

Sudan University of Science & Technology

College of Graduate Studies

The Racism, Sexism & Social Issues in the Society of Toni Morrison's life

Through the novel " Beloved "

التمييز العنصري والجنسي والقضايا الاجتماعية في حياة الكاتبة توني موريسون خلال روايتها " الحبيبة "

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Opening Quran Verses :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ . (قرآن كريم – سورة الحجرات – الآية: 13)

In the Name of Allah The Merciful The Compassionate

O people we created you from a male and female, and made you races and tribes, that you may know one another. The best among you in the sight of God is the most righteous. God is all-knowing, well experienced.

(Holy Quran , Surah AL Hujarat" Chambers-Verse:13)

Dedication

I dedicate this thesis to the Al mighty God , thank him for the guidance , strength , power of mind , protection , skills and for giving us healthy life . Even I dedicate the work to my beloved wife , daughters who have been our source of inspiration and gave strength to complete my study .

Acknowledgements

I would like to express my gratitude to my supervisor prof Mahmood Ali Ahmed for his patience , encouragement , valuable support and guidance . I thank him so much for his interest in my research work and acceptance to supervise me , he has motivated me a lot in conducting my research . Certainly , this subject would not have been completed with out the undying support and his affecting guidance.

List of Acronyms

BPP : the Black Panthers Party

PTSD: Post – Traumatic Stress Disorder

MIA : Montgomery Improvement Association

NOW : the National Organization of Women

EEOC : Members of Equal Employment Opportunity Commission

SCLC : Southern Christian Leadership Conference

NAACP : National Association for the Advancement (Niagara Movement) of Colored People

NUL : National Urban League

AFL : American Federation of Labor

IWW : Industrial Workers of the World(Wobblers)

UNIA : Universal Negro Improvement Association (founded by Marcus Garvey)

NACWC : the National Association of Colored Women's Clubs

SNCC : the Student Non violent Coordinating Committee

CORE : the Congress of Racial Equality

MCHR : the Medical Committee for Human Rights

LSCRRC : Law Students Civil Right Research Council

NSA : the National Student Association

NAG : the Nonviolent Action Group

NNC : National Negro Congress

FEPC : Fair Employment Practices Committee

PCCR : President's Committee on Civil Rights

ACS : American Colonization Society

CRA : Civil Right Act

NNM : New Negro Movement

MFDP : Mississippi Freedom Democratic Party

LCFO : the Lowndes County Freedom Organization

FBI : Federal Bureau Investigation

ICIS: Islamic State of Iraq & Syria

Abstract

The thesis aimed at giving some certain information about the temporary African American community and the literature of the first half of the nineteenth century. Secondly , Toni Morrison life and it's reflection of racism , sexism and social issues. Thirdly , the fate of the black people at the time of Toni Morrison in the United State of America are mentioned through the novel " Beloved " . Even it aimed at giving some certain information about the oppression of the black race in Toni Morrison's community . Moreover, it includes the problem of the study through the investigating the suffering of the black women in civilized country " America " , they were suffered for their skin color and their gender caused them being double marginalized , they were forced to grant their bodies to their owners. Eventually , the study aim to explore the victimization of black females, racial discrimination, motherhood, oppression, silence and sexism by white society . At the end of the study the researcher recommends the following points : teaching the novel of " Beloved " in the fourth stage at English department of Sudan University for Science and Technology even at Basrah University the College for Science and Technology . Even to adopt a classroom or library hall in the English Department at the University of Sudan for Science and Technology and College of Basrah the University painting panel of " pastor Martin Luther King " to remind the students the sacrificed presented by this hero to end the suffering of racism , sexism to African American .

المستخلص

هذه الأطروحة هدفت إلى إعطاء معلومات أكيدة عن المجتمع الأمريكي الإفريقي المعاصر وعن الأدب في النصف الأول من القرن التاسع عشر. ثانيا حياة الكاتبة توني مورسيون وانعكاساتها على التميز العنصري والجنسي والقضايا الاجتماعية. ثالثا مصير الناس السود في عهد الكاتبة توني مورسيون في الولايات المتحدة الأمريكية ذكرت من خلال رواية الحبيبة كذلك هدفت إلى إعطاء معلومات أكيدة عن اضطهاد العرق الأسود في مجتمع توني مورسيون كذلك احتوت على مشكلة الدراسة من خلال معاناة النساء السود في المجتمع الدولة المتحضرة أمريكا. هم عانوا بسبب لون بشرتهم وجنسهم سبب لهم مضاعفة التهميش ، هم اجبروا لمنح أجسادهم لمالكي الأراضي كذلك الدراسة هدفت إلى اكتشاف الإيذاء للإناث السود ، التميز العنصري، الأمومة، الصمت، والتمييز الجنسي من خلال المجتمع الأبيض وفي نهاية البحث يوصي الباحث بالنقاط التالية:- تدريس رواية الحبيبة في المرحلة الرابعة في قسم اللغة الانكليزية في جامعة السودان للعلوم والتكنولوجيا وكلية البصرة الجامعة للعلوم والتكنولوجيا. كما يوصي الباحث بتبني صف أو قاعه في قسم اللغة الانكليزية في جامعة السودان للعلوم والتكنولوجيا وكذلك كلية البصرة الجامعة للعلوم والتكنولوجيا لرسم لوحة للقس مارتن لوثر كنگ لتذكّر الطلبة بالتضحيات المقدمة من قبل هذا البطل الشجاع لإنهاء معاناة التمييز العنصري والجنسي للأمريكيين الأفارقة.

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Chapter one

Introduction

The beginning of slave trade in America begins in 1619 when the African slaves brought to Virginia and Jamestown colony to be used in farming, to take care of tobacco or rice and cotton crops. The African had been brought on a Dutch ship to British colony "Virginia and Jamestown " colony was the first colony that receives the first group of slaves. The killing work under sever condition and ill-treatment of the slaves pushes them to revolt against their masters, against the merciless whites. The slavery trade extended to encompass million of native Americans regardless of the origin and color in many colonies in 1730. Small number of whites was enslaves under many pretexts such as crimes they have committed or debts, they were not able to repay back to the owner. They would have taken under indentured servants. The enslavements reasons may be categorized in to different aspects such as famine , war , commercial bankruptcy, religious oppression, natural disaster and legal penalty. In the first half of 19th century , abolitionism movement emerged to put an end to slavery trade . The transatlantic slave trade consist of kidnap and sale of millions of Americans to European traders along the west coast of Africa and their transport to the "New World " America. They forced to work in the plantation of sugar , cotton and coffee or as servants in the plantation owners houses. The enslaved people as a result of being captured in war , as punishment for committing a crime or as means of escaping famine. Enslaved Africans were ordinary tortured like "whipped , branded , beaten and chained " separated from other family members and change their names. The system of slavery was based on violence. The legal system contains floggings , branding, burning and death sentences to be passed like slaves who run away for 30 days or more could be sentenced to death and Africans who raised their hand to strike whites could have it cut. On the plantation , slaves sought to escape from their owners , they used other forms of resistance including

working slowly , sabotaging crops or machinery , running away , armed resistance and even suicide. So African slaves fought for their survival and freedom for over 200 years. At the second half of 19th century , many countries took steps to prevent slavery , law to abolish slavery in French colonies in 1948 , and in the United State of America in 1865¹.

Dr. Prasanta Kumar Padhi shows that no one has suffered more than the black woman in a civilized country like America. On their arrival to the plantation in America , the black woman has been subjected to the worst kind of exploitation and oppression. A slave women have seen their physical image defamed and being the subject of white master's uncontrollable lust and subjected to all the ideal of white womanhood. Black womanhood has been destroyed , distorted , dismantled and abuse with racial , sexual and inhuman practices by black men and white men and women. So they have lost their genuine "self " and develop complicity in themselves and this cause the destruction of their self –confidence and the feeling of being human. They see themselves as chattels.

At home they become "the slave of a slave ". At the end of slavery Black women didn't give any greater right to sexual integrity , they were under carnal desires of white men. The black man couldn't protect her unless he prepared to lose his life in her defense. White men were able to use the economic deprivation of black women to their sexual advantage. The rise of famine give a hope to black women , a movement that aim to make the woman the social equal. It appears as a result of the educational efforts of the women's movement. The black women writers from Phyllis Wheatly's slave narrative in the 18th century to Toni Morrison novel Home (2012) who continue to sustain the emancipation of their people. The miserable condition of Afro – American woman has been depicted by Afro – American women writers such as Zora Neale Hurston , Alice Walker, Harriet Jacob , Toni Morrison and many others. Their works depict the suffering faced by

1) Mike Kaye , 2005 ,Anti Slavery today's fight for tomorrow's freedom , Anti Slavery International pp:1-20.

Afro–American women in American society². Slavery in America originated with Dutch shippers selling African slaves to the colonists. Treating the slave in brutality way , punishment such as whipping , mutilation of the body and branding were common , they treat slaves as animals. The slave women witnessed their lovers being taken away and were violated through sexual abuse and rape and when they become pregnant , their children were exposed to a similar fate. Slaves who had sex with white did so against their will and desire and the use of force in such cases were unnecessary. They produce "mulatto slaves " as they were regarded as not being human , they were products of a price. A slave means a piece of conveyable property , A chattel with no legal rights or social status whatsoever as Betty Woods refers³.

Gates ,Jr points out that Black writers use a language in which blackness signifies absence &. How can lack of something become source ? So Black writers generate personal identity from absence. There is interplaying between presence and absence , accepting and rejecting , appearing and disappearing in *Beloved*. Also temporality and identity how this blackness can become a source of identity as Henry Louise equally contribute to the formation of self that moves from fragmentation to wholeness example the sentence " but nobody saw them falling " appear four times at the beginning of part two. Morrison talks about "National Amnesia " when discussing the effect of slavery as something neither blacks nor white to remember ⁴.

The black people , females and slaves are the marginalized people of society. Cultural materialism emphasis on the importance of the attention to the issues such as race , sexuality , gender , social classes and slavery. Toni Morrison works emphasize that race plays an important part in American life. She

²) Dr Prasanta Kumar Padhi , 2014 , Toni Morrison's projection of Black womanhood through *Pecola* & *Sethe* in *the Bluest Eye* & *Beloved* . pp: 38 – 42

³)Johanna Wissing , 2008 , Motherhood & the heritage of slavery in Toni Morrison's novel *Sula* & *Beloved* , pp:1 - 5

⁴)Kerstin W. Shands & Giulia Grillo Mikrut , 2014 , " You your best thing , *Sethe* , you are? African American Maternal experience in Toni Morrison's *Beloved* , pp : 76 - 77

addresses to the issues such as the victimization of blacks , racial discrimination, motherhood , the emotional and psychological problems which faced African Americans in white society. Toni Morrison 's novels contain many cultural materialists concerns such as race , gender , slavery ,and rape. Race continue to operate as an important and fundamental factor in culture and politics all around the world. Also the skin color , the degree of blackness show their value for example , the light skinned blacks had a better position in society than darker ones. So racism and oppression are not limited to an individual's life , but also influence other generations. The abolition of slavery improved hard conditions of slaves , but they were not accepted in the society , they did not possess any equal status like other people of society. The female slaves suffer twice , they are suffer for their skin color push them toward the margin and their gender causes them being double marginalized. So they became invisible and mute. The black females can't protect themselves , they are whims of their owners. Their bodies did not belong to themselves , they were forced to grant it to their owners whenever he wanted it. They are regarded as the property of their masters. They were treated as sexual objects in the hands of their masters or by their family members. So Morrison's novels reminds readers of the crime of slavery preferred to be forgotten by some people. Morrison emphasizes the dehumanizing effects of slavery on slaves. The reality of slavery , Morrison declares that the a distinctive characteristic of African – American writing is its focusing on the ancestors who are not just parents , but they are sort of timeless people whose relationship to the characters are benevolent , instructive ,and protective and they provide a certain kind of wisdom⁵.

In Morrison novels , she emphasizes on the discovery and rediscovery of black life of the black woman. She has been lived in America , she understands the point of being black and female is a double marginalization. White are considered superior, more intelligent and virtuous than blacks. Black women have

⁵)Mina Aghakhani Shahrezaee & Zahra Laddani , 2014 , Toni Morrison's *Beloved* & the *Bluest Eye* , *A Cultural Materialistic Approach* pp : 18 - 23

to confront trouble atrocities because of being black and female. They are sexually exploited by African – American men as well as white men. They suffer the racism and sexism. They have double jeopardy. Morrison deals with the women of the first half of 20th century who brought up in a traditional environment, struggle to liberate themselves and seek their self- identity and independence. She shows their actual experiences, silence, repression oppression which they suffer in the patriarchal, racist society.

The basic myth of racism is that white skin color begins with its superiority – what the white is more intelligent, more virtuous, more sexually controlled by the mere fact of being white. Being white in color implied a whole series of connotations of being attractive – both physically and culturally – desirable, intelligent, reasonable and above all. Blackness was seen as a negative sign, a symbol of ugliness, uncontrolled irrational, violent sexuality and so on. The triangle drawn between devil, black color and black man became firmly entrenched in the psyche of white America. For the black woman racial discrimination together with gender discrimination proves to be a lethal combination. The Afro – American woman bore a double – age persecution: one as a worker both in the house as well as in the field, two as an object of sexual exploitation. She was seen as an over – sexed, immoral, loose woman who was always available for instant sexual gratification as well as for the procreation of the race⁶.

Black females are racially exploited, sexually violated and emotionally humiliated. Many of them learn to live peacefully with their visible and invisible scars by making choices. They turn to verbal or physical violence. So they attempted to create exceptional solutions to avoid further victimization. The violence in this process becomes an act of rebellion, a kind of resistance against oppression. The female characters choose violence to find an escape from the

6) Fatimah Azizmohammadi, Hamed reza kohzadi, 2011, Racism & Sexism in Fiction by Afro – American women, pp: 2468 – 2470.

oppression they have suffered from white patriarchal society. They are tormented by social and racial discrimination⁷. The suffering of black women like violence, rape, motherhood and the most important reason that causes this is racism that is their color. They are discriminated by the white society because of their God given them colors. They are seen as the objects that did not have any feelings. In Morrison's novels some black females have the opportunity to find their identity and survive in the hard atmosphere of racial identity. Morrison's novels are meant to celebrate a sense of black womanhood and to create awareness of the honor and dignity of the black women in the society⁸.

Many black women writers have challenged the negative representation of black women in their writing, but Toni Morrison destroys them. Her novels give us deep insight of the black women's mind and souls. She makes listen to the voice of the suppressed group who are left out of literature. The strong black women have power to cultivate their own identity, but the weak and the most vulnerable among them have surrendered the oppression. The surrender destroys their ability to respond, to feel and to claim a positive identity. The prevailing oppression usually destroys their ability to love. Toni Morrison records the voices of those women who refused all kinds of oppression⁹. Toni Morrison regard "blackness" as the theme that has often been neglected by the documented history. She tries to spread her message of "blackness" from one generation to another and to become a part of the Afro – American collective memory. Her novels are emphatic on the interplay between the black women oppressive and the white domination. The concept of racism on the psyche of the African – American is clearly portrayed the researcher in to the recognition of various possibilities. The author is not only conscious of the many ways of portraying the issues of race, but also how the

7) Amanda Putnam, 2011, Mothering Violence Ferocious Female Resistance in Toni Morrison's the Bluest Eye & Mercy – Black Women Gender & Families, pp; 25 – 43.

⁸) Prasanta Kumar Padhi, 2014, Toni Morrison's projection of Black womanhood through Pecola & Sethe in the Bluest Eye & Beloved. pp:144 - 146

9) Khasma Qasim, 2012, Black women's quest for subjectivity politics in Toni Morrison's song of solomon & Beloved, p: 212

concept of blackness get entwined with the problems of class and gender. A self-conscious interest and celebration of values, behavior pattern and beauty of Afro-American towards colonization are also brought to the light¹⁰ Racism is distinguished as an inferior and superior groups in which the inferior group discriminated by the superior. The slave narrative helps blacks to establish an African-American identity in America. Black American authors of the 20th century used many themes in searching for identity like the underground life unacknowledged by the white through Toni Morrison, she fight against injustice of the American society and found a solution to the racial problems, the African-American was the victim of the white domination and oppression. She shows the black misery, depression, violence, conflict and racist oppression. She reacted against racism from the experience she get in her life, how the racism affect her literary works as *Beloved*. The number of slaves began to augment during the 17th century. The first coming to Jamestown in 1619. The slaves were abused by their masters. They revolt in April 1712 when 25 African and native American burned several building in Manhattan and killed nine whites. In May 1807 British slaves trade had officially ended. During the American Civil War, Abraham Lincoln announced the freedom of slavery in America. The Right Movement came later to change the laws which hurt the black in 1960. The Harlem Renaissance was considered creative period in literature, music, dance, painting and sculpture. The Negro's literature prosperity began during the 20th century, precisely from the end of the first world war in 1917 to 1920. The Civil Right Movement relates to political movement during 1950-1960, devoted to securing equal opportunity and treatment for members of minority groups. In 1955 two cases had had the national attention: The first about a boy (14 years old) Emmet Till who was murdered by white man who is not consider guilty. The second one is about Rosa Parks (43 years old) who refused to give her seat in a bus to a white man and she was arrested. This cause bus segregation as the school segregation In 1960 the action

10) A. Linda. Primlyne, 2015, *The Concept of Blackness in Toni Morrison's Beloved*, pp: 1-7.

of the student who was refused serves at lunch counter and he repeated day after day , in which many other students joined to him including white students and they supported by the Senator John F. Kennedy. The appearance of television in 1965 which become a powerful tool of reform and helped in defining the black race. Literature plays an important part in evaluating and defusing the African American society. The Black Arts Movement in 1960 include both literature and the black power movement in politics. It looks for black separation , black pride and black solidarity. They rejected by white culture and some other Afro – American writers as a result of its aspect of domination. The black aesthetic used the black vernacular by including rhythms and mood s to emulate Jazz. It was Addressed specifically to the black audience. This movement had receded in 1970 in spite of leaving its races in literature¹¹.

Toni Morrison's novels reflects the tension between protest and transcendence , between suffering and strength , between collective and individual identity. Her major themes include violence , racialism , sexism , capitalism , the victimization and subjugation of black female slaves. The novels deal with class struggle against capitalism. Toni Morrison become the symbol of African – American of human struggle against various kinds of oppression. *Beloved* is the story of black female who suffers racialism , violence and rape. It represent s the million s of blacks who has been enslaved, tortured and perished. It is a novel for feminism and humanity. The multi- layered structure , mysterious style and lyrical beauty are combined in one. The African people realize that unity is the only way by which they can survive. So all characters realize at the end that to accept the present freedom they need to make peace with the haunting past. Morrison demonstrate the universal truth that an individual needs the support of community to survive¹².

11) Miss. Kaoudja Latifa, 2013, *Racim in Native Son* , pp: 1 – 8.

12) Dr, Ashok Kumar & Ms Jyoti Gulati , 2015, *Toni Morrison's projection of the life of the Black female slave through Sethe in " Beloved "* , pp: 59 – 64

Toni Morrison believed that race and color were the main cause of the suffering of Afro – American. In *Beloved* race and class was another reason of the miseries of the black. *Beloved* captures the spirit of preceding century when slavery was in practice and the black were mercilessly beaten through the character of Sethe , the writer has presented the suffering misfortunes undergone by the slave woman in slavery and in freedom. Sethe is a character who receive too much of brutality , physical , sexual and psychological. She has faced too many hardship in life , she is beaten , her milk is stolen , her back is scared , she has to deliver on the boat , her husband is not with her yet , she loses her capacity to think , she resolves that she will save her offspring , she says "her daughter " so that she might not be killed by the violence which she herself has experienced¹³.

Toni Morrison concerns with a kind of slave woman may be understood by reading her book of literary criticism in which she laments the absence in American literature of the ability to understand on African presence in the literature. She analyzed the works of Herman Mervile , Mark Twain , Edger Allan Poe and Willa Gather in *Playing in the Dark* and concluded that by the works of those writers regarded most important in American literature. She declares that "It is necessary to analyze the absence of an understanding of African community to complete the history of literary criticism "¹⁴.

Beloved and *Denver* represent two aspects of history , oppression and joy ,forgetfulness and remembering , unforgiving and loving. This novel revises the African tradition of storytelling in which memory and articulation are pivot for the sake of self – understanding and self –claiming. *Beloved* is the story of pain , suffering and atrocities. It is the tale of black woman who were dominated by their white masters. This novel is set after the end of civil war and during the period of

13) Shubhanku. Koshier , 2013 , *Treatment of Violence : A study of Morrison the Bluest Eye & Beloved* , pp:598 – 606.

14) Sandra Mayfield, 2012 , *motherhood in Toni Morrison's Beloved* , p:1.

so-called Reconstruction. The white hurt or injure the blacks in many ways : The African are whipped, sexually assaulted and separated from the members of their own family and the physical violence is regarded as strategy by the white used beating , whipping and mutilating against black slaves. Sexual violence also used against women slaves, they wanted to complete domination and control over their slaves¹⁵.

Beloved means death , memory , forgiveness& punishment to Sethe , a new life for Denver and a consolidation with the community. In Beloved, the protagonist moves from the life of fragmentation and isolation to a revision of wholeness and sense of community through an acceptance of his/her African based heritage. The transformation from isolation to communal re-entry is essential for the survival of black Americans. So Morrison story stand as clear reminder of all elements that went in to the building of a nation. Now in the United State different people and colors live from around the world and in some states even the white population is in a minority. The novel shows successful development of the 'black identity' in time when black person is denied it. During the struggle for self , definition, the protagonist of the novel learn to self –posses, his own self and overcome the conviction of being someone else's possession¹⁶.

Beloved centered on the religious and spiritual view point of the African – American at that time. It has supernatural elements like ghosts, an invisible causes Howard and Buglar run away from the house and through appearing causes breaking and shaking the things in the house. From religious point of view Sethe is compared as Jesus Christ who died on the cross for the sins of mankind and was resurrected. So the ghost of the baby has punish her end and continually reminded her of the crime she committed in the past. Toni Morrison believe that "black culture has been built on the horror of the past and it is this history that

15) Shubhanku Kocher, 2013, the Treatment of Violence : A study of Morrison the Bluest Eye & Beloved , pp: 537-588

16) Mahboobeh Khaleghi , 2012, Reclaiming Identity through the community , Astudy in Toni Morrison Beloved & Mercy , pp:273- 278.

has fashioned contemporary black culture in the positive way. Morrison has illustrated black culture as resistance , vibrant , independent and determined. The black women stand as the pillars of strength with that community as guardians and healers¹⁷.

Lakshmi point out that the most disappointing factors in our society is that some of us can't accept others as our fellow human being. Class , color , and culture make human being different in society. We lost our sense of fraternity. The gabs between rich and poor , the discrimination between blacks and the whites ,and tendency between man and woman. Toni Morrison expressing her protest against class compulsion , racial prejudice and gender discrimination. White society gives ample opportunities for white people so they become rich and the blacks remain underdogs. So Morrison use each of her novels as frame work for investigating various solution to the African class exploitation , race and gender oppression. The interest of her work lies in how she construct them¹⁸.

Dr. Prasanta Kumar refers that Black women in America being black and poor were the victims of racism , sexism and classism , not only from the white society ,but also by their own husbands. They were faced the problems of race , class , gender and the society push them to the margin. They were separated from it and to endure all the violence and racist behavior of both white men and women and they suffer at the hands of black men. The black females are seen only as house maid or slaves at the hands of white race as Morrison stated, the white little children order something and they act as if they have no wish , the white people use the scorn African American. They should endure violence and hardness and they are at home. So the black women should fight the hard treatment of their husbands , children and the racism of whites. *Beloved* tells us the story of black slave female suffers from slavery , racism , violence and rape. Blacks are at the

17) Dr. Tanu Gupta & Ramandeep Mahal, 2014, The supernatural of spiritual element in Toni Morrison's *Beloved* , pp: 242 – 246.

18) BH.V.N.Lakshmi& Zainab Abdul Aziz AL Suhaibani,2015, *Dicing the Class , Race , & Gender in Toni Morrison 's the Bluest Eye* , p: 40

hands of white people , they are slave. They have not been abused by white men , but also they begin to lose their humanity. They are not given permission to learn writing and reading. If they could write , they should not be treated as animals¹⁹.

Consequently, the African people came to America brought their rich and colorful history , cultures Folklore and myths that inherited from their ancestors. Their writing included their rich past heritage and Folklore to show their racial identity and cultures. The literature written by descents of African to America is called African – American literature. From the day of slavery , the black written in America were made victims of racism, sexism and classism. Many African – American novelists tried to please the white readers by creating a black lady as heroine who was suffering the injustice of white community. The writers such as Alice Walker, Barbara Christian , Zora Neal Horston , Toni Morrison etc.....are famous in African American literature .All their novels quest for practical relationship between black men and women , between black race and white one and racial discrimination between them.

Toni Morrison was one of the Afro – American writers. She wrote eleven novels : The Bluest Eye (1970) , Sula (1973) , Song of Solomon (1977) , Tar Baby (1981) , Beloved (1987) , Jazz (1993) , Paradise (1998) , Love (2003) , Home (2012) and God help the child (2015).

According to my own view points , the use of peaceful protest against racial discrimination had a significant impact in the salvation of white dominance. Even, a lot of black victims were killed for the sake of their freedom. The whites treated the blacks as not human being, they are treated as animals. There are separation in education, transportation and in voting.

The struggle and determination is in order to get civil right. Furthermore, the blacks could not utter a word of their civil rights in the 19th

19) Prasanta Kumar Padhi , 2014,Toni Morrison projection of black womenhood through Pecola & Sethe in the Bluest Eye & Beloved , p : 143 – 147

century. In the 20th century , the change is happened in all fields of American life, in education, transportation , and even. politics. For example: Condoleezza Rice became the foreign Affair secretary of state (the equivalent of foreign minister) in the United States government at the time of president George. W. Bush. She often described as " the most powerful woman in the world " .

Furthermore , the whites being accepted president Obama as the head of White House. His wife Michelle Obama and through conference , she declared that she is demanding the blacks and the whites to elect white lady to get in to White House " Hillary Clinton " .

Michelle Obama said ; " I wake up every morning in a house that Was built by slaves And I've watched my daughters , Two beautiful, intelligent, black ,Young woman playing with their Dogs on the White House lawn ,And because of Hillary Clinton , My daughters and all our sons and Daughters, now take for granted That a woman can Be president of the United States."

What caught my attention here in this conference , a black American lady from African descent do not speak about herself initially, or about black people secondly. She asks the blacks and the whites to elect a white lady called ' Hillary Clinton "

This is sincere expression for the salvation of the blacks from the tendency of Nigger. If anyone told me that an American woman from African descent participated in the conference speaking in support of a white woman to get in the White House, this issue is incredible, but to see with my own eyes and hear with my own ears, Even, the emotions and feelings of the listeners began to move to the speech of Michelle Obama who choose sincere words emanating from her heart.

This is the change that happened and the revolution of black people in USA. Consequently , blacks take their civil right to express their rights that have been stolen one year ago , furthermore , they are referring firmly and strongly to whom

is the best to lead their country regardless of their color , race as Michelle Obama argues that Hillary Clinton " can be president of the United States " .

1.1,The Statement of The Problem:

The aim of the research is to investigate the suffering of black woman in civilized country "America ". The problem of race , gender and rape which faced the black ". The problem of race , gender and rape which faced the black woman in white society. The females slave suffer twice , they are suffered for their skin color and their gender cause them being double marginalized , they became invisible and mute. They are whims and forced to grant their bodies to their owners , they were treated as objects in the hands of their masters .The African – Americans were the victims of the white domination and oppression. Toni Morrison shows the black misery , depression, violence , conflict , and racist oppression. She reacted against racism from the experience she gets

in her life. How the racism affect her literary works as "Beloved ". The problems of silence, repression oppression which the black women suffer in the patriarchal racist society .Black females are racially exploited, sexually violated and emotionally humiliated. The female character choose violence to find an escape from the oppression they have suffered from white patriarchal society.

1.2.The Objective of The Study :

The study aims to find and to discover the victimization of black females, racial discrimination, motherhood, oppression, silence and sexism by white society. The study will examine how the hero challenge , resist or reject patriarchal rules and other kinds of injustice treated by their masters. The hope of black women to reach liberation from white domination.

1.3 The Study Questions:

- 1-Are slaves animals or human being ?
- 2-Who give the right for white to overcome the blacks ?
- 3-Did the whites allow the blacks to dominate them ?
- 4-How does Toni Morrison succeeded in presenting racial discrimination in "Beloved" ?
- 5-Is killing a child a successful way in protecting him/her from slavery
- 6-What is racism? What is sexism?
- 7-Did the black women enjoy all human right , religious, social , political , educational, legal and economical ?

