

Slavery

in *Narrative of the Life of Frederick Douglas* by Himself

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*Abstract: Pendekatan obyektif dalam tulisan ini dipakai untuk mengungkap elemen praktik slavery dalam *Narrative of the Life of Frederick Douglas*. Hasil analisis menunjukkan bahwa elemen slavery dapat diketahui melalui apa yang dijalani. Tema besar karya ini adalah perbudakan kulit putih terhadap kulit hitam (negro) di Amerika Serikat. Slave benar-benar diperlakukan seperti binatang. Mulai dari cara memberi makan yang kurang dan disatukan dengan binatang; tidak diberi pakaian yang cukup; tidur sekandang dengan babi, kuda, atau hewan lain; tidak diberi kesempatan untuk istirahat/ tidur cukup; dilarang untuk belajar; dipaksa kerja keras tanpa berhenti; dipaksa mengembalikan upah hasil jerih payahnya; kaum perempuan dicambuk dan disiksa setengah mati, bahkan tidak halnya itu, anak-anakpun disiksa hingga meninggal. Semua itu adalah contoh kebiadaban para slaveholder.*

Kata Kunci: *Slavery, Slaveholders, Slaves, Inhumanity, dan United States of America.*

AMERICAN slavery has an important role in developing and progressing United State of America. One of the causes of the development of USA was the existence of slavery at that time. Historically, there were some slaves were taken and kidnapped from Africa and were brought to the new land, America. After getting in the new land, African slaves were

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demanding and forced by the their slaveholders to work too hard in cultivating plantation. The slaveholders treated the slaves inhumanly for the sake of the white's profits. Inhumanity treatment of African slaves by the white can be seen clearly through the novel *Narrative of the Life of Frederick Douglas*.

This novel is very interesting to be discussed because the story relates with human's problem, inhumanity of the slavery, which is sometimes faced by people in the daily life. Very often, it forces one to find the solution or to escape from it. Slavery describes a wide variety of conditions whereby one person subordinates another, usually by the exercise of physical coercion, and exerts some proprietorship, either legally or customarily.¹ One question appeared in analyzing this is what elements of inhumanity experienced by the characters in the work.

In analyzing this, the writer employs the discipline of American Studies (AS), also will emphasize three important approaches in it. Tremaine McDowell² stated that AS move towards the reconciliation of tenses, the reconciliation of the academic discipline, and the reconciliation of region, nation, and the world.

The first important core above suggested that AS implies the reconciliation of time: past, present, and future. The past experiences affect the present ones, and the present ones contribute to the future experiences. Based on the view, this will trace back the inhumanity of the slavery in,

corresponding to what has been described in this novel.

The second is the psychological approach to gain understanding especially about the internal and external causes and precipitating factors of inhumanity. Psychologically, inhuman treatment will not cause harmony. It is precisely the opposite of the fact that inhuman treatment will cause rebellion, defense, and the like. Even more important, is the psychological effect of the master's inhuman treatment to the slaves. Abram's mimetic theory will be applied in this study. This theory views the literary work as imitation, reflection, counterfeiting, representation of the world, and human life. The objects that literary work represents are those of human action and life not of person.³ It means that literary work is a reflection of human life of a society at a certain time.

In relation to the above theory, Burns, Elizabeth, and Tom is Sociology of Literature and Drama have suggested that a literary work should be considered as a social phenomenon.⁴ Being a product of certain social phenomenon, a novel reflects worldviews. The content and the form of the novel drive more closely from social phenomenon; thus, the literary work is the reflection of the life of a society. So, this novel will be examined as a portrait of black people's tragic life experience in American society during the slavery period. Therefore sociological approach will be utilized in this study. Another important approach in AS is micro to macro, as stated by Jay

Grumman, who claims that AS begins with micro to macro. Starts small, moves outwards.⁵ Accordingly, George Herhert Mead suggests that the research will start from micro world or the literary itself. Then, it moves from macro society to the physical environment.⁶ This means that this study will view a literary work as a starting point to reveal a broader context of black people in American society.

