to save or destroy Slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could do it by freeing some and leaving others alone, I would also do that."⁴⁸ However, the Emancipation Proclamation did not abolish slavery at all, nor submitted the blacks the status of citizens.

4.5. Black soldiers

The Emancipation Proclamation made it possible for blacks to enter the Union army (See Appendix 9). What had seemed to be a recognition of equality became only limited emancipation again. Blacks were used for the heaviest, dirtiest and inferior work - digging trenches and loading ammunition. Their wages were almost half lower than those of the whites, who received \$13 a month, while blacks only \$10 a month.⁴⁹ African Americans had been put into more dangerous positions, which could be proved by numbers: black soldiers created one twelfth of the Union

forces “but had lost one eighth of the total, one tenth of the wounded and three fourths of the missing.”⁵⁰ Captured blacks rarely became prisoners; they were often hanged, beaten, mutilated and murdered.

One southern general wrote: “If slaves will make good soldiers, our whole theory of slavery is wrong.”⁵¹

4.6. The battle of Gettysburg and the ‘March to the Sea’

The battle of Gettysburg was fought three days since 1st July, 1863, and was considered to be the war’s turning point. Union troops, after previously losing in battles, defeated Confederate army led by General Robert E. Lee. Both troops suffered huge casualties - about 46,000 to 51,000 together, the Confederacy nearly 60% of its soldiers⁵² and about a third of its officers.⁵³

In 1864, the Union army led by General Sherman conquered Atlanta, Georgia, and began its way to the port of Savannah. Based on the principles of the ‘total war’, the Union troops destroyed cities, industry, infrastructure, and also the civilian property. The soldiers were ordered to burn crops, kill or seized domestic animals, consume supplies, and confiscate arms. This ‘living off the land’ economized northern spendings and weakened southern strategic, psychological and economical base.⁵⁴

4.7. Results

The Civil War ended in 1865 by the victory of the North. In a population of 30 million, there were about 600,000 dead on both sides. Some 186,000 black soldiers joined the Union army until 1865, and 38,000 lost their lives. “Based on 1860 census figures, 8% of all white males aged 13 to 43 died in the war, including 6% in the North and 18% in the South.”⁵⁵

The wealth of the South had been mostly destroyed and became the subject of the Reconstruction. During the war, the Union began

to subsidize Confederate states which had re-united to the North. New infrastructure was built, including railroads and bridges; public schools for both black and white citizens were established for the first time. On the other hand, southerners lost the right to control the country - this right was transferred to Republicans and freed blacks, who were often nominated in offices without adequate skills, just to 'equalize' the power of ex-slaves with the power of ex-slaveholders.

4.7.1. Amendments

During 1865 and 1870, three Amendments to the U.S. Constitution were issued and ratified to adjust the new position of African Americans.

The 13th Amendment freed all slaves of the USA, slavery was legally abolished and the Congress was entrusted to issue appropriate legislation.

The 14th Amendment delegated the citizenship to "all persons born or naturalized in the United States, and subject to the jurisdiction thereof"⁵⁶; it also denied the right to be elected to Congress or to held any office, civil or military, to persons who had been engaged in insurrections against the Union. The Union also denied to compensate slaveholders for freeing their slaves (compensation for the loss of property during the war).

The 15th Amendment extended the right to vote by declaring that this right should not be limited or denied by any state "on account of race, colour, or previous condition of servitude".⁵⁷

5. Abraham Lincoln and slavery

Abraham Lincoln had been influenced by anti-slavery feelings since his childhood in Kentucky and later in Indiana. For all his life, he found slavery as unjust and wrong, but on the other hand, he could not see blacks as equal and integrated to the white society. His approach was to liberate slaves and 'export' them back to Africa, which was not unusual in that time. His speeches contained often contrary ideas, responding to the wants of his listeners and his intended effect on the audience; in the northern Illinois, referring to the Declaration of Independence, he said: "... unite as one people throughout this land, until we shall once more stand up declaring that all men are created equal."⁵⁸ In the southern Illinois, however, Lincoln declared: "I will say, then, that I am not, nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races; that I am not, nor ever have been, in favor of making voters or jurors of negroes, nor qualifying them to hold office, nor to intermarry with white people..."⁵⁹

After his election in 1860, Lincoln stated in his first Inaugural Address that he has "no purpose, directly or indirectly, to interfere with the institution of slavery in the States where it exists."⁶⁰ He also added that the state could not continue being half-slave and half-free. His object was to preserve the Union, by freeing the slaves or without it. He correctly realized that the opposition to slavery could gain him sympathy of Europe and so he could gain the advantage over the Confederacy.

Lincoln as a lawyer knew well that he could not abolish slavery in the United States because of the Constitution's 10th Amendment reserving the autonomous rights of individual states. By the Emancipation Proclamation, he could only free those slaves who occurred in the states engaged in rebellions. The slavery in the whole Union has been banned by the 13th Amendment in 1865.

Abraham Lincoln was assassinated on April 14, 1865, by a Confederate sympathizer John Wilkes Booth at Ford's Theater in Washington, D.C.

5.1. Reconstruction

Shortly after the Emancipation Proclamation, Lincoln issued an economical plan to restore the damaged South and improve its post-war situation. Compensation for the 'loss in human property' was offered to the border states to prevent them from seceding the Union and Lincoln suggested gradual emancipation of slaves to make the extinction of slavery less radical. He also proposed African American to colonize central America or Africa with the support and protection of the United States; he partially succeeded by sending freed slaves to Haiti, however, many of them died of smallpox and starvation, the others had to be rescued⁶¹, and Lincoln was obliged to give up his plan.

After his death in 1865, Lincoln's mild presidential approach was replaced by the plan of Congress, controlled by Radical Republican Party. The South was given the power of attorney to establish their governments, free blacks were threatend by conditions similar to slavery, new black codes were passed, and the segregation of races continued.

5.2. The Freedmen's Bureau

The Bureau of Refugees, Freedmen and Abandoned Lands, usually refered as Freedmen's Bureau, was an office initiated by Lincoln to assist former slaves to enter the life of free citizens. It provided food, housing, eduaction and basic health care to African Americans and oversaw the employment contracts. The Bureau agents helped black families to find family members lost by selling to different masters and legalize their documents, such as marriage certificates and baptism certificates.

Unfortunately, the Freedmen's Bureau became later under the leadership of Maj. Gen. Howard an instrument to enrich its officers - funds were missappropriated, agents inefficient and corrupt. The Freedmen's Bureau was used to support Radical Republicans in their efforts to gain control over the South, which had been occupied by federal troops.⁶²

The Freedmen's Bureau was closed in July 1872.

6. Andrew Johnson

Andrew Johnson worked as Vice President of Abraham Lincoln and after his death in 1865, Johnson became the 17th President of the United States.

The South, after the war in economical chaos, tried to join the Union as soon as possible to demand fast post-war restoration. Johnson issued an amnesty pardoning most of the insurgents and allowed the southern states to control their political scene. On the other side, Republicans in Congress were becoming more and more dissatisfied by his politics. Johnson delegated to the former Confederacy almost the same power with only little guarantee of equality of freedmen, which led to treating ex-slaves almost the same as before the war. The President vetoed two important laws dealing with freedmen; a bill expanding the Freedmen's Bureau and the Civil Rights Bill, which as the first document granted the citizenship to freedmen (later ensured by the 14th Amendment). The Civil Rights Bill had been outvoted (for the first time in the American history) by the Congress, and in 1866 finally passed.

Johnson also withdrew the land devoted by Sherman's Special Field Order of 1865 exclusively to blacks to settle in and to become independent and returned it to Confederate owners just two months after African Americans moved there. Black settlers were forced to leave their newly established homes, some of them even with violence.⁶³ Because a rent or a lease of land to freedmen was forbidden, the new form of African American dependence on whites and the land owned by whites had been developed. Sharecropping included a farmer who rented his or her land, tools, and seed to (usually) blacks for a share of his or her crop, which was considered as a payment of the debt provided by the owner. However, many land owners exploited illiterate blacks, so they were annually in debt, working as serfs for another year to repay it.⁶⁴ Courts were also allowed to "assign black children under eighteen

who had no parents, or whose parents were poor, to forced labor, called apprenticeships”⁶⁵, a system remarkably similar to slavery, which included punishments for runaways.