1.4. The Study Hypothesis:

- a) The study suppose that the capitalism used the cheap black labor to increase it's profit quickly through going to Africa to bring black people to work in sugar or rice plantation.
- b) The bad treatment of the black people in the plantation including separating the children from there mothers , treating them as animals , rapes them , abandonment and infanticide.
- c) The segregation in schools , in swimming pools , sitting in buses even the bad treatment of the police towards the black community.

To solve the problem the researcher suggests the flowing points :

- 1) Make the black people feel that the police were found for security and to protect them but not suppressed them.
- 2) The police officer should traveling in patrols with the white police officers in black communities
- 3) Holding conferences between the blacks and the whites are very necessary and important as a case reflects the change in the American community.
- 4) The police should leave the old distractive thoughts in dealing with black community. So if they continue in dealing with the blacks in brutality way, the problem of racism does not solve and the old wound will resurface.

1.5. Significance of the study:

It will be useful for the readers realize the brutality of white society by analyzing the concept of racism, sexism that faced the black race in white society. We will examine the historical facts that effects the black writing narrative through the experiences of day life and that include : whipping , mutilation of the body, branding , sexual abuse and rape. So the African American writers write the black American literature to remind the readers of the crime of slavery. They show the suffering of black women like : violence , rape , motherhood. They have challenged the negative representation of black women in their writing. Toni Morrison makes us listen to the voice of the silence of black females who are suppressed and left out of literature .

1.6.Scope of the study :

The researcher will explore the racism , sexism and social issues in the African American society as reflected in the work of Toni Morrison "Beloved ". This research will divided in to three parts. Part one will be classified in to chapter one ,two and three. While part two will be divided in to three chapters too, chapter four, five and six. Finally part three contains chapter seven. Chapter one includes : introduction, presenting the background , the objectives , the significance of the study, the scope and the theoretical framework.

1.7.Theoretical Framework :

The researcher has used the descriptive study through the use of previous studies as well as in initial references to investigate the facts that face the black community. Toni Morrison is one of the famous African American writers. She creates a (Heroine) who has an aim to fulfill a goal in her life. Her goal includes: get freedom , independence , equality and self –determination. She tries to resist against all kinds of oppression such as: whipping , domestic violence and sexual abuse. The oppression causes to her silence and suffering, so she decided to escape from the oppressed life to the life of freedom by crossing the Ohio river.

According to white society laws , this regards a crime , she should be punished according to that. For Sethe she fails to accomplish her goal. So she decided to kill herself and offspring

Rather than return to the life of slavery. *Beloved* by Toni Morrison deals with several themes like racism , sexism , gender bias , oppression of women , slavery, male- female relationship in patriarchal society , presentation of black cultures& the effect of being colonized. It reflects the oppression of women exists in the African –American community in the 19th century. It depicts the suffering of African – American women from colonized. There is also portrayal of violence in the novel, oppression of women , subversion of black culture and the effect of plantation on black community.

Toni Morrison gives us some certain information about the oppression of the black race in her community. It demonstrated how the black women were affected by racism and sexism. Black women suffered from white oppression and child was grown up in the midst of such society where he or she thought that everything went against him or her. Black women in American community who were black –female have been exploited by racism , sexism and classism. My work is an attempt to explore how internal racism dominated and overcome the life of heroine of this novel i.e. Sethe was black women ,but her heart was white as white gold, her soul was full of emotions , kindness towards the other people. She was sexually exploited by both black and the white men. She confronted all sides of racial and sexual discrimination. She managed to escape from their owner on the plantation ironically named "Sweet Home ". When they were discovered by their former master and threatened to be brought back to slavery , Sethe desperately decided to kill herself and her children. The baby 's death was the sacrificed that give the rest of the family their freedom. Sethe was sacrificed to save the people as Jesus Christ was sacrificed to save mankind in all over the world. *Beloved* shows a protest against white people attitudes towards black people and quest for social changes.

Anju shows that in *Beloved*, there is violence established from slavery and oppression. *Beloved* depicts from earlier to identity violence among black as direct response to oppression by the domination of the white community, Morrison presents a community which control through love and exchange respect rushed a part by violence, envy and violence enter before Sethe kills her daughter. In *Beloved*, there is a solution to the oppressed communities which realize that they can live peacefully *through survival of communal values*²⁰.

In *Beloved*, Morrison establishes child's murder as the final form of mother violence exposing the complexities of the mothering construct in terms of creation and destruction by killing progeny and performing the murder themselves. The women choose death for their children by claiming their motherhood in ways of challenging to understand their personalities. Sethe the mother of four children is well known for her attempt killing her children. She realizes that they are surely be taken in to slavery. The readers see how maternal love can be so overwhelming that a mother might decide to kill her offspring rather than return to a life of slavery²¹.

It is the story about a powerful mother love, murder and legacy of slavery. It focuses on motherhood. It is the story of a mother who suffers from slavery, racism, violence and rape. It is based on the real story of Mary Garner who killed her child and attempted to kill herself rather than return to slavery. In *Beloved* one can comprehend the difficulty to be slave woman at the hands of slave-holder. The black are discriminated by the white society I have any feeling. Some black females have opportunities to find their identity and survive in the

20) Ms. Anju, 2011, *Thematic Concerns in the novels of Toni Morrison*, p: 175.

21) Amanda Putnam, 2011, mothering violence ferocious female resistance in Toni Morrison's *the Bluest Eye*, *Sula*, *Beloved* & *Mercy*. *Black women Gender 7 families* pp: 27 - 37

hard atmosphere of racial society. Some black women characters don't dare to object the discrimination and prepare their lives end²².

Beloved is set in post – slave period & deals with the distant past of slavery. Morrison has created two powerful characters in her novel such as Baby Suggs and Sethe. They try to live under the shadow of oppression and successfully create significant identities. These female characters are haunted by the painful memories of (Sweet Home) a slave holding plantation. She critiques the ways language has been used to justify violence against black women. She destroys different stereotypes and creates various black female characters that reject conventional and self-hating ways of being. In the same time she rewrites and explores the hidden stories of pain and degradation. She creates the strong black female characters to reject the dominant racist standards of being²³.

The women in Toni Morrison novels seem to have responsibilities to love themselves and catch other enough to stand up to the oppression and repercussion in the past and the present. These characters battle with the obscure dilemma of living in the world where being female and being black make them twice oppressed. She has also depicted how these black women survive in the face of loneliness, rejection, pain, rape and invalidation. She asserts sexuality to be a natural dimension of female identity. Beloved represents black history through memory and revive. Toni Morrison has made the readers re-live the past through this creation. The novel is beautiful aesthetic representation of the past to meet the social and political expectation of present, in which questions of slavery, race, gender and dilemmas of historical memory are posed together²⁴.

22) Yasmin. Aydemir ,2012, The suffer of Black women in Alice Walker novels the color purple & Miridian & Toni Morrison novels Beloved & the Bluest Eye , pp: 441 – 444

23) Khasma. Qasim , 2012,Black women's quest for subjectivity, identity politics in Toni Morrison's Beloved , pp: 86 – 90

24) Dr. Amit. Nagwan Inwan , 2013, The problems in the novels of Toni Morrison , p : 12

Chapter Two

The Slave Trade in "New World " America

God refers to the equality between human being. There is no difference between black people and white ones . God says :

" People , we created you all from a single man and a single woman ,and made you in to races and tribes so that you should recognize each other . In God's eyes the most honored you are the ones most mindful of Him .God is all knowing all aware²⁵ "

this chapter I am going to show the slave trade during African American literature. I'll present it as fellow :

2.1.Pre-Colonial Period :(1400 -1764) :

Nathan Nunn refers that African continent experienced four slave trades from (1400 – 1900) . He shows that slaves trades did have negative effect on the following economic development . The cause of slave through internal warfare , raiding and kidnapping . The slave trades includes Trans – Atlantic slave trade , The Trans – Saharan , Red Sea and Indian Ocean slave trades .

I focus on Trans – Atlantic slave trade that begins in 15th century when the slaves were shipped from west Africa , west central Africa and Eastern Africa to the European colonies in the New World "America " . The external demand for slave Hampered State development and making it too weak, consolidate political and social division that caused dividing societies because of the conflict between them . They raided and kidnapped with each others . European played an important rule in conformation political chaos by buying and selling of slaves .

25) Quran Kareem , Surat AL Hujarat, Ayat 13 , Al Hugerat Surat .

The slave trades from Africa regarded one of the most important forced immigration experience in history . The Trans –Atlantic slave trade is the most significant lasted from (1529 – 1850) . By 1400 slavery had disappeared from Europe that search for slaves in the African continent . The captives were sold to foreign traders with gold and ivory . The slaves were used to work in tobacco and sugar plantation in south of America . This migration affected on local economic development and institutions . It also impact demographic , family structure and gender roles . The slave trades prevented the formation of broader ethnic identity by stopping the homogenization of ethnic differences& this lead to destroy the political structure . Also the trusting individuals show positive attitude towards acquisition of citizenship by migrants . These happen by birth and by naturalization . Geography is also affected development through interaction with past historical matters . The Trans – Atlantic slave trade finally establishes dictator rulers to control the society²⁶ .

During the slave trade to New World , more than 9000000 enslaved African were shipped westward across the Atlantic . The institution include in the occupation, sale, transportation and exploitation of African slave in the western half world . So the differences in the slavery institution from colony to colony . Also the time and the state affected the way of slavery who worked in particular environment . Some slaves were naturalized on regime or born in to it . The plantation slave refers to chattel slaves , persons are sold and bought as animals , they are used as workers on large agricultural estate producing goods for European masters ²⁷ .

Prof Quinted Taylor shows that American history is limited between the blood of slavery and the spirit of freedom and the history of black American s begins with slavery and the blacks who participate to the world civilization (America) . The world should not forget the rich civilization established in Africa

26) Graziella Bertocchi , 2015, the lagacies of slavery in & out of Africa . pp : 1 – 6.

27) Sidney W. Mintz , 1978 ,Was the plantation slave a proletarian? pp: 81 – 85.

before Europe . So the learning of black history by white American build the bridge of knowledge between the Americans²⁸ .

Silence of black females is a part of life in American black society in the time of slavery . The crime of black females ' rape are ordinary in white society . Sexual relationship is turned by the owners . So violation of slave women by male slaves is regarded exaction , but a natural right for white male . Blacks were not consider human being ,but just chattel property . They are subjected to the whims of their owners . They are property of the owners . They had no right to defend themselves against criminal acts committed by white owners . Blacks are nor regarded as human being ,but as animals . They face trial for committing any crimes facing full power and the effect of strict law against them . Slaves may punish for non-criminal behavior and were whipped for absurd cases . Moreover the slave owners' wife has the right to whip the slave as the owner's husband . For example the slave taught to read and write may be subject to beating if he found out that he is literate by his master's wife²⁹ .

The slaves were forced to arrive to (New World) America . They are captured from their homelands , chained to others like animals . At reaching the shore of America , they saw daylight . They fed with limited portions of food and water , then they were brought to auction and sold to their owner . They did not reach the promised land . Slavery was despised and rebuke part of the history of the United State . Slaves didn't have any chance for normal life , forced for hard work . Slavery wasn't accepted by church and society . It leads to American civil war . Nell Irvin painter called them " African American founding generation " because they are the population who arrived the North of America in the first period . Many slaves were transported from African coast into Spanish during

28) Prof Quinted Taylor, 2000, the African American experience : A history of black American from 1619 – 1800 . pp: 1 -2.

29) Patricia A. Broussard , 2013 ,Black women's post slavery silence Syndrama: A twenty – first century Remnat of slavery , Jim Crow , & systematic Racism – who will tell her stories ? pp: 381 – 384

mid 16th century . They aren't workers only but also served as soldiers and sailors in the Spanish Military Forces . The sea journey was carrying slaves called "the Middle Passage " . The consumers exchange slaves to goods such as "pots , pans, alcohol , gun or clothes " . Some African were selling their own people who were prisoners of the war from the other tribes , or those who committed crimes . Some slaves captured and taken on board by force . Not all slaves reached the shore of America . Many of them died because of diseases . The slaves were brought to Charleston in south Caroline which was the center port for slave ships in the North America . They were quarantined on Sullivan's Island in Charleston Harbor , then they were taken to auction for selling by the merchants who brought them . Many of slaves were brought illegally or not registered at all to avoid paying of taxes³⁰.

Slavery is found in every society and it is a reflection of the general trend in all human societies that the strong people exploit the weak ones . Slavery refers to one person who is a property to another one . Slave trade is the buying and selling of the people who become slaves . So slave is a property under the whims of his owner. He can't marry without agreement of his master . He is as a tool in the hand of his owner . He could be either sold away from his family or his children being taken away to disappear forever during auction . The slave trade across the Atlantic Ocean to the "New World " started at the end of 15th century . It sanctum the black continent from it's population . It offered Europe the chance to progress their technology and industrial growth . It reduced the economic development in Africa . It destroyed the African personality .The expansion of plantation advocate the owners to look for cheap people to work in these plantation, so there is demand for black slaves from Africa . The slaves were

30) Magdalena Struglinska , 2015 , the representation of African American women in Alice Walker's (the color purple) & Toni Morrison's Beloved – World Scientific News . pp : 209 – 212.

treated cruelty and the women were subjected to rape by the sailors and slave's merchants with no resistance³¹ .

The slavery system includes the arrangements of slaves by sailing and exchanging found in many societies long before the transatlantic trade begins . It differs from place to place according to the space and time . It takes two directions, the first one is forces that decided the success or failure on slavery in Africa and Europe . The second one is the westward expansion of the sugar industry . The transatlantic slave trade began because of political states especially with large of armies such as Ghana and Mali , the growing of Europe which became the source of slaves and the conflict among the coastal countries in exchanging slaves³² .

2.2.Colonial Period :(1764 - 1800)

The slave come to New World from different ethnic groups carries various languages and cultures . There are relationship between sugar and slavery . The scenes are different as a result of different climates . African and Indian populations have dark skin to protect them from tropical ultraviolet rays . Race become an issue in politics and social life in U.S.A. When different races live side by side . So black and white lives together for about 300 years , the blood combine together from different races . The variations in physical appearance happens and the people begins to think that some persons are beautiful and desirable whereas the others are ugly and that the different from the time and the time and the place³³.

The establishing of slavery as a result of the spreading of Christianity , the quest for prestige and power . After the Columbus voyages first to discover America . Native and resident people need to repress by using advanced military

31) Tanji Omotoso, 2014 , Slavery , Slave trade & reparation movement in Africa – History Research pp:1 – 3.

32) Hilary McDonald Beckles , 2002, Slave Voyage (the transatlantic trade in Enslaved Africans) pp: 34 – 43.

33) Prof Guinted Taylor , 2000 , the African American Expertise : A history of Black American from 1619 – 1890 . pp:(18 – 43).

technology . In 17th century slave traders and slave owners linked together with merchants and producers , the expansion of African slavery linked to the development of the sugar industry . So the relation ship between sugar production and the use of Africans as slaves was the same . By the 19th century the population of slaves become 1.1 millions slaves in U,S.A. The systems of oppression were found in slavery colonies . The owners regard slaves as private property according to the laws at that time . Slaves could be punished to death if he found guilty of striking a white , the small amount of food and clothing was allowed for slaves . It is allowed for the owner to chain or whip their slaves according to the codes , the slaves can't marry without permission of the owners , they shouldn't allowed to sell or possess sugar cane , they didn't enjoy any sort of civil rights such as the right to family life , leisure time , religious information or given the right to protect against bad treatment . They regard slaves as Barbarian, savage and hazardous kind of people , they should oppressed because of non – governed by the laws and this show the violence that practice against the black by the white .

Thirteen British colonies established on the Atlantic coast of North America from 1607 – 1733 . They announced their independence in the American Revolution which formed the United State of America . Their names as follows from the north to the south³⁴ :

-New England colonies :

A-Provence of New Hampshire, later New Hampshire

B-Colony of Rhode Island and Provence plantation , later Rhode Island

c- Provence of Massachusetts , later Massachusetts& Maine

d-Connecticut colony , later Connecticut

34) Source URL http://www.en.wikipedia.org/wiki/Thirteen_colonies

-Middle colonies :

A-Provence of New Jersey, later New Jersey

b-Provence of New York , later New York and Vermont

c-Delaware colony , later Delaware

d-Provence of Pennsylvania , later Pennsylvania

South colonies :

A-Provence of Georgia, later Georgia, northern sections of Alabama and Mississippi

b-Provence of south Carolina , later South Carolina

c-Provence of North Carolina , Later North Carolina and Tennessee

d-Colony of Dominion of Virginia, later Virginia , Kentucky and west Virginia

e-Colony of Maryland , later Maryland

Ten million of African slaves transported from Africa and Europe between 15th – 19th centuries . They work on agricultural plantations . European went to Africa for quest of gold , ivory , pepper , beeswax , gun and animal skins . The slaves were obtained through several ways as : war captives , kidnapping and if family 's member was powerless of feeding or caring of himself .Frei Manual Ribeiro de Rocha in 1758 demanded " an end to the slave trade and the substitution of free for slave labor . He calls the slave trade illegal "³⁵ .

Indeed, there is demand for labor in the southern plantation and limited in the north , the relation between slaveholders and slaves depend on discriminated. The white are rulers to the blacks . Slaveholders were separating husbands from

35) Professor Colin Heaton , 2006 , European abolition of the Atlantic Slave Trade Valerie . Golowaty History of Africa pp: 1 – 20.

their wives, children from their parents and abuse them. They 're kidnapping black children from their parents . They bring them from different parts of Africa and that means the differences in cultures , habits and language spoken . They put them together and force them in communication. In southern plantation slaveholders used whipping for punishing the slaves . The discrimination between people came from England . They keep slaves in bondage to reduce rebellions and revolutions . However , the historical facts show that African Americans revolted when the opportunity appeared³⁶.

2.3.The Antebellum Period : 1800 – 1865

What we mean by Antebellum ? In Dictionaries :

1-Occuring in the southern U.S. during the time before the American civil war³⁷.

2-Relating in the time before a war , especially the American civil war³⁸ .

3-Connected with the years before a war , especially the American civil war³⁹.

Antebellum period is considered the period before the civil war and after the war 1812. The appearance of abolition and the gradual polarization of the country between abolitionists and supporters of slavery . In the south the Industrial Revolution began and in the south the cotton boom made plantations the center of the economy .Eli Whitney invents (the Cotton Gin), there is development in power looms and sewing machine and increasing demand for cotton to export from south to England . The plantation depends on a large of slaves labor to cultivate and harvest the crop .

36) Magdalena Struglinska, 2015 , the representation of African American women in Alice Walker's (the color purple) & Toni Morrison's Beloved . World Scientific News . pp: 216 – 217 .

37) Meriam Webster Learner's Dictionary.

38) Cambridge English Dictionary.

39) Oxford Learner's Dictionaries

The United State of America became " the king of cotton " with the invention of "the Cotton Gin " by Eli Whitney which has a profound impact on the history of Antebellum America . The extension of the production of cotton and the increase of slavery in the south guide to economic and social different between the North and the South State . The South was opposed to industrialization countries such as : England , France , Germany and other European countries . The southern believes that growing cotton and protect their right to own slaves . The North economy depends on industrial and agriculture and the economy didn't need slaves anymore . Free labors reach the North , they created market for the goods produced in the North . But the economy in the South depended on agriculture and slavery so the North abolished slavery and built a solid industrial economy⁴⁰.

Slavery was a corner stone of the American colonization . The slaves with no civil right. They ate what they were given , not what they wanted, they were dressed in the clothes what they were given them , but not they were selected as in their homeland . The women slaves were sexually exploited by the master and denied from full relationship with their children . Africans were described as savage . In the early 17th century New World was not a slave society, but in the late 17th century the society started to change in to a slave society . With Antebellum period and with the triumph of American revolution which created an opportunity for many slaves to run away and making the pretense of become free man and woman . Slaves became a part of British and American military operations as laborers or soldiers . The free blacks in legal freedom were denied many of the civil rights as they were allowed to vote , sit on Juries , testify in court as serve in the Territorial Army . But in the same time they were not allowed to own dogs, weapons or spirits, they could not sell meat ,cane or tobacco without a specific certification from three white neighbors who could affirm that they were

40) Anna Wynveen ,(n.a .) the cotton Gin's impact on Antebellum America , pp: 1 – 6.

decent citizen . The slave had a pass and they could not leave plantation without it⁴¹ .

After the outbreak of American Revolution in 1781 , the south became the most influential of political force in the progress of U.S.A. There is political stability , the confederation were incapable to maintain economic viability . Southern leaders prevent the entrance of anti- slavery position in the constitution. Congress keep the power to arrange the slave trade . But in the North the slave were household servants or farm laborers . The states abolished slavery which New Jersey was the last state in abolishing the slavery⁴² .

Slaves provided a labor force for cotton and other plantations . In the southern states slavery was a major component of the economy . But, the northern states abolished slavery between 1787 – 1804 . Slavery became a problem in the economic issues between Northern and Southern states . Slaves children were taught to hide their feelings to avoid punishment . Slaves families were often separated by sale of one or more members , Sometimes they never saw each other again . Many slaves recognized that the war offered chances for freedom . The civil war was a conflict between Northern states (the union) and southern states that separated from the union and formed the confederate states of America . The sectionalism grew and the north turned in to industrial state while the south remained completely agricultural and depends on slavery and plantation system . The North went to war to preserve the union but the civil war free African American from the bands of slavery⁴³ .

Richmond the capital city of Virginia became the capital city of confederation . (11 states) Eleven states of confederacy were against (23 states) twenty three states of the union . Lincoln had no military experience but he gathered 75000 volunteers of the union to protect Washington and to restrain the

41) Vera Hruskova , 2012 , the black slaves in the Antebellum period . pp:1 – 7.

42) Antebellum period . From encyclopedia the free dictionary. Com.

43) Carol Campbell, M. ED ,(n.a.) Black history of the civil war, pp:1-6

revolt .The inhabitants of the North accepted this challenge with ardor .The military of the south were better practice and controlling . They fought for their independence . They depend on slaves to protect their social system . The North fight for the unity of the nation and abolishing of the slavery . So the president's aim of the war (Ibraham Lincoln) is to liberate slaves and to unite the nation. In the 1st of January , he declared free to all slaves living in the "rebel ' states⁴⁴ .

The civil American war breakout and the southern men fight not for slavery alone , but for special organization , the affirmation of racial discrimination , combined revolution to assistant the confederacy and war effort . The confederate soldiers frightened of the black rebels , the degeneration of white femininity and the end of the white man's government which come with of federal triumph . The North contained contradictory people or prefer slavery with good number of military abolitionists . But the south contained " no much anti – slavery elements " . In the south , slavery was affected the economical , social and political life . In 1861 , the slavery was stronger enough to defeat the North ⁴⁵ .

In 1862 Minister Alexender McGill of New Jersey declared that the American Colonization Society (ACS) do it's best to prevent the American civil war, but it broke out . He has a project of abolishing African American from the United State and stability of them in Africa may stop the conflict between the nation . He calls for black volunteers to the side of federal power . He emphasizes for abolishing slavery and asked for African American citizen . He refers that (all races were equal before God and suggested that " white American should feel a fraternal interest in the success of the country's black population " .

44) Jirina Jarosova , 2015, Abraham Lincoln & American war . pp: 10 – 11.

45) Colin Edward Wood Ward , 1997 , Marching Masters : Slavery , Race & the confederate Army , 1861 – 1865 . pp : 1 – 5.

He chose a speech a quotation from the Bible : God

" Hath made of one blood all nations of men for to dwell on all the face of the earth ,and hath determined the times before appointed ,and the bounds of their habitation "⁴⁶ .

Accordingly , the arguments between the north and south which the slavery regarded the central issue of the conflict , also the taxes paid on goods brought in to the country from foreign countries which called " a tariff " . The south regarded these tariffs were unfair because they imported a wider variety of goods than the north of America . Taxes were placed on many southern goods that shipped to foreign countries, an expense not always applied to northern export of equal values .

Before the war political power in the federal government centered in Washington D.C. was changing . Northern and mid – western states became more affective as their population increased , but the southern states lost political power because of their population decreased .

The portion of one nation grew larger than the other and the people began to realize the nation that divided in to sections, distinguished by different economies, cultures and the value too. That is called "sectionalism " .

Furthermore , the thirteen colonies fought for their independence . The southern state believe in need for freedom from central federal authority in Washington D.C. which carried more weight than federal laws and that existed a conflict , they should burden by state laws . That was called "state's Right "

The main quarrel between the north and the south centered on the slavery .American was an agricultural country and the cotton were in demand in all over the world , and it is grown well in the southern climate, but it is difficult plant to

46) Alex Lovit , 2011 , the bounds of Habitation , the Geography of the American colonization society , 1818 – 1860 .the pp: 1 -2.

gather and process . Labor in the form of slaves was used in large plantation to plant and harvest cotton as well as sugar, rice .

The invention of 'Cotton Gin ' by Eli Whitney in 1794 that made cotton more useful for southern growers . The slaves were central part of the cotton industry.

Slavery became a part of life in America from the colonial period and it became acceptable in the south more than in the north . Southern planters depend on slave labor in growing cotton , but the state different in the north . The north felt that slaves were not civilized and should be abolished and that is called " abolitionists " who thought that "owing slaves for many reasons were wrong " . Slavery had been a part of southern way of life and was protected by state law and federal law . A slave was noticed as property in the south and was important for the Economic of the southern cotton industry . The southern believed that the abolitions are wrong, they told the northern that slave ownership treat the slaves badly and this created a great amount of debate , mistrust and misunderstanding⁴⁷.

2.4.The Reconstruction period : 1865 – 1900

The Reconstruction period was a great chance in creating political democracy and equal right in the south . It demonstrates the political status , change of black race in the United States . It consists of modifications on the legal foundation for black rights . It also shows the condition of the black race in the different " radical " regimes and the arguments for public schools . It assures of the black's community participation in post war southern governments ⁴⁸.

The reconstruction refers to remodel and reform of the south politically , economically and socially after the civil war and to reshape race relations during the nation . Reconstruction was politically an disagreement over slavery and the civil war that put period for it . The reconstruction is the method of combining the

47) civil war trust – civil war . org.

48) Professor Quinted Taylor , 2000 , the African American Experience : A history of black Americans from 1619 – 1890 . pp: 210 – 213.

previous confederate states back in to union, causes political clash between the north and the south . The reconstruction started when Lincoln's announcement liberation of January , 1st ,1863 freed slaves in the confederacy and union armies controlled the southern district .

Many questions arose⁴⁹ :

1-What should be done to protect the right of the recently freed slaves ?

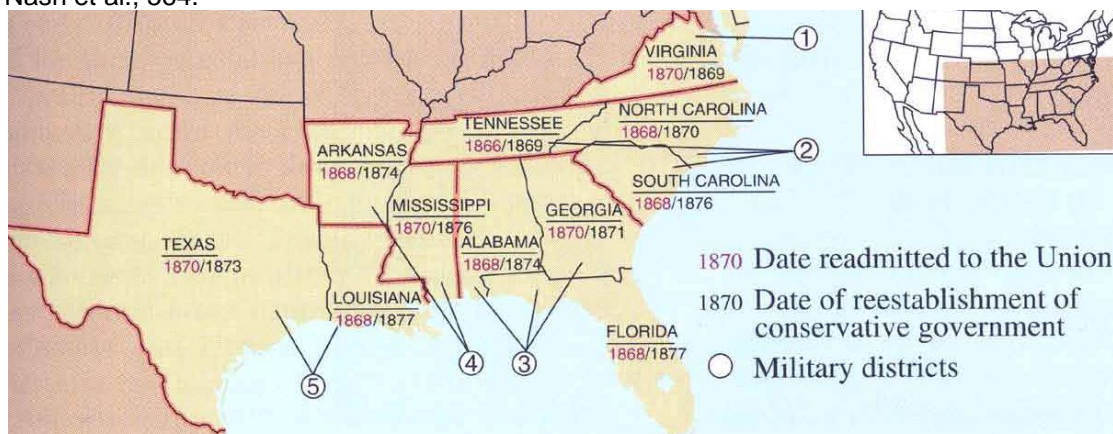
2-How far did those right extend ?

3-How , if it all , should former confederate be punished ?

4- Under what conditions would revolt states be allowed to return to the union ?

Map Showing Dates of Readmission to the Union and Reestablishment of Democratic Governments in the South

Conservative Democrats regained control of every former Confederate state between 1869 and 1877, so the federal government's reconstruction program onlyItem 3350 Nash et al., 564.