History will also be used since this writing relates the past time. The historical data, which will be used, are meant to explore the relevant and important events occurring in the slavery period corresponding to what has been described in the work. The historical point of view will trace back the inhumanity that took place among the black people in American society during and immediately following the slavery era.

The statements seem to indicate that research on AS stresses an interdisciplinary approach. Henry Nash Smith in his essays *Can AS Develop a Method* states that AS is a collaboration among men working from within existing academic disciplines but attempting to widen boundaries imposed by conventional method of inquiry. Moreover, he explains that a student of literature should consider the data and methods of other disciplines such as history, sociology, and psychology. On the other hand, the student of sociology and history should also consider the data and methods of scholarship in the fields of the arts.⁷ This means

that AS perceives a literary work as an artifact of cultural phenomena which consists of sociological, historical etc, rather than as a verbal world.

For the collection of data, the analysis is based on library research. This research involves a collection of critical books, journals and essays about the works of Frederick Douglas and about the historical, sociological, psychological and cultural background of the black people in American societies as well as in literature. The main source of this novel is as written in *The Norton Anthology of American Literature* 3rd edition, vol. 1 p. 1873-1938 and from Internet and other sources listed in the bibliography

Background Information of the Author

As stated by Rene Wellek and Austin Warren in their book, *The Theory of Literature* that, the life background of the authors is very close to the work of literature: The most obvious cause of a work of art is its creator, the author, and hence an explanation in terms of the personality and the life of the writer has been one of the oldest and best-established methods of literary study.⁸ Understanding the author's life background is very useful in interpreting his works; this section intends to present the biography of Frederic Douglas.

Frederick Douglas was one of the slaves in slavery period in America. He was a Negro abolitionist and reformer. He was born on February 1817-1895.

He escaped from slavery in 1838 and settled in New Bedford. In 1841 at an abolitionist meeting in Nantucket, he related his slave experiences, and for the next four years, despite many indignities, he lectured through the East for antislavery groups. In 1845 he published *Narrative of the Life of Frederick Douglass* which revealed his master's identity and endangered Douglass' liberty. In his *narrative*, Douglass revealed all of his master's cruelty, inhuman, and savage behavior. He could complete his writing after being successful in escaping from his master (slaveholder). It means that he was free and successful to leave his master. It was logical that when his previous master knew that his savage temper were written and spread out, the master could be angry and might catch him. Fortunately he was very brave and optimistic in struggling his black friend. He used his lecture fees to aid fugitive slaves and headed the Rochester station of the Underground Railroad. During the Civil War, he recruited negroes for Union Army⁹ He later, provoked his black friends to rebel against the slaveholders.

Historical Background of Africans in America

The basic paradox underlying the African or Afro-American experience is that the black man is both an outsider and an early settler of America. Africans came first to America not as enslaved persons, but as explorer, traders, visitors and built with the native Americans a great civiliza-

tion that fortunately could not be erased by Europeans.¹⁰

In *Backgrounds of American Literary Thought*, Horton and Edwards stated that, later, the black people were brought to America from Africa as slaves. They were cut off from their former culture, forbidden to live in a family unit, and denied the right to literacy and education. The black man could only re-act, in inevitably distorted ways, the value, mores, and attitudes of the civilization of which he gradually became a part.¹¹ The Black Americans were African people who were brought and sold as slaves by people who involved themselves in the colonization of America¹² Black people and their next generations are called the Black American or Negro American or Afro-American. Black people were originally brought to America in chains to work as slaves on the plantation to cultivate cotton, tobacco, rice, and other crops that were the foundation of the Southern agricultural economy. In the West, African slave system were mostly women, simply because most agricultural workers were women and because, in areas where polygamy was practices, slave wives were greatly in demand. This is one of the reasons why fewer women than men were brought to the America as slaves; African slave owners simply outbid the Europeans for valuable female slaves.¹³