More and more negative voices of both Unionists and Confederationists echoed in the society, saying “Support Congress and You Support the Negro” or “Sustain the President and You Protect the White Man”.⁶⁶ However, the nation’s ideology inclined to the North. In 1867, the Radical Republicans introduced their own Reconstruction programme which restored the military rule in the South and restricted President’s powers by issuing the Tenure of Office Act, prohibiting him to remove federal officers without approval of the Congress. Soon the 15th Amendment was passed to ensure black voters would elect Republicans again, and they would by this gain control over the South. Johnson lost the support of both the Congress and the public. He dismissed the Secretary of War, an act wholly opposite to his competences stated in the Tenure Office Act, and in 1868, he was impeached from his office, as the first President in the American history.

Andrew Johnson died in 1875.⁶⁷

6.1. ‘Separate but equal’

Johnson’s policy and favouritism towards whites enabled to pass laws segregating blacks from the white society. These laws, known as Jim Crow laws and providing ‘separate but equal’ status of African Americans, replaced former slave codes.

The name Jim Crow refers to the stereotypical black character of minstrel shows who was depicted as a singing and dancing happy fool (See Appendix 10). These shows supported the southern opinion that blacks are “lazy, stupid, inherently less human, and unworthy of integration.”⁶⁸

As soon as previous Confederate states took back the control over their governments, most of them issued new constitutions

or amendments to restrict the rights of blacks again. Only literate African Americans were allowed to vote; the others (the majority) were practically disfranchised. The access to offices and politics had been closed at all. In places like schools, transportation, restaurants, waiting rooms, drinking fountains and public facilities in general, the segregation was present.

According to the Plessy v. Ferguson case of 1896, separated facilities, if equal, are not unconstitutional and segregation is not discrimination. However, the equality was often questionable. In 1954, almost 60 years later, another court case Brown v. Board of Education of Topeka found the former decision not right and segregation as violating the Constitution.

Jim Crow laws were repealed by Civil Rights Act of 1964 and the Voting Rights Act of 1965.⁶⁹

7. Uncle Tom's Cabin - analysis

At the beginning, the Uncle Tom's Cabin, written by Harriet Beecher Stowe as a response to Fugitive Slave Act of 1850, had been published weekly as a part of the National Era abolitionist newspapers. The story seemed to be too long and of unpopular topic to be published in form of book. However, on the 20th March, 1852, the Uncle Tom's story appeared as a printed book for the first time. In few days, 10,000 copies had been sold, 300,000 copies until the end of the first year. Although the topic tended to be limited to America only, the book became very successful also abroad, being speedily translated into many languages.⁷⁰

7.1. Background

The power of the book consisted in its foundation on reality. Both the characters and their individual stories mirrored the characters and stories of everyday life, which are familiar to the reader. The book awoke strong emotions and imagination, describing details and feelings of individual characters, dramatic escapes, and religious attitude. The purpose was to affect people who did not see or did not want to see the realistic picture of the slavery system. For many Northerners, slavery was quite theoretical term, distant from their own world. They had no experiences with slave auction, nor with trained dogs for hunting slaves. On the other hand, Southerners, who had been raised surrounded by blacks, ignored it or were blind to it. Stowe did not want to abolish slavery, nor to emancipate slaves; her aim was to transfer the evil system of men marked as property to the system where even slaves have rights protected by laws, if not by the morals of their owners. Stowe admitted that in the society there could be always found some cruel masters as well as disobedient slaves. However, she believed that although inferior beings, African Americans are still humans; and once pushed into the status of servants and governed by stronger white masters,

the masters have the duty and responsibility to guide them and protect them.⁷¹

7.2. Characters

Stowe described all her characters in detail and with all personality traits. She paid her attention not only to whites, but also to slaves, including their feelings, ideas and spirits; demonstrating that even beings considered as inferior and emotionless could think, love, or hate. For her story, she collected mostly true stories of fugitives, who she had come in contact with during her life in Ohio, a border state; for example Eliza's escape across the river was based on the real incident.

Stowe's characters represent different types of masters as well as different types of slaves who express contemporary public opinions. Mr. and Mrs. Shelby refer to common-place contemporary family, which the majority of southern masters belonged to. They support the favourable view of slavery - educated and good-hearted master, who tolerate slavery as usual part of his life, caring mistress who looked after well-being, education, and religious life of the slaves to improve their unequal conditions, son who was brought up by and together with blacks, all in friendly relation to and highly respected by their slaves. They treat their slaves similar as the family members and they would not have sold them if they had not been forced to by a debt.

Mr. Haley, a slave trader, is described as the usual representative of his profession. Considering blacks only as property, he sells them as individual pieces with the only intention of profit, regardless on their family ties. Haley presents himself as human, treating his 'articles' well, although this "an't pop'lar, and they an't common".⁷² However, he acts often violently in order to keep slaves obedient, using dogs and chains.

George and Eliza Harris represent slaves who escaped their bondage due to their intelligence and bravery. Both of mixed origin, they fled with the help of Underground Railroad to Canada disguised as white

men. George is a synonym for rebelling intelligent man who finds his inferior social status unfair and irrational and who will do everything to fight against it and to gain his freedom.

Miss Ophelia tends to depict a typical Northerner; someone who abstractly opposes slavery, believes in blacks to be human beings with emotions and rights, but who can not handle them without prejudices in reality. Ophelia is also the only character of the book who is being developed in her ideas.

Simon Legree embodies the whole evil of slavery. Cruel and barbarian owner of Tom appears to be conscience-less when training and supporting his slave drivers in violence against others and even among themselves. Suffering of his slaves is the best entertainment for him, threats and beating his most favourite activity. His only weak point is his superstitiousness which, in hands of his slaves, became a powerful instrument to prevent him from another cruelty.

Uncle Tom, the title character of the story, is responsible and trusted slave, loving husband and father who strongly and implicitly believes in God. His good-hearted nature is connected to his indomitable faith which taught him to love and please every human being around him, a master, a friend or an enemy. Tom's frequently criticized passivity relates not to stupidity, but to his religious values. He receives his fate as a part of God's intention, which can not be changed nor struggled against, and he does not think about it as of right or wrong. Tom sympathizes with those who are unhappy in their conditions and usually tries to help them by parallels from the Bible. He is strong in his beliefs and never withdraws from his moral and religious conviction, even under the threat of punishment. He dies after Legree's unsuccessful attempt at breaking Tom's religious faith.

7.3. Important story lines and references to slavery

Following individual story lines of the book have been analyzed in order to reveal possible relations to the topic of slavery. The form of story lines rather than the chronological order has been preferred to achieve the well-arrangement of the analysis.

7.3.1. Uncle Tom

This character of pious and honest slave, a picture of black preacher, whom is promised freedom by his master and who is later sold to settle the debt of the same master, is the title character of the whole story. In spite of the 'betrayal' of Shelby, his master, Tom remains loyal to him (as well as he remains loyal to any next). denies to escape and waits for his fate.

Stowe described the insincerity of some masters, who are educated and oppose slavery, but are morally weak to renounce it completely. In fact, they did not consider it absolutely wrong, because in the society, it was common and comfortable way of life, including occasionally some necessary peculiar troubles. However, even Mr. Shelby was going to leave the estate rather than to watch Haley carrying Tom and little Harry, the son of Eliza, away.

The true strength of Tom's faith is proven by his words concerning Haley's profession addressed to his wife Chloe: "... you oughter think what an awful state a poor crittur's soul's in that'll do them ar things"⁷³ Although chained and treated as property, Tom pitied Haley for little chance of salvation. That refers to the central topic of this story - the victory of Christianity over horrors of slavery and perspective of better, free, and equal life in heaven.

Tom is taken with other slaves to a ship to the South, where he witnessed common courses of a slave trade - separating families, selling of a child, the despair of a woman, who is seeking freedom at least in the death.

On the ship to the South, Tom acquaints himself with a little girl, Evangeline, and saves her life when she accidentally fell upon the deck. Her father, St. Clare, buys him and takes him to his estate in New Orleans. St. Clare is a kind master, similar to Mr. Shelby. He also thinks about slavery as about a system, in which blacks are abused by whites in order to live more comfortably.

However, similar to Mr. Shelby, he is still proceeding mainly in the abstract level, and his improvidence causes the delay of intended measures. St. Clare admits his weakness being "... up to heaven's gate in theory, down in earth's dust in practice."⁷⁴ The author criticizes slaveowners who are aware of horrors connected to slavery, but do not act in order to improve it. To give up of this system means to give up of convenient and easy life - and that is seen as a great difficulty for masters. Little Eva is idealized to suit better for the role of pure Christian. Stowe used her as an innocent child, who behaves in accordance with God's commandments, and represents quite radical views concerning white morals and black equality.