Item 3350
Nash et al., 564.

The map above is taken from previous reference (America 's History in the making reconstruction nation unit 10 p:14.

After the civil war the southern Americans were suffering politically , economically and inflation has become very severe that the loaf of bread has got

49) America's History in the making reconstruction nation unit 10 pp: 1-4.

by hundreds of dollars , the southerners lost their possession of clothes , homes and lands.

Reconstruction included three essential facts:

- 1-Rebuilding the union .
- 2-Shift from the southern community .
- 3-Progressive legislation in favor of the rights of freed slaves enacted .

President Abraham Lincoln created a plan that every district in the south will be returned to the union after 10% of votes pledge to vote for the future loyalty to the united states of America .Radical Republicans believe that the south society must be fully converted to ensure that no attempt to secede again . So they reshaped the south by liberation of slaves , putting unionist and Pro – Republicans governments in southern legislatures and punishing southern planters elites whom many politicians held responsible for the civil war .

At the time of Johnson , the congress passed the Civil Right Act of 1866 which grant the liberated slave the right to sue, the right to serve on Juries . But white supremacists in Tennessee created the Ku Klux Klan a secret organization meant to terrorize southern blacks and keep them in their place . Race riots and mass murders of former slaves happened in Memphis and New Orleans that same year that become so popular .

Accordingly , southern whites limit the rights of their former slaves and congressmen passed a series of laws against slaves called "Black Codes " that denied blacks the right to make contracts , to witness against white , marrying white women , be unemployed and mess around in public places .

In 1876 the court ruled in United States V. Cruik Shank that only states and their courts not the federal government could judge Ku Klux Klan members under the Ku Klux Klan Act of 1871 .Eventually the southern congress passed series of

laws to protect the slaves as abolishing slavery , granted blacks citizenship , gave black men the right to vote and prohibit racial discrimination in public places .

Nevertheless , Reconstruction is disorganized victory for the North and the South , they reunited , but it failed in other affairs when president Rutherford B. Hays ordered federal troops to withdraw from the south in 1877 , the southern state legislature passed " black codes " and allowed the shop cropping system to thrive ⁵⁰.

Many questions appear in the time of reconstruction as :

- 1-Should the slave holding southerners be punished or forgiven ?
- 2-What right should be granted to the freed Americans ?
- 3-How could the war – torn nation be brought back together ?

In March 1865 during the end of the war a new proxy to help the slaves called "Freedmen's Bureau " which make transference to freedom of African Americans. It dispenses food, clothing and provided medical services to slaves . It plays an important role in education from primary to university . It helps them in gaining lands that had been deserted by owners and give them free transportation and grant them equal wages .

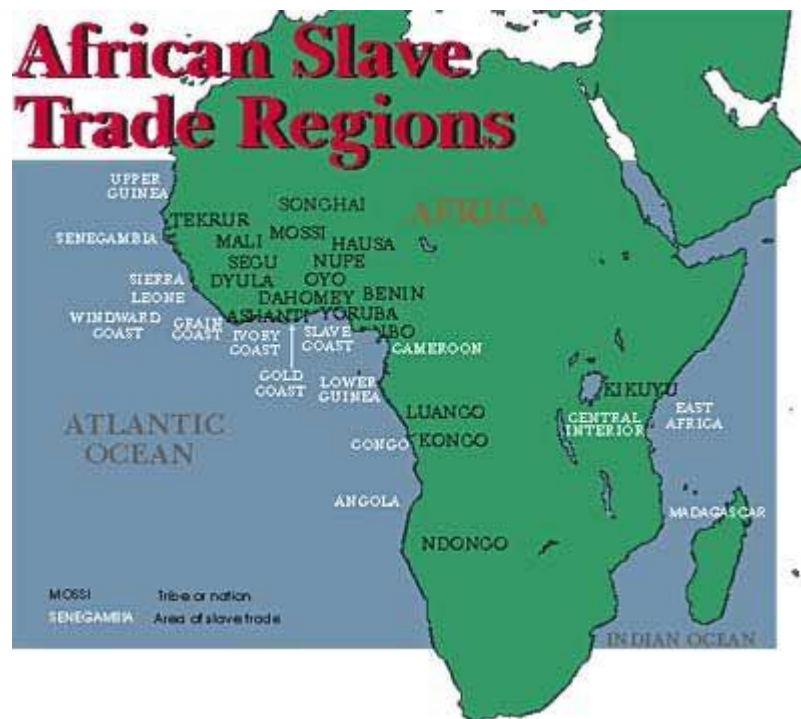
Lincoln indicated that he will transact compassionately with the south after the war ended ;" with malice to ward none , with charity for all , with firmness in the right as God give us to see the right , let us strive on to finish the work we are in , to bind up the nation's wound's, to care for him who shall have borne the battle and for his widow and his orphan " ⁵¹.

Indeed , with the ending of reconstruction in 1877 , Jim Crow Laws were passed in the south. They disagreed the blacks their freedom, liberties and rights

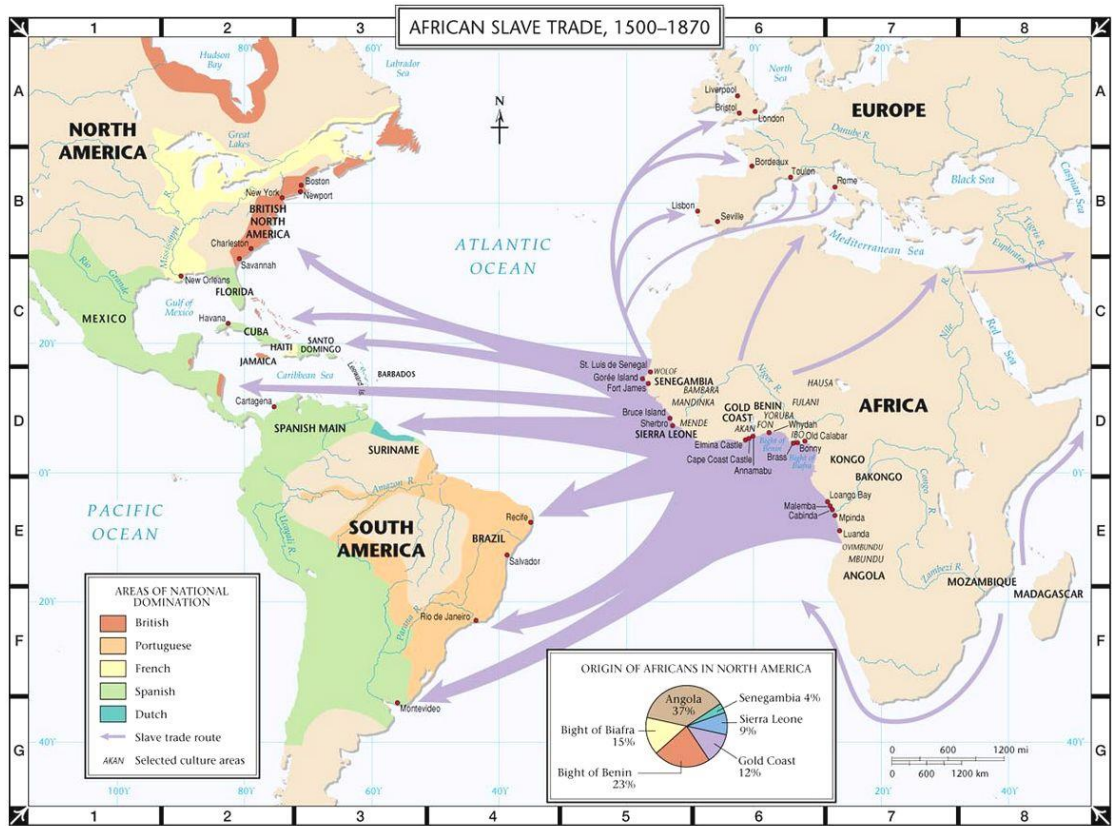
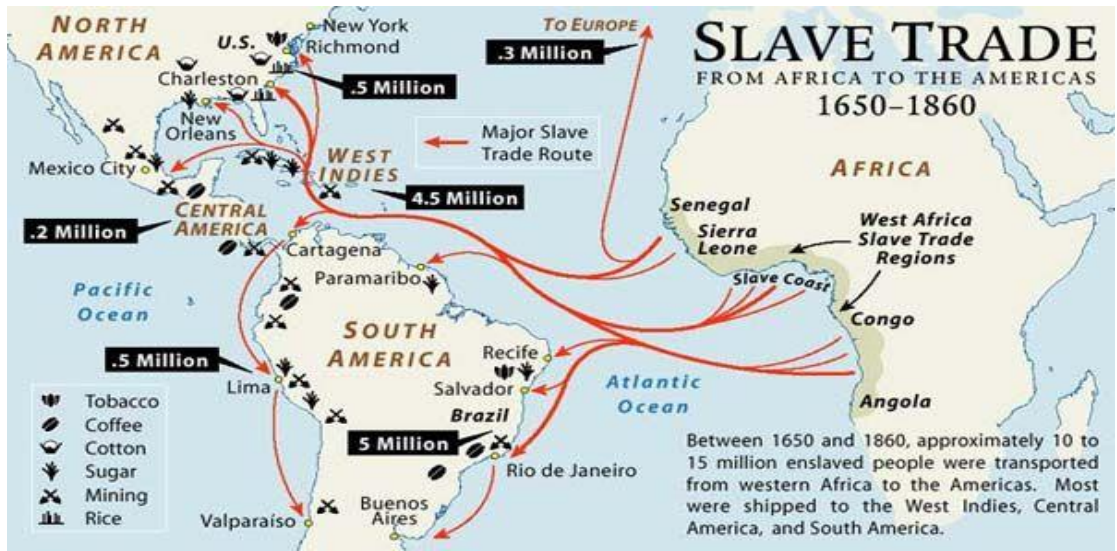
50) [www. Spark notes . com /history/ american/ reconstruction](http://www.sparknotes.com/history/american/reconstruction)

51) Reconstruction & Its Aftermath 1865 – 1896 , chapter 17_1 (secured pdf) pp:500-51.

of white and separated African American from whites in most public area . They show the legal segmentation between races in the south . This law is span to " black codes " in a form of slave codes that limit the rights of slaves in the south . They were as property in the hands of slave's owner ,and the owner had the right to sell him at anytime .The owner had completely the legal right to get rid of his person , his industry and his labor . Even at the time of slavery "free blacks' " freedom were restricted as free blacks were forced to carry papers to prove their freedom, otherwise they regarded as fugitives and sold back in to slavery⁵² .



52) Kerri L. Hunkele , segregation in united state Health care : from Reconstruction to Delux Jim Crow pp: 1 – 7



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.These maps above of slavery are taken from this location : US Trade America United States Slavery History map .

With abolition of slavery, African Americans sought for voting as away to claim citizenship of their first division . Before the end of civil war , African Americans organized the struggle to the right voting . Ibraham Galloway, a fugitive slave , abolitionist and union spy . He met the president Ibraham Lincoln

with deputation were upholding the right of African Americans voting . But, this issue doesn't turn in to decision because of the assassination of president Lincoln. After the war , he moved to North Carolina to begin chapter of the NERL to voice the political issues of state's African American nation . He told the people in New Bern " If the Negro knows how to use the cartridge box , he know how to use ballot box "⁵³ .

According to my own view points , the reconstruction period has been granted the blacks a part of their freedom that looted by the whites . They regarded slaves as deprived from humanitarian and white gender consider themselves as the native of the United States of America and the other side are slaves so they should exploit them . The president Ibraham Lincoln granted a part of freedom to blacks, but killing him returned the slaves of the country to old period 'before reconstruction " , the emergence of Ku Klux Klan the terrorist organization who have been killed the blacks that expanded the fear and horror among them . Even, the congress passed the "black codes " which denied the blacks right to make contracts, to witness against the whites , marry white women , be unemployed and mess around in public places , furthermore, Jim Crow Laws were passed in the south that dispossession the blacks their freedom , liberties and right of whites and separated Africans from whites in most public area . These laws limit the right of the slaves . They regarded slaves as property in the hands of slave's owner and grant the right for white to sell the slaves at any time he or she wants . Accordingly, at the time of slavery "free blacks " were forced to carry papers to prove their freedom , otherwise , they regarded as fugitive and sold back in to slavery .

The picture below is taken from this location :

53) Susan Cianci Salvatore , Civil Right in America : Racial voting Rights , A National Historic Landmarks theme study. pp: 1 – 14

Civil Right in America : Racial Voting Rights , A National Historic Landmarks : Theme study , prepared by "Susan Cianci Salvatore " project manager and Historian , National conference of state Historic preservation officers consultant :

Cover photograph: NAACP photograph showing people waiting to register to vote, 1948. Library of Congress, Prints and Photographs Division, Visual Materials from the NAACP Records [reproduction number: LC-USZ62-122260]



2.5. The Harlem Renaissance 1900 – 1940

Harlem Renaissance is an explosive revolution of creativity in literature, dance and music by African Americans in the United States of America in 1920 and 1930 that took New York as its neighboring historical background. The Harlem Renaissance is also known as the New Negro Movement. It is a cultural great period of activity and innovation among African American artists, writers and shows their works through literature, music and dance.

Nevertheless, all participants are with individual talents and not all of themselves are part of the movement. The famous writers are "Countee Cullen, Langston Hughes"

Furthermore, African Americans are moving toward industrial cities in the North such as New York City to find jobs, or escape from racial discrimination of institutions and bad treatment of Jim Crow Laws.

Accordingly, the famous writers in the field of literature are "Zora Neale Hurston, Claude McKay, Jean Toomer and Langston Hughes". Thus Harlem Renaissance has become the cultural center for music, theatre achievements and literary works⁵⁴.

The picture below is taken from this location below :

The Harlem Renaissance in the American West ,

The New Negro's western Experience ,

Edited by : Bruce A. Glasrud and Cary D. Wintz

54) The Harlem Renaissance , Historical Background , Library of Congress , Teacher's Guide . pp : 1 – 7

NEW DIRECTIONS IN AMERICAN HISTORY



The Harlem Renaissance in the American West

THE NEW NEGRO'S WESTERN EXPERIENCE

Edited by BRUCE A. GLASRUDE
and CARY D. WINTZ



Harlem Renaissance is considered an important issue in the intellectual and cultural history of African American . Scholars see it as the organization that is slight in political and racism trends and have begun after the first world war that continued until 1930 .

It obviously have appeared with the emergence of New York city as a center of literary and cultural that focused on black writers and poets for the sake of equality between blacks and whites .

The great migration of Negroes from the South to the North transformed Harlem in the " Black Metropolis " and continued in the literary activities and political organization which called also " the New Negro Movement " that appeared in nexus with political , social , demographic and artistic trends .

The new culture has mended the Harlem scenes in two ways :

1-Literature was considered a source of black creativity in music especially " Blues , Jazz" and theatre's music has been focusing on the work of literature . The forms of literature as : sculpture , photography , films and music .

2-The migration of Black Niggers have discussed and the focus on Philadelphia city and it's demographic impact on America which became the " Black Metropolis "

The Harlem Renaissance refers to African Americans cultural movement of 1920andearly 1930s⁵⁵ . It arises in the early 20th century . Thus the fantastic migration was the social basis of this movement . Many of African Americans moved from the South to the North of the United State of America searching for better condition of life . As a consequence , the standard of literary raised and Negroes became more educated and socially conscious . Those who settle down in New York that neighboring Harlem became the political and cultural of " Black

55) Bruce A. Glasurd & Cary D. Wintz, the Harlem Renaissance in the American west , The New Negroes Western Experience . pp: 1 – 20.

Metropolis " . This literary and artistic movement has close relationship to civil rights and reform organizations . The African Americans culture which immigrate from the South to the North and settle down in the Harlem perform the African Americans literature and arts . The great depression of 1930s was the main factor to weaken Harlem Renaissance . Indeed, in the mid 1930s , the economic compression is increased on all departments of life .As a consequent, the Negroes' benefit shifted to the social and economic issues . The attention of African Americans writers moved to social and economic concerns . Even , the themes and topics that are about the great depression , the degeneration of the American dream , the helpless state of the American society.

In 1920s , the African Americans are migrated from the South to the North. They brought their culture, so a new culture born in the North and Jazz music is spread in North . Even, new form of music and dancing appeared . Furthermore, a new form of technology as radio broadcasting , air travel and telephone was invented . The period from 1920 – 1930 is called " Jazz period " .In this period the economic growth affected the American nation as the invention of car, the electricity reached to home make the life more easier and quicker with invention of washing machine and radio . The entertainment became the basic origin of information . Accordingly , women entered the labor market when men joined the war . They wanted to achieve social , economic and political freedom .

The great immigration has occurred between 1910 – 1917 for the following reasons⁵⁶: -

- 1-The development of industry in the North attracted the Negroes to live in the city rather of the country in the south .
- 2-The outbreak of first world war in Europe and the industrial development in the North organized the businessmen to looking for cheap labors of "Black Slaves".

56) Fatima Zahra Amari , 2015 , racism through Ralph Elison's the invisible man , an analytical study of the invisible man during the Jazz age (1920 – 1930) pp:10 – 23.

3-The immigration from Europe has stopped because of the first world war .

4-The Ku Klus Klan organization has appeared in the South and oppressed black people day and night .

5-The social state of slaves was organized through the discrimination laws of "Grand father clause , poll tax and Jim Crow Laws " .

6- The lynching spread in the South and about 2/522 of slaves were lynching between 1889 – 1918 .

7- The unfair state in the South as economic profiteering , political threat , oppression in the courts and assemble violence .

The Niagara Movement and later National Association for the Advancement of colored people (N.A.A.C.P.) emerged by Du Bois and Maccus M. Garvey had an effect on Harlem Renaissance . This movement was existed to attack oppression by white society .

Washington's essential position toward the black problem . He undertakes these points :

A-Black people should be long suffering and honest to white people .

B-They should cultivate the fields , plain the forest and construct the rail roads and cities of America without going to stoppage or busy in organized labor conflicts.

C-They should also overwork industrial training rather than academic education.

Accordingly , these above points denied blacks a moral stance that they are fighting for equality and fair treatment .

Thomas P.F. Hoving pointed out about Harlem :

" To me Harlem on my mind is a discussion .

It is a confrontation . It is education .

It is a dialogue . And today we better have these things . Today is a growing gap

between people , and particularly between black people and white people . And this despite the efforts to do otherwise . There

is little communication . Harlem on my mind will change that " Thomas P.F. Hoving Director The Metropolitan Museum of Arts New York city , August 1968.

The above document is taken from this location⁵⁷ :

Understandably , the war broke out in Europe, and as a consequence, the immigration from Europe to United State of America was descended . Nevertheless, in the same time the "Great Migration " from the South to the North increased . It is a movement of half million of blacks from the South to the North . It forms the future of American race .

The economic condition beside the racial discrimination and violence by white in the South forms the basic reasons for this immigration . Even, the bad practicing of the Negroes lynching , Jim – Crowism and oppression by white society , deprivation and forced labor .

Furthermore, the boll – weevil reached from the Mexico caused innumerable spoil in cotton crops causes financial losses to many farmers .

As a consequence, African Americans migrated to the North to get better life , to improve their condition in education , wages and housing, escaping from lynching and violence by Ku Klux Klan organization .

In fact , Racial stress had been appeared after the war because of the strong vying for jobs between blacks and whites . Even , housing was another issue facing the struggle between the blacks and whites . Accordingly , the new Negro wanted economic and political freedom and settlement and are ready to fight for these issues .

Many black organization appeared on the surface as :

57) Bridget R. Cooks , 1969 , Black Artists & Activism : Harlem on my mind (1969) , American studies with American studies International . p: 5

1-NAACP --- (National Association for the Advancement of colored people) :to use growing black sensibility to work toward an united society. It centered its work in the courts and the legislatures where voting rights , separation in housing and lynching remained major problems .

2-NUL---- (National Urban League) :to isolationist state and fall back to Africa . It worked to improve conditions for African Americans in the areas of housing, employment and labor nations .

3-AFL---- (American Federation of Labor) : it is selective in its membership , excepting most women, foreigners and black workers . It consists of white skilled male workers .

4-IWW---- (Industrial Workers of the World "Wobblies " : wanted to organize all workers in to one big union divided by race, sex or skills . It is a corporations and radical trade unionists from all parts of the United State of America .

5-UNIA----- (Universal Negro Improvement Association) : Marcus Garvey opened the agreement at liberty Hall in Harlem . He declared that " Africa for the African , those at home and those abroad " . He believed in the progress of the ghetto housing black people through economic self help and business ownership . He believes in establishing African American business in the cites , the could maintain some kind of economic freedom and secondly using the motive of this economic programs , effect to return to Africa for those who so denied .

Nevertheless, there is a clash between Du Bois and Garvey's ideas and methods as fellow :

Du Bois was busy with civil right work with in NAACP& derived his main support from the black and white bourgeoisie .

Garvey draw his support from the people and develop his own idea around those of Booker . T . Washington . His economic programs was focused on the " Negro Factories Corporation and Black Star Steamship Line " . His plan is to buy and use the ship for the line to return African Americans to the homeland .

Thus , the hard reality of life in Harlem makes the African Americans in plight during the oppression year . We find a voice in the arts and freedom was difficult to put down⁵⁸ .

Between the late of 19th century and early 20th century millions of African Americans moved from the South to the North in the cities such as New York , Chicago , Baltimore , Philadelphia and Washington in searching for new jobs and escaping from bad treatment of Southern white society . The black African American Women are also flowing during this period . They emerged New Women and new ideology to defend for racial and gender equality beside personal freedom . They established educational institutions and Washington became an intellectual cultural and political area for African Americans . These institutions gathers the New Negro identities and black modernity . Black women in Washington improve technologies, discourses and institutions that expressed their scenes and wishes . They explore what we mean by "modern " . They move to form their political , social and cultural identities . The New Negro women were fighting the order of black modernity that connect the New Negro feelings with black manhood⁵⁹ .The Harlem Renaissance refers to social and ideological diversion in the African American society .It came from progeny that lived during the oppression period . The parents or grandparents had been slaves . Many of them became artists through " Great Migration " . Even, they granted a polo fields and opera house . It appears as a problem of modernity in the wider social, cultural and political understanding . Many intellectuals consider Harlem

58) Kevin Ramsden,Foreign ,(n. a.) language lecturer ,college of International Relations Rltsumelkan university , " new negro " A study of the changing , social , economic & political status of the African Americans in the Early 20th Century . pp : 1 – 16

⁵⁹ (Treva Blaine Lindsey , 2010 , configuring modernity : New Negro womanhood in the Nation's capital 1890 – 1940 , pp: 1 – 8)

Renaissance as persisting of black literary movement that fulfill literary confession⁶⁰ .

According to my own view point, Harlem Renaissance is consider a revolutionary change in the life of African Americans Negroes in United State of America .It is called New Negro Movement through the emergence of literary works in literature, music and dance . It is "Great Migration " from South to North, to cities like New York , Chicago , Beltmore , Philadelphia and Washington . Negroes emigrated to North requesting for new jobs , getting rid of racial discrimination and bad treatment of Jim Crow Laws . Black famous writers in literature had appeared like : Zora Neale Hurston , Claude Mckay , Jean Toomer and Longston Huges . Harlem became cultural center of music and achievement in theatre and literary works.

New York had become literary and cultural center . It focuses on blacks writers and poets for equality between blacks and whites . Harlem has become the center of black and it contributed in the literary activities and political organizations.

Literature has become a source of creativity in music such as " Blue Jazz "and theatre's music and Philadelphia has become " Black Metropolis"

The migration of black slaves from the South to the North , they are becoming educated and socially conscious . Even , they bring African culture with them . In the same time , a new technology appears as : radio broadcasting , air travel and telephone . So the period from 1920 – 1930 are called " Jazz period " , hence , the women were entering labor market when the men joined the war which is the main reason for the immigration of the Negroes from the South to the North. Even , the oppression of the blacks by the white society, racial discrimination , Jim Crow Laws and lynching .

Furthermore , the reaching of boll- weevil causing the damage of cotton products which causes financial lose for the planters .

60) Nobert Finzsch ,(n.a.) the Harlem Renaissance 1919 -1935, American Modernism , Multiple Modernities or postcolonial Diaspora pp:194 – 199

Indeed, the arrival of the Negroes to the North, causes of competition for getting jobs between the blacks and whites , Even , housing is another issue that appear to the surface . As a consequence , the blacks wants political and economic freedom, and settlement . Accordingly , they were ready to fight for this issue .

Finally , they established educational institutions and Washington became cultural and political center . These institutions gathered the New Negroes identities with black modernity and the women play an important part in connecting the New feelings of black Negroes with black manhood and modernity became the problem that is impossible to recognize it .

2.6.The Protest Movement "1940 – 1959"

Indeed, I would like to shed light on the period before the protest movement briefly . Accordingly , I show the Reconstruction that began under the plan of the African Americans ended in 1870 .Radical Republicans tried to help the blacks by passing the " the Civil Right Act of 1860 " , the Ku Klux Klan Act, the Civil Right Act 1875 , as well as the Amendment 14,15. Even, the white racist in the South insisted of the blacks' staying in their home . Furthermore, "the black codes " , literacy tests , Franchise taxes, wide spreading of violence make the black isolated from the polls and supreme court destroyed any opportunity for social equality ⁶¹.

The Civil Right Movement which spanned after the year that followed Brown V. Board for Education decision in 1954 through passing the Right Vote Act 1965 characterized watershed period through the completion of removal of a lot of racial barriers . It led to a shift in the cultural and social life . These changes included the concept of citizenship for blacks, the role of governments and courts in promoting human rights for all Americans regardless of their skin color . These rights conjures up images of Martin Luther King in offering his soul to move " I HAVE A Dream " Speech , before the nation's capital . The worst incident is the

61) [www.Sparknotes.com/history/American/civil rights/summary.html](http://www.Sparknotes.com/history/American/civil%20rights/summary.html).

pictures of four black schoolgirls killed when a bomb exploded at a Bablist Church , sixteenth street . They attended Sunday school . This is evidence of severe explosion of activists and reaction of whites that characterized the Civil Right Movement in mid – twentieth century⁶² .

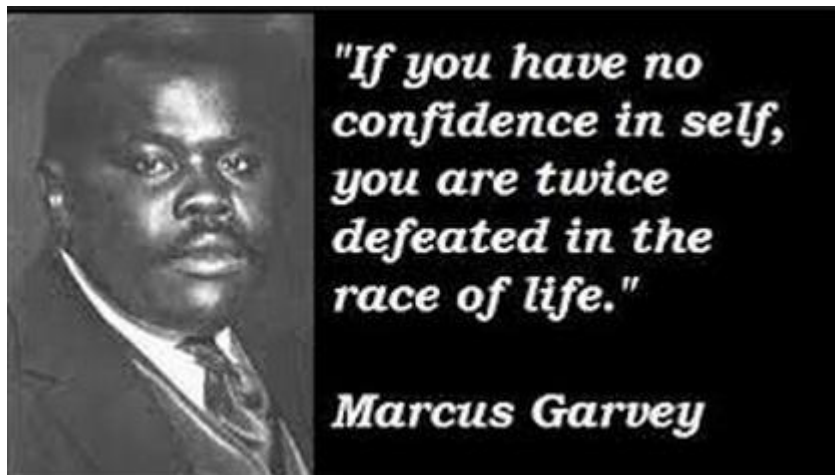
In this period , it must be pointed out to Marcus Garvey , a Jamaican immigrant arrived to United State of America in 1916 . He established UNIA (Universal Negro Improvement Association) . He found blacks very ready to listen to his idea about racial pride and self improvement and they were the victims of prejudice and mob violence . They were looking for a leader who can retrieve their dignity and self esteem . He told the blacks to be proud of their blood and warned them that they would never be given the respect and equality until they improve themselves , He added that that they must unite for their own protection ,and to obtain more education and free themselves of their dependence from white owners . He was a printer , in his speech, he shows the importance of education . He told the blacks that their African ancestors had been masters of the arts and science .The UNIA focused on economic self- sufficiency to free themselves from the white domination and encouraged them to leave America and go back to Africa . His plans failed in commercial business and returned to his country Jamaica⁶³.

The picture below of Marcus Garvey : it is taken from this location⁶⁴:

62) Jill Karson,(n . a .) , the Civil Right Movement P ; 11.

63) Mary Lawler, 2005 , Marcus Garvey , Black National Leader, Chelsa House Publisher pp: 28 – 44

64) <http://www.google.iq>.