The US profited from the system of enslavement and its commerce in persons both as a free interdependent part of the

world capitalist system. This economic process, involving merchants and planters, became the very life of the colonies. In fact, up to the mid-19th century, American economic development rested mainly on foreign commerce with enslavement and products grown by enslaved African at the center of the process.¹⁴

African under American Enslavement

Slavery was fundamentally evil on the side of moral position. As Henry Clay said, slavery is a curse to the master and a wrong to the slave.¹⁵ African slaves were trapped in the American enslavement system, which was very brutal and different from slavery in other societies. African slavery protected the basic rights of the prisoner and allowed him to own property, marry (even a member of the owner's family), and eventually gain his freedom.¹⁶

The European racist thought played a great role in forming the basis of the American enslavement system. Racism was expressed in religious, biological, and cultural absurdities. According to whites, they were given the power by God to conquer, civilize, and christianize the African *heathen* and of course, take his/ her wealth in the process. Moreover, the biological absurdities redefined the African as being less than human, denying their history and humanity, and attributing to them animal characteristics to match the inhumane way whites treated them. Finally, the cultural absurdities re-

solved around claims of having both the natural right and responsibility to conquer and use the human and material resources of *lesser* peoples for the advancement of the moral *noble and advanced* ones.¹⁷

Defining slavery was not easy in a democracy, or rather, a group of democracies. Slavery, as a legal category, defined certain people as part of people and part property. Trying to name a significant domestic issue that has nothing to do with the status of Afro-American presents a challenge. Crime, family, education, housing, and the environment even foreign military entanglements and border controls all have racial implications.¹⁸

The Afro-American faced many problems in struggling to obtain equality. This condemned the Afro-American not only to inferior, money starved school system but also to a wide-ranging Jim Crow Law (any law requiring the segregation of the white and colored races, that was implemented in the Southern states of The US): segregation of buses, railroads, schools, hotels, hospitals, restaurants, lavatories, theaters, trade unions, and many other institutions and facilities.¹⁹

With regard to education, the Afro-American struggle to obtain equality in the early 20th century was much influenced by Booker T. Washington, a son of a slave mother and a white father. The Afro-American population was numerically strong, but they were powerless. The blacks could not organize and fight to sustain their rights. They were

too poor and thus economically vulnerable. In a position of economic dependence, they were politically powerless. Afro-American always had low purchasing power as a result of their low wages coming from their inferior and restricted position in the labor market. Even in the past, there was a greater explanation of black laborers than of any other section of the working class, manifesting itself particularly in lower wages, longer hours, excessive use of child labor and a higher proportion of women at work.²⁰ Afro-American struggled not only for the opportunity to get good education and good employment, but for equality in political life also. It is a fact that the liberty and dignity of the Afro-American could never be secure so long as it depended on the benevolence of the white men rather than on the power of the Afro-American themselves.²¹ On the other side, Booker T. Washington did not expect the colored people to struggle for equality in political and social lives. His message for the Afro-American was that they should give up their demands for political and social equality and concentrate on economic advancement through the learning of trades and vocational skills.²²

As a result of slave trade, some of husbands were separated from wives and parents from children. Most of the slaves' helplessness was against the aggression of brutal masters. The brutality of slavery was expressed on the physical and sexual level. Psychological brutality included dai-

ly humiliation, denial and deformation of African history and humanity, sexual brutality was imposed on enslaved African women, men, and children. Breeding and rape became the two principal forms of sexual abuse and brutality suffered by Afro-American.²³

Even after America gained its independence, the slavery of the Afro-American people continued. In fact, after the independence of America, slavery seemed to be abolished by the Federal Government. The abolition of slavery began from the northern states and most people seemed to accept it. But, the Southern states tried to maintain slavery. The abolition of slavery in the Southern states took a long time, because the Southern white people still depended on slave labor for their agrarianism. After the Civil War, in which the South lost or was defeated, the slavery in the South ended; the slaves were freed. Although the slaves were freed, their status remained unequal to the other so called white Red Necks.²⁴