After her death and the death of St. Clare, Tom is sold to Simon Legree, a planter. Legree wants to train Tom as a driver, however, Tom repeatedly refuses to use violence and is several times whipped for his disobedience. Legree displays everything wrong on a man and on slavery itself; he represents the slavery in its worst form. Torture, severe punishments, sexual abuse, absolute loss of humanity - this is a picture of his plantation. Human life has no value for him - not a life of a black slave. He enjoys his power above slaves and often demonstrates it without reason. Tom is dying for his religious conviction as a martyr, forgiving his oppressor.

Stowe describes the greatest danger of slavery - that even a good master does not mean happy and satisfied life of a slave. Circumstances may occur, such as debt, sudden death, or financial difficulties, which are not caused by them but which could reverse their whole life in a moment.

They have no guaranteed rights - no law protect them against cruelty and mistreatment of their owners; it is legal to separate families regardless on marriage, because these documents are more for effect than to be valid; slaves are traded as 'articles' of property, are subjects of inheritance, contracts, and pledge; and their death is considered as an economic loss.

7.3.2. Eliza and George Harris

The story of Eliza and George represents the struggle of blacks against slavery and their way to freedom. When realizing that the master sold her little son, Eliza decides to escape to Canada to save her only child. Despite the gentle treatment of her mistress, she demonstrates that the prejudice concerning blacks' absence of feelings and lack of interest of family ties is definitely wrong. Stowe presents the strength of mother love, identical for both white and black mothers, which encourages rather shy Eliza to unexpected bravery and boldness. Eliza is helped by the Underground Railroad and Quakers, who assist her by crossing the borders to Canada. Eliza's story relates also to the passed Fugitive Slave Act which forbade anyone to offer aid or help fugitives in their way to liberty, on the contrary; they were obliged to send them back into bondage. Mr. and Mrs. Bird embody the difficulty of the decision between loyalty to the state and the law and Christian sentiment. Stowe argues that slavery is not compatible with Christian doctrine and human morals, because by performing the first, a man violates the second. Mr. Bird admits that when talking about fugitives, he has only the image of newspaper advertisement - an image generally prevailing in the contemporary North.

George is a picture opposite to Uncle Tom. Tom, professing true Christian values, remains in slavery passively, without any attempt at improving his conditions or liberating himself from a cruel master through running away. However, George acts quite opposite; non-

believing in God, he can not understand why one race should serve another. "My master! and who made him my master? That's what I think of -- what right has he to me? I'm a man as much as he is. I'm a better man than he is."⁷⁵ George refuses to be a slave henceforth and is determined to gain freedom or die. His story likewise refers to the Underground Railroad: "I've got some preparations made,-- and there are those who will help me; ...".⁷⁶ He travels with a fugitive, who is active as an agent of the Underground Railroad. Former slaves who were manumitted, fugitives, or white abolitionists frequently risked their freedom or even life to help their relatives or friends from slave states to flee to the North or further to Canada. George, of mixed origin and lighter skin, is not easily recognized as a black, and the reader witnesses his transformation from oppressed slave into self-confident young man, determined to achieve his objective. " 'George, something has brought you out wonderfully. You hold up your head, and speak and move like another man.' said Mr. Wilson. 'Because I'm a freeman,' said George, proudly."⁷⁷ His monologue describing horrors of slavery, which are allowed by laws, has a strongly emotional impact and encourages reevaluation of reader's opinion.

7.3.3. Haley

Typical slave trader is represented by the character of Haley. He considers slaves as 'articles' of property which can be bought and sold for profitable price, speculated on market, or hunted for reward. Every detail of African American's body and nature is evaluated from the viewpoint of finance. He agrees with the statement of Marks, a slave catcher: "If we could get a breed of gals that didn't care, now, for their young uns, ... tell ye, I think 't would be 'bout the greatest mod'rn improvements I knows on." Haley answers: "Jes so, ... I never couldn't see into it; young uns is heaps of trouble to 'em; one would think, now, they'd be glad to get clar on 'em; but they arn't."⁷⁸ This extract obviously

illustrates Haley's thinking about African Americans as about beings similar to cattle, which could be bred in order to acquire the most quality goods.

Haley and his trade practices are depicted highly ironically by Stowe. Despite his ruthless and indifferent nature, Haley frequently declares himself to be human to his goods. "These critters ain't like white folks, you know; they gets over things, only manage right."⁷⁹ "... I think I treat niggers just about as well as it's woth while to treat 'em."⁸⁰ However, his property suffers at least psychically, if not physically. He is used to hunt refugees by dogs as animals, sell child separately from mother, often in her absence and without her knowledge about it. Haley denies that blacks could feel any emotions to their children or among themselves: "You see, when I any ways can, I takes a leetle care about the onpleasant parts, like selling young uns and that, -- get the gals out of the way -- out of sight, out of mind, you know, -- and when it's clean done, and can't be helped, they naturally get used to."⁸¹

Haley, Tom Loker, and Marks are practising professions which inevitably appeared together with slavery - slave traders and slave catchers. They were very unpopular and hated in the society, however, Haley truly stated: "So long as your grand folks wants to buy men and women, I'm as good as they is, ... 'tan't any meaner sellin' on 'em, that 't is buyin'!"⁸² On the other hand, they were usually quite wealthy men, and that enabled them to support their objectives and make them legal: "... Ye see, we has justices convenient at all p'intns along shore, that does up any little jobs in our line quite reasonable."⁸³ In their behaviour, the view of slaves as unpersonal and non-human beings, whose life is evaluated only by their market price, is obvious.

7.3.4. Ophelia and Tom Loker

Both Ophelia and Tom Locker developed during the story, and both for better. Ophelia, native-born Northerner, refuses slavery as non-

Christian. She presents the wide-spread opinion that masters have duties to their slaves: "I think you slaveholders have an awful responsibility upon you, ... You ought to educate your slaves, and treat them like reasonable creatures, -- like immortal creatures, that you've got to stand before the bar of God with."⁸⁴ However, Ophelia expresses the disgust of Northerners for blacks, strong prejudices against them, general wish to send them back to Africa and by this to avoid the necessity to live with them and interact with them. St. Clare truthfully describes the general northern mood: "You would not have them abused; but you don't want to have anything to do with them yourselves."⁸⁵

Tom Loker was hired as a slave hunter to capture George and Eliza. During George's fight for liberty, Loker is severely wounded and taken to Quakers to be healed. Spending relatively long time among friendly a peaceful Quakers and angry because of leaving in wounds by his companion, Tom Loker becomes another man. He informs the Underground Railroad agents about their contacts in a port and description advertisements of Eliza, and suggests "to dress her up some way, so's to alter her."⁸⁶ Tom Loker leaves the life of a slave hunter to become a hunter - trapping animals only.

Both characters fundamentally changed their opinion. Ophelia, in accordance with Christianity and encouraged by the prodigious love of Eva, learnt to love the little slave Topsy as a white child and freed herself of race-based prejudices. She became able to touch a black and to be touched by them. Ophelia fully recognized blacks to be thinking and emotional human beings theoretically as well as practically. Loker, on the other hand, reversed by his stay in Quakers' settlement, renounces the system of slavery at all. In one way, Loker and Ophelia could be seen as the most important characters, though the minor ones. Their attitude to slaves and slavery itself has been changed by love, kindness and goodness - by the principles of Christianity. They became better people, better Christians, and thereby the slavery itself had been

improved. This idea represents the intention of the author - to treat slaves in accordance with the Bible, God, and personal moral and religious principles. Then, if there would be only good masters, who would behave as Christianity commands them, there would be also good slaves, who do not rebel because they are treated as humans, equally to the whites.