During the world war 11 , more than a million Negroes served in the war with Allies . In 1941 , A. Philip Randolph " the head of the National Negro Congress (NNC) threatened to lead thousand of blacks protesters in March asked for the legislation of Civil Rights.

The fear of president Franklein Delano Roosevelt from March to disturb the war effort . He signed an executive order No. 8802 to remove discrimination factories war and finding " Fair Employment Practices Committee " (FEPC) enables 200000 blacks to find high positions in the defense industry .

In 1955, the police arrested the black woman called " Rosa Parks " for refusing to leave his seat on full Montgomery bus to white man passenger transportation in Montgomery city . She was a member of the local chapter of the "NAACP" the National Association for the Advancement of Colored People . As a result , black gathered outside Baptist church to hear preaching of Martin Luther King who spoke against racial discrimination, the laws of Jim Crow and the Parks incident. As a consequence , Blacks refused to use the buses in Montogomery for a year .

Then , the supreme court prohibit racial discrimination in buses and considered it unconstitutional⁶⁵.

65) www.Sparknotes.com/history/American/civil_rights/summary.html.

The injustice that have suffered by African Americans has no boundaries. A well –known leader on the surface had appear to lead protests . Here we have to shade light on Martin Luther King in his role of Brimingham protests . He became pastor of the Dexter Avenue Baptist church in Montgomery , and he head of the Southern Christian Leadership Conference . He regarded Non – Violence is an appropriate method of protests , following Gandhi's principles of peaceful .

On 1st Feb, 1960 four black students from North Carolina Agricultural and Technical college in Greensboro, North Carolina entered a variety store made several purchases, sat down at the lunch counter and ordered coffee . They were refused service but, undaunted they remain in their seats until the store closed . This was the beginning of the protest .



Gary Puck rein , the Civil Right Movement and the legacy of Martin Luther King, Jr, the Dream is alive . pp:1 - 7

The above the picture of Martin Luther King , the pastor of the Dexter Avenue Baptist church in Montgomery . the picture takes from this location⁶⁶:

Indeed, the life of Martin Luther King is a part of American mythology for African Americans . He became the leader of Montgomery when protest had broken out in 1965 . This is Non – Violent protest lasted for a year about the incident of Rosa Parks in the bus , the formation of the " SCLC " the Southern Christian Leadership Conference . He led a campaign in Birmingham , Alabama for ending racial discrimination , forcing companies to find jobs for blacks .

66) <http://www.google.iq>

However , the police used force against the protestors by using high pressure water hoses , police dogs attacked the negroes protestors .

Even, during the protest, Martin Luther King was arrested by the police.

Accordingly, the president appear before the nation and declared that " race discrimination was a moral issue " .

The most important speech of Martin Luther King when he said " I HAVE A DREAM " speech, he shows his wishes in time and for one day he live , in the state of who governs them not because of their skin color but , according to the content of their character .

As a consequence , the Civil Right Act had passed in 1964, support for racial equality and protect citizens against racial discrimination, cancel isolation of blacks and whites in voting , education and the use of public services , the emergence of equal opportunities commission federal work, provide technical and financial assistance to local communities .

Eventually, cancel racism in schools and Federal assistance programs . Martin continued in integrating housing , jobs and schools, making the dream of equality against racism .

In 1968 , Martin Luther King was assassinated and because of his efforts, America moved toward community " All people are equal in the eyes of law regardless of their skin color"⁶⁷ .

According to my own view points, in the light of this research, the contention of blacks African Americans is a turning point for fighting for the sake of survival, demanding freedom and equality between blacks and whites. Taking in to consideration, the black negroes who were victims and killed during protest movement . Accordingly , without sacrificed , the dream would not have been

67) Gary Puck rein , the Civil Right Movement & the legacy of Martin Luther King Jr, the Dream is alive . . pp: 8 – 23.

achieved that the blacks hoping so . Indeed, the appearance of black pastor Martin Luther King who led the protest for the space of freedom . He became the chairman of the Southern Christian Leadership Conference ,he called for peaceful protest , he was demanding the civil right of the blacks that have stolen. Even, the incident of Rose Parks in Montgomery bus have been the trace in pushing Martin Luther King for demanding for equality .The strong reaction of the state through using sniffer vicious dogs and water high pressure hoses . Many protestor were killed during protesting . Martin inspired his thoughts of peaceful protest from the Indian leader Ghandi , he has a dream in his life, he said " I HAVE A DREAM " speech . Indeed, this dream is achieved after he had sacrificed his life for the sake of that dream , he sacrificed his life for the black generation to live in peace and take their freedom .He is like a candle that burned to illuminate the path for others.

The incident of Rosa Parks in a bus inspired the feeling of blacks in general,& Martin Luther King in particular who dealt with this issue in his speech against racial discrimination .

Rosa Parks is a member of Civil Right Movement, she refused to give up her seat to a white man on Alabama bus . She challenged the oppression law of America . The law ordered the black passengers to leave their seat to white passengers, but Miss Parks did not accept the driver's order to leave her seat by saying " No , I'm tired of being treated like a second- class citizen " . In 1999 the US Senate described her as " a living icon for freedom in America " .

Understandably , Martin Luther born as brave child , lived as a challenger leader and died as a hero . President Regan signed a legislation regarding the 3rd of January a holiday in honor and in memory of pastor Martin Luther King.

At King's Church, Obama Speaks of Unity



By JEFF ZELENY JANUARY 20, 2008 2:45 PM





AP / Rich Adickes



One day after laying a wreath at the tomb of Martin Luther King Jr., President Bush appoints a federal judge who has built his career around dismantling Dr. King's legacy.

(Hillary Clinton)

ixquotes.com

The pictures above are taken from this location⁶⁸:

7- Modern and Contemporary : 1960 – the present

The Civil Right Movement gained importance after the world war second during the year 1950 and 1960 . The U.S . congress passed the Civil Right Act , 1953 , 1960 , 1964 and the law of the right to vote in 1965 which prohibits the racial discrimination , and the global trends to combat racism had appeared moreover, anti colonial movement in Africa and Asia . Even the hostility propaganda by the Soviet Union against the United States during the cold war . Furthermore , the victory of the United States against Nazi Germany in the second world war beside the birth of the United Nation , Eventually, the expansion of fighting against racism and anti colonial movement are all factors that encouraged the elimination of racial discrimination in the United State of America⁶⁹ .

In the twentieth century , the change happened in the United States of America from the whites that formed the majority to the other four minorities as: African American , American Indians and Alaska Natives, Asian and Pacific Islanders and Hispanic .

The Civil Right Act of 1964 which prohibits the racial discrimination in employment , public facilities and programs funded by the federal government. The president Lyndon B Johnson has issued an order for efforts to ensure employment opportunities and equalities of treatment among workers belonging to minorities and to address the effect of past discrimination against minorities and women in hiring and promotion of employment and education opportunities⁷⁰.

68) <http://www.google.iq/search?a=tomb+of+martin+luther+king+ir&biw>

69) Handa Kuzuhisa, 2009, postwar civil right politics in the United States . pp:179 -180

70) Kelvin M. Pollard , William P. O'Hare, 1999, America's Racial & Ethnic Minorities, Pp:3-35.

The case of Linda Brown , the black girl in the 3rd grade , that her family decided to record her in white school near her house , but the principle refused to accept her according to Kansas law which required school segregation between blacks and whites but the court regarded the decision of the Board of Education of Topeka , Kansas , inherently unequal .

The non-violence had become an affective way which includes "bearing troubles with out revenge by subjecting the opponents " . Riots in Los Angles broke out because the police arrested a black young man drunk while driving , he was beaten violently by the police that causes the burning of whites business and the death of (31 blacks)and(3 whites) . These riots advocates the president Kennedy to deliver the Civil Right Act to the Congress in 1963 .

It was implemented under the president L.B . Jonson . It consists of prohibit discrimination according to sex , color , national origin religion and ensure public facilities for all Americans and prevented the state and local governments that denied to any citizen on the basis of racial or ethnic discrimination .

The passage of the Civil Right Act inspired the activists of CORE and SNCC to pass a so-called "Freedom Summer " that includes bringing white students from all over the country to Missisipi to help local blacks to register themselves for voting which followed by the law of voting for the black people .

The SNCC create a new concept called "Black Power " after the shooting of James Meredith by the police, it became the official slogan for SNCC. Furthermore , the nation of Islam under the leader of Floyd Mckissik adopted the Black Power as a basic ideology and claimed that the black community are looking for freedom and power that consist of racial pride, aspiration for political and economical liberation and black autonomy , even, the rejection of integration that have a significant effect on black power movement .

In 1977 , the young generation started calling themselves " Afro - Americans or later African - Americans and opposed Black American or Negroes⁷¹.

This period witnessed the establishment of (BPP) the Black Panthers Party in Oakland, California in 1966 as local community organization that expanded in to global party in 1980andended in 1982 . The founders of the party are Bobby Seale and Huey P. Newton . The party raised a slogan consist of ten points as fellow : -

1-Freedom

2-Full employment

3-The end exploitation of capitalism

4-Education that centered black history and current plight of blacks

5-Decent housing

6-the exception of military services

7-An end to police brutality

8-The freeing of all blacks on trial

9- beliefs and wants includes justifying the demands and tying them to the long standing political and economical exploitation of the blacks 10- Demands for lands , bread , housing , education , clothing , justice and peace

Black Panthers Party is regarded one of the successful activities in the Civil Right Movement that used violence to liberate the black communities from white domination . The most important thing in ten points of its goals , "what we believe, what we want " that was called " combination of Bill of Rights and a Declaration

71) Bc. Petra Kopecna , 2012 , Black power as an alternative movement in the USA . PP: 9 – 60.

of Independence " . One of the most important aims of the party is to stop the police brutality in black communities . The party is regarded the police as an evil force to occupy them. It creates the self confidence of the black youth , even faced the police force by force , moreover , the party didn't hate the white people but , hated the white power structure and tried to transform American society toward socialism , It claimed self – defense by any means .

BPP believes that violence and armed struggle is only the way to overthrow the government through armed struggle . The party has used the provocative slogans such as " Guns , baby , guns and off the pigs " . These things forced the FBI and Oakland police to regard the party as a major threat to the internal security of the country . After the freeing of the party's founder Huey P. Newton from the prison , the party theory changed from armed struggle as the only way to claim that he wants a democratic socialist society free of racism , he focuses on stratification rather than division based on race and the transition from revolutionary nationalism to revolutionary internationalist then to intercommunalism .

The protest today is different from the past. The young man does not walk around with a gun , but with the cameras, " they are not shouting off the pigs , but hands up do not shot " . The black youth are waiting if the government and the police are more responsive to the demands of the masses . The U.S.A. mentality needed to change through the law and abandoned violent tactics , ends by listening and cooperation with black people .

The US policy has changed where the country's president become black, but police brutality became popular in contemporary society . Nevertheless , there are a lot of black judges, prosecutors , members of congress , even the black ministries and a lot of police officers are blacks , furthermore, the voting for blacks have become something normal .

Accordingly , the social and economical circumstances are the worst than the year 1960 , 1970, but blacks are joining the armed forces today to fight outside the USA, but , when they come back, they are finding institutional racism and violence in their communities and using of vicious sniffer dogs , even , increased patrols is regarded extraordinary scenes in black communities . The police are still applied racism in black areas through arresting and shooting the Negroes without reason . Consequently ,that advocated the blacks to do the protests at the street and the police are still regarded as an occupying force in the black communities .

The institutional racism exists in the United States of America may begin to disappear , but , it needs a long time . The race relations in the USA have not changed since 1960 through police brutality in the black community and equality , for example , it is that if the black rich man in a car is consider as a drug dealer to stop and investigate by the police while rich white man is consider as a successful businessman . This is the tragedy of racism in America that need to change mentality as a whole taking in to consideration do not change the way how the people think⁷² .

According to my own view point , the Civil Right Movement played an important rule during the period 1960 , 1970 through its contribution to abolish the racial discrimination in United Stated of America . The African Americans slaves suffered the oppression , racial and sexual discrimination by white communities , even discrimination included public institutions including segregation in schools , so there is a school for whites and the other for blacks .

Accordingly , the blacks are not allowed to join white schools and vice versa .Hence , the issue of Linda Brown , a black girl of 3rd grade had appeared on the surface that formed a large turning in the life of black people , when her father wanted her to join white school taking in to consideration that the white school is

72) Nathalia Beckman , 2015 , the Black panthers Party – A closer look what they were about & its Relevance & Effect Today , pp : 6 – 40

near to their home . but the policy of segregation prevented the Education Board in Topeka , Kansas in accepting black girl in white school , nevertheless, the court in Kansas regarded the case unjust .

What can be see here , is the brutal treatment of the police in the black communities and as a consequence for that , the protests broke out in the street against the government and the police , a lot of black people were killed through the riots .

Consequently , Black Panthers Party (BPP) appeared and raising a provocative slogans against the government and police and used force against the force , even the party utilized the armed struggle as the way to get the violation rights against blacks .

Nathalie Beckman pointed out in her research that US policy has got a change by having a black president in the White House, even the existence of black judges , prosecutors , members of the congress , ministries and police officers are all blacks , nevertheless , the police treated the African Americans severely , even the blacks are serving in the US military out of the country and when they come back, they found the violence and institutional discrimination is practiced in their communities through patrols and the use of vicious sniffer dogs .

Furthermore , the blacks were arrested and shooting by the police without reason . At the end of her research , she confirmed that the institutional discrimination will disappear, but it takes a long time, hence , the problem of racial discrimination in America needs a change of mentality in general and not to change the way how the people think . My thoughts are exactly matching the visions of Nathalie Beckman about the problem of racial discrimination in America .

Last but not at least , making the African Americans feel that the police were found for security and protect them but not suppressed them& the black police

officers should traveling patrols with white police officers in black communities , even holding conferences between the blacks and the whites are very necessary and important as a case reflect the change in the American community .

What I noticed as a research scholar in American literature during the recent presidential election and the role played by Michele Obama to support election of Hilary Clinton as something deserve recognition and praise that boosted the confidence of black voters with white elected and that should make the blacks voters feel with trust and confidence with emphasis in my opinions that the police should leave the old destructive thoughts .

Eventually , if they continue in dealing with the blacks in brutality way , the problem of racism does not solve and old wounds will resurface .

Chapter Three

In this chapter I'll deal with the issues such as racial and sexual discrimination in the novels of Toni Morrison, taking in to consideration giving the analysis and opinions of researchers in this subject with the pointing out to the ideas and thoughts of novels' writer and the other researchers in these novels and our views about the suffering of African American society, even, the sexual suffering of black woman in white society through the novels presented by Toni Morrison. Eventually, giving shed light on my own view points on every novel.

3.1.The Bluest Eye : (1970)

The psychological and social restrictions have impact on the lives of the American African women through considering blacks the lowest tools in American society. But cares nonetheless, Black women are suffering twice through the persecution of the white man and violated by the black man through raping her sexually and considered her as a commodity bought and sold.

Black woman writers have appeared as Alice Walker, Barbara Christian, Zora Neal Hurston and Toni Morrison. They are looking at things in away of love and lack of compassion, writing for responses, rebelling and re – own. Morrison has condemned the blacks looking at the lack of confidence for themselves through the beauty and culture scale in women at the white community. Morrison believes that " people are not born with a tendency of harming other people, but they are studying for this trend if they themselves are hurt " .

Blue eyes is an indication on how the U S middle class it's looking at women in dealing with beauty on the basis of the evolution of women's identity. The novel has shown that the psychological devastation of the black girl that are looking for love and acceptance in the world that denies her and lowered the value of people based on race. This issue is presented in Pocola Breedlove and expressed psychological state of her and desperately she continues in possessing the classical beauty of white American femininity, what called "white skin, blonde hair and blue eyes " and that is standard in American society.

The novel showed the suffering of two families that have black skin " Breed love and Macteer ". Even, it showed up the American woman suffering the evils

of racial and sexual discrimination . It discovered the tragedy of persecution and violation , furthermore , it discovered the existence of problem , a particular problem in the suffering of the American black community in general and they are targeted to interior racial discrimination . Subsequently , the blacks believed that the white race is favorite in beauty , intelligence and morality .

The repressive regimes played the role of the oppressor and the oppressed . Understandably , the girl can not fight or resist the injustice that happened to her, but she taught to rebuff the injustice , the rejected responses , silence , self abuse, depression and rage , taking in to consideration, when the child get older , she takes the role of oppressor , so her mind is changed , so accordingly , large groups of people persecuted on the basis of ethnic identity . Even , the oppressors themselves suffered the teenagers , suppressing and ideological react . Mrs. Breedlove Pauline , that has been rejected in a society of Lorain , because she carries the signs of black race and color, Furthermore , she speaks with a southern accent , she responded by adopting unjust acts , about ideas for physical beauty , she was ugly girl and her owner is beautiful , so Pauline accepted Hierarchy in the color , beauty and her feeling that white skin is better than black one, even, this role make her incapable of carrying her daughter despite the fact that her mother take care of her at works, but her psychological problem is that white is better than blacks. Hence, Cholly and Pauline , both of them are busy in quarreling each other , they did not notice the damage that they have been caused to their daughters . The bad treatment of the children is the basis but the transgression the innocence of the children have got ideologically more than physically in Breedlove family that showed the mistakes of African American society in general & demonstrated the interrelationship between race , sex and class⁷³ .

The most important characteristic of the Blue Eye novel is a double oppression of the women . Accordingly , the impact of racial and sexual discrimination led to marginalization and alienation . Hence , Toni Morrison criticized the unjust practices in her black culture and racial discrimination for the white culture through exploitation of the white race for the history to pass justification superiority of their race to judge the other side "Blacks" for their inferiority . Thus, there is hegemonies of white race on black culture .

On the other hand, the black man justifies sexual discrimination against his colleagues of black women , so the tragedy of black women caused by racial discrimination by the whites and sexual discrimination by black males .

73) Dr Neelam Bhardwaj, 2016, the Bluest Eye: A Tragedy of Oppression & Internalized Racism . pp; 1-3

The black man is poor model . Hate triangle include , racial, sexual discrimination and alienation that worked negatively to blur the black femininity. Cholly Breedlove has a feeling of self- defeat through beating and ill-treatment, thus, this is looking for women from sexual side only , he become like a monkey patriarch , he came to rape his daughter at the age of eleven years as it happens in the world of animals. When he was a child , he has rejected by his mother and put him on dirt at railway line and when he was a teenager his father refused to recognize him . As a consequence of his family rejected him , besides the racial discrimination, Cholly turned in to victim and the aggressor . As aggressor, he practiced the cultural persecution against his wife and daughter. He became untouchable by white society and even, his society "the black society " ,he was rejected by black community too , even , he could n't secure a place in white community .

Accordingly , he lost the feeling of belonging to his country , he carries animals attributes , he is just exist in a state and his biogenic needs are completed like eating and drinking . Ordinary people used belonging relationship to accomplish ideological homogeneity .

The black women exist in a society to secure the white race and black males , their identities are oppressed and destroyed . Pauline is an example , she is subjected to sexual and racial persecution . As a servant at Fischer family , they ask her either to choose between losing her job or divorce her husband. She was exploited economically on the basis of her race . Here we can say that black women is seen as nigger that controlled by white society .

Thus , She loses her respected as a good mother and wife . Hence , the black male used biological force to suppress their wives as whites got the idea that they are better than the blacks .The double oppression on Pauline leave the tragic impact on Pocola Breedlove that has low of self – esteem and lack self –love , she is the victim of patriarchal oppression, she was rebuked by the blacks school children , she thinks that she was ugly and inferiority of the other people , she does not feel self – confidence through the idea of bias for white culture , in this respect , she hates her black skin and aspiring to get some featured of natural whiteness , she is dreaming to possess blue eyes then her parents will love her, even , she is respected by her community .

Understandably , beauty is linked to white skin and ugly is associated with black skin . The hatred of skin increased the tragedy of Pecola . The racism is created the idea of ugly black in the mind of black and white race . It is based on the false representation for the black world that is inferiority than the white one .

The researcher shed light that the black man would justify the sexual discrimination against his followers of black women on the basis of historical

influence on the females , even , the whites practice racial discrimination on the basis of history . The false idea created on the idea of the inferiority of black race and the cultural , furthermore , the ideological oppression that led to the alienation of African American women⁷⁴ .

The ethnic ,cultural and political responses led to sexual , ethnic and patriarchal oppression , the black African American have become a victim of these responses . That's exist in the texts on Toni Morrison where she attacks in her novel " the Blue Eye " the standards of beauty in white society , even , the disintegration of male races in the black community through dominating the life of black women . This novel is considered as strong criticism to the cultural feminist through its criticism of poverty and disability for blacks through Pecola and her feeling that the black skin leads her to the ugliness and neglect by the society . It is a protest against colonialism and racial discrimination.

Eventually , it reveals the struggle of women to gain their freedom from white domination⁷⁵ .

This novel showed the concept of motherhood with the ideas of white society prevailing about their perception of beauty and its impact on the lives of African Americans through teaching children about how to protect themselves and the formation of social life for blacks . Morrison revealed a lack of motherhood in the black family led to an emotional and psychological breakdown in the black communities . The migration of Breedlove family changed the path of the family through the imitation of white thoughts about their ideas of beauty .This novel has demonstrated how to combine the motherhood and the work outside the home , how to protect children and guide them how to challenge racial and sexual discrimination for girl. At the mean time , in turn , the white women who are trying to get rid of injustice of motherhood .

Morrison believes that motherhood constitutes an old property , even housewives and motherhood will thrive through the emancipation of black women. Women nannies should give them the suitable place to protect their children with the use of capacities outside the house . Morrison regarded that the funk is an important element for the liberation of black women . Furthermore , the duties of the mothers are to protect their children against the subversive ideas of racism by showing the love to their children , they feel of true love through self – love and self – confidence and this enables them to challenge the ideas of racism.

74) Maher A. Mahdi, 2015 , Triangle of Hatred , Sexism & Alienation in Toni Morrison's The Bluest Eye . pp: 45 – 51

75) Ruchee Aggrawal , 2012 , Feminist Perspective of Toni Morrison in(the Bluest Eye)p: 110

Understandably , the novel showed that the black women feel that they are ugly in the white culture for example Pecola Breedlove is living in a family with problems between her parents , her father is always drunk and her mother is always busy with housework at Fisher house and neglecting her home , she is caring the children of white family and neglecting her children , she hates herself, isolated from rural culture , she sees chaos , ugliness and the dirt in her house and the absence of peace , Pauline failed as a mother towards her daughter pecola, who has not received any affection from her mother , to develop self – love in the future , to protect herself and planting of motherhood for her children , she calls her mother Mrs. Breedlove in stead of Mama, even , she is raped by her father in the kitchen which consider it the source of hatred and humiliation . The Blue Eyes reflects the black girl asking for the white values , she believes that the acquisition of the blue eyes will replace the hardness of her life in to love and respect.

Accordingly , the racial discrimination is built on false values . So , in this respect the African American women should practice the historical background to build a structure of motherhood and protect childhood⁷⁶ .

Morrison created a dual story of the oppressed and oppressor , racial discrimination , persecution and marginalization that is damaged self – esteem of African Americans who are feeling of scorn for having dark skins .

Blue Eyes is the story of black girl called "pecola " who is subjected to neglect, sexual abuse and internal racial discrimination . When she was raped by her father and became pregnant she began to imagine that she has really blue eyes , she was violated , neglected and hateful girl , she thinks that she is ugly and useless , she is an image of self – hatred , self – loathing and self – contempt.

She is subjected to racial discrimination by the black and the white society . In Lorain , the people suffered self – hatred because of marginalization . The people are free to live in the world of isolation between blacks and whites , between the black skinned and white skinned African Americans . This novel shows that the persecution of one person can destroy the life of an entire nation, it demonstrates how American society has denied the American dream , it shows how they are rejected by the state that they are born , a feeling of rejection went back to the days of slavery , the people are suffering because they see themselves through the eyes of other people⁷⁷.

According to my own view points : the African American women have suffered the racial and sexual discrimination at the hands of white and black men.

76) Navid Salhi Babamiri , 2014 , Deformed motherhood in the Bluest Eye by Toni Morrison, pp: 1-12

77) Maria Bring , 2004 , Racism with in African American communities in Toni Morrison's The Bluest Eye and Paradise . pp : 3 – 32

Here's the problem emerged through the black women views of black skin that they are ugly . They are affected by white society through evaluation the beauty of women .

The Blue Eyes points out to this issue and the suffering of black women under the controlling of white society . Black girl is looking for love and acceptable in the white world that denied her , she is a victim of that society that makes her feel that she is in a lower level . Thus , she is looking for the beauty of traditional femininity , if she has got as she believed , white skin , blonde hair and blue eyes.

Morrison points out that the oppressing of black women childhood violation of the poor families even, the child can not resist the injustice , but he taught to stand against injustice, injury and responses such as self –abuse , depression and rage .

Morrison possesses the awareness about the relationship among race , sex and class and how the African Americans were exploited by white society . There are psychological constrains on African American women through the persecution of white men and her violation by black men and considered her as a commodity for human consumption . There is racial discrimination in jobs , education and sexual discrimination, even the black women suffered double persecution and the racial discrimination leads the individual to victim and aggressor, for example Cholly was thrown in the dirt by his mother at the age of four, moreover, he was rejected by his father when he became a teenager, as a consequence, he oppressed his wife and daughter , furthermore , he was rejected by black and white society .

The last but not least , the Negro women do not get respect because they have not been able to stay at home , to take care of their children and feeding their husbands. The racism created ugliness in the mind of black and white race , by considering the dark skin are ugly, even the racial discrimination existed the relationship between racism and economic exploitation, Accordingly , owing to the poor state of black women given them the chance to work in white homes and neglected their homes and families .

Indeed, this novel criticized the western standard of imaginative beauty . It is a protest against colonialism and racial discrimination and reveal the struggle of black women for freedom from white domination .This novel showed a lack of motherhood in the black communities led to the psychological and emotional collapse .

Eventually , mothers must be equipped with a place for caring of childhood , because "that the persecution of one person lead to destroy an entire nation " , as it happened to Pecola , who is subjected to neglect and sexual abuse and interior racial discrimination, she is a picture of self – hatred , self – contempt , self – hate and self – loathing and that drove her to madness .

3.2.Sula : (1974)

Toni Morrison began writing *Sula* in 1969 at the time of the women movement to achieve the civil right to get equality among the American society . The novel deals with issues such as racism , oppression of African American and represent the people who have no hope in their life . It gave facts about African American soldiers who have returned from the first world war and did not get their rights and respect as white skinned soldiers .

It is a satire against the stereotypical thinking in the research of self, frustration and deprivation . But first of all it is an effort of the will to discover the different structures of oppression in America and the suffering of the female characters in the western racial society and how they stand against patriarchal society to achieve self-awareness and self – empowerment . It reveals the negro women and show their strength in the community through the rebellion against that society .

Hence , it portrayed the marginalization of black women and tested the quality of suffering they faced and racial even the sexual discrimination that exercised them . The novel embodied oppression toward African American slaves and specially the life of marginalized women .

Accordingly , Toni Morrison's *Sula*, pointed out to the women's movement for blacks and focused on black liberation of women from the oppression of race, class , gender and sexual exploitation . The community have equipped the black women with self –empowerment and self –awareness through black women recognize affectively the multiple sources of oppression through self – empowerment and that means self –reliance .

Taking in to consideration that Toni Morrison influenced by the ideology of liberation and her novels embodied the experiences of persecution in the isolated communities . It pointed out that the domination of white culture which disrupted the healthy development of self – image .

As far back as slavery , the point of view of Morrison is identical with Collins, who pointed out that " Black women can not become a full – aware in the light of social injustice " . Morrison has added that "the struggle of Black women became of the lack of equality between blacks and whites as well as the

Inequality between men and women and here the concern appears in the white women's movement in 1960 , 1970 . She reveals the cruel issues of black women with out separation them from the persecution issue of the entire minority ⁷⁸.

Morrison was used sexual behavior and linking it to the social issues . She is focused on love, gender and oppression . *Sula* discussed the relationship between

78) Nasrin Chegeni , Nastaran Chegeni , 2013 , Marginalized & oppression of Afro- American women in Toni Morrison *Sula*. pp: 915 – 918

sex and gender . The novel has linked these issues to adolescence through showing a strong relationship between two friends " Sula and Nell " .

They are living in the same community , but their social backgrounds are different .

Consequently , their lives were destroyed when sex entered in their relationship . Morrison explained that " the diseased culture creates sick people " . Sula took the role of her mother "Hannah " in prostitution . Hannah was in a sexual conflict with traditional norms and values in the black society . She practiced sex for enjoyment , but for not money .