The history of the US has recorded the Afro-American experiences as especially sorrowful. The spirit of independence was wounded by the slavery of the black people. Even after the Civil War, when slavery had been abolished, Afro-American was still regarded as inferior citizens. They were still treated unfairly by the white, and the most bitter of their experiences was sexual exploitation, rape, and incest. Slavery and Jim Crow were rationalized and justified by people's

claim to racial superiority. In the name of white supremacy, every imaginable act of human atrocity was perpetrated against the blacks. Then, in an all black situation, there occurred a chillingly similar type of oppression sundry acts of inhumanity leveled against black females. Tragically, the centuries of slavery and racism, and the struggle to overcome them, had not informed the humanity of black men when it came to black women.²⁵ Similar to other people who have been colonized and oppressed at one time or another, the oppressive experiences of black men did not deter them from becoming oppressors themselves.

Slavery in Narrative of the Life of Frederick Douglas

Higgleton defines inhuman as an extremely cruel actions.²⁶ It describes the conduct or behavior which is not humane, cruel, and without pity.²⁷ Since the inhumanity conducts are affected from the masters of the slaves, the writer wants to reveal the inhumanity from the actions produced by the masters or slaveholders. The slaveholders produce the inhumanity conducts. They did not humanize human being in all aspects of life: in providing food, shelter, in giving treatment, dispensation, etc. They forced the slaves to do whatever they wanted, without any comments; yet, they did not provide good and suitable rewards. To have clearer pictures of inhuman slavery, let the writer classifies the elements of inhumanity.

The way the masters provide food for the slaves

One of the inhuman conducts of the slaveholders was shown when the master did not provide enough food for the slaves, including Douglas in the Maryland plantation. The master compelled the slaves to work too hard day and night, but they did not provide enough food for them. *Very often the slaves felt hungry. Indeed, those who stare at the half-peck of corn a week, and love to count the lashes on the slave's back.* (p.1880) Besides small amount of food, Douglas, together with his slave friends got very bad quality of food. Even worse, the master served the food in very bad and uncommon place for human being. We were not regularly allowance. Our food was coarse corn meal boiled. This was called *mash*. It was put into a large wooden tray or trough, and set down upon the ground. *The children were then called, like so many pigs, and like so many pigs they would come and devour the mush; some with oyster shells, others with pieces of single, some with naked hands, and none with spoons. He that ate fastest got most; he that was strongest secured the best place; and few left the trough satisfied.* (p. 1893)

Even though Douglas had have meal already, but he was still hungry. He often got less food for too hard work. *There were four slaves of us in the kitchen-my sister Eliza, my aunt Princilla, Henry, and myself; and we were allowed less than half of a bushel of corn meal per week,*

and very little else, either in the shape of meat or vegetables. It was not enough for us to subsist upon. (p. 1904) When there were one or two of the slaves wanted another food because they were not full yet, the master always provided it with over amount. By this, the slave was unable to eat all of them at the same time. As the consequence, if the slave did not eat all of them, the master would lash them. ... *to make the slaves refrain from asking more food than their regular allowance, his master gives more than is necessary, and compels him to eat it within a given time. Then if he complains that he cannot eat it, he is said to be satisfied neither full nor fasting, and is whipped for being hard to please.* (p. 1915)

The way the masters dress the slaves

Since the cloth functions as the protection from heat, cold, and for illness, it is a significant for human being to have enough cloth. Douglas very often felt too cold in the night for not having enough cloth. *I suffer much from hanger, but much more from cold. In hottest summer and coldest winter, I was kept almost naked—no shoes, no stockings, no jacket, no trousers, nothing on, but a coarse tow linen shirts, reaching only to my knees. I had no bed.* (p.1893) Almost the same idea, not enough cloth, was stated on the other pages. *Every slave got cloth once a year. Children unable to work in the field would never have it. It was very pity to see the children. Their*

yearly clothing consisted of two coarse linen shirts, one pair of linen trousers, like the shirts, one jacket, one pair of trouser for winter made of coarse Negro cloth, one pair of stocking and one pair of shoes; the whole of which could not have cost more than seven dollars. The children unable to work in the field had neither shoes, stocking, jacket nor trousers. Children from seven to ten years of both sexes, almost naked, might be seen at all seasons of the years. (p. 1885)