7.3.5. Opinions in favour of slavery

In the book, Stowe introduces opinions in favour of slavery as well. Regarding the major characters, it is represented especially by St. Clare's wife Marie. She considers slaves as selfish, stupid, provoking and ungrateful grown-up children of degraded race.⁸⁷ Marie denies the idea that the blacks are equal in their position and feelings. "But as to putting them on any sort of equality with us, you know, as if we could be compares, why, it's impossible!"⁸⁸ She promotes slavery as right and just according to the Bible, and necessary for her style of living: "I'm thankful I'm born where slavery exists; and I believe it's right, -- indeed, I feel it must be; and, at any rate, I'm sure I couldn't get along without it."⁸⁹

Although being of opposite opinion as his wife, St. Clare could not accomplish to release his slaves, whom he inherited, because they were loyal servants and in a way friends. He felt it as his Christian duty to look after them and ensure them better conditions than many workers in Europe have: "To hold them as tools for money-making, I could not, -- hvae them to help spend money, you know, didn't look quite so ugly to me. Some of them were old house-servants, to whom I was much attached; and the younger ones were children to the old. All were well satisfied to be as they were."⁹⁰ It seems to be a vicious circle for St. Clare to give up his slaves without harming them. Although inwardly disapproving with it and questioning its legitimacy, St. Clare honestly admitted why he supports slavery: "We're in for it; we've got 'em, and mean to keep 'em, -- it's for our convenience and our interest; for that's

the long and short of it, -- that's just the whole of what all this sanctified stuff amounts to, after all; ..."⁹¹ and describes the essence of slavery, based only on a will and a power of a white man, which allow the whites to enslave the blacks:

Why, because my brother Quashy is ignorant and weak, and I am intelligent and strong, -- because I know how, and can do it, -- therefore, I may steal all he has, keep it, and give him only such and so much as suits my fancy. Whatever is too hard, too dirty, too disagreeable, for me, I may set Quashy to doing. Because I don't like work, Quashy shall work. Because the sun burns me, Quashy shall stay in the sun. Quashy shall earn the money, and I will spend it. Quashy shall lie down in every puddle, that I may walk over dry-shod. Quashy shall do my will, and not his, all the days of his mortal life, and have such chance of getting to heaven, at last, as I find convenient.⁹²

Otherwise, mostly unknown people, referred often only as 'a man in a pub' or 'a woman in a ship', debate in a pro-slavery mood, expressing contemporary public opinions. The following scene of women discussing in a ship, in which slaves are aboard, ranks to the best illustrating:

" 'What a shame to our country that such sights are to be seen!' said another lady. 'O, there's a great deal to be said on both sides of the subject,' said a genteel woman ... 'I've been south, and I must say I think the negroes are better off than they would be to be free.' 'In some respect, some of them are wel off, I grant,' said the lady to whose remark she had answered. 'The most dreadful part of slavery, to my mind, is its outrages on the feelings and affections, -- the separating of families, for example.' 'That's a bad thing, certainly,' said the other lady, ... 'but then, I fancy, it don't occur often.' ... 'Suppose, ma'am, your two children, there, should be taken from you, and sold?' 'We can't reason from our feelings to those of this class of persons,' said the other lady, ... 'It's undoubtfully the intention of Providence that the African race should be servants, -- kept in a low condition,' said a grave-looking gentleman ... 'Cursed be Canaan; a servant of servants shall he be, the scripture says'. ... 'It pleased Providence, for some inscrutable reason, to doom the race to bondage, ages ago; and we must not set up our opinion against that.' "⁹³

The interview promotes slavery as a system naturally suitable for the blacks, as a part of the God's plan. At the same time, it denies the blacks the right for emotions equal to those of the whites. The woman also refuses that slavery destroys families and lives and affections of slaves by selling them to different masters. By this scene, Stowe presents the uninterested attitude of the Southerners to slaves. Most people abused the labour of their servants (justifying it as their right to hold property and handle it according to their wish), but ignored their living conditions, their abilities (both mental and physical), feelings and desires.

7.3.6. Disapproval of slavery

The book includes excerpts, not directly connected to the main plot, which provide the background of the story, introduce the public mood and deal with slavery. Except opinions which approve slavery, also opposite attitude is represented.

Many Northerners were shocked by the Fugitive Slave Act passed in 1850. According to them, public interest and agitation which had led to pass this law should not contravene the Bible. Many people decided to follow God's commandments rather than profane legislative. "... I can read my Bible; and there I see that I must feed the hungry, clothe the naked, and comfort the desolate; and that Bible I mean to follow."⁹⁴ Stowe mentions that Quakers, who claimed themselves to be pure Christians and in accordance with their religion offered help to everyone who needed it, were active in anti-slavery movements and often assisted fugitives and were important members of the Underground Railroad.

Many others, as for example Mr. Bird or one of the men in a pub, were convinced that better and human treatment would prevent slaves from running away; Stowe describes even the passion and outrage with which opponents of slavery judged cruel and ruthless masters: "I'd do it all the same to the writer of that ar paper, if he was here, ...

Any man that owns a boy like that, and can't find any better way o' treating on him, *deserves* to lose him."⁹⁵ According to the author, the behaviour of masters towards their slaves could be profitable for both sides - the position of a slave would improve, he would work better and a master would be respected and obeyed : "Treat 'em like dogs, and you'll have dogs' works and dogs' actions. Treat 'em like men, and you'll have men's works."⁹⁶ Punishments would rather spoil slaves instead of improving them: "That is to say, the Lord made 'em men, and it's a hard squeeze gettin 'em down into beasts."⁹⁷

Stowe declaims against the hypocrisy of masters; on the one hand, they despise slave traders and slave catchers, on the other hand, they are not ashamed to buy slaves from them; they criticize the slave trade abroad, however, byuing and selling slaves from the North to the South and vice versa is all right: "But who, sir, makes the trader? Who is most to blame? The enlightened, cultivated, intelligent man, who supports the system of which the trader is the ineviatble result, or the poor trader himself? ... Who does not know how our great men are outdoing themselves, in declaiming against the foreign slave-trade! ... Trading negroes from Africa, dear reader, is so horrid! But trading them from Kentucky, --that's quite another thing!"⁹⁸

7.4. Summary

The book includes a variety of stories related to slavery. Stowe does not limit herself to one problem of slavery only, instead, she introduces slavery from different points of view. She transfers to a reader a complex picture of slavery, including its lighter and darker sides as well. According to the book, personal attitude to slavery can not be divided strictly geographically. In the North as well as in the South, representatives of both pro-slavery and anti-slavery movements are possible to be found.

The whole story is permeated by religion and true Christian love, which has the power to change people's lives. She persuades the reader that slaveowners have the moral duty inferred from the Bible to treat their slaves in a human way. Their behaviour to individuals can influence the whole system - slaves would be content in their conditions and would not rebel. Stowe wants to convince her readers about the necessary modification of slavery. She invokes the reader to examine his conscience and to think about the correctness of the social order.

Uncle Tom became a symbol of an African American true Christian, a martyr who died for his faith. His character is often ridiculed as inmoderately docile and submissive. The phrase entered into the language as a description of a person who is passive, non-resistant, overly loyal to his or her authority, overeager to win the approval of whites and willing to cooperate with them.⁹⁹ The negative denotation originates after publishing derivative books and films which represented mostly pro-slavery ideas. In these works, the hero and martyr had been transformed into a fool who patiently endure inhuman treatment.

8. Gone With the Wind - analysis

Gone With the Wind by Margaret Mitchell was published in 1936. For this novel, the author won the Pulitzer Prize in 1937. Gone With the Wind belongs to the most popular bestsellers; it has been sold more than 28 million copies. The film adaptation of 1939 has been one of the most prodigious successes ever.

8.1. Gone With the Wind and the slavery

Although the story is set in Georgia and Atlanta during the Civil War and the era of the Reconstruction, the book does not deal with slavery as with its main topic. However, a reader can observe the life and treatment of slaves on the background of the Scarlett and Rhett's story. Written by a native-born Southerner, it accepts inferiority of slaves and correctness of slavery. From the plantation-owner's point of view, slaves are happy and conformable with their conditions. Slave characters are represented mostly by house servants, who are loyal to their master even after the Emancipation Proclamation liberating them in 1863.

8.2. Attitude to the slavery

The background resounds with happy laughing slaves, black companions and playmates of white children, who live in secured social position and take advantage of it, are well fed and clothed and have manners similar to those of their masters. Scarlett is raised not to despise the black servants: "To the subordinates, especially to the blacks, behave decidedly, but politely."¹⁰⁰ Planters behave well to their slaves, are not used to beat them, on the contrary - they acknowledge blacks' wishes and if possible, try to satisfy them - for example when Gerald O'Hara, Scarlett's father, buy a wife and her daughter of his servant because the slave wished to be with his family.¹⁰¹ According to the author, slaveowners have duties to their slaves: "Remember, my dear, ... you are responsible for the physical and mental welfare of the negroes who were

entrusted to you by God. You can't forget that they are like little children and someone must protect them from themselves just as little children, and your behaviour must be an example for them."¹⁰²

Mitchell's characters often transfer their responsibilities concerning the plantation or managing the household to their slaves, especially during the war, when men defend southern cities and traditional arrangements of the society against Yankees, women remain alone in estates and plantation, surrounded only by their loyal and trusted black servants for their security. The author refers to the blacks as provoking, stupid and lazy beings, but "they have faithfulness in their hearts, which could not be remunerated by money; the sense of belonging to their white masters, for which they risked their lives."¹⁰³