Hence , when Sula became a close friend to Nell , but in contrast , their homes are in different . Nell was born in strict home , her mother "Helena " has aim in her life was to see her daughter "Nell " married . At mean time " Helena's mother (Creole) " was a prostitution in New Orleans , she has sexual relation with men.

So , Helena escaped from her mother " Creole " , even Nel brought up away from her grandmother "Creole " far from the bottom . Furthermore , Helena controlled her daughter's life . She goes to church regularly . She prevented any contact between Nell and her grandmother .

In contrast , Sula's mother " Hannah " encouraged her daughter "Sula" to established sexy relations with men ⁷⁹.

literature and literary criticism . She challenged the previous thoughts in her writings and portrayed the implications of being a black woman during and after slavery.

Accordingly , the characters in her novels affected by the bonds that have shaped their lives and gathered the women characters together whether their maternity or sisterhood relations in description of the Bottom community .

Ironically , in one surroundings of Medallion city which over look on the hills that the black African lived in the Bottom , unfortunately , the land was given to the former slaves who agreed to work in this land as award for life , but this land was poor and do not grow anything in it and far from the city center as well . In turn , the community created the stability for the black families there .

Additionally , Sula saw different men around her house for sexuality with her mother "Hannah " . In turn , she was affected by her mother's behavior and she imitated her mother's behavior and she imitated her mother sexuality , at the mean time , she refuses to become a mother or having a family with children and trying to forget her past because she was rejected as a girl by her mother , she ignored

79) Birgit Aas Halm , 2010 , Sexuality in Toni Morrison's works. pp: 1 – 24.

the role of her mother and she forget that she is formed by her mother and grandmother.

But otherwise , she failed to realize that the motherhood can give her empowerment that she needed , even , she did not care of families bonds besides, she did not succeed in understanding her mother "Hannah " .

Taking in to consideration that Eva and Hannah fail in love and possessed a steady relationship , Eva married Boy Boy and they have children, even , Hannah was married " Rekus ' Sula's father, but she was died when Sula was a child .

Thus , Sula refuses the life context of Eva and Hannah , she refused any contact with motherhood , furthermore , she wanted freedom as men and rejected any contact with motherhood , she was seen as docile or submissive , she believes in rebellion and independence , even , Sula likes to be free from Families and motherhood bonds .

Understandably , the relationship between mothers and daughters affect the subordination of natural women in different ways : Through the novel , Helene "Nel's mother " taught to behave properly , she moved away from her mother's behavior " Rochelle " , she married Wiley Wright and moved to the Bottom of the community , tried to stayed away from her mother, she forced Nel not to approach from her grandmother " Rochelle" , she travels to New Orleans ,but refused any contact with her mother, she became against Rochelle .

Hence , Nel negatively affected , she became a lonely safety child , in other word , Helene and Rochelle acted the complexities of the different experiences of the black community , especially the black mother and how she deals with many difficulties that faced her .

Helene is in contrast to other characters albeit from distance , she fought on two fronts , she rejected her mother's behavior by using self – empowerment and self- awareness, on one hand , she tried to control her daughter "Nel" ,runs her home typically, She is dedicated mother, performs it's traditional role of a good wife and mother, participated the conservative black church . held away on her home , tried to become a sincere mother and wife to her husband and her daughter, impeccable wife and no doubt of their value , loves her daughter even , enjoy petting her daughter and her husband , eventually , she spoke with her daughter about changing the form of her nose by pulling it .

At the mean time , her daughter "Nel' obey her mother although her thoughts are not matching her thoughts completely , when she was adult , she holds , she holds the traditional positions of Helene , married Jude and have children , manages a family , accomplish the charity works of the church like her mother , forced to live in the Bottom of the community in accordance with the expectations

of the other numbers , wanted to become a strong puritan and conservative lady as her mother 'Helene ' .

According to Natalia Fontes view point : who believe that the bonds between mothers and daughters are paradoxical , they tried to rebel against the positions of their mothers because they do not understand their mothers contexts.

Fontes added that if the girls do not create peace with their mothers , they will be subjected to risk inevitably , even they become away from their families and consequently , they can not develop self – respect , self –empowerment and self – esteem . Helene and Hennah ruled theirs mothers in the same way like Nel and Sula

One of the key points that the social , cultural and historical backgrounds affected by motherhood . So Sula , Nel , Hannah and Helene showed their inability to transcend the fate of their mothers , even , all the desires of women to form an opposition element because of the lack of understanding between daughters and their mothers , eventually , the inability of mothers and daughters to understand each others have a negative impact on the lives of the girls⁸⁰ .

3.3.Song of Solomon :

Morrison created an independent world of blacks in song of Solomon through creating symbolic characters representing all blacks in America that are archetypal . They are typical actors in the black life . Thus , Milkman is symbolic to all blacks and his aunt Pilate is a genuine model for all blacks and great mother in America .

In song of Salomon Morrison portrayed how blacks are pride of themselves of being blacks and revealing their sense of historical heritage , the novel symbolizes the oral traditions of the black community . This novel shows the Africans who fly away or jumped from the slave ships and tried to go back to Africa .

Morrison used folklore , myths , toys , songs and the historical spirit of black culture to convey the truth more than depending on analytical description that based on western theory and traditions . She depends on folklore, especially magic and superstition because it is a part of their heritage . She presented the cultural knowledge , beliefs , African traditions and heritage .

80) Natalia Fontes de Oliveiva , 2011 , Of women bonds motherhood , sisterhood & the ethic of care in Toni Morrison's Sula & Mercy . pp: 1 – 39

Sugar man flew away and sang on his house in the same time Milkman was born, even the novel highlights on the African American women for passing legends to modern generations⁸¹.

The main theme in *Song of Solomon* is seeking the individuals for the lost identity in America. Milkman began his journey searching for gold that led him to discover the roots of his family and new self-esteem. Morrison was taken the story from the perspective of a man. The story began and ended with an African American man. He tried to choose freedom from determinants of white community by flying. Morrison undermined the discrimination based on sex, race, and class exploitation. Milkman walked in the way to look for identity and facing destructive effect of capitalism. He unconsciously wanders in pursuing of his identity as a result of his desire for the gold. This journey led him to a racist history that contrasts with materialism and greed, this made him awakening in self-conscious.

Morrison has enough awareness of the fact that capitalism and racism plays important roles in the oppression of the black society. Milkman found himself as an American who has exploited by capitalism and oppressed by racial discrimination without impose solution to his dilemma, although his race and class consciously evolved enough to allow him to formulate himself, but he did not reach the point that makes him move behind self – healing⁸².

Song of Solomon is the only novel that a man has chosen to be a protagonist and he was Macon Dead and his nickname is milkman. This novel depicts the milkman in his searching for his own identity, the history of his family and his cultural background.

Taking in to consideration that there are three females in the novel, Ruth, Milkman's mother, and the two sisters Corithians and Lena who confronted the racial repression and the patriarchal system. Black women were not free in their life. They are obedient in every thing, they do not dare to rebel against slavery, they were subjected to sexual discrimination and ethnic persecution.

Women are not respected by men in the southern American society, they do not have identity and rights, they serve men and they belong to them but, not vice versa.

Morrison revealed the repressive life of Corithians and Lena and their struggle for freedom, they have rebellious consciousness. Corithians was a doll & she obeyed her family's manipulation and not her thoughts. Understandably, the three

81) Fatemeh Aziz mohammadi, Hamed reza Kohzadi, 2011, A study of Racism in Toni Morrison's *Song of Solomon*, pp: 2260 – 2264

82) Dr. Pallavi Banerjee, 2012, *The Bluest Eye to Love*, Thematic & structural Evolution in the fiction of Toni Morrison, pp: 312 – 320

women in the novel lived in a family controlled by the patriarchal system, they have no freedom of love .

Morrison told us to achieve self – liberation and they must endure self – identification and get rid of traditional restricted scenes that focus on men's love and family life . In the light of this concern , the black women must learn how to love and be loved and establish a beautiful world with out oppression or discrimination .

Today black women have equal rights , they were accepted in the society , they can get their own jobs , they become leaders of companies , stars in media , some of them work in the army or at the government, they can vote and the society vote for them⁸³ .

3.4.Tar Baby :(1981)

This novel includes some literary scenes like the issues of African American , New York life of the seventies , North American , class conflicts , racism , slavery , ethnic relationship , servants , models and fashion .

Morrison showed the clash of cultures in the novel as an important feature in Tar Baby . Jadine and their relatives represent the black culture . They are joined by outlaw Son who lives every where and does n't have a place and the representatives of the Diaspora in the novel .

The novel depicts the cultures interact with each other as Anglo – American, African – American and one can't ignore the obvious clash between different cultures.

When Son entered the room of Jadine, she described him as a hostile creature, uncivilized and being creature without home wandering from place to another and his place is a prison . She treated him like stupid person who is illiterate and nigger. She called him ape , barefoot baboon . Son is representative of Diaspora personalities .

Morrison through the novel wanted to say that in spite of Son is outlaw but he belongs to a community , he led his life from exile , but he has a community that he belonged , he represents the crude American character and there is a big gab between his culture and Anglo – American culture .

On the contrary , Jadine is an educated woman in spite of her black skin , She possesses a Europeans personality , she depends on herself , she does not need others to confirm her value , she embodies the modern lady , she rejects the

83) Jing Jing , Jing Xia , 2015, the female resisters under the patriarchy in Song of Salomon , pp: 734 – 738.

traditional role of woman , she refuses the romantic thoughts of sacrificing the ideas and plans of love⁸⁴.

Tar Baby has shown the conflict between the past and the present . It reveals the complex state of the society through the relationship between the black and the white society , the rich and the poor , the men and the women , the civilization and the nature . It depicts the difference conflicts that are based on traditions , disputes , and prejudices that are found in race , class and sex in capitalist society⁸⁵.

Tar Baby reveals a white family that is called " the most problematic and unresolved novel " . It shows the importance of cultural identification as away to accomplish self – identity . The novel shows a reflection and modification of Morrison's idea of subjugation the African American . It contains many elements as class , tradition , sex that are interlocking with each others , so the novel is a recognition of the complexities and ambiguity in the quest of self in African American.

The problem arises through the identification and the dominant of white culture or traditional African culture . The main characters were feeling distress and alienated . Son chose the culture to suffer from alienation in urban society , while Jadine distinguished herself with the dominant white culture and she suffered separated from black culture .

Morrison reveals the difficulties and complexities that participate in searching identity in the way of decolonization . Tar Baby shows the destructive effect of capitalism and class conscious for the African American . Morrison believes that there were some elements to catch things or people . She shows the problem to the readers and left them finding the answer⁸⁶.

3.5.Jazz (1991) :

The characters of the novel Jazz , Joe and Violet are agricultural workers in Virginia who travelled to Harlem , New York . Violet lived with a flock of birds, she cuts off the dead girl's head with a knife and threw her out of the church during the procession .

The novel was inspired from a real event . It is a presentation of African American literature . Morrison depicts the immigration through Joe and Violet . They left the agricultural countryside in the south to the civil industrial north , to Harlem in New York . They deal with the geographical breakdown , cultural shock

84) Al – Redaydeh Latifa Ahmed , Al Miniawi Dr Nayera , 2014 , Toni Morrison Tar Baby compared to Daniel Defoe's Robinson Crusoe , pp; 94 – 98.

85) Dr. M. Rivichand , 2013 , the experience of culture clash in Toni Morrison's Tar Baby, pp: 9-12

86) Lina Hsu , 2009 , social & cultural alienation in Toni Morrison's Tar Baby, pp:51-70

and integration , as well as the place is the center of business , cultural and creative literature for African American and the flourishing music . This period was called " Harlem Renaissance " .

The important event in the novel is Jazz music , the immigration of African American to the north do not save them from discrimination , but education , jobs improved better than the south , nevertheless the great depression caused the loss of the jobs for many of African Americans⁸⁷.

The novel Jazz deals with the full self- empowerment . Joe and Violet suffered displacement , she suffered from poor consciousness twice , whereas Joe suffered seven variable in self, he interested in identity and unable to settle. Joe found in Dorcas the embodiment of the freedom of choice , he mixed between his wife's love and contextual necessity . Violet is the person who follow and marry him, made him coming to the city after he was a hunter in the forest . He regards loving his wife is " falling in love " whereas Dorcas " raising in love "⁸⁸.

The novel Jazz depicts the reality pictures of the black people in the United State of America as the changing in the middle of changing the transition status , innovation , improvisation , experimentation were able to define black people . Joe and Violet reflect the contrasting of black people including Morrison and her family when their origin is from the south.

The migration of Joe and Violet to north reflect the multifaceted relationship to identity and self . The movement of Black people depict the struggle resistance existence , power , opportunity , raise , freedom , liberation , negation , changing of authority in different shapes and sizes , the psychological and the emotional effects⁸⁹.

Morrison pointed out that ethnic minority of African American in Harlem in New York developed the dialectical negotiation between individual and the society through various narrators . Morrison distinguishes between facts and the fantasy, the truth and the fact , the remember and the imagination and the using of the concept of literary archeology through her article " the site of memory " .

Thus , the fact in possible to said ,but truth is not. It referred to fame , greatness and history . Consequently , Morrison pursued to look for about historical protect to recapture the lost of fact of ordinary people⁹⁰ .

87) Petra Paulusova , 2014 , identity in Toni Morrison's Jazz, pp:1-15

88) Alexandra . Laviala Istrate Macrov , & Donald Barthelme's Paradise , Recreating the self , delayed identity crisis in Toni Morrison's Jazz , pp: 1144 – 1154

89) Maija Kiviranta , 2007 , Busy being originated complicated , & changeable " Jazz & modernity in Toni Morrison's Jazz . pp : 1 – 23

90) Hanchen – wei , 2013 , Black Urban Maternity of the Harlem Renaissance, pp:119-149

Accordingly, the characters of *Jazz* are affected by race, for example, Violet's mother was left by her husband alone and was forced to raise Violet alone, she was dealt with poverty, murder and the laws of racism which were called "Jim Crow laws" and because of the difficulties that faced her, she preferred suicide than living the life of slavery, so she is jumping in the well.

As far back as slavery, and after her mother's death, Violet went to live with her grandmother "True Belle". She was a servant at "Vera Louse Gray". On the one hand, her grandmother told her a story about "Golden Gray", the son of "Vera Louse". She told her that Golden Gray's mother is not recognized him that he was her son and he was raised under her arms. So Violet preferred to be white as Golden Gray and Dorcas, white skin became an ideal for her, she is not convinced with the racist identity, as a matter of fact, if she has white skin as Golden Gray and Dorcas, she will be more beautiful.

As it has already been mentioned, Joe faced serious ethnic problems in New York, he rent an apartment in the upper city, but renting prices have been raised, prices of beef have been risen to black society only, Blacks were participated in the riots, many of them were killed during ethnic disorder. Obviously, the white were not punished by the police for deliberate murder of blacks. Ambulance also differentiate between blacks and whites when it needed, for example, when Joe shoot Dorcas, Felice called the ambulance twice that arrived in the second morning, because of race as Felice explained "no one wanted to help the black people", another example, that Dorcas had the same experience when she was young, she was living with her mother who is burned, because the firefighters did not arrive in spite of calling them.

As I showed in this section, *Jazz* embodiment the identity of black woman at the time of slavery, she was regarded as a servant, sexy object and she was abused by her owner although she makes a simple mistake⁹¹.

3.6.Paradise : (1998)

Paradise is an attempt to set a goal beyond the Civil Right Movement even, discover the social, cultural and legal reform, hence, the Critical Race Theory emerged and revealed the criminal acts of racism. It pointed out that all the discourses were racist including gender, classification and exaggeration.

The Critical Race Theory has been linked to the novel *Paradise* by Morrison, taking in to consideration that their thoughts have been translated from global idea exceeded the race, the class, the nation and gender to more locally and mini-idea to be dominated⁹².

91) Petra Paulusova, 2014, identity in Toni Morrison's *Jazz*, pp: 16-49

92) Richard L. Schur, 2010, Locating paradise in the post – civil Right Era: Toni Morrison & Critical Race Theory, p: 276

Paradise draws a vitality picture of the women who lived in the convent at small town called "Ruby " in Oklahoma . The conflict are between these women and men who controlled the convent . The women who living in the convent are " Consolata , Grace , Mavis , Pallas , and Seneca " . These women were lived under the control of a patriarchal society that restricted their freedom and choices⁹³ .

Mavis was suffered from her husband , she would not prevent her children from constant fear of her husband , so she escaped from her house and eventually she went to the convent in Ruby . The second character "Grace " who called herself "Gigi " , she rejected a name that her mother had called her , she depends on a gaze approved to reduce herself from sexual courtship . While the third character " Seneca " was left by her mother as consequence , she cuts off her arms with sharp tools silently , in stead of . she takes the sense of her body using the physical sensation to replace emotional pain . Even , the fourth character " pallas " She was eventually became (God), she was shocked by her mother because of committing adultery with her lover " the lover of Pallas " .

The black women that I mention above are from different cultures and regions. But interestingly , they lived together down the roof of convent under the care of spiritual healer "Consolata " the woman who taught the oppressed women to exchange experiences and suffering with each other . Consolata " Dream loudly " do not encourage women to confront and organize the trauma only , furthermore , allowing them to perceive the similarities between their experiences and the other experiences . She taught them to transfer pain in to mutual understanding and care⁹⁴ .

The story of paradise " Utopia " began when the men of Ruby attack the women in the convent at the city, arrested and killed them . The convent is devoid from racism and ideal white society , they were found in this place because they were escaped from race , racial, sexual and social discrimination .

Those women have a house ,but they do not have a Home , so the ideology of racial discrimination has reached to the convent " the promised city " .

The novel began by shooting the white girl first , a question comes out to the surface " why shoot the white girl first ? Perhaps , there may be not a white girl at the convent at all . The shooting means killing the human being who representing the white community through it's cultural practices and identity , here , they do

93) Zanyar Kareem Abdul , 2014 , the silence of women in Toni Morrison paradise , pp: 1277 – 1296

94) Zeng Na, 2015 , the healing power in Toni Morrison Paradise, pp: 7 – 9

not destroy the body but even , killing the human spirit and the body of convent's women became the fears of the people in Ruby " Oklahoma " ⁹⁵.

Paradise focuses on the importance of the females guidance and sisterhood , the healing of trauma and the injustice of African American women. The novel shows that the power of love among black women and their dependence on each others and through the discovering of the healing woman "Consolata " . She has a magical ability to multiple Gods , reading the minds and raising the dead bodies. She was portrayed as a charming woman in the novel , look better in the dark . " she has the vision of bats " ⁹⁶ .

Accordingly , Paradise shows that this " promised land " is free from racial and sexual discrimination and may be not exist on the earth at all . Morrison departed " Utopia " although the title " Edenic " paradise , she used " the war " as the title of this novel , but it changed in to paradise by the editor of the magazine . As a whole , the line of the novel moved from cultural war , racial and sexual discrimination to the promised land " Utopia " ⁹⁷ .

3.7.Love : (2003):

The one of the most important features of Love novel is betrayal of the characters between each of other , even , there is a trauma in the plot through the suffering of the women of the novel in the past , those women have previous experiences including poverty , racial oppression , sexual assault and entangled identities. They were neglected and abandonment by their families . These women adopted heterosexual as a means of dealing with trauma , abandonment and a path to gain power . They allowed the patriarchal society to become the main formation in shaping their identities . Even , the family standard are controlled by patriarchal society , so these women have failed to over the repression because their identities were connected to the roles that repress them , even they were exploited by Cosey through adhering the patriarchal standard and harming the three women " Heed , Christine and Junior " . They were connected to individually to Bill Cosey as a triangle of sexual identity, consequently , they had problems of sexual and racial discrimination and class destruction to achieve self – actualization⁹⁸ .Through the novel of Love Morrison pointed out to the impact of the Civil Right Movement that affected the life of the normal men and women of black society. The novel referred to the black community before and after the world war 11 . Morrison

95) Richard L. Schur , 2010 , Locating paradise in the post – civil Right Era , Toni Morrison & Critical Race Theory , pp: 277 – 296

96) Zeng Na , 2015 , the healing power in Toni Morrison's paradise , pp: 6-7

97) Richard L. Schur , 2010 , Locating paradise in the Post –Civil Right Era . Toni Morrison & Critical Race Theory , pp : 267 – 299

⁹⁸) Katharine Lynn Fulton , 2009, Female Sexuality in Toni Morrison 's Love pp: 2-3

pointed out in an article (Rediscovering Black Community) " We have abandoned the past & a lot of facts we have relied on the west instead of the treatment of cancer of slavery and its real consequences and the novel of Love is the background of the affecting story of the complex network of relationship "⁹⁹. One of the most important character in the novel is L who played a number of roles in the Cosey family . She is the cooker for Bill Cosey as well as a protector and peacemaker , even she worked as a narrator for Cosey's tragic life , she is an attentive observer of the family of Cosey, she is the key of the novel, an important element in the development of the plot , she is consider an ancestor that is an important feature in American African writing , they are not parents , they are a kind of of immortal people and their relationship with the characters is useful experience , protection , but L in Love embodied protection , she narrates and prepares the missing link of the information and her duties such as the course in the Greek tragedy, she has the truth about Cosey family more than any other character¹⁰⁰ . Love is the eighth novel by Toni Morrison . It is the story of the slaves who settled in the city that was built by them . Bill Cosey is the owner of the hotel . He lived for complex women who have problems among them . Their names are " Heed , Christine and Junior " because of their inheritance . With Love, those women lost parental affection , they expect that Bill Cosey will compensates that tenderness , but they are disappointed . Morrison demonstrates the importance of global communication of human self – respect, even , the relations and human nature that transcend sex and race . Morrison looks for the survival of female characters as the themes free of parenthood, maternity and sexual identity because of the inability of families to bear their consequences . She declares the females characters seeking for love , " Heed and Christine " even , the theme of class is essential to sexual identity . Black women also deal with slavery to get a false sense of security . Furthermore , Morrison pointed the failure of the Civil Right Movement to give the black women the civil right to improve the life of African American women . The African American writer " Morrison " brought the terms of the dilemma which faced the black African American society in white America, through their fixed the facts on papers . Accordingly , the black society are suffering a psychological crisis and the crisis to conquer the black race , sex and class . As a matter of fact , every novel is a true story of painful reality . It reflects the injustice of racism and cultural conflicts which are the basis of the problem . Eventually , Morrison believes that political action and brotherhood for gender ,

⁹⁹ (Elizbieta Rokosz . Piejko, 2009, Toni Morrison's(Hi) storytelling- the use of history in Paradise, Love & a Mercy, pp:79 - 80

¹⁰⁰)Wen – Ching Ho , 2006 , I'll tell- The function & meaning of L in Toni Morrison's Love , pp: 651 - 675

solitary and class struggle against capitalism are the only solution to solve the problem of African American in America ¹⁰¹. Taking in to consideration that the novel also pointed out there are African American men who did not treat their women fairly but , injustice and this negative treatment affected the lives of these innocent women ho were victims of the patriarchal system where the psychological trauma suffered by their families and consequently they adopted the sex life to escape from the painful reality they lived in adolescence . It is the most difficult stage that on them . So , the escaping took place in the formative stage before the adolescence where the development of women's sexual psychology about their composition in the establishment of the family .In the light of this research and as we have mentioned above there is a connection between what we said and the actions of the novel and Morrison talks about real story narrates by the narrators . The three women " Heed , Christine and Junior "in the novel deprived from care and protection against racism and sexual discrimination which was not provided by the family establishment . Before the adolescence as the sexual psychology of the women develops , They became a mature women and create families , Furthermore , there is apparent false interest by the African American women in the class, they consider it as a central issue in the novel of Love . In other words , their love for sex reaches the stage of bondage to the other side" the men " to feel a false sense of security for all African American women , even , the theme of patriarchal system that dominated the lives of the African American women in the white America is to strengthen their sexual identity through their relationship with men , nevertheless , the reality shows the opposite , they are victims and restrictions and insult . Thus , sexual relationship with male sex is a false sense for African American women to reach their strength by relying on sex behavior and psychological development , for example , the story of Heed's marriage at the age of eleven with Bill Cosey for the exchange of psychological comfort and social advancement . Ironically , she explained hat the marriage made her living better life , but in fact , she did not recognize that her marriage at the age of eleven led to the development of senses of hatred and malice with Cosey 's new family because she belongs to lower class while her husband belong to high ones . Consequently , she explained that she married Bill Cosey to protect herself from class discrimination , motherhood and fatherhood as well as financial need and opportunity to get good learning and go walking outside the house whenever she wants , eventually , sleeping in a real bed, On the other hand , she did not recognize that her marriage to Bill Cosey

¹⁰¹) Dr . Pallavi Banerjee, 2014, The Bluest Eye to Love : Thematic & Structural Evolution in the Fiction of Toni Morrison . pp: 312 - 320

made her lose her innocence . Outwardly , she tries to raise her image in front of the black society , even , increasing her financial wealth and feeling that she was happy with her new belonging . Like wise , this dilemma made the second woman in the society "Christine " to create a conflict among the other women in the Cosey family and past trauma to Christine made her feel that her friends abandoned her at the difficult circumstances by playing the roles of the two women there " Heed and Junior " . At the mean time , there are previous symbols in their families affected their new life as they were deprived from parenthood as follows : Heed , the first woman did not feel any contact with her family because her parents abandoned her to Bill Cosey owing to their poverty and could not afford to pay the daily expenses for her daily life . In contrast , I think , she pretends that she was happy with Bill Cosey , but in fact , I can consider that her parents sold her to Bill Cosey for the sake of money , they received only 200 dollars and a pocket book from him . I will shed light on the second female character " Christine " who was neglected by her parents, she tried to please the patriarchal society at that time. At the mean time , Junior's mother failed to protect her from her uncle who was always abused her and she continued to endure the trauma of the previous experiences until she fled from her house . In the light of this research I can say the unity among the three women in Cosey family has not been achieved . On the contrary , there is a tangle unit among the triangle women were accomplished because of Junior's betrayal of her friends " Heed and Christine " , hence , she chose her relationship with Bill Cosey instead of the two women to get self – awareness because she was still living the affect of past trauma and she could not get out against the patriarchal system . Through the novel, Morrison was able to rewrite a tragic end to the novel of Love between Bill Cosey and Junior with the reunion of Head and Christine . Hence , the novel ended with brutal treachery among the three characters . Interestingly , Junior has become a sign to the complex division of unity and the divisions among the three women to gain the inheritance of Cosey family . But unfortunately , the death of Head changed the victory of the women in to tragedy . This novel shows to some extent the problems that occurred among the black African American women in the sixties and seventies because of their dependence on the patriarchal system , even , values going according to heterosexual identity that are higher than the strong social ties and these affects are still alive to the present .Last but not the least , Accordingly, Morrison intended to study gender and race issues and prevent women from forming a strong sense of self – dependence because of the influence of the society and abandoning the self – identity because of the influence of the society . Here love become a tragedy for African women but not subvention or help to them . Eventually , love in the novel of Love has become a tragedy for women and it's

impact on the micro - society that is the family leads to a betrayal among the black African women in America¹⁰² .