The way the masters treat the slaves

The masters demanded the slaves to work in the field too hard and over time. Very often the slaves should work until late and sometimes midnight. When they worked, the master oversaw them seriously and never permitted them to stop even one minute. *We were often in the field from the first approach of day till its last lingering ray had left us; and at saving-fodder time, midnight often caught us in the field binding blades. When we were at work, in the corn field, he would sometimes crawl on his hand and knees to avoid detection, and all at once he would rise nearly in our mid and scream out, Ha. Ha! Dash on, dash on! This being his mode of attack, it was never safe to stop a single minute. watching every motion of the slave.* The work was too hard. Every man had personal responsibility to his or her own job. Among the slaves, they could not help each other, or work together. ... *it could ne-*

ver rain, blow, hail, or snow, too hard for us to work in the field. Work, work, work, work, was scarcely more the order of the day than of the night. (p. 1908) ... everyone has had his own work to do; and no one could do the work of the other, and have his own go on at the same time. (p.1911) At different place, Douglas experienced too hard work. He was sent by his master (Mr. Hugh) to work in Mr. William Gardner, an extensive ship-builder. Over there, Douglas should help around 75 carpenters at the same time. *At times I needed a dozen pair of hands. I was called a dozen ways in the space of a single minute. Three or four voices would strike my ears at the same moments. It was: (1) Fred, come help me to cant this timber here. (2) Fred, come carry this timber yonder. (3) Fred, bring that roller here. (4) Fred, go get a fresh can of water. (5) Fred, come, help saw off the end of this timber. (6) Fred, go quick, and get the crowbar. (7) Fred, hold on the end of the fall. (8) Fred, go to the Blacksmith's shop and get a new punch. (9) Hurra Fred, run and bring me a cold chisel. (10) I say Fred, bear a hand, and get up a fire as quick as lightning under that steam box. (11) Hallo, nigger! Come, turn this grindstone. (12) Come, come! Move, move! And bowse this timber forward. (13) I say, darky, blast your eyes, why don't you heat up some pitch? Hallo, hallo, hallo (three voices at the same time) Come here -Go there -Hold on where you are! Damn you if you move, I'll knock your brains out.*

(p. 1923) Douglas was always treated inhumanly and cruelly even though he was in ill condition. *He gave me a savage kick in the side, and told me to get up. I tried to do so, but feel back in the attempt. He gave me another kick, and again told me to rise. Mr. Covey gave a heavy blow upon the head, making a large wound, and the blood ran freely.* (p.1911) *As I was getting over the fence, out, run Covey with his cowskin, to give me another whipping.* (p.1912) It seemed that, the master enjoyed whipping or lashing the slaves including Douglas. He always got savage whipping almost every day. *All of these lived at the Great House Farm, and enjoy the luxury of whipping the servants when they pleased, from old Barney dawn to William Wilkes, the coach-driver.* (p.1889) *Master however not humane, slaveholder.* (p.1883) Besides, the master had very bad temperament: proud, selfish, fierce, cruel, and killer to the slaves. *Mr. Gore (the overseer) was a grave man, and though a young man, he indulged in no jokes, said no funny words, seldom smile. He spoke but to command, commanded but to be obeyed. When he whipped, he seemed to do so from a sense of duty.* (p.1891) The masters often whipped Douglas because of some other reasons. He should take care for Colonel's horse, besides working at the field for plantation. The horse should get special attention from the keeper. When the horse has not had proper attention, he would get savage whipping from

his master. For example, when the horse did not move fast enough, or hold his head high enough, it was owing to some fault of his keeper. The keeper of the horse should really pay attention to the specialty of the horse. *Everything depends on the look of the horses, and the state of Colonel Lloyd's own mind when his horses were brought to him for use. He has not been sufficiently rubbed and curried, or he has not been properly fed; his food was too wet or too dry; he got it too soon or too late; he was too hot or too cold; he had too much hay, and not enough of hay; instead of old Barney's attending to the horse, he had very improperly left it to his son.* (p.1889)