8.3. After the Civil War

Mitchell expresses the indignation of Southerners about the development of the society after the Civil War. Freed slaves are discontented, unemployed, and become aggressive - that leads to disobedience, increased criminality, and expansion of alcoholism among slaves. The Freedmen's Bureau provokes ex-slaves into violence against former masters. Yankees persuade blacks that the Southerners want to enslave them again, advocate the equality of the blacks to the whites, and promise them some parts of the whites' plantations and property. Scarlett describes the contemporary situation: "Freed negroes are of course of no avail, ... You can't rely on negroes no more. ... The more I think about their freeing, the more I consider it to be a crime. It has ruined the negroes. Thousands of them don't work at all, and those whom we can make to work in a saw mill are so lazy and indolent that it isn't worth to employ them. And when someone dares to rebuke them, apart of some striking which would be very beneficial for their souls, the Freedmen's Bureau pounces on him immediately."¹⁰⁴

The idea of the book is that the blacks are not suitable for freedom, are

not equal to the whites; they were happy as they had been in slavery, they need guidance, are not able to decide for and take care of themselves, and all the violence, doubts, and emancipated ideas come from Yankees (the Northerners), who left them to the mercy of their innocence and helplessness. The rights of the blacks are promoted at the expense of the whites. Mitchell also describes the tough period of the Reconstruction, touching the 15th Amendment which enabled blacks to vote, and the unjust restriction of the suffrage of the whites. She blames Northerners to advantage the blacks regardless of justice.

8.4. Gone With the Wind and Uncle Tom's Cabin

Mitchell briefly mentions the book Uncle Tom's Cabin, which she refers to be popular and accepted as the absolute truth in the North. The prejudices of the Unionists against blacks and racism are introduced in the book during the Reconstruction era, while the Southerners values blacks for their loyalty and love. Even in this book the hypocrisy of the Northerners appears when one of Scarlett's slaves, Sam, returns to the plantation after his attempt to live as a free man in the North. He is treated as equal, but he feels that the Northerners do not like him and he lacks the attention and care of his master.

8.5. Ku-Klux-Klan

The purpose of the Ku-Klux-Klan is strongly idealized here. According to the author, the Ku-Klux-Klan was founded to ensure the safety and to protect the virtue of lonely southern women which had been threatened by newly freed blacks, while its true violence is downplayed. Men involved in the Klan figure rather as romantic heroes than as men who gratuitously attacked blacks because of prejudices and disapproval with their liberation and acquired rights, which granted them equality.

8.6. Summary

Gone With the Wind represents pro-slavery literature which appeared after the publication of Uncle Tom's Cabin. Mitchell was criticized for her positive attitude towards slavery, racist ideas and depicting of the Ku-Klux-Klan as a peaceful organization which only protect weak women. She introduces slaves mostly stereotypically - domestic slaves as adequately intelligent and educated, loyal to their masters and members of their owners' family, exceptionally content and satisfied in their conditions. On the other hand, plantation slaves ('field hands') are described as lazy, stupid, susceptible to betray their masters and run away to the enemy (to the North). However, its main topic, the story of Scarlett and Rhett, is still considered to be one of the most famous romance all over the world.

9. Conclusion

The Bachelor's thesis is focused on the gradual evolution of slavery in the USA and analyses of two selected books concerning slavery in order to reveal possible references to facts introduced in this thesis.

The aim of the thesis was to describe the history and development of slavery according to available sources from its beginnings to its decline at the end of the 19th century and how it reflects in chosen literary works.

The first part presents general facts about slavery since its origins at the beginning of the 17th century. The background information is provided about the reasons why African American became the most suitable for the slavery. The functioning of the whole system connected to obtaining, transportation, and selling slaves is introduced. The thesis discusses the living conditions of individual groups of slaves and the legislation which had to be issued to legally govern slavery. Further the actions of various slavery movements are presented. This section is represented by Nat Turner, a slave rebel, John Brown, a white abolitionist, and the Ku-Klux-Klan, a southern anti-slavery movement. The Civil War is mentioned as an important event which contributed to the end of slavery in the USA. The thesis deals with two Presidents of entirely opposite attitudes, Abraham Lincoln and Andrew Johnson, who were both engaged in the issue of slavery and, in the case of Abraham Lincoln, its final abolition.

The second part contains analyses of selected literature. Uncle Tom's Cabin is described in detail, because slavery is the only topic of the book. It introduces portrayals of the main characters and the most important story lines. Instead of chronologically, the analysis is rather compiled according to story lines which appear in the book in order to appeal more connected and digestible. Despite slavery does not play the most significant role in *Gone With the Wind*, the background information involved in the book was sufficient to be compared with Uncle Tom's Cabin.

The analyses showed that the ideas included in Uncle Tom's Cabin seem to appear as more objective, presenting variety of attitudes in favour of slavery as well as against it. The story is balanced, not favouring the only correct opinion as *Gone With the Wind* does. Instead, Uncle Tom's Cabin tends to induce its readers to think about the topic and evaluate its correctness from their own moral and ethical point of view.

On the other hand, *Gone With the Wind* seems to advocate the slavery as absolutely correct, suitable and morally right. Any different opinion is being ridiculed as senseless. Although slaves only complete the picture of the southern society in the period before and after the Civil War and during the Reconstruction era, the reader is able to understand the importance of their role in the society and the way they lived and felt (presenting from the viewpoint of a southerner).

It results from analyses that in both selected literary works, references to slavery could be found, presenting different attitudes to the topic and achieving it by different ways.

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Appendix 1 : Indentured servant - contract

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Appendix 2 : Slave trade map

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Appendix 3 : Slave ship

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Appendix 4 : Slave advertisement

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Appendix 5 : Fugitive Slave Act of 1850

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Appendix 6 : Missouri Compromise

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Appendix 7 : Ku-Klux-Klan costumes

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Appendix 8 : Emancipation Proclamation

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Appendix 10 : Jim Crow Laws

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12. Abstract

This Bachelor's thesis gives a brief summary of the evolution of the slavery system in the United States of America, from its very beginnings to the late 19th century. It describes the gradual expansion of slavery, differences between slaves and their living conditions in different areas and during different time periods. The thesis introduces contemporary attitudes towards slavery across the society - from Presidents to ordinary citizens.

In the second part, two books representing opposite views of slavery are analysed. In these books, their attitude towards slavery is examined. References and relations to slavery are highlighted and described in detail with regard to the information presented in this thesis.

13. **Résumé**

Tato bakalářská práce stručně shrnuje vývoj otrokářského systému ve Spojených státech amerických od jeho počátků až do konce 19. století. Popisuje postupné rozšiřování otroctví, rozdíly mezi otroky a jejich životními podmínkami v různých oblastech a v různých časových úsecích. Tato práce prezentuje tehdejší postoje k otroctví napříč společností - od prezidentů až k obyčejným občanům.

Ve druhé části jsou analyzovány dvě knihy, které zastupují dva opačné názory na otroctví. V těchto analýzách se pozornost zaměřuje především na informace relevantní k tématu otroctví, které jsou podrobněji popsány s ohledem na fakta představovaná v této práci.

14. Appendices

Appendix 1

The contract of an indentured servant from 1698

His Indenture Made

the *Fifteenth* day of *November* in the Tenth Year of the Reign of our Sovereign Lord William King of England, &c. Annoque Domⁱ 1698. Between *Matthew Evans of Hodgdon in Hertfordshire* of the one part, and *Thomas Graves of St Johns Wapping* *Mariner* of the other part.

Witnesseth, That the said *Matthew* being *Desireful* of *Friends and necessary* *hath*; and by these Presents doth bind and put himself an Apprentice and Servant to the said *Thomas* to Serve him or his Assigns in the Plantation of *virginia* beyond the Seas for the space of *four* Years next Ensuing the Arrival of the said Servant in the said Plantation, And doth hereby Covenant well and Truly to serve his said Master or his Lawful Assigns in the said Plantation, for and during the said Term according to the Laws and Customs of the said Plantation, and doth farther declare, and Covenant, that he the said Servant at the time of the Ensealing hereof is of the Age of *Fifteen* Years, a single Person, and no Covenant or Contracted Servant to any other Person, or Persons. And the said Master for himself his Executors, and Assignes, in Counterpart thereof, doth hereby Covenant, promise, and agree to and with his said Servant, that he the said Master, or his Assignes, shall and will at his or their own proper Costs and Charges, with what convenient Speed they may Carry and Convey, or cause to be Carry'd and Convey'd over unto the said Plantation, his said Servant, and from henceforth and during the said Voyage, and also during the said Term, and at the End thereof shall and will at the like Costs and Charges provide for and allow his said Servant all necessary Cloathes, Meat, Drink, Washing, Lodging and other necessaryes, fit and convenient for him according to the Custom of the said Plantation, and as other Servants in such Cases are usually Provided for, and Allow'd.