3.8.Mercy : (2008)

The materialism concept is dominated the American dream and formation the American national identity , the new European colonizers consider the land to be the source of strength and benefits rather than the source of the life, so they decided to destroy the harmony between human being and the land . The haunted house reflects the European and their consumption of the natural resources and give the term of 'Home 'and its definition in their colonial terms. Furthermore , violation of the ethnicity of the individuals lead to destroy the nature in the 'New World ' by making use of natural resources and as the result , the land damage and genocide of the native Americans , the Indians ¹⁰³. Mercy reveals the collapse of the white trader " Jacob Vaark " , an orphan left by his family in Europe , he is inherited the land of the (120 acres) from his distant uncle in Milton , Virginia . He then became the owner of a big house with following people live in it , Rebekka , the European barbaric with fleeing from Europe , then Lina , her tribe was all infected with smallpox and died , so , she was purchased by Jacob , while Florens is a black girl donated by her mother to Jacob to repay her debts , But , the fourth one is Sorrow , the survivor of a shipwreck of unknown origin accepted in the family , eventually , Willard and Scully , construction workers who contracted with Jacob to build his house¹⁰⁴ . The characters of Jacob house are from different races , they struggles to live together in one place " the New World " , the novel reveals the scenes of sadness of a mother offering her daughter as a place for paying her debts , Jacob agreed and called the daughter " minha mae " . Here the sacrifice of the mother appeared which reoffered by the title of the novel, so , we here notice the appearance of an extreme way of protection that is not understand by Florens herself is to put with the master to feel that she was not sexually enslaved . While Florens expected her mother work is to abandonment and leave her in grief and despair , so Florens is a symbol of (African Diaspora) , like an orphan's mirror reflecting the condition of mass exodus¹⁰⁵ . The haunted mansion has become a symbol of resistance to the slogans of patriarchal society in Mercy , Morrison confirmed the existence of different structures , the ghosts, the domination of patriarchal society , the novel also show motherhood through the struggle between the daughter and her mother as well as the haunted house

¹⁰²)Katharine Lynn Fulton , 2009, Female Sexuality in Toni Morrison's Love pp: 4 - 41

¹⁰³)Manuel Lopez Ranirez, 2015, the Haunted House in Toni Morrison's Mercy , p: 109

¹⁰⁴)Hsiu – Chuan Lee, 2011 , Historical distance & textual intimacy, p : 144

¹⁰⁵) Mahbooba Khaleghi , 2012, Reclaiming identity through the community: Astudy of Toni Morrison's Beloved & Mercy , p : 276

that reflected the life of Florens and Sorrow who were deprived from the girls and the motherhood respectively , Lina represents the native American through the connection to the wildness . The novel shows the nation's construction is linked to the establishment of the country's housing , the consumption of the natural resources , the trade of the human body , Lina believes that the destroying of the trees brings the bad luck to Jacob's family through the death of his daughter before the completion of the house¹⁰⁶ .Accordingly , in *Mercy* , Morrison refers to the power and influential symbols that affect the building of the racial discrimination society " the black society " and the construction of self – identity of women by healing themselves and confronting the past . It reveals the impetuous nature to the readers through customs , religion , and individual identities through highlighting the role of Jacob's family . Last but not least , the novel stands as a clear reminder of all elements of nation – building now in the United States where all the people and colors from all over the world live peacefully in the ' New World " . Eventually , the novel describes the journey of self – reliance and sectarian in addition to the level of individuals as well as it depicts a successful development of the black identity at the same time the black people are rejected through the struggle to define self and the protagonists learn to own themselves and condemn the enslavement of others under any other name¹⁰⁷ .

3.9.Home (2012) :

According to Cambridge dictionary , the word " Home " means the house , apartment where you live with your family . Another meaning "Home " means the country or your area where you live . Morrison refers to the second meaning in her novel "Home "¹⁰⁸ . The novel of *Home* shows the differences between the white and the black community . The novel deals with the most important issues such as the racial discrimination , the segregation of different races , the immoral of medical experiments , the relationship of the nation & the suffering of the African Americans against racism and racial discrimination . The other issue that we noticed in the novel is the memory of the Korean war and the psychological suffering which left by this war on the individual , even the novel criticize the brutal practices of white doctors through immoral experiments on black people exclusively¹⁰⁹ . Morrison points out that the restorative flight from the trauma of the past , the trauma theory , she focused on forced migration , sexual , racial and

¹⁰⁶) Nanuel Lopez Ranirez , 2015 , the Haunted House in Toni Morrison's *A Mercy*, pp: 106 – 108

¹⁰⁷)Mahboobeh Khaleghi , 2012 , Reclaiming identity through the community : A study of Toni Morrison's *Beloved & Mercy* . pp: 277 – 278

¹⁰⁸)Cambridge dictionary

¹⁰⁹ (Beatriz Gonzalez Reyes , 2015 , Toni Morrison's *Home* ; A portrayal of the 1950s for African American, pp:1 – 4

political violence , property dispute , segregation and genocide . Home deals with the fragmented identities, the Korean war , the healing of Frank and Cee from suffering and past ghosts and post traumatic effects . Remembering is a kind of catharsis that cures the psychological and emotional state of the traumatic events. Frank has been feeling of the destructive hatred of racism since childhood . At the same time Cee has no self – confidence with self contempt and depending on her brother Frank in every issue . The trees are also play an important role in the life of the African Americans that based on the strength and vitality . When Frank and the other blacks were expelled from their homes , an old man called 'Crawford ' refused to leave from his home , so he was killed and tied to the bottom of " magnolia tree " ¹¹⁰ . Home is the novel of trauma and memory and the most important thing in the novel is the Post Traumatic Stress Disorder (PTSD) , anxiety sleep and the constant fear of Frank for killing the Korean girl during the Korean war and tangled thoughts , his hunger , sexual desire , war tension and the trauma because of the post war . Morrison points out that the society has an important and positive role in the process of traumatic through the psychological healing of the traumatic through these concepts " reconciliation , resolution , amnesty "and the here Morrison criticized the reconciliation in the novel of Home¹¹¹ . There are many examples of racial discrimination as follow : the first one in the case of adolescent Emmett Till , the African American who was teasing a white woman called " Caroline Brynat "and he was killed by her husband while he was going to visit his uncle in Mississippi . The second action is what happened with " Rosa Park " an African American in Montgomery , when she refused to sit in the back of the bus , a reserved place for black people so she was arrested by the police . The third incident occurred when African Americans moved from their original hometown in "Great Depression" andwere given 24 hours to leave , but a man called " Craw ford " refused to leaveandwas shooting to death by white people . The other incident took place in the " Negro College in Greensboro at North Caroline " where a group of people went to have dinner at " Wool Worth " where the white people were only allowed to attend , but suddenly a black woman appeared in the parliament restaurant with six students , but the cashier refused to take their money and asked them to leave ,and when they refused , they were arrested by the police . Another example of racial discrimination is what happened with 'Lily " Frank's girl friend , an African American black woman wanted to buy a house in her country , but she was told by a woman in the agency that she

¹¹⁰)Manuela Lopez Ramirez , 2015 , Hurt Right Down the middle ----But Alive & well : Healing in Toni Morrison's Home , pp: 127 - 131

¹¹¹) Visser Irene , 2014 , Entanglements of Trauma , Relationality & Toni Morrison's Home , pp: 10 – 18

wouldn't buy any house and she didn't tell her the reason , in fact because she has a black skin and the discrimination was not for African American only but also it included any race different to white one . Another example is that what happened in" Seattle Hospital " where they were taken the dead bodies of African Americans and doing experiments on them . The last event that what happened with "Cee " in the novel of Home , when she worked with Dr Beauregard Scott as an assistant, he has two of his daughters having " encephalitis " , so he used Cee's body to do his experiments and she almost die , but the arrival of her brother Frank saved her from real death¹¹² . According to my own view , this novel is very short, but it points out the trauma and the suffering of the black soldiers after the Korean war where the black and the white participated in this war . Nevertheless , there is discrimination in the treatment between the whites and the blacks . Furthermore, we noticed the violation of the rights of the blacks through medical experiments of the dead bodies of the blacks, another problem appeared when they ordered the black people to leave their original homes and to death penalty for those who refused to leave . Even , the inability of the black race to buy a house in their home country . Taking in to consideration there have been medical experiments on black race by white doctors , so all these issues were discussed in this novel "Home " by the creative writer "Toni Morrison " .

3.10. God help the Child: (2015)

God help the Child is the eleventh and the last novel that was written by Toni Morrison. The novel is miserable in its content , It focuses on a girl called " Lula Ann " , it shows the destructive effects of racism on motherhood and patriarchal power that dominated the black community . Many factors that helped in neglecting of the mother's duties towards her children , for example , the legacy of slavery , the low income of the black family , the self feeling of black children, self – hatred , self – realization , self – worth , self – contempt ,and racial destructive of ideologies¹¹³ . Morrison has used the magical realism to show the suffering of the black children by their mother under the dominated patriarchal society through presenting " Utopia " and" Distopia " . The harsh treatment is seen in African American women towards their children as a feature of Toni Morrison novels, because of territorial wars , border conflicts , internal disputes , various systems of political beliefs and magical realism . Lula was under the influence of magic and reality at the same time , she was brave and faced her

¹¹²) Betriz Gonzalez Reyes , 2015 , Toni Morrison's Home ; A portrayal of the 1950s for African American, pp: 10 – 24

¹¹³) Manuela Lopez Rouirez , 2015 , what you do to children matters : Toxic motherhood in Toni Morrison's God help the Child , p: 107

mother refusal to her , even she was committed a crime by accusing an innocent woman called " Sophia Huxley " of " molesting the children " and did not testify against the real criminal " Mr. Leigh " because he is the owner of the land and to please her mother¹¹⁴ .The patriarchal community of motherhood did not allow Sweetness to develop the emotional relationship with her daughter "Lula Ann " , even Lula remembers that her mother hate to touch her black skin , she neglected her duties towards her daughter so as not to face the rejection of her community . She told her daughter to call her by her name and not (Mama or Mother) so the people would not know that she is a real mother¹¹⁵ .Lula Ann created problems between her mother "Sweetness "and her father " Louis " since her birth and she was rejected by them for her black skin . This novel includes elements from the story of " Snow white" . Here the unhappy childhood appears through the birth of Lula Ann, but when she grew up every thing is changed , she worked in a cosmetic company then become the owner of the company , she become rich and change her name to Bride then to Ann Bride. She moved to become ideal woman in the black community to forget the tragedy of her childhood¹¹⁶ . The story of " God help the child " is the eleventh novel that got the Nobel prize in literature . It is about a black African American woman of 20 years old called Lula Ann . Her mother treated her harshly because of her black color , where no one in her family looked like her skin . She became the reason of her father's embarrassment and never touched her at all, even the cause of the division and separation of the family. Her father didn't believe that his wife was betraying him and the girl became a disgrace to the family because of her black skin . Her mother asked to call her "Sweetness " in stead of Mama so the people wouldn't know that she was her daughter ¹¹⁷ . In this novel, Morrison emphasized the abuse of the children, intention of neglect , domestic violence, emotional and psychological and sexual abuse. The problem of the children leave psychological effects in adulthood . Morrison showed the curse of the past and the impact of slavery on the black race through racism , gender bias and violence that generates violence. Violence is important in the African American experience where blacks have suffered persecution , alienated them from their culture and child abuse become a global problem. Children may be abused by people who have authority , they are vulnerable to physical psychological persecution and even they become victims

¹¹⁴)Dr . Kusumita Mukherjee , 2017 , politics of selfhood & Magic Realism in Morrison's the Bluest Eye & God help the child

¹¹⁵)Manuela Lopez Rauirez , 2015 , what you do to children matters : Toxic motherhoods in Toni Morrison's God help the child , p: 113 - 115

¹¹⁶)Caroline Arsvold , 2016 , Mirror Madness, Investigating Patriarchal ideology in version of "snow white" P : 76 – 80

¹¹⁷ (Jihan Zayed(pHd & Shaista Maseeh (pH.D0 , 2016 , polyphony of Toni Morrison's God help the child , p: 36

of their families through the negative in dealing with them because the children depend on their parents at the beginning of their life , because their parents are the main source of love , safety , care , encouragement , acceptance , attention and support . The main problems occurs when a child is harmed by his or her primary caregivers through domestic violence which increases the child's trauma level . These children are vulnerable to psychological trauma , emotional and social problems that persist until puberty . Through this novel Morrison affirmed that the family affects the child's identity and his relationship with the community in general for example Lula Ann . Morrison discovered the curse of the past and criticized the racist society through child abuse , trauma , the racism and the concept of self – esteem and self – identity formation . Morrison deals with the psychological losses of cultural oppression and draw the path of self – hatred and self acceptance in stead of focusing on dealing with trauma by putting down the traumatic past , accepting self – tolerance and empowering black individuals to overcome abuse of children and living in a calm and appropriate environment at present¹¹⁸ .Morrison was occupied in her writings with the issues of race , color and fear of blackness . God help the child emphasized the blackness and the racism in fact that we can't denied it which is found in clubs , churches and schools . Morrison asks many questions : Why is a black child grow with out loving , kindness and caring? She focuses on the next time that doesn't remove the social disparities between blacks and whites . She expects a better life for the child protection against evil , disease , kidnapped , beating , rape , insulting , hurting , self – hate and alienated . She expects a new child embodies the ethnic boundaries and provide tolerance among people .The characters of her novels are struggling to find themselves and their cultural identity and to show racial domination has negatively affected black women who faced oppression due to race , sex and color . God help the child reflects the persecution civilized country in all aspects of life ' religious , social , historical and cultural¹¹⁹. According to my own view , God help the child is a novel of "Lula Ann Bride well " , the black woman who lived a cruel and bitter childhood since her birth because of her black skin , she was rejected by her parents , her father left the house , her mother treated her cruelty and she suffered her childhood . Her mother asked her to call her " Sweetness " in stead of Mama or Mother . This harshness showed a reaction at home and at school advocated her to testify against her teacher " Sophia Huxley" in the court because of " child molesting " to please her mother . Morrison presenting this novel as a message for the enactment of the laws in

¹¹⁸)Manuela Lopez Ramirez, IES ALTO Palancia , 2016 , Childhood cut festered & never scabbed over: chld abuse in Toni Morrison's God help the chld , pp: 145 - 162

¹¹⁹)Dr Bakeel Rizq Ahmed Battah , 2015, racism in Toni Morrison's God help the child , pp:215 - 217

protecting the black children from the cruel life that was treated by their families that afraid of rejecting from their community and protecting motherhood from patriarchal society .In the light of this research, Morrison points out the descriptive creativity in showing the suffering of the black child from his birth through the character of " Lula Ann " , here the black color symbolizes the racial discrimination , self – hatred , alienation from the society and the attempt to please the patriarchal society regardless of the results of the acts . Furthermore , the pressure on the child continues by the parents advocating him to lie , in this case he learns the negative aspects in stead of positive ones as in the case of " Lula Ann " in testifying against her innocent teacher " Sophia Huxley " in the court who sentenced 15 years imprisonment for accusing her in ' child molesting "and leaving the real criminal "Mr. Leigh " out side the prison . Accordingly , the eleventh novels of Toni Morrison from (the Bluest Eye to God help the child) are real stories describe in creativity ways by Toni Morrison , racism is dealt with many forms in these novels, but the degree of the suffering is different from one novel to another . Hence , we can say that " God help the child " the more suffering of the child by her parents, forced them to abandonment their sons or daughters, changing their names in order to please the patriarchal society . Nevertheless , the most difficult issue of racism in Morrison's novels is " Beloved " , the mother killed her children to keep them away from slavery , I'll discuss this novel in details in chapter five .Last but not least , I 'd like to shed light to the need for child's laws protection against physical violence and verbal abuse from parents or social institutions such as schools . The children sometimes are exposed to abusive words or physical violence from their parents because of the problems that faced the parents outside the house by the community, so the father discharging the negative charges in his house and the children become the victims of that behavior . Taking in to consideration , when the children live in an aggressive environment ,so they learn from their parents how to deal with others when they grew up in a diseased environment . I beware strongly of the serious of this behavior where the society will produce a man with behavioral disorder that break the laws of government and will be imprisonment when he'll grow up in the future . Accordingly , violence should not be used at all including physical or psychological as mean for punishment through abusing the children in schools. When there is a problem asking for the help from the psycho –educational researcher to know the child's problems and to find ways for solving them , otherwise violence make the child self – contempt, lack trust of others 7 leaving the school .Eventually , the cooperation among the institutions , associations , religious establishments and schools in order to protect the rights of the children against violence .

Chapter Four

In this chapter , I 'll present the definitions of racism , sexism , racist , mulatto and the autobiography of Toni Morrison and techniques in her writing novels , magical realism with the examples that refer to those issues and the concepts according to my own view :

4.1.Racism : (n.)

A: according to Oxford dictionary : prejudice , discrimination or antagonism directed against some one of a different race based on the belief that one's own race is superior .

B: according to Merriam Webster dictionary :

1-a belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race .

2-adocrtine or political program based on the assumption of racism and designed to execute its principles .

3-racial prejudice or discrimination .

C: according to Cambridge dictionary : the belief that people's qualities influenced by their race and that the members of your own , or the resulting unfair treatment of members of other races .

D: according to Wikipedia : is discrimination and prejudice toward people based on their race or ethnicity . Today the use of the term "racism " does not easily fall under a single definition .

E: according to Vaihau Srivastavo and Matrayi Pridarshni ; is a code of social order and consequently it is studied in sociological perspective , because it is not determines the bond of rights and duties but also liabilities and responsibilities ¹²⁰.

F: according to Carles Hoyt Jr : the belief that all members of a purported race posses characteristics , abilities , or qualities specifics to that race especially so as to distinguish it as inferior or superior to another race or other races . Racism is a particular form of prejudice defined by preconceived erroneous beliefs about race and members of racial groups¹²¹ .

G:according to American Heritage Dictionary : The belief that race accounts for differences in human character or ability and that a particular race is superior to others .

¹²⁰)Vaibhav Srivastavo & Matrayi Pridarshni , 2012 , racial discrimination with in African American communities in Toni Morrison's novels , p: 31

¹²¹)Carles Hoyt Jr , 2012 , the pedagogy of the meaning of racism : reconciling a discordant discourse , National Association of Social Workers , p: 225

H : according to my own view point : a movement that is used money , power and authority to achieve their goals by enacting unfair laws in favor of their race to whom it belong and exploiting the other races through not giving them any human rights and treat them as animals .

4.2.Racist :

A: according to Oxford Living Dictionary :

1-(n.) : a person who shows or feels discrimination or prejudice against people of other races or believe that a particular race is superior to another .

2 – (adj .) : showing or feeling discrimination or prejudice against people of other races, or believing that a particular race is superior to another .

B: according Collins Dictionary : (adj.) : If you describe people , things or behavior as a racist , you mean that they are influenced by the belief that some people are inferior because they belong to a particular race .

C: according to Urban Dictionary : is believing that race is superior to all other . Hatred with out reason of another race ETC.

D: according to Macmillan Dictionary : someone who does not like or respect people who belong to races that are different from their own and who believes their races is better than others .

E: according to Longman Dictionary : (n.) someone who believe that people of their own race are better than others and treat people from other races unfairly and sometimes violently .

F: according to my own view point : is some one who uses the aims of racism to achieve his personal interests and treat other races with violence by using force to serve his goals .

4.3.Sexism : (n.)

A: according to Oxford Dictionary : 1- (n.) prejudice , stereotyping or discrimination typically against women , on the basis of sex . 2- in language : is an offensive reminder of the way the culture sees women .

B : according to Cambridge Dictionary : (n.) action based on the belief that the members of one sex are less intelligent , able , skillful etc , than the members of the other sex, especially that women are less able than men .

C: according to Collins Dictionary : is the belief that the members of one sex , usually women , are less intelligent or less capable than those of the other sex and need not be treated equally . It is also the behavior which is the result of this belief.

D: according to Meriam Webster Dictionary: (n.) distinction and especially unjust distinction based on sex and made against one person or group in favor of another. especially : distinctions made against women .

E: the belief that one sex is weaker less intelligent , or less important than the other , especially when this results in someone being treated unfairly .

F: according to encyclopedia : denotes any system of beliefs , attitudes , practices , social norms or institutional forms that functions to create or perpetuate invidious social distinctions among persons on the basis of their actual or presumed sex .

G: according to my own view point : is a masculine belief that the other sex is less important and creative than their sex and accordingly it refers to the women who are the lowest level of men .

4.4.Mulatto :

A: according to Cambridge Dictionary : (n.) an offensive word for some one with one black parent and one white parent .

B: according to Meriam Webster : 1- now sometimes offensive : the first – generation offspring of black person& a white person . 2- now sometimes offensive : a person of mixed white and black ancestry .

C: according to Collins Dictionary : (n.) 1- a person having one black and one white parent . 2- (adj.) of a light brown color .

D: according to Oxford Living Dictionary : (n.) a person of mixed white and black ancestry , especially a person with one white and one black parent .

E: according to Wikipedia : the free Encyclopedia : is a term used to refer to persons born of biracial white European and black African ancestry , especially of one white and one black parent ,or to persons of a mulatto parent or parents . Mulatto does not derive from "Mule" . The word derives from "mulad" which is from medieval Arabic " Muwaladeen" which means white mixed with Moor . Mulatto was later abbreviated to mule to use as a derogatory term in English , the term is today generally confined to historical contents . English speakers of mixed white and black ancestry seldom choose to identify themselves as "mulatto" .

E: according to my own view point : (Al Muwalad) or (Al Muwaladeen is some one that "his , her" father is black and" his , her " mother is white or vise versa .

4.5.The Autobiography of Toni Morrison and the techniques she used in her writing novels :

Toni Morrison is a contemporary African American female writer . Between 1970 - 2015 , she was published eleven novels the first one "the Bluest Eye : 1970"andthe last one "God help the child : 2015 " . She was in middle age when she was started writing novels. She was born on February ,18, 1931andshe was given the name of "Gloe Anthony Wofford " , born in Lorain in Ohio. She was graduated from Lorain public schools and entered Howard University , She got B.A . degree in 1953 , then after two years , she got M.A. in English from Cornell

University . In 1967, she became a senior editor at Random House¹²² .Her mother's name is Ramah (nee willis) and her father's name is George Wofford . She got the Nobel prize in literature in 1993 , the National Endowment for the humanities, Us Federal Governments highest honor for achievement in the humanities , the National Book Foundation's Medal of Distinguished Contribution to American letters, even she got the pen / soul Bellow Award for achievement in American fiction .¹²³ Morrison's grandfather is a worker in a mine , he left the region of racism and poverty in Greenville in Bringham and established a family in Ohio , while her father came from Georgia's the racial state , she got a strong sense from her its own , As a consequence , this sense made her feel of her own worth and helped her writing about the American African community . She was dealt with black communities in Ohio, she discussed the black identity in her writing because no one can know the history of the literature in the United States without knowledge of the presence of the African Americans . The social issues that she mentioned in her writing are : the relationship between racism and the class exploitation , sexual liberation , imperial , hegemony , authority , values , folk and mythical legends , the distinction between good and evil and the sense of citizenship identity . She is treated with literature not as a beauty and imagination but also as a power full way in treating with social and political issues that concern with individual and community . Her writings are connected to the socio – cultural emotion and the deep emotional involvement requirements between the writer and the readers¹²⁴ .From her grandfather "George Wofford "and her grandmother "Ardellia Willis " Morrison inherited the love of ghost stories that became intimate with miraculous at an early age and till this days , she believes in the world of spirits .Her special interest in spiritual being is like a subversive symbolic trick in which the writer's creativity used it as a means of reviving memory and here the dialogue occurs between paralyzed characters with traumas to enhance the local community , even through fiction Morrison's novels intertwine in a regular mode with memory and saturated with past demons and fantasy desire on one hand besides remind people of their cultural heritage and show to them as it they were in a social connection . Indeed , Morrison was traumatized because of overlooking of the white community and she felt that she was as a foreigner in her homeland under the American patriarchal community . This marginalized situation made her write in linguistic heritage like other black women writers about the male white culture dominate the black society¹²⁵ . Morrison is a fictional

¹²²) Leroy Stagers , 1989 , the critical reception of Toni Morrison : 1970 to 1988 , pp: 1 - 2

¹²³) from Wikipedia , the free encyclopedia .

¹²⁴) Elza Fatima Dissenha Caste , 1999, Unspeakable (un) spoken the representation of black women in Toni Morrison's *Beloved* , pp: 9 - 11

¹²⁵)Wagna Lei , 2011 , the uncanny objet a in Toni Morrison's fiction , pp : 3 – 4

character and literary critic , she has a role in partial revising the history of African Americans . In her novels , she discussed the main issues such as the trauma , slavery , racial prejudice that suffered by African Americans , the effects of this experience on cultural traditions , the sense of identity and the means that used by African Americans to maintain their history and culture .Morrison has used a strong historical and cultural base to write her novels , even she used her imagination to express literary tradition of the African Americans . She transformed strategies through the use of African American novelists , she used an unconventional listing techniques by collection between the vernacular symbolic poetry and modern language , Morrison used an innovative dialogue in writing , she gave voice to multiple characters who have created themselves in multiple settings of time and space . There are many elements that made Morrison's writing ideal as follows : the exodus and alienation , positive relationship between the author and the reader , the oral quality of the text voice and the quality music in writing , these elements continued together expand the imagination of the reader and make him contribute in the text and this is what Morrison's aims in her writing ¹²⁶ . Morrison describes herself as a black novelist and all her novels from the *Bluest Eye* "1970 " to *God help the child* "2015" deal with African American characters , she focused on tradition as the other African American writers such as "Maya Angelou , Tode Code Bambara , Alice walker , Gloria Naylor , Zora Neale Hurston ,and Paul Marshal " , they are writing as a part of a subversive strategy and artistic mode of self 0 expression . Her writings are fictional that treat the contemporary issues and problems which used the African Americans such as : racial discrimination , sexual , classical , cultural , religious "Bias" , slavery , freedom , equality , seeking for identity , retail , aspiration& frustration . Even , her novels are fabulous because it is directly influenced by African Americans folk tales and she believes that reality is ambiguous and that the truth is difficult to understand it . Morrison presented herself as a branch of an old tree to assert her blackness , self – identification and her ability to adopt the power of life and her creativity in the middle of oppression, eventually she has written about regional literature which is specific and universal but in the same time she has gotten published in all over the world¹²⁷.Her father " George Wofford " spent his life in Georgia ,. When he was 15 years old he saw the white people killed two black businessmen . This accident left a trace in himself so he left racist state " Georgia " and settled in Lorain " Ohio " looking for securing gainful employment their . When Morrison was two years old , two

¹²⁶)Veiva Bernatonyte – Azukiene , 2012 , traumatic experience in Toni Morrison's novels " *Amercy* " & "*Jazz*" pp: 71 – 72

¹²⁷)Sayed Mujahid , 2015 , Toni Morrison : the Icon of African American literature , pp; 54 – 55

of the landlord set a fire in her house for not paying the rent . She reads about famous authors such as Jane Austen and Leo Tolstoy . she became catholic and taking a nick name " Anthony " after Saint Anthony that led her nickname¹²⁸ . She is considered one of the best African American writers that has got more than 20 awards in literature . In 2012 , she received the presidential Medal of freedom from US resident Barack Obama for her worthy contributions as follows : 1 – National security and National interests of the United States of America . 2- World Peace 3 – Her cultural endeavors by expanding the reach of Americans to important resources in the humanities . 4- her struggle for the scale of the American society through the women who are the heroes of her novels , nevertheless ,she does not consider her self " feminist "and she refuses to be a feminist , taking in to consideration that she supported president" Barack Obama" in the 2008 presidential election¹²⁹ .Toni Morrison has used the past history in weaving her stories which are real stories . Additionally , through specific time periods that existed in the backgrounds of her works like : Beloved , Jazz and Sula. Even , there is a tangle in individual life in the history of African Americans. Consequently , this makes national sectarian dates complete each others and overlap . To high extent and through the research comprehensive conducted by Toni Morrison about the history of African Americans . She was able to combine the deep psychological scenes with strong and innovative criticism of American history and consequently , through that history , she has shown slavery and suspicion to meet expectations of the African American community to reconsider the constrains of the Civil Right Movement¹³⁰ . According to my own view point, as a matter of fact , the black African American writer , literary critic , novelist , play writer and editor, Toni Morrison appeared in the alley of darkness and lit a candle in the dark vestibules , she was woven her writing with her inscriptions that expressed the African American feelings which buried in the depths of the earth , but she showed suffering of the black African American women in her community . As you know , the suffering produced a successful writer . She showed persecution , racial and sexual discrimination that practiced on black women that embodied in the novels from " the Bluest Eye till God help the child " . She discovered the black heritage and folklore . At the mean time , she is sitting on a wheelchair , but her writings continue in showing the reality oppression of black community during the successive periods of the African American history .