The way the masters provide place for shelter

Another form of inhumanity can be seen through providing the shelter for slaves. The slaveholders placed so many slaves at one place, and they should sleep together without any single bed. *There were no beds given to the slaves, unless one coarse blankets be considered such... old and young, male and female, married and single, drop down side by side on the cold damp floor, each covering himself or herself with their miserable blankets.* (p.1886) Moreover, when the slaves wanted to sleep, they should stay together with the animals at the same location. *We were all ranked together at the valuation. Men and women, old and young, married and single, were ranked with horses,*

sheep, and swine. There were horses and men, cattle and women, pigs and children, all holding the same rank in the scale of being, and were all subjected to the same narrow examination. (p.1901)

The way the masters think about the slaves

From the beginning, the slaveholders regarded and thought the slaves as the lower class, poor, not intellect human, etc. *After apologizing for his ignorance, and reminding the audience that slavery was poor school for human intellect and hearth...* (p.1875) Considering that, slaves were as low as pigs, horse, and some other animals, the white men especially the slaveholders and the-ir family treated their slaves as they like including killing the slaves. Based on the thinking of slaveholders, killing the slaves was not harmful, it was natural and very common. *...that killing a slave, or any colored person, in Talbot county, Maryland, is not treated as a crime, either by the courts or the community.* The slaveholders thought that it was very easy to kill the slaves. They could kill the slaves by themselves or asked/hired another person to do it. To kill the unexpected and poor slaves, they need very little money. *It was a common saying, even among little white boys, that, it was worth a halfcent to kill a "nigger", and a half-cent to bury one.* (p.1892) The slaveholders did so, because they thought that slaves were their own possession. They could treat them

as they like. Slaves were regarded as their own property. *Now all the property of my old master slaves included. Not a slave was left free. All remained slaves, from the youngest to the oldest.* (p. 1902)

The way to communicate with the slaves

There was no fair communication in both, between the master and the slaves and among the slaves. Among the slaves, they could not have communication easily because the master always forbidden them to do so. It was very clear when the slaves worked in the field, they were seriously looked and seen by the master. The master did not permit the slaves to talk each other even a single minute. Besides, among the slaves, they had different languages and different ways of speaking. In the second unfair communication, the master never allowed or permitted the slaves to answer or respond the commands or instructions verbally. The slaves only obeyed every instruction of their master. *To all these complains, no matter how unjust, the slave must answer never a word. When he spoke, a slave must stand, listen, and tremble.* Dealing with the conversation between master and slaves, there was a funny case, of Colonel Lloyd. He had so many slaves (around a thousand slaves) that it was impossible for him to know all his slaves. It might also possible that all the slaves had not seen their master yet. One day, while riding a long the road,

he met a colored man, and addressed him in the usual manner of speaking to colored people on the public highways of the south. *Well boy, whom do you belong? To Colonel Lloyd, replied the slave. Well, does the Colonel treat you well? No sir, was the ready replay. What does the work you too hard? Yes sir. Well don't he give you enough food? Yes sir, he give enough, such as it is.* (p.1889) The colonel, after ascertaining where the slave belonged, rode on. The man also went on about his business, not dreaming that he had been conversing with his master. He thought, said, and heard nothing more of the matter, until two or three weeks afterwards. His overseer then informed the poor man that, for having found fault with his master, he was now to be sold to a Georgia trader.