In Witness whereof the said parties have hereunto set their Hands and Seals the Day and Year above-written.

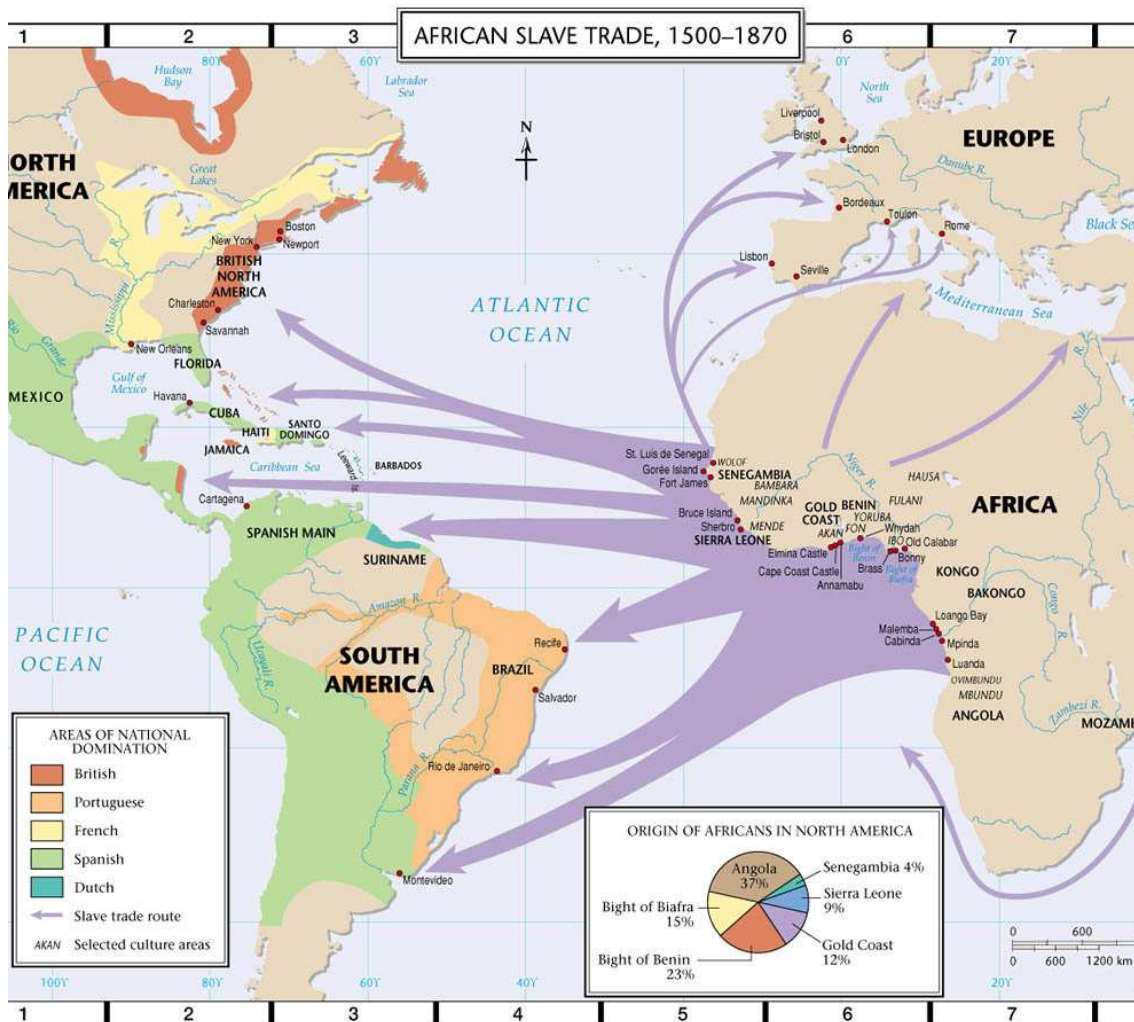
led and Delivered in the Prefence of *Tho: Graves*

Henry Saiter
Rich Cornwell

I These Are to Certify, That the Above-Named *Matthew Evans* came before Me *Richard Cornwell* the Day and Year above-written, and declared himself to be a single Person, and no Covenant or Contracted Servant to any Person or Persons, to be of the Age of *Fifteen* Years and to be desirous to Serve the Above-named *Tho: Graves* *four* Years According to the Tenor of the Indenture Above-written, All which is Registred in the Office for that Purpose Appointed, by Letters Patents. In Witness whereof I have hereunto Affixed the Common Seal of the said Office.

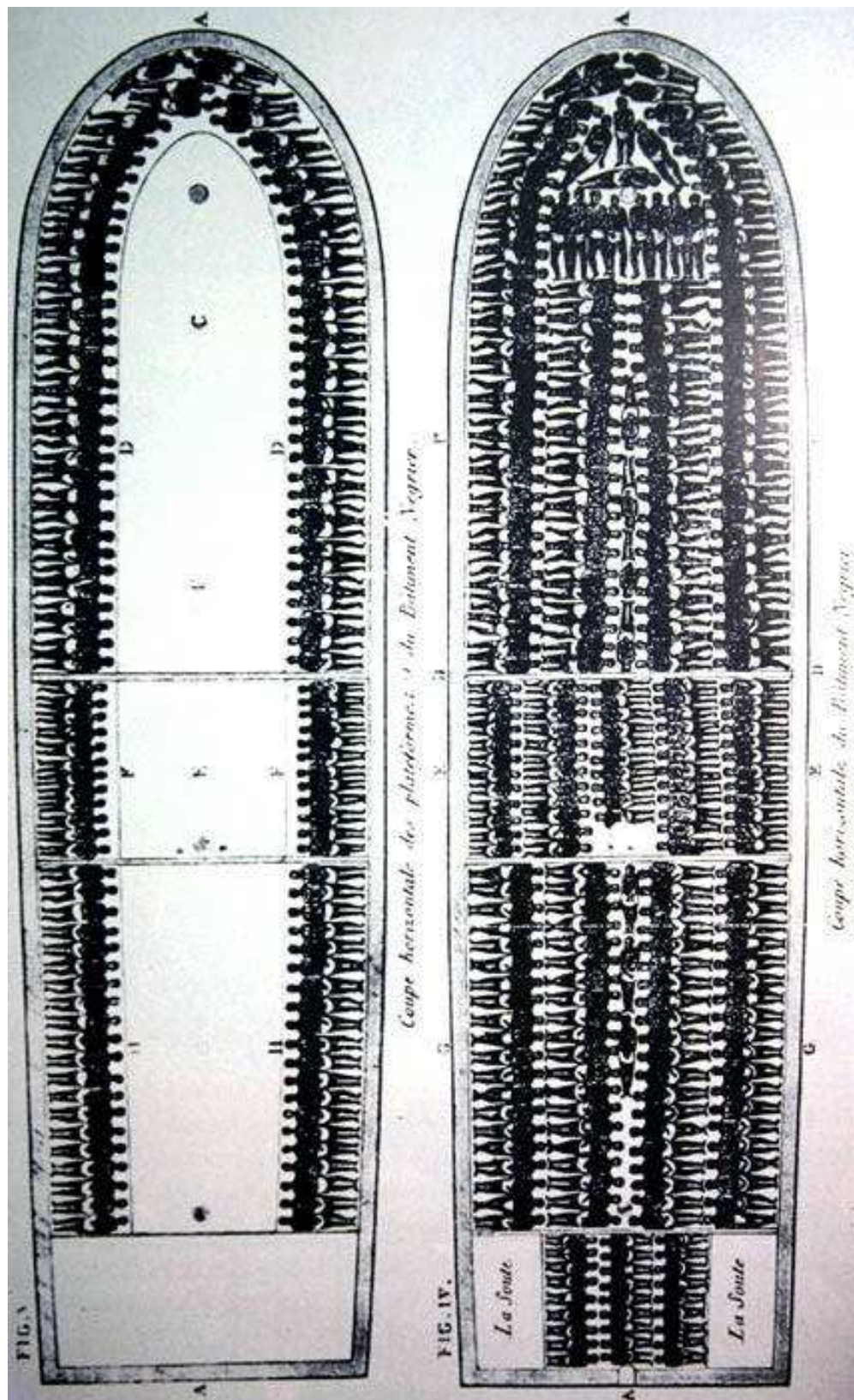
Appendix 2

Map of the most important routes for importing slaves, 1500 - 1870




Appendix 3

Slave ships were designed to carry as much of its cargo as possible.