¹²⁸) From wikipedia , the free encyclopedia

¹²⁹)Bc . Veonika Dostalova , 2015 , the feminity aspects in Toni Morrison's works , pp: 6 – 8

¹³⁰ (Elzbieta Rokose – Piejko , 2009 , Toni Morrison's (Hi) storytelling- The use of history in Paradise , Love & Mercy, pp: 76 – 84)

4.6. The Magical Realism used by Toni Morrison in her novels :

The Magical Realism is the style of writing and technique which includes supernatural events that are literary narrated and uses of a new language that mixes the truth and fiction . The term was first used in 1925 by the German critic Franz Roh's . Critics have used local features such as folklore , cultural beliefs besides special geography as well as the political landscape . So repeated features appear in novel such as changing characters in to animals and slaves and then helping them by the dead and the time moves backwards . One of the most famous authors ' Gabriel Garcia Marquez " a hundred years of isolation at 1970 . Even, the women writers such as Isabel Allende, they have different social and political background . Magic Realism has an idea as the importance of the magic& the myth , criticize the rationality and evolution , questioning the reality , identity exploration , the texts have possibilities in magic and myth to create a copy of reality . The two writers : Marquez and Allende , they acknowledged that the previous generation had an impact on their writing through calling legends and myths and losing of intimate values of humans and animals , even questioning the reality by using the innovative style of language and this made the reality questionable¹³¹ . The Magical Realism in art is the search of mysterious things while in literature is the integration of reality and imagination . Lori Chamberlein believes that smooth coexistence is almost supernatural and natural and that is great visions which resemble a dream that coexist side by side with every day events . The Magical Realism means contradiction and that is a part of reality and ordinary life can be an extraordinary sight and the characteristics of Magical Realism are as follows :- A:- Incorporate of folklore with legends . B:- The possibility of healing from supernatural . C:-Upgrading of dead or similar appearance . D:- A helping hand for divine guidance or supernatural assistance . E:- Un explained anomalies . A good example of this , the appearance of " Beloved " after death and here it can not be interpreted as the embodiment of the ghosts of a dead child and here the readers fall in to a terrible dilemma if they should believe in magic or realistic interpretation of the expulsion of evil spirits , so this issue is very monstrous and add the possibilities of ambiguity for the readers¹³² . The concept of Magical Realism gained popularity in Latin America through it's association with Catholic Religion which believes in miracles . It is a literary genre through dealing with fictional things not just an illusion but also a reality . It is used in the case of specified narration . It is also used as mean of alteration

¹³¹ (Simhachalam Thmarana , 2015, Magic Realism in English literature & its significant contribution, pp: 263 – 266)

¹³²) Jakub Zenisek, 2007 , Woodoo or Allegory? Toni Morrison's Magical Realism walks a Thin Line Between Magic & Reality & Mythical Folklore . pp: 128 – 133

approach for the reality of western philosophy . It became popular in English novel in the period of post colonial . This led to the debate of acceptance of magical realism in post colonial . It produces a binary that introduces gaps , absence ,and silence which produced by the colonial encounter¹³³ . There is no distinction between dreams and reality in Magical Realism , their acceptance is a part of our daily life through using the supernatural and the integration of world from different dimensions . Even , using magic in material rationality . The writers use this method to remind the novels' readers of the past events , beliefs and traditions to avoid forgetting it . Additionally , it is used to show the struggle that is being comprehend by the African American community through maintaining on customs, traditions and by strengthening the narrative language "oral language".

In song of Solomon , Toni Morrison shows how sectarian legend and a song leads a young man to discover his lost personal identity . Besides , magical creatures have been added , a variety of rituals , transformations , legends , many myths that affected the characters of the novels as well as the readers of those novels . So the traditional narrative is the most important part in the formation of the society¹³⁴. The Magical Realism exists in the novels of Toni Morrison which combine reality to fiction . It's basis is the smooth coexistence of the supernatural, the wonderful nature and the imagination which is the image in the memory of the people which is like a dream coexist side by side with daily events .Even , the writers use fairy tales , legends and the event is handled realistically . The Magical Realism of the novel is left to the readers who are ignorant in interpretation of it . The novel is based on the story of the folk legendary tale through it's integration with folklore¹³⁵ . An Interview with Dr. Muhammad Abdul Khareem Al – Rudainy , the Dean of the College of Basrah , the university , for science and technology, and after his meeting, he declares that : Magical Realism is based on combining opposite elements in the context of literary work where the delusions are mixed with an attempts and strange perceptions with narrative context where it remains in an objective neutral tone such as that distinguish the factual report . This technique employs fantastical elements such as the ability of personal realism to swim in the space, fly in the air and moving static objects as soon as they think about them or hidden powers to control the successive political events & illustrated in a way that amazes the readers of the novel . Even , another an interview with Jumana Al Hatim , research

¹³³ (K.S.Krishma Duth, Dr. K. Balakrishnan , , 2017 , Post Colonial perspective of magic realism in *Beloved* , p: 521)

¹³⁴ (Tihana Mudrovcic, 2012 , *Magical Realism in contemporary American Ethnic writing* , pp: 42 – 43)

¹³⁵(Prof Shinde Prashant R . , 2015 , *Use of Magical Realism in the novels of Toni Morrison* , PP: 553 – 554)

scholar in college of Fine Arts , Basrah University , she points out that : Magical Realism in Arts that the actor enters in to a dream and a symbol .She added , according to Antonan Artau " a French director " the founder of cruelty theater " , he depends on his training on magic stage , making magical weather on the stage through rhythm , dancing , music and the direction of illumination . Here the actor enters in to a ritual of magic and in this way, the actor is training on hard exercises, sometimes reach in touching , symbols and magic . That is why they calls it " the stage of cruelty " . This experiment is used by Artau after his visiting to Bali Island . Even , the actor separates the self – identity and self – love and the other people who are the receivers . Finally , Al Hatim points out that these cruel exercises enable the creative actor to reach the moment of creativity and this is the magical vision that enables the actor to reach in to the path of creativity .Eventually , an interview with Mr. Ayad Al Salman , short stories writer , he declares that Magical Realism is that the reader 's senses are so confused that he can not distinguish between what is real or imaginary . These elements are taken from myths , popular folk tales, legends and nightmares. For example tales of thousand and one night employs an innate reality of magic as we find it in the stories of elves, magic carpet and Aladdin's lamp . In my view which I believe ,and as it has already been mentioned , every society have special culture that distinguish them from the other society . One of the characteristics of culture is preservation of heritage which carries myths , legends , magic and superstition , even the preservation of heritage is a part of culture . For example British culture believe that seeing a black cat brings good luck but , in Iraq , the people thinks that it brings bad luck , even rabbit's foot can bring good luck in Britain , but other things can bring bad luck as broken mirror can bring you a bad luck for seven years so you should take it out of the house and never look at it , also , spilling salt bring a bad luck in Britain . In Iraq , the culture is different , they believe in "Tantal " which is a fairy character and the Iraqi old women used this item to scared their children if they do not sleep or using the idiom " a green that contain fiber " to scared the children too , but , in fact it is the palm etc....In U.S.A. , the African have a special culture that carries myths , magic , legends and superstitions , so they carry their culture to America ,and it became a part of African American community , they believe in magic , myths , legends and Toni Morrison is African American writer , who used the 'Magical Realism " in her novels which is a narrative technique used in German literature in the 1950sandlater in American – Latin literature, then it moved on to other literatures. The idea of the subject is the integration between myrths , strange perceptions among communities with narration of the novel . Toni Morrison used this technique in her novels especially , " Beloved " through the ability of personal

realism to swim in the space , flying over the air , even moving static objects on the tables like spoon , plates , knives , glasses etc.... These incidents happen while thinking of these characters . The purpose of that is control the political and realistic events which illustrated in a manner that makes the reader focuses on the novel and creates confusion and fear among them , so they can not distinguish between the truth and illusion .

Unit Five

" The Racism , Sexism and Social Issues in Toni Morrison's Beloved "

In this chapter I highlight on the racial and sexual discrimination which the African American community have suffered through the novel "Beloved " and some speeches of Toni Morrison through her interviews . Even , it contains summary of the novel.

As it mentions in chapter four about the autobiography of Toni Morrison: She is a novelist , editor , scholar , teacher , public intellectual , mother and contemporary thinker for the African American community , she is one of the most influential writer in American history ,she continues to produce affective novels in contemporary world . She catches the keys of African American texts , she has stated that " I couldn't live with out is the writing .¹³⁶ Morrison faced two incidents of the racial violence , firstly : one day her father threw white man down from stairs , he suspected that he was guilty of chasing Chloe and her sister , so he first threw the man and then asked questions , Morrison might have noticed that no race was ready to receive ignominy at any coast . Secondly , the second incident of the racial discrimination that faced Toni Morrison occurred when she was a child ,and she had to face the law of racial segregation when the segregation law was not as prevalent in the north . African American still face discrimination in housing , employment ,and the use of public facilities, for example , Chloe and other blacks in Lorain were not allowed to swim in the " Erie Lake " while whites enjoyed it whenever they wanted to¹³⁷ . An interview with Toni Morrison , she points out that " So the melding of those stories was interesting to me , how do you get in the mythology a lot of information that is just an available in the history because the history is going to be written before it's written by the converse, Yeah obviously, yes , yes so now but certainly then yes but I was I deliberately remember thinking about Beloved I really do not want to do this I want to do this I really wanted to talk about that incident with him historical figure and I knew him did but I was really upset because I had to talk about slavery in particular ¹³⁸. The preservation of cultural heritage is regarded one of the characteristic of the African American community which terrified the land owners , so they forced the slave to leave any mean of communication

¹³⁶ (Li Stephnie ,, 1977, Toni Morrison: A biography , Green wood biography , p: v)

¹³⁷ (Shub hanku , Kocher , 2013 , Treatment of violence , A study of Morrison's (The Bluest Eye & Beloved, pp: 553 -554)

¹³⁸ (Toni Morrison : Beloved- You tube <http://www.youtube.com/watch?v=RP6umkgMRqu>

between them such as their African native language , drums ,changing their names , consequently , the slave of the south are forced on " Syncretism " is a way of combining divergent cultures elements together to create an entirely new culture " . They combine what they could retain from their African culture with new European culture and native American culture . These cultures are imposed on them by landowners , so American culture is a combination of African , European and native American culture. Nevertheless , the slave of the south were able to carve their culture despite of overlapping of cultures¹³⁹ .In literary archeology , Morrison pointed out to the brutal picture of school teacher " the concurrent slave- holder and the subject of the knowledge and the unpleasant elements in his works , she is portrayed the picture of this character , his dramatic behavior and the interaction of power and knowledge . In *Beloved* , the school teacher, his real name is used once in the novel by another slave, but Sethe and Paul D's were referred to highlight to different things such as naming functions , the possession of knowledge is better than any one else , as well as alleged claims of civilization besides his name " book of learning " and the position of investigation toward the slaves illustrate the position of the investigation towards the slaves , he is physically small man who can not restrain the slaves with his physical strength , so he tries to control them by his mental power, even , checking their physical features and the reaction of their psychological reaction in spite of his claiming that he is civilized person that he embodies the aspects life of slavery where the slaves in his minds such as merchandise , investment of their bodies , raising profits , torturing them in the wildest ways such as violating their bodies like "Sethe " , tying them to chains and putting the whips in their mouth such as " Paul D's "and roasting their living bodies like "Sixo " . Note : I refer to the life of these characters later¹⁴⁰ . Toni Morrison high lights the suffering of the slave women during the days of slavery , she focuses on the plight of the black women in the past and in the present , at the same time , she avoids the racial confrontation with the white community, she provided the realistic pictures of the lives of the blacks from with in ,during the compilation of the black history , she found this title " A Visit Slave Woman Who Killed Her Child " that narrated the events of the slave lady called " Margret Garner " " a Kentucky slave who killed her child " , she does not want her suffering to happen again to her children before and after the " Emancipation Act " such as the suppression of the blacks in the past . " In Baby Sugs words " Men and Women were moved around like checkers " , those slaves were lived on the edge of the river " life " , they were exposed to beaten with whips , concealment and bruised , violation , execution , renting out,

¹³⁹ (Shakti Betra , 2014, *Beloved* " a critical study , p:25)

¹⁴⁰ (Sima Farshid, 2013 , *The Subversion of Masters's defining power in Toni Morrison's Beloved* , P : 22)

lending to others , mortgage like homes , taken away and captured . Beloved is regarded as " saga " , the epic long story that represented the courage , the suffering for the black community , it shows the escape of the slaves from the injustice to the other bank of safety , it's burial the killing of the children, Swinging back and forth " , it created a tangle on the web of near misunderstanding , losing of chronology , continuity and Time flows without determinants . ¹⁴¹

5.1.The novel of "Beloved " a true story reflects the life of slaves :

Beloved is a true story of " Margret Garner " who ran Away in 1956 from Kentucky and migrated to " Free State " Ohio , but the Crowd arrived in Ohio to retrieve her and her children to " Sweet Home Plantation " in Kentucky , exploiting " The Fugitive Slave Act 1950 " which gave the right for the " Slave Catchers " to pursue the slave with in boundaries of the State , So Margret Garner was killed her baby daughter who was two years rather than allowing " the Posse " to capture them .Toni Morrison embodied the novel through using main characters as "Sethe " instead of " Margret Garner " , the woman who killed her daughter and tried to kill the other children and the arriving of the Crowd "the Posse " to Ohio to retrieve them to" Sweet Home plantation " in Kentucky. Consequently , she ran away and killed her daughter ' Beloved) by saw and cutting her throat . After years , Beloved returns to her house in 124 Blue Stone Road in Kentucky and the story begins with Ghosts " haunt of Beloved " who is "spiteful " : full of wicked, chased her mother Sethe. This novel was published in 1987andMorrison was appointed to " National Book Award " , but the critics signed a letter of protest against" Beloved novel " which did not get the descent welcome in spite of success that it got it .The reason of that protestation against the novel is that using excessive passion and astonishing imagery that describe the slave trade during the slavery period . Morrison describe the novel as " Holocaust and genocide " , even the synchronized of Beloved in style on the ground as an extra ordinary deep scene of imagination through the legendary dimension, focusing on politics . Those critics treat the novel through exploring family , trauma , the oppression and the suppression I memory try to record the history and giving sound to the collective memory of American Africans. Morrison and critics reveals to the controversial lamenting, scholars also discussed the nature of the characters of Beloved whether they are real or ghosts, some viewers supposed that Beloved is supernatural in the color of Sethe's daughter skin " Beloved " , after that they believed that Beloved is unsatisfied , through the story of confusing ghosts . Beloved is haunting her mother " Sethe

¹⁴¹ (Shakti Betra, 2014 , the same reference , p : 25-26)

"and that is a symbol of losing of African parents , so Sethe continued with her dead daughter rather than Beloved that is easily lost child . In contrast to other characters , Sethe is the main character in "Beloved " , she is a former slave live in Kentucky with her daughter " Denver " and Baby Sugs " mother in law", banish from her community because of killing one of her daughters called ' Beloved " to protect her children from " the slave catchers " , by the time , Baby Sugs died and leave her Daughter " Denver " alone , she has got two sons " " Howard and Buglar " who escaped from the home after years , but the ghosts still haunting the around 124 Blue Stone Road in Kentucky, even , strange things happened in the Home such as : the furniture is thrown around the Home , people are moving inside the Home. At the mean time , Paul D returned to Home which is regarded as the important incident in the novel , he was lived with Sethe in " Sweet Home Plantation " in Kentucky , they were enslaved , he was only remember Sethe and her husband " Halle " , their former master and all bad things that continued in the Plantation . " Now , Sethe is feeling like she can finally opens up " , they end up in bed together and become a couple " . Denver is not scared from Paul D , the man who enters the Home lately , but , when "Denver " saw a strange woman on the stairs of the Home 124 Blue Stone Road in Kentucky, she feels excited , this woman asks them to call her " Beloved " , she is completely " freaky " and Sethe is coming here and her name on the tomb of the dead children . This incident is " coincidence either" . It is known that 'Beloved " knew things about Sethe that the others do not know , here Sethe allowed 'Beloved " to stay in Home because she thinks that her daughter 'Denver " needs a friend and she did not think that Beloved as a woman is the same as Beloved when she was a child , who returned from " the dead world "and grew up , even Denver needs a big sister with her . In contrast , Paul D is just the person in the Home who does not sure about Beloved , but he could not do any thing because he do not own the Home . Eventually , Stamp Paid " the old friend of the family told Paul D the story of Sethe's killing her daughter "Beloved " , so he left the Home . Consequently , Denver realized that the members of the Home will all die, if she does not " steps up "and asking for help , so all the inhabitants of the city in Blue Stone Road in Kentucky are calling to help the family , after they had scorn them before, " they pour out their help " , they give food to Denver , even find a job for her , so now she can buy food for her mother Sethe and her sister Beloved . Eventually , Sethe become pregnant,and when the neighbor ask Denver about her mother , but she get evasive , finally they knew that the ghosts are haunting the Home , so they bring a woman to accomplish , exorcism , then the incidents develop and the white man whom Denver work with came to pick Denver up, so Sethe bursts on seeing the slave catchers took the child again, she runs quickly to the white man with an ice pick.

Here the scene become mysterious , the white man was safe , even Sethe and Denver are safe too , but Beloved left the place alone , eventually , , Paul D , returned to the Home , 124 Blue Stone Road and joined Sethe and Denver becomes happy with his new life out in the community, just only Beloved still obscure , she is gone with out returning¹⁴² .

5.2.The Characters of The Novel : We divided the characters in to two categories : A- Major characters that include : 1-Sethe 2-Beloved 3- Denver 4- Paul D 5-Baby Sugs 6 – Stamp Paid

B : Minor Characters that include : 1- Mr. and Mrs. Garner 2-School Teacher 3=Halle 4-Lady Jones 5- Ella 6- Mr. and Miss Bodwin 7-Amy Denver

I analysis major characters in the novel : 1-Sethe 2-Denver 3- Paul D

Who reflected the racism that faced the African American community .

5.3.Sethe :is the heroine of the novel , she is proud and independent , she loves her children sincerely , she is unable to leave them to physical , emotional , sexual and spiritual trauma , she bored the difficulties for the sake of protect them from returning to slavery , she tries to murder them in an act of motherly love and protection ¹⁴³ . Sethe was born far away of Sweet Home Plantation where her mother worked, she couldn't breast feeding her, the nurse Nan breast feeding her, she does not know her name and who she is . She has got married to Halle Sugs, they have got four children, two daughters " Beloved and Denver "and two sons " Howard and Buglar " . She tried to kill her four children to avoid being taken in to slavery. Her daughter's ghosts "Beloved " haunted her as well as the memories of her tragic life as a slave . she lives at 124 Blue Stone Road in Kentucky . She does not want to talk about her past, even , she was haunted by the trauma in her labored experiences , she preferred to keep the past information in her mind , one of the traces of slavery is the mass of scars on her back resembling a tree by the school teacher's nephew. Here the racial discrimination is represented practiced against the black community , the traces on her back is resembling " a chokecherry tree " , she was brutality mutilated by school teacher's nephew, her life was turbulent because she thinks that the people looked at her as nothing, she has no value as animal, she felt that she had lost her prestige and personal views, her goal was to reach the freedom at any costs and giving free life to her children to prove her humanity, she escaped from "Sweet Home " . Here is a sign and clear indication of the possibility of the slave to resist against hard conditions to keep their children away from slavery . As a whole , she is proud and independent woman who dedicated her life for her children, but in contrast to other characters , she feels guilty for killing her daughter " Beloved " along with the psychological pain associated with her slave history , even , she was ready to do the impossible things to save her children , in spite of she barely knew her

¹⁴² (Shakti Betra , 2014 , the same reference , pp: 27 – 30)

¹⁴³ (Shakti Batra,2014, the same reference , p: 31)

mother for her mysterious relationship with her mother, but her instincts of motherhood, while her mother worked long hours in plantation and she did not have any time to spend with her, she is the only child of her sisters who had a name that allowed her to live. Last but not least, her mother decided to flee and leave her alone to face the horror of slavery that affected her life a lot. At the same time, she decided not to do the same with her children, she refused to leave them without a mother when they went to Ohio, she crossed the river despite being pregnant in order to save them. Eventually, when she faced the fact that they were being returned to slavery, she chose to liberate them through the death rather than allowing them to face a portion of their past experiences. Furthermore, she tried to kill her children instead of seeing them suffering back to slavery, she killed her daughter to prove honesty that she could suffer in the past period, for the sake of her children, and to save them from being slave, to save them from becoming slaves is the ultimate goal of expressing the motherhood love and protection toward her children¹⁴⁴. As a matter of fact, Sethe thinks that the choice of death for children is better than enslaving them. Here I want to comment and above that, if Sethe had been allowed to live with her family with dignity and self-respect, the infanticide would not happen, Sethe has the ability to communicate with her children, there is a fundamental point that I would refer that Sethe's ability to practice motherhood is limited owing to the removal of the privacy of slaves, even other features are stripped from them and treated like animals or commodities. The owner of plantation has the aims of bringing the slaves to provide cheap labor and increasing the plantation economies, Sethe was persecuted, but at the same time, she loves her children, she had preferred to die before she saw them slaves, even the killing of them is the turning point and the end of Sethe's family, additionally, she was transformed from a nurturing mother to divesting mother of the family, she faced the daily behavior and bad treatment from the owner of "Sweet Plantation". Interestingly, once, Sethe heard the school teacher said to the students while teaching them "to put human characteristics on the left and the animal characteristics on the right", although she is not knowing the meaning of characteristics, but the subject affected her feeling in the last few parts of her humanity. Here the question appears, "Why she killed her daughter Beloved"? Sethe wants to stop talking about the school teacher because no one has put her daughter on the list of the animals characteristics on the side of the paper. Consequently, she entered into a confused space of mother, love and pain, in the chaotic space, the mother killed her children to save them from slavery, in this sense, I called it many idioms as: self-mutilation, self-loathing, self-contempt, self-hatred and self-critique. To a high extent, the mother and childhood are destroyed, so Sethe adopted the decision and gave her the "the divine right" to choose what is right for her children, she sees the death as the best choice, it is better than the life of the family, confused environment which lasted when Beloved came back to 124

¹⁴⁴ (Ms . Bachiri Saraya, & others ,2017 , Slavery & Identity Reconstruction of Female Characters in Toni Morrison's Beloved , pp: 20 – 22)

Blue Stone Road , Beloved asked for retribution from her mother for the infanticide . The second case is the abuse to Sethe in Sweet Home Plantation , the same students who enrolled Sethe with in animals characteristics steal the milk from her chest . The milk here is " a metaphor " used by Toni Morrison to describe Sethe's great love to her children . Sethe's love being big for the people she cares about , she had milk for all . Milk is an important symbol in the novel, it constitutes a foundation for mother and child . As a matter of fact ,and as you know that the women supplies her children with milk during child birth , that is reflects a mother gives life , but here on the contrary , the mother takes and destroys life by the infanticide . One of the key point here that Morrison gives us a message that killing a daughter turns in to resistance against a regime that exploits the human being , even Sethe does not want to recall the past in the same time , she knows what are waiting for her children if they have been caught , they will be turned in to slaves who work in plantation . So slavery and beyond have expensive consequences that must be paid by Sethe , As it has already been mention , Morrison left Sethe explaining that through the novel when Sethe told Paul D " I took one journey and I paid for the ticket but let me tell you something Paul D Garner , it cost too much " As the result of this , she has paid the price of three children on the whole, her children " Howard and Buglar " escaped from the home , even , she killed her daughter " Beloved " , furthermore , she has to pay for Beloved's tomb stone with her own body , eventually , Sethe's life toward freedom has become different , she is the most influential character of the past in the novel , she faced her past with her daughter " Beloved " , but when Beloved disappeared , everything in the past of Sethe disappeared too¹⁴⁵ . According to my own view points , Sethe is the heroine of the novel , she reflects the suffering of all the black women " slaves " who work in plantation at the period of slavery. She killed her daughter" Beloved" to protect her of being return to slavery , many people think that she was guilty for doing that infanticide , but it is said that the white race is the reason of Sethe's behavior for many reasons : firstly : she was attacking by the nephew of school teacher when her husband is n't at home , he abuses Sethe sexually , sucking milk from her breast and whipping her back bloody , secondly : the frightened of slavery leads her to commit an act of violence against her child , the fear of her race leads her too to commit a crime . Sethe thinks that she did not do anything wrong . Most of the black community sees this act as an unreasonable choice that is decided by a mother . I am against Sethe andwith the black community , she hasn't had the right to kill any human being . I think the hysteria and instability make the mother commit an infanticide, even passion of woman and lack of self – control ,and chaotic mind advocated her to commit infanticide . Similarly , that action happened when "ISIS " Iraq State and State of Levant " Daaesh " entered Mosul in the north of Iraq , on 6th AUG, 2014 and captured Sinjar Mountain in Mosul , some Yazidis women threw their children from the top of Sinjar Mountain in order not to see them die from

¹⁴⁵ (Malin Wall , 2014 , If it hurts , why do not you cry ? How the characters in the novel heal from atrocities of slavery through the return of Beloved , pp: 7 – 11)

hunger or thirst or not to be taken by the terrorists . More than seventy girls and women including Christians were taken raped and being captured and sold .

5.4.Denver: is the girl who was born in free side of community , she is shy , intelligent , introspective and sensitive . She is the youngest child that turned emotionally when she grew up, she accepted the ghosts of Beloved " a secret company " when she heard her crawling to the top floor , the horror of the mother continued in her mind when Sethe gathered loving the children and infanticide , she put herself to protect Beloved against her mother , the isolation and quietness give her ample space to represent growth and immersion . The returning of her daughter " Beloved " to the Home expanding her imagination , the famine promoted her to seek help from the school teacher " Lady Jones " and searching work for her ,even giving her some food , she recommended her to go to the council of the churches that formed to help the hungry people , she turned in " Bed wins " a house keeper and to find a job , she inclined to spend hours alone in " emerald closet " , her mother consider her charmed child who has miraculously survived and throughout the novel , she is in close contact with her supernatural , she disabled emotionally for years by the isolation of the relatives , she maintained her strong fear of the outside world " the real world " in side her home , " 124 Blue Stone Road " , she knew her self – identity in her relation with her mother Sethe and her sister Beloved , the first fact in the form of the ghost's child and the second fact about her sister Beloved and her relation with her mother, so she lost her mother's attention toward her as well as the new relationship between mother and Paul D , so she treated him coldly all the time, she was forced to step outside the fantasy world¹⁴⁶ . Denver is the second daughter of Sethe who gave her birth in the leak boat on the boarder of Ohio river during Sethe's escape from school teacher, her mother gave her the name of the girls who helped her escaped to Ohio, her mother was pregnant in Denver during her mother escape from " Sweet Home Plantation " . Amy Denver helped Sethe gave birth to Denver on leaky boat on the edge of Ohio river , she is a dynamic character in the novel, she tries the positive growth in Beloved , she showed the African American hope for future , she was a little girl when her mother killed her daughter Beloved, so her life grows with the shadow that dominated her family , even the growth becomes weakens because of her isolation from the world outside her home " real world " , her isolated because of the escape of her two brothers " Howard and Buglar " even the death of grandmother " Baby Sugs " , she lived alone and she didn't leave her home 124 Blue Stone Road for 12 years , her innocence destroyed when she knew that her mother had killed her sister " Beloved " and even tries to do the same thing with the rest of the family , she realized that her family needed to survive where she began her life outside her home , she understands the real reasons why her mother committed the infanticide , she becomes a part of a society , she learned to go outside the world " the real world " and communicate

¹⁴⁶ (Shakti Batra , 2014 , the same reference , p: 31 , pp: 123 – 126)

with people in the society , she becomes a strong , self – confident woman ¹⁴⁷. She is the only child of Sethe's daughter who was born in freedom , she was not a part of Sweet Home Plantation , she was called Denver because a white nurse called " Amy Denver " who rescued her mother and get birth of her on the leaky boat , she crossed her mother on Ohio River to the side of freedom , she is the only child of Sethe's children who stayed with her in 124 Blue Stone Road , she was a victim of what happened in the past , even though, she was not a part of that past , her mother history has an impact on her life such as the infanticide which plays a major role in isolation of the family from the outside world " the real world " In stead of that , she created her own sanctuary in the forest that she occupied by her alone, she created an ideal world which is unknown to other people , in this secret place , she get comfort , away from the outside world's problems , her mother around her told her the stories about her birth, even she told her that " she was the only thing that rats in the prison did not bite " . At the same time , she was hating the stories of Sweet Home Plantation , because she was not a part of her mother life at that period , she strongly objected Paul D because he embodies the life of Sweet Home Plantation , he associated with Sethe through those memories , although slavery has affected her life in many aspects such as storytelling , she consider Paul D as an intruder , she described him as the man who has gotten rid of the only company I have , she regards him as an external person who entered the their life and change their living style , she thinks that he has taking the only partnership with her mother , she has a constant fear of the home because her brothers told her about the infanticide and guided her to protect herself if she was attacked by her mother, she said " I 'm afraid the thing that happen that make it all right for my mother to kill my sister could happen again " . Her questions to her mother with filled with resentment about the infanticide and gave her the opportunity to openness her vivid imagination . even an ambition at her mother is how to preserve Denver from the memories of the past and she behaves inflexibility against the laws of the home . She knew her self through her mother and sister , through the other people and through the isolation from the real community , additionally , the returned of her murdered sister from the tomb has completed her life , she symbolizes to the convenience , a fixed thing to Denver in a confused , chaotic world , she shows a sense of protection for her and her sister from her mother . Morrison explained that by letting her Denver expresses that " Sethe the thing makes it all right to kill her children " . She is afraid of history that will be repeated again , she noticed that Beloved is obsessed with her mother and is about to kill her , once she was alone in the home and while she opened her eyes , she found Beloved who embodies the back of persecution , Beloved wanted to compensate of the infanticide by killing her mother , she went out to the outside world with determination asking for help and have to exchange the roles took place , the change of the roles from the mother to the daughter, now she plays the role of the person who governs and protects , eventually , she decided to go out to the real world and leave the

¹⁴⁷ (Ms . Pachiri Soraya , & others , 2017 , the same reference , pp : 23 – 25)

imaginary world that isolated them inside the home , so the woman outside the home gave her food and saved her mother from being killed by her sister " Beloved " . She realizes the possibility of overcoming the past and embracing the future, even she realizes that she could go beyond the past and embrace the future by putting the words that express her feeling about her needs, she is a changing character in the novel¹⁴⁸ . According to my own view points , Denver is the only child who born near Ohio City which represented freedom to all black people , she is not a part of Sweet Home Plantation , but at the same time , she was a victim of the past , she was always frightened from her mother because of the infanticide, her mother said that " she was the only thing that rats in prison did n't bite , she was isolated with her family from real world, so she chose her own sanctuary in the forest away from other people , eventually , she decided to go out side to the real world asking the help for her family , she succeeded in protecting her mother from the ghosts of her sister Beloved .