The way the masters give rest/ dispensation to the slaves

It was Douglas's pity that he couldn't visit his mother. Eventhough she had serious sickness, the master did not permit him to see her until her death. The master did not give a time for him even one minute to leave the work for visiting his own mother. *She died when I was about seven years old, on one of my master's farms, near Lee's Mill. I was not allowed to be present during her illness, at her death, or burial.* Besides Douglas had no mother anymore, he was not allowed to know about his father. He only thought that his father was a white man. The

master forbidden him to know whom his father was. According to the master, it was not necessary to know about his father. According to the law established, that the children of slave women should follow the mothers, not the father. *She left me without the slights intimation of who my father was. The whisper that my master was my father, may or may not be true; and, true or false, it is of, but little consequence to my purpose whilst the fact remain, ... the children of slave women shall in all cases follow the condition of their mothers ...* (p. 1882) Another form of inhumanity is that, the master never gave any occasion to develop slaves' education. Douglas very often stole the working time to learn the way of how to read and write from the master's wife. Fortunately, the wife understood him and taught him. She was willing to teach him only when her husband was not at home. Another his good technique/ tip of learning was by stealing his master book to read and write when the master was not at home. Knowing that she taught him to learn, the master was angry with his wife. He then never permitted his wife to teach him anymore. The master thought that by teaching the slaves, it would unfit them to be slaves. ... *that it was unlawful, as well as unsafe, to teach a slave to read. ... if you give a nigger an inch, he will take an ell. A nigger should know nothing but to obey his master-to do as he is told to do. Learning will spoil the best nigger in the world.* (p.1896) If the wife's

master still taught the slave, there will be punishment from him. *It is almost unpardonable offence to teach slaves to read in this Christian country.*²⁸ Almost in the same form of forbiddance, the master did not allow his slaves to be active in religious activities. *There was not a man any where round, who made higher profession of religion, or was more active in revivals -more attentive to the class, love feast, pray and preaching meetings, or more devotional in his family...* (p. 1916) Another irrationality is that, the master did not give permission for the slaves to bring their own money or salary. They have worked every week, then earned from their working, but the money should be given to their master. The master had the power to compel it up. *I earned it; it was paid to me; it was rightfully my own; yet, upon each returning Saturday night, I was compelled to deliver every cent of that money to Master Hugh. And why? Not because he earned it, not because he had any hand in earning it, ...*(p. 1925) Still another, the master did not provide sufficient time for the slaves to sleep. The slaves were forced to work in the field from very early in the morning and stopped at very late in the evening. The slave had no time to have enough rest, even for enough sleep. *They find less difficulties from the want of beds, than from the want of time to sleep; for when their day's work in the field is done, the most of them having their washing, mending, and cooking to do, and having*

few or none of the ordinary facilities for doing either of these, very many of their sleeping hours are consumed in preparing for the field the coming day... (p. 1886)

The way in treating women

There was almost no different treatment given to both slaves, men and women. Very often, the master whipped women slaves without pity. *I have often been awakened at the dawn of day by the most heartrending shrieks of an own aunt of mine, whom he used to tie up to a joist, and whip upon her naked back till she was literary covered with blood. The louder she screamed, the harder he whipped; and where the blood ran fastest, there he whipped longest.* (p. 1883-1884). *Before he commenced whipping Aunt Hester, he took her into the kitchen, and stripped her from neck to waist, leaning her neck, shoulder, and back, entirely naked. He then told her to cross her hands, calling her at the same time a d--d b--h. ... he tied her hands with a strong rope... Then he commenced to lay on the heavy cowskin, and soon warm, red blood come dripping the floor.* (p. 1884) *Mr. Severe was cruel man. I have seen him whip a woman, causing the blood to run half an hour at the time...* (p. 1886). Another example of inhuman actions to women slave can be seen through the story of the cousin of Douglas' wife. *The wife of Mr. Giles Hick murdered my wi-fe's cousin, a young girl between fifteen and sixteen, ... bre-*

aking her nose and breastbone with a stick, so that the poor girl expired in a few hours afterwards. (p. 1892) *Master tied up young woman 3 or 4 hours at a time, and whip her before breakfast; leave her, go to his store, return at dinners, and whip her again, cutting her at the places already made raw with his cruel lash.* (p. 1906). Besides whipping women, the master (Covey) also commenced one of the slaves to do something sinful, prostitution. *He may be said to have been guilty of compelling his woman slave to commit the sin of adultery.* (p. 1909)