Appendix 4

Newspaper advertisement of 1774


TO BE SOLD, on WEDNESDAY 3d AUGUST next.
By COWPER & TELFAIRS,
A C A R G O
 Of 170 prime young likely healthy
GUINEA SLAVES,
 Just imported, in the Bark Friends, William Ro's Master, directly from
 Angola. Savannah, July 25, 1774.

*To be Sold at Private Sale, any Time before the 18th of
 next Month.*

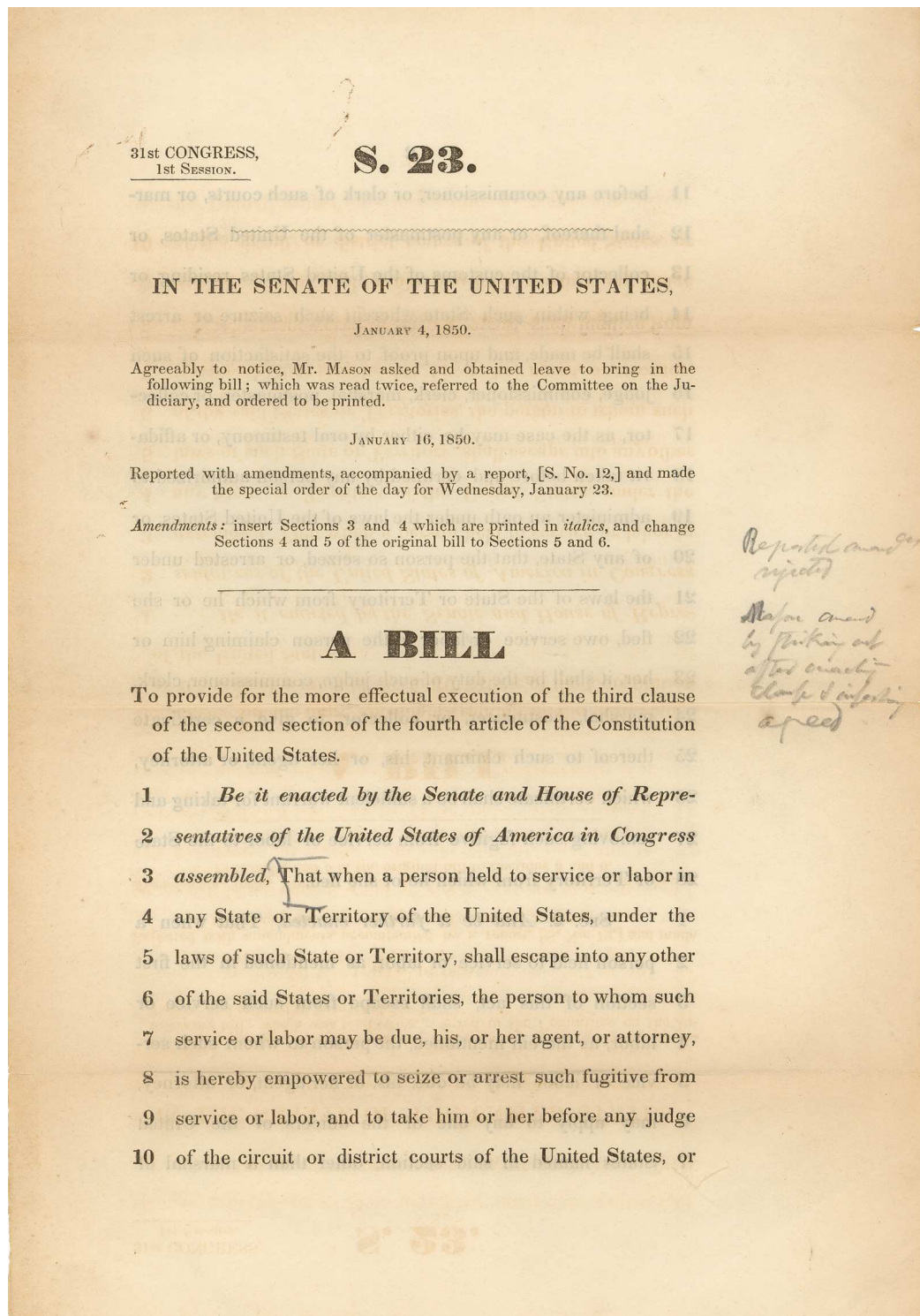
THE PLANTATION, containing one hundred acres, on which the
 subscriber lives, very pleasantly situated on Savannah River in sight
 of town. The terms of sale may be known by applying to
 July 21, 1774. **RICHARD WYLLY.**

W A N T E D,
AN OVERSEER thoroughly qualified to undertake the settlement of
 a River Swamp Plantation on the Alatamaha River. Any such
 person, who can bring proper recommendations, may hear of great en-
 couragement by applying to **NATHANIEL HALL.**

*THE subscriber being under an absolute necessity of closing his concerns without de-
 lay, gives this last publick notice, that all persons indebted to him by bond,
 note or otherwise, who do not discharge the same by the first day of October next,
 will find their respective obligations, &c. in the hands of an Attorney to be sued for
 without distinction. It is hoped the concerned will avail themselves of this notice.*
PHILIP BOY.