The way in treating children

In the slavery, children were regarded as *non-perfect* human beings. Children were regarded as not human being because they were still helpless physically, who could not work for the master's profits. From the way of giving food, cloth, and treating others, children did not get those things. For example, children who could not work yet in the field, they would not receive the cloth. It was very pity for the children who had no clothes. The masters were really inhuman to the children. They never reckoned the children as part of their slaves' life until the children could work or them. *The children unable to work in the field had neither shoes, stocking, jacket nor trousers. Children from seven to ten years of both sexes, almost naked, might be seen at all seasons of the years.* (p. 1885). Again, in the way of giving food to the children, the

master fed the children as low as feeding the animal, pigs.

Our food was coarse corn meal boiled. This was called mash. It was put into a large wooden tray or trough, and set down upon the ground. The children were then called, like so many pigs, and like so many pigs they would come and devour the mush; some with oyster shells, others with pieces of single, some with naked hands, and none with spoons. He that ate fastest got most; he that was strongest secured the best place; and few left the trough satisfied. (p. 1893) Besides not having cloth, children also got whipping from the master or overseer. *Mr. Severe was cruel man. I have seen him whip a woman, causing the blood to run half an hour at the time; and this, too, in the midst of her crying children, pleading for their mother's release.* (p. 1886). Douglas was an example of very young man who was enslaved to work over time. At that time, Douglas was still 5 years old. Physically, five years old boy was not old enough to work in the cornfield. *I was only about five years old when I left it, to go and live with my old master on Colonel Lloyd's plantation; so that now I was between ten and eleven years old.* (p. 1901).

Conclusion

From any circumstances, slaveholders treated their slaves as low as animal, and sometimes worse than animals. In the way of providing food, shelter, clothes, and dispensation for rest,

and so on, slaves were really underestimated and treated inhumanly. *Narrative of the Life of Frederick Douglass* is really very rich of ideas or themes: black consciousness, discrimination, American dream (freedom from slavery), inhumanity. For the time and space reasons, this paper only discusses inhumanity.

Endnotes:

1. The Encyclopedia Americana, 1978: 19.
2. Tremaine McDowell in his book *American Studies*, 1948.
3. Abrams, 1971: 10-14.
4. Burns, 1973: 35.
5. Grumman, 1969: 74
6. Mead in Parson, 1961: 365.
7. Kwiat & Turpie 1980: 14.
8. Wellek & Warren, 1956: 75.
9. The Encyclopedia Americana, 1978: 313.
10. Karenga, 1993: 114.
11. Horton, 1974: 579.
12. Curti and Todd: 64.
13. Hine, 1998: 12.
14. Karenga, 1993: 121.
15. Elkins, 19: 7.
16. Katz, 1986: 4.
17. Karenga, 1993: 122).
18. *Ibid.*, h. 123.
19. Bradbury and Temperly, eds, 190.
20. Meier, 1971: 155-156.
21. Killan, 1975: 16.
22. Seaberg, 1969: 10.
23. Karenga, 1993: 34.
24. Tood & Curti, 1972.
25. Hernton, 1990: 7.
26. Higgleton defines inhuman as an extremely cruel actions, 1995: 494..
27. Hornby, 1986: 438.
28. Douglas, 1898.

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Rasulullah saw. bersabda:

وَالْجَلِيسُ الصَّالِحُ خَيْرٌ مِنَ الْوَحْدَةِ، وَالْوَحْدَةُ خَيْرٌ مِنَ الْجَلِيسِ السُّوءِ.

"Duduk dengan orang saleh lebih baik daripada duduk sendirian, dan duduk sendirian lebih baik daripada duduk bersama kawan jahat".