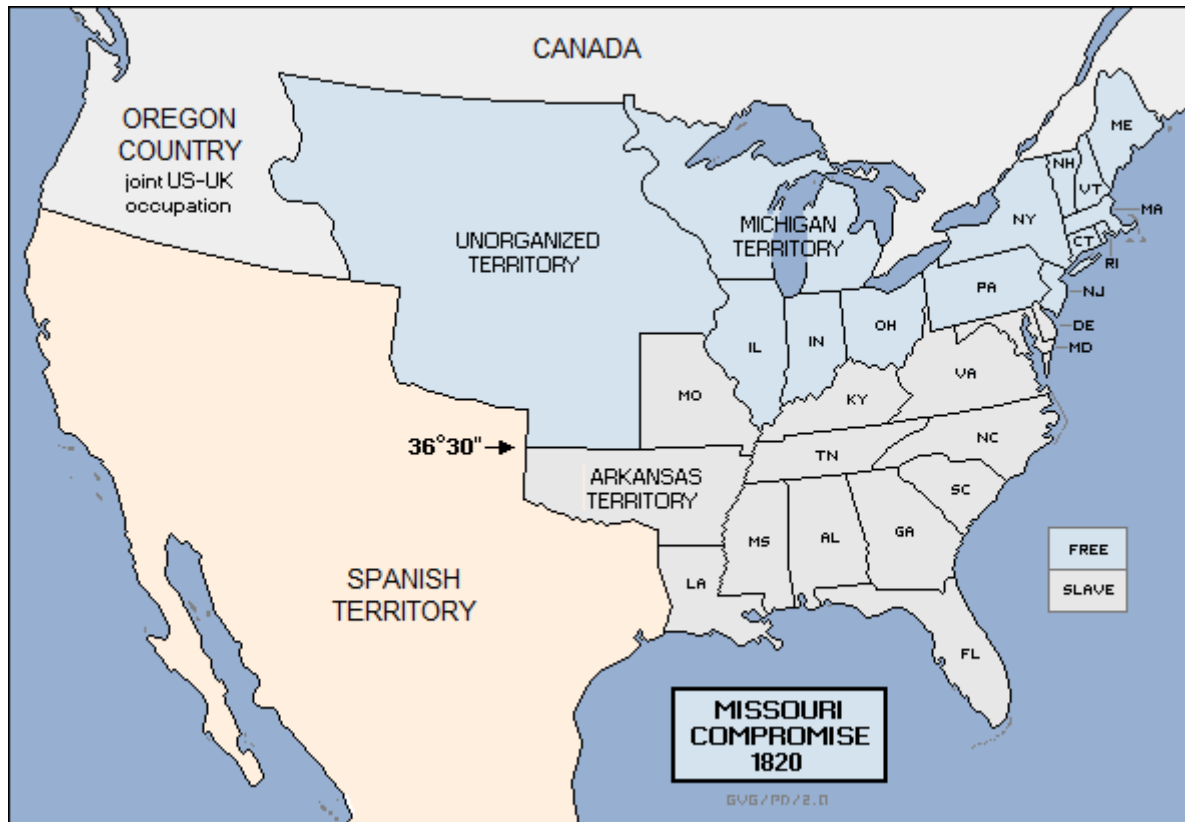
Appendix 5

Fugitive Slave Act of 1850



Appendix 6

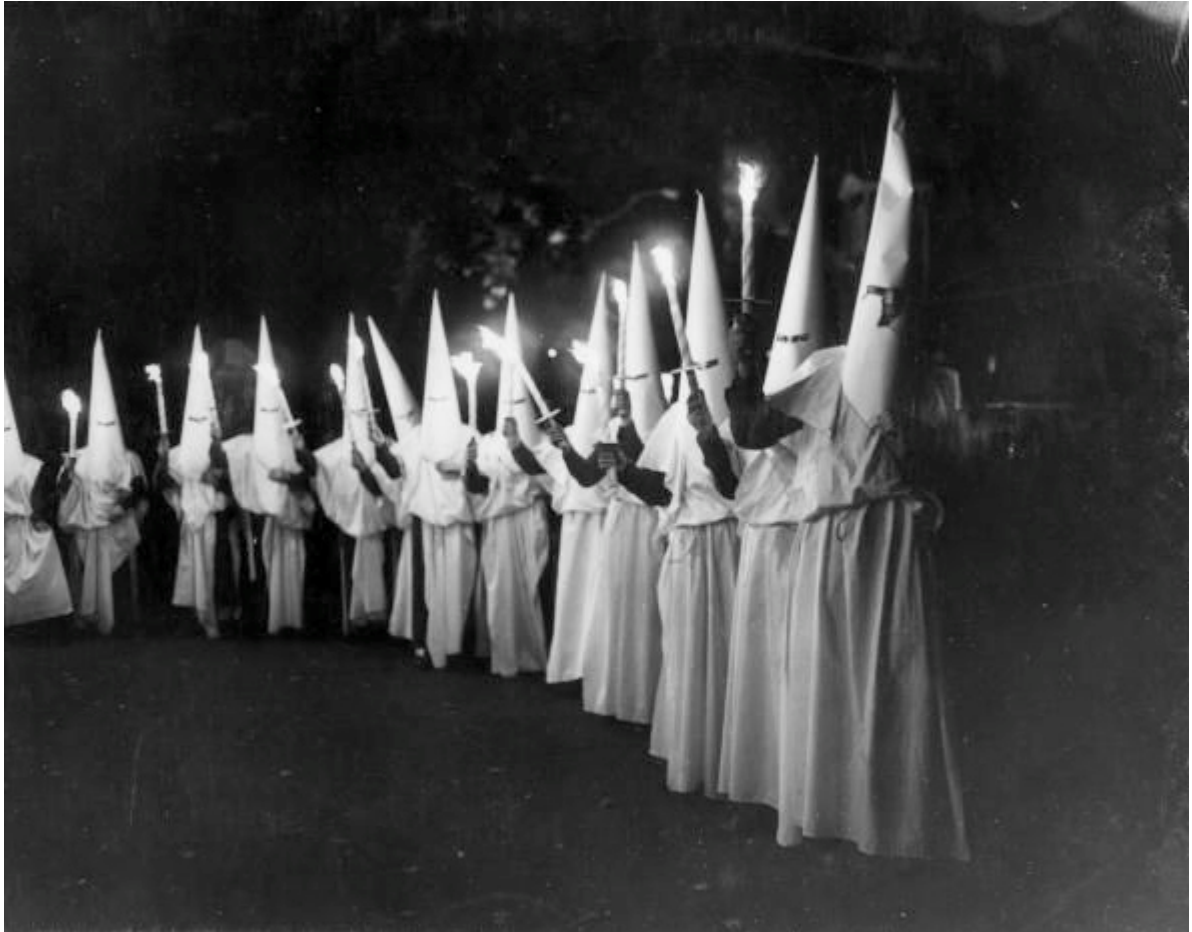
Missouri Compromise - map



The Missouri Compromise was an agreement passed in 1820 between the pro-slavery and anti-slavery factions in the United States Congress, involving primarily the regulation of slavery in the western territories. It prohibited slavery in unorganized territories north of the parallel 36°30' north and allowed it within the boundaries of the proposed state of Missouri.

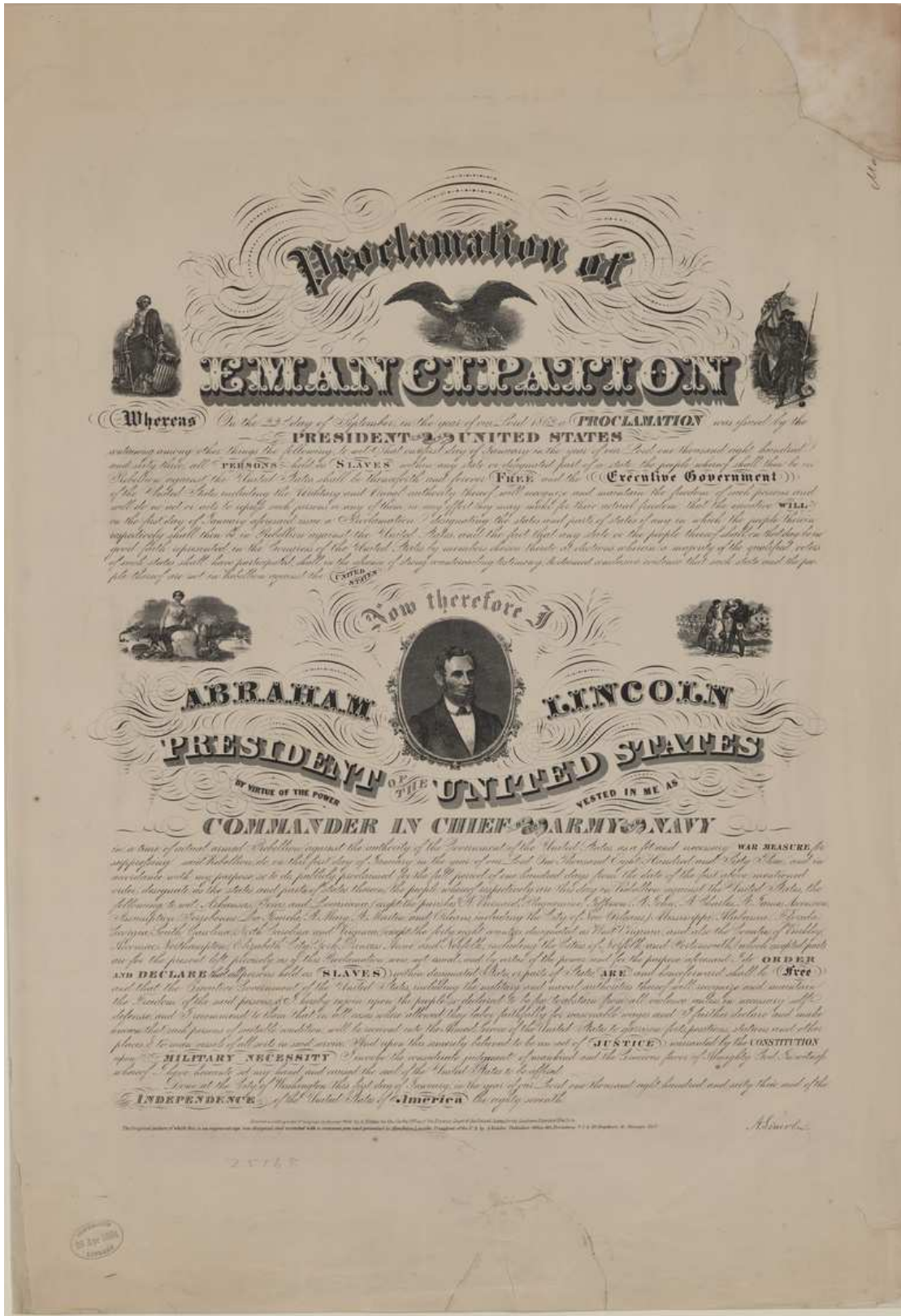
Appendix 7

Ku-Klux-Klan costumes



Appendix 8

Emancipation Proclamation



Appendix 9

Photograph of a black soldier



Appendix 10

Examples of Jim Crow laws

- All passenger stations in this state operated by any motor transportation company shall have separate waiting rooms or space and separate ticket windows for the white and colored races. *Alabama*
- It shall be unlawful for a negro and white person to play together or in company with each other at any game of pool or billiards. *Alabama*
- All marriages between a white person and a negro, or between a white person and a person of negro descent to the fourth generation inclusive, are hereby forever prohibited. *Florida*
- The officer in charge shall not bury, or allow to be buried, any colored persons upon ground set apart or used for the burial of white persons. *Georgia*
- Separate schools shall be maintained for the children of the white and colored races. *Mississippi*