5.5.Beloved: is evasive , complicated, self – identity, she is the center of the novel , she is a normal woman wrapped in white man , she is not allowed to come out of the closed doors , his linguistic ability is limited , she is embodiment of Sethe's dead daughter spirit . questions appear on the surface about the character of Beloved as : Is she a supernatural or ghost ? Her identity is mysterious , she is a normal woman who was traumatized by years of slavery , she is the ghost who appeared to get revenge of her mother, she is a symbol of frightening past of slavery which is inevitable , she returned to haunt the present , her presence has developed with growing hatred toward her mother , she is a ghost child who is crawling up the stairs in 124 Blue Stone Road , her wicked presence made her brothers " Howard and Buglar " flee from the home , she is a ghost as shutters mirrors put in hand prints in a cake . she was described as physical embodiment went at Sethe's murdered daughter as well as thousand of those died during the " middle passage " . " She is resemble one the African River goddesses who easily cross boundaries between the living and the dead , she represents the corruption of the canny the anti-rational or the mythic in to the realm of normal existence, on event that may unlock previously unlocked emotions and open the wind to a wider experience of life " . Sethe is sincerely to Beloved , this effect is a fountain of long knowledge , her mother did not throw her in Ku Klux Klan area, she is a good company to her sister Denver , she said that " In the dark my name is Beloved " . To a high extent , Beloved represents monologue , she shows an encrypted language which is blending the thoughts of mother and daughter who are living and dead , the novel shows how the white slave traders seized the girl and how mother as an old lady picking flowers , the novel remembers how Beloved and her mother along with a lot of Africans put on crowded ships and giving them few of water and food, many have lost their lives in human condition, even escape means living in hell , so Sethe , Beloved and Denver are stream of mental consciousness that integrating in to a verse as below :

¹⁴⁸ (Malin Wall , 2014 , the same reference , pp : 12 – 16)

Beloved
You are my sister
You are my daughter
You are my face , You are me
I have found you again , you have come back to me
You are my Beloved
You are mine

Beloved is the age of the baby would have been had it lived ,and she bears the engraved on the baby's tombstone , she knows about the pair of Sethe's earrings, she has a long scar under her chin, that is the death wound that she deal with and her breath smell like milk , the exchange of roles takes place between her and her mother and vice versa , she may also stands for all the slaves who made the passage across the Atlantic Ocean even she gave voice to and embody the collective unconscious of all those oppressed by slavery history and legacy . She represents the return of the claim for reform and the confrontation of the history of the slave and reconstruction during this novel .Morrison re –asserted the importance of Beloved for thousand of slaves whose stories were unregistered and went missing . " Every body knew what she was called , but nobody any where knew her name Dismembered and un accounted for she can not be lost because no one is looking for her " . She was presented as a metaphorical character whether she is Sethe's daughter or representative of the all the fate of the slaves at that period , she showed the returning of the past to chase the present, she faces characters with complex past, for example, her relationship with her mother is destructive and parasitic, she understood her mother's harsh past, she helped her mother to live with the present and forget the painful past , she faded at the last of the novel but she showed the dark past that the slaves had suffered , but at the same time she is hinted to the possibility of a prosperous future for slaves , she thus gave the opportunity to the whole community to live with repression memories , so in spite of conformation , the community can recover learning , identity from the neglected memories¹⁴⁹ . The self – identity of Beloved is mysterious , Denver and her mother think that beloved is ghosts , Sethe like her daughter " Beloved " when she was a baby her real name is unknown, she entered 124 Blue Stone Road , she passes through different identities , there are several discussions about the real identity , some critics believe that the embodies of Sethe 's daughter murder spirit and Sethe's daughter , other critics think that she is an ordinary woman who suffered from a lack of mental stability , but the most common , she is the spirit of the murdered of Sethe's daughter . Beloved represents the past and the slaves of the middle age , she wanted to know what happened to her mother in the past , so she asks her all the time about her past as" What happened to Sethe's earrings ? even , Which she thinks are diamonds ? " Sethe's mother came from Africa and Beloved remembers the experience of Sethe's mother because she is supernatural woman , so Beloved represents the

¹⁴⁹ (Shakti Batra , 2014 , the same reference , p: 30 , pp: 118 – 123)

infected spirits of many African nations , a return to the painful past of African Americans , the traumatized history of slavery to those who struggled to reach for an agreement ,she did not change or develop as the other characters because returned as a ghost , she was singing the children song in order to make her mother realize that she was her dead daughter, she wanted her mother to suffer and that is a kind of revenge , even her actions are integrated between the anger and confusion , eventually , she behaves like a wise woman and innocent child at the same time . ¹⁵⁰According To my own view points , Beloved is seemingly indistinct character in the novel , while the events of the novel are focused and revolve around her , she is a victim of fate and slavery , even the scare of future that dominating the African Americans , moreover , the injustice , the oppression, the cruel treatment that the white community treat the black ones , deprive of dignity , living in humiliation under difficult circumstances , lack of humanity , lose of self – esteem and independence , the continuity of physical and verbal abuse repeated daily in the plantations of sugar and rice . Consequently , all these incidents advocated the slaves to escape from the plantations when the flood occurred , so the slaves fled from these colonies , they went to Ohio" the free state " . Beloved's mother " Sethe " is one of the slaves who escaped to Ohio city, but when she felt that she would return her with her children to slavery , she decided to kill her daughter " Beloved " , she is the only victim of her sisters who has been killed , she represents the all African Americans who were killed during the middle passage .

5.6.Paul D : is a former slaves who has the ability to walk a lot and for a long distance , as well as making the women cry such as Sethe and Denver , His dream to see Sethe and marry her from the day of slavery in " Sweet Home Plantation " , Sethe scattered the flower during his arrival to 124 Blue Stone , she participated in the reconstruction of memories of his buried history , he gave Sethe the opportunity to live in his world of love and remembrance , he stands for the future, he needed to treat his painful and traumatic past from the effects of slavery , all the slaves who worked with him on the plantation were died , so on keeping himself from madness and enslavement again , he decided to walk and continued for eighteen year , he did not want to remember the days of slavery in plantation, he was emotional and when he saw Sethe , all the memories returned to him , he is planning for a family and a child when he enter 124 Blue Stone Road , Paul D and Sethe may have done many things to heal from the effects of the past by alienation himself from his emotions , he can dream and exchange memories with Sethe , he understands why Sethe's sons deserted her , they left their mother and sister , " If Negro got legs he ought to use them , Sit down too long , some body will figure out away to tie them down " . Consequently , Paul D walked out a lot in Sweet Home Plantation , memories can connect every one to the bottom, so he chose to walk and not to recall the past , he met many families and felt jealous of them , Sethe changed his mind , but that was not enough to overcome

¹⁵⁰ (Ms . Bachiri Saraya , 2017 , the same reference , P : 22 – 23)

the painful past . When he met Beloved he was forced to open the lid , she turned him in to " rag doll " , he could not resist her , she managed to seduce him, so all the painful memories returned to him , he felt guilty for betraying Sethe , he determined not to be slave to any creature and to be freedom in his life , his love for Sethe was moderate and his life taught him to protect himself , but the turning point in his life when he knew about the infanticide by Sethe , so the former traumatic of slavery and the incident of Sethe toward her children made him run away of the home , in the same time , he wanted Sethe's children to live in peace, at the mean time , the returned of Beloved from the death and disappeared again made him realize that he can not escape from the past because it will always follow him , he understands to face the horror of the past by dealing with his previous memories and not escaping from it ¹⁵¹. He suffered the emotional and physical brutality in Sweet Home Plantation , he was a part of chained group , his feeling was buried under rusted tobacco tin in his heart , even , repression his painful memories , he believes that the key of life is not being caught by any thing at the same time, Sethe welcomed him in 124 Blue Stone Road and became her lover later , on the contrary , he continued to doubt the human characteristics of the personal identity such as manhood and the values of the person . He is one of six prominent male in Sweet Home Plantation " Mr. Garner Plantation " . His life is full of unbearable horrors , he can not remember his mother , even he did not seen his father , he is the youngest of three brothers that have the same mother but different fathers , he lived in Sweet Home Plantation for twenty years . After the death of Mr. Garner , the new owner is Mr. Garner's nephew , he is ironically called " school teacher " . He is ugly , dictatorial and odious , he treated the slaves cruelty , so they decided to escape plantation , Paul D is one of them , he has been caught and as a part of his punishment, " his tongue is hold down by iron bit ,and his hands are chained behind his back " so when there is need to spit, it would be so deep down that he has to cry for it . After that, he was sold to another owner called " Mr. Brand wine " . He tried to kill him with forty six slaves that chained together and locked up in cages inside the earth to work in mines . But after many years of " mule works " , the flood happened so all the slaves escaped during slavery , as a result , "he puts with any thing and every thing just to stay alive " . He gradually became a taller than at all men , stronger than strong them most but the white clipped him , consequently , he became less physical power, more emotional and moral clipping , he remember how the child evaluate the acts of money not for human consideration , even , " the dollar value of his weight , his strength, his brain, his penis and his future " . " But he keeps all that in that rusted tobacco tin box buried in his chest where a red heart used to be its lid rusted shut " . Eventually , he succeeded to reach 124 Blue Stone Road , he spared a happy days with Sethe . On hearing the story of infanticide by Sethe , he abruptly , left her, he talked to Stamp Paid with oppressed heart about the entire suffering of the blacks . " Tell me some thing Stamp" Paul D 's eyes were rheumy " Tell me this one thing , How much is a nigger supposed to take ? " All he can " , Stamp

¹⁵¹ (Malin Wall , 2014 , the same reference , pp : 17 – 21)

paid replies : " All he can , why , why , why , why , why? He was feeling about the suffering of Sethe especially " the chock cherry tree " on her back because of beating by the school teacher , Mr. Garner nephew, she screams for stealing her milk by him , " Sethe laments the stealing for her milk by school teacher by hanging her upside down and squeezing it from her breast . The turning point in the life of Sethe is that the soft touch on her back by Paul D which awoke her dead flesh and life has grown again , " but her life gradually sprouts in her a fresh " Paul D dug it up , gave her back her body, kissed her divided back, stirred her memory ,and brought more news " . But at the same time , the infanticide shattered Sethe's hopes of living happily , she did not give a direct answer when Paul D asking her about that incident : " I could not let all that go back to where it was, and I could not let her more any of them live under " school teacher" , so Paul D answered " Your love was too thick " . So he left 124 Blue Stone Road to live in Holy Redeemer's Church . Eventually , Paul D returned to Sethe , he says: " leave the past for past and live in the present , Sethe me and you , we've got more yesterday than any body, we need some kind of tomorrow " . For Paul D the freedom means a place " where you could love anything you choose not to need permission or desire "and that is the climax of temptation running¹⁵² .

5.7.Baby Suggs : is a preacher , she is the source of spiritual and emotional aspiration in the place called " clearing " in Cincinnati , her son " Halle " who is the husband of Sethe " buy her freedom , she attends the meeting in clearing to teach her followers to love their " sounds , bodied , brains " . But the incidents of infanticide by Sethe is a turning point in her life , so she left preaching and moved to " death bed " , even , she is a source of inspiration after her death , she instigated Denver to leave 124 Blue Stone Road and asking for help from outside the world " the real world " . The last word she uttered before her death " six years and ten years free " . When she became free , she travelled to Cincinnati " she became a beacon light to the entire black community "and at that time, 124 had been " a cheerful buzzing" house where Baby Suggs holy , loved, cautioned , fed, chastised and soothed " . The black community that take preaching from Baby Suggs failed to provide protection for her and her grand children after the incident of infanticide by Sethe , the lesson she learned and taught to men , women and children " love your heart " , she taught Sethe to left the life of misery , grieve and trauma for losing her husband , she encouraged her to become as " white slaves catcher " forever chasing them to catch the fugitive slaves ¹⁵³ . According to my own view points , she is the woman who carried the meaning of humanity in her life , she endured the misery and deprivation in Sweet Home Plantation " Mr. Garner Plantation " . She faced different kinds of punishment as beating , rape and verbal abuse in the plantation as the other slave women . Eventually , she got her freedom at the hands of her son " Halle " who buy her freedom from " Mr. Garner " the owner of the plantation , she travelled to Cincinnati to become

¹⁵² (Shakti Batra , 2014 , the same reference , p: 31 , pp: 128 - 130

¹⁵³ (Shakti Batra , 2014 , the same reference , p: 32 , P : 126 – 128)

a preacher outside church in a place called " clearing " . But she can not offered protection to her and her grand children after the infanticide by Sethe , so she settled in her bed to face the death bravely .

5.8. Stamp Paid : is considered one of the former slaves in Sweet Home Plantation, even the one of salvation characters of the black community , he was worked as operator of in an underground railway agency , he helped Sethe to get freedom , he makes , he makes a grave sacrifice during enslavement , he pays moral and emotional debts during the rest of his rest of his life , he helped Sethe and her child crossed the freedom side of the river Ohio , he attended the 124 Blue Stone Road when Sethe was committed the infanticide . His original name was " Jushta " , he married a slave woman called " Washti " . The white master and his son failed in loved with his wife " Washti " so she sexually suffered sadly in her master's bed , then she returned to him , as a result , he is bitten her neck and ended his suffering . Consequently , he emigrated to the north , changing his name to " Stamp Paid " . He refers to the atrocities that were committed by white society against the black people as follow : a- eighty seven slaves were lunched in Kentucky . b- four schools were burned to the earth . c- the black women were raped by the crew . ' But the news of all these incidents doesn't move him as much as the red ribbon floating on the water . The red ribbon knotted round a curl with wet and woolly hair (clinging in to a bit scalp) , the smell of the skin nearly breaks him down . It reminds him of the girl of a black ribbon with a cameo (a piece of jewelry) from his master to his wife " Washti . Washti had worn a black ribbon to all her meetings with her seducer's owner . He is wrapped up with the feeling of victimization of his wife and the young girl and the knowledge that their debtors did not pay. Even the debt he owes Sethe for having threatened her future " . Eventually , he apologized to Paul D for leaving 124 Blue Stone Road and lived in old church cellar , he invited Paul D to live in his house or any house at black community , he purified Sethe after the incident of infanticide in Cincinnati to protect them from enslavement , he thinks that Sethe was trying " out hurt the hurter "¹⁵⁴ . According to my own views , he is one of the salvation character that Toni Morrison wanted to show that he is the character who gathers the racism , the sexism and social issues , the first one through the lunched of eighty seven slaves in Kentucky , and burning four schools of black community to the earth , the second one through the rapes of his wife " Washti" by her master and his son, and the third ones by helping Sethe and her daughter to cross Ohio river " the freedom side " .

5.9. Slavery destroys the Identity of the Slaves in Beloved : In Beloved Morrison represents the pariah status of the black characters , the trauma , rapes, abandonment , infanticide . The themes of Beloved contains slavery , motherhood and alienation . She depicts all the horrors and atrocities that the African American faced by the white community . So Morrison characters are real

¹⁵⁴ (Shakti Batra , 2014 , the same reference , p: 32 , pp: 130 – 131)

characters and the stories are real ones , she transforms story in to history, even the characters are suffered the isolation between their thoughts , memories , feelings , actions in addition to the sense of being with the community . Beloved is the title to those slaves who died in the period of the "middle passage" before their arrival to the New World .It gave a complete reference to slavery through the past memories and the characters like Sethe , she was sold to Mr. Garner " the owner of Sweet Home Plantation " in Kentucky when she was thirteen years old . Even she was sold to another owners, she was seen as a commodity and was treated such as animals as the other slaves . The slaves men and women suffered the racial and sexual discrimination from the white owners such as Sethe hanging up side down by the school teacher and stole the milk from her by the crew of men as a cow , an iron peace had been put in Paul D's mouth as animal , burning of Sixo and Paul F to death while they were alive . The slaves were freed from slavery , but actually , they were traumatized , even they carried physical and psychological wounds that is difficult to heal or forgotten . For examples : the tree of chokecherry on the back of Sethe because she was severely beaten by the school teacher, she said " the school teacher made one open up my back and when it closed it made a tree " , through her scars , Morrison represents the horror of slavery , even the incident of infanticide , she killed her daughter to protect her from slavery and it's suffering . On the other hand , the issue of rape is one of the common theme of the African American slaves as Sethe's mother was raped by the crew of men , even Baby Suggs that have eight children and six fathers , moreover , Stamp Paid 's wife " Washti " who was raped by her master. So Toni Morrison highlighted on these atrocities by the white community against the black slaves women . Even , she refers to the issue of motherhood and the terrible impact of slavery on it , she pointed out the dangers that facing the mother in protecting their children, so the infanticide is regarded a rough act , but in fact the mother cover her children with warm wings , even the killing of her children is the last resort , so she is not hesitate to do so. Moreover , the slavery steals the children from the bosom of their mothers , they are not allowed to show their instinct of a natural motherhood toward their children, the slavery was separated the children from their mothers, they were treated slaves less than human and worse than the animals, as Baby Suggs gives birth to eight children , they took four children from her and chasing four, just , she kept her son " Halle " with her , so she can not remind them," she loved the burned bottom of bread " , so her role as a mother was impeded¹⁵⁵ . Toni Morrison novels are historical and their characters are subjected to history too . Beloved is the novel which represents the history and the cultural of African American and discovered the slavery and devastation that has left in the black community which continued in the community chasing those who were slaves . Now the slaves have got freedom and Beloved focuses on the painful subjects that not leaving the characters suffered the shadow of the past and its physical , emotional and spiritual effects that caused by slavery in the past. Toni Morrison's role is to harmonize the literary genre of the cultural traditions

¹⁵⁵ (Ms . Katia Yous, 2017 , Trauma & Pariah status in Toni Morrison's Beloved & Mercy , p: 1 – 24)

and cosmology of the black community to reflect realism of the lives of the African American, she used technical methods of magic narration through the use of legends and symbols to reflect the importance of reality, she also defines herself by western cultures such as the western legends which are combined with African American experiences, for example, using water in the novel "Beloved". According to Bible refers to the punishment of God to human being and at the same time, it is a symbol of hope and a new life, as "Noah's ark story". God tends to destroy all means of life by flood water, so the earth was destroyed in front of God and was filled with injustice, even at the same time, only Noah's family as well as the property was safe under the protection of God who show her mercy toward his family "Noah's family". Consequently, he allowed Noah on making an ark to save his family, animals, & plants from the coming flood, the rain was up on the earth for forty days and forty nights, so every living substance was destroyed on the surface of the earth, all men, women, children, cattle, crawling animals and birds of heaven were destroyed on the earth, only the family of Noah stayed a live and God blessed them and their ship, so Noah's ark send to human being which is a symbol of hope and emancipation. Even in the novel of Beloved, rain is regarded a strong weapon for the slaves to make the decision of escaping from the injustice, the rain lasted a month and the earth is filled with mud that allowed the slaves to escape. Paul D the buffalo man like Noah survived from the rain and has got freedom in the north. The image of rain as Morrison represented it as a symbol to hope and the new life and at the same time, it reflects ability to destroy life "gestate life". So Beloved by Morrison is a parody of Bible, she signifies upon the dominant discourse by means of realistic description and fantastic deformity of the authoritative discourse. The Bible refers to these modification sarcastically to present the establishment of the African American identity. The Bible consider the GOSPEL the suffering for both white and the black society. The research scholar "Cheng Muimin" thinks that Bible is full of lies and slanders for blacks". Morrison created symbols in her novel "Beloved" which attracted the academic circle by combining between realism and fantasy, she created a strange world of realism, for example: Sweet Home is a plantation in Kentucky and it seems like paradise, while Morrison, while Morrison used its as a cynical name because the slaves were subjected to physical and psychological damage in this plantation by their owners. They were treated as a commodity, they lives under Mr. Garner's control without their knowledge, they learn to read and write, how to deal with gun, allowing on of the slaves called "Halle" to purchase the freedom of his mother "Baby Suggs", give another woman slave called "Sethe" the freedom to choose her husband. So they do not realize that definition belonged to the definers but not the defines, even they do not allow the manhood to change the basic relationship between the owners of the slaves and the slaves themselves, even the school teacher insulted the slave in the most horrible way, he violates the human race as "watch dogs with out teeth, steer bulls with our horns, gelded work horses whose neigh and whinny could not be translated in to a language responsible

human spoke " . Additionally , the school teacher give the white students the knowledge that the slaves are not fully humans, that they are part animals and therefore categorically inferior to white and naturally subject to their domination, for example , Sethe held her down and suck her milk as she were a cow or a goat and then beat her severely when she reports their actions. So Toni Morrison used Sweet Home to mean cheating and he evils of slavery and using symbols to reveal realism¹⁵⁶ . Beloved represents the psychological and physical devastation during the period of slavery , it is an extension line between reality and fiction . In Beloved , Morrison tried to recover the voice of the slaves who forces to silence, for example , the scars on Sethe's back which is a slogan of sectarianism in ruins and renewal , she holds the family tree on her back as a symbol of the other African American mothers during the history of slavery. It is the association of generation among Sethe , Beloved and her mother and all African mothers, it connects the suffering of the black individuals and their deprivation of society and their families , in turns , Sethe has developed her senses during 28 days of freedom as a part of the Cincinnati community , Denver also achieved self – identity when she left 124 Blue Stone Road and became a part of the black community , even Paul D managed to escape with a companion from the underground mine during the rain and flood . So Beloved is the story of the individuals who are keeping their silence and trying to narrate their story , it is the story of the society in order to reconcile with the past . African American have the oral tradition , they could not write their history and remained silent to the suffering of slavery , through Beloved the oral narration and story telling entered in a form of written aesthetic form , even a combination between reality and fiction emerged , so Sethe killed her daughter to resist slavery , avoiding the white vision of incarnation and preserving of the dignity of the black African American and the identity of the blacks as human being¹⁵⁷ . The United Nations adopted the first Universal Declaration of Human Rights in 1948 , followed by some other treaties regarding discrimination against women , rights of a child . So Right to life , liberty , education, work , freedom of speech , worship, equality before the law and non discrimination , travel , choose a job , make a decisions , live the life to the full , that is a part of people's possibilities . On the contrary , slavery has become a lucrative business to enslave thousand of African people against their wishes and became deprived of freedom and human rights and inhuman dealing with them and regarding them as a commodity , less than human being , for cheap labor to work in cotton , sugar or rice plantations . The dealing with the slaves is immoral , for example : mothers are given only three weeks for maternity where the child is separated from his or her mother and deprived from natural right for getting milk from his or her mother . This treatment affects the child's psyche and makes him passive in dealing with his or her family and children in the future . So the traumatized haunted the women slaves when they become free because

¹⁵⁶ (Cheng Huimin , 2014 , On artistic characteristics of Toni Morrison's Beloved , pp: 102 – 105)

¹⁵⁷ (Abdol Husein Joodaki , Asrin Vajdi, 2014 , Beloved in search of an identity: A Rending of Beloved by Toni Morrison based on Hom K.Bhabba's Thories, pp: 80 – 86)

they can not forger the past and its pains ¹⁵⁸. Beloved represents the rebirth of the black identity of oppressed people, Home can be considered as the decision to research for identity . For Morrison recovery from slavery is the restoration of Home that has lost . Sethe's body contains scars that impossible to live in because we can not know our identity in a positive way . Her identity contains wounds full of horrific events . Slavery left psychological and physical effects on black women as they were stripped of their humanity . Beloved plays a great role in the formation of the identities of the characters, even Paul D is unable to reconcile with Sethe's committing infanticide , he said to Sethe " You got two feet , Sethe , not four " andthe black community's view of Sethe incident to her child through defining the white community to that incident . Some people interpreted murder as a heroic act that revealed the general idea of slavery , others seen it as a brutal act , so she has been rejected 7 isolated by the black community where she can find her true identity among the four walls in 124 Blue Stone Road , even she try to look to the past to liberate her self from the puppet murder. The identity of Beloved is mysterious, may be the spirit of Sethe's daughter who has been killed before or the ego of Sethe . The role of Beloved is very strong symbol of the relationship between the present and the past. But with the arrival of Beloved to 124 Blue Stone Road, Sethe 's wounds were opened that caused by slavery and in the same time Beloved heal these wounds , even it is understand that Beloved is a symbol of pains that Sethe experienced in the period of slavery¹⁵⁹ . According to my own view point , Beloved revealed the physical , emotionalandspiritual suffering of the slaves during the period of slavery . This pain continued in the memories of the slavesandthey could not forget it after they got their freedom . Slaves were considered as a commodity sold and purchased less than human and close to the animals . For the instance , when Sethe tied andstole her milk from her breasts like a cow by school students , even Baby Suggs, her self – concept was shatteredandher chance to live as a mother or sister was denied , she suffered spiritually , moreover , Paul D locked out his feeling in the rusted tobacco tin in his heart. So the effects of slavery's institutions are not limited to the black identity but wherever slavery exists , every one suffers the loss of humanityandcompassion. Toni Morrison said " freeing yourself was one thing, claiming ownership of that freed self was another " .

5.10. Racism and Sexism in Beloved : Morrison subjected racial and sexual discrimination to racism and capitalism .African American women have been persecuted by men as a result of class and race oppression, and women are trying to free themselves from the oppression of class and race . Morrison was interested in the dialectical relationship between capitalism and racial, sexual discrimination. She rejected class consciousness by reflecting her ability to discover the relationship between class , race and gender . So the class as society but not individuals are struggling against capitalism, racial and sexual

¹⁵⁸ (Lucie Janu , 2007 , Slavery in Alex Haley's & Toni Morrison's Beloved , pp: 1 – 37)

¹⁵⁹ (Radka Havlikova , 2013 , Quest for identity in Toni Morrison's Tarbaby , Beloved & Jazz, pp: 20 – 26)

discrimination. The gender oppression is an economic relationship between the master and slave, even the repression of race was considered a sequential economic exploitation of African American. The novel is portrayed in the way that blends past and present through the escape of the lady slave and pursuing the heroine to get the perfect meaning of slavery to freedom. The novel discovered the hardship of the former slave lady during the reconstruction period and Morrison aim was to demonstrate that the collectiveness was the first step to eradicate the national oppression and exploit the class to the African people. *Beloved* confirms the struggle of the collective class against the capitalism. Morrison stressed that the problem of the gender oppression can be resolved by linking the gender and the unity of the African women who have been exploited by the white community, she used the novel as a frame work to investigate various problems and to find appropriate solution to them. Morrison proposed the collective coherence of the class struggle against capitalism as a viable solution for African in the novel of *Beloved*, even the novel shows that the enemy of African American is the capitalism but not the racial or sexual discrimination. In *Beloved*, Baby Suggs " Halle's mother said " said " Men and women were moved around like chickens, always on the edge of life, they were beaten, hardened, bruised, raped, hanged, rented out, mortgaged, won, stolen or seized "¹⁶⁰. Toni Morrison reveals the plight of the African American women and more pain when their pain join the oppressors. Morrison portrayed the oppressive world that shows the loss of African identity and pursuing of identity in a world that women were exploited, they will be oppressed for survival, in this world the protagonists or heroines of the novels were breaking the rules of oppressive regime to restore the human potential wounded women by black men. Black females slave were subjected to rape, murder, executing, spitting and treating them as animals. Morrison created the character of Sethe in *Beloved* to tackle race technology which is the most important issue in United State of America¹⁶¹. Before the civil war in U.S.A. the Black African American were treated as chattels. They were subjected to all kinds of injustice, discrimination and treated them as animals, so they lost their human rights and were subjected to violence. Black women were the real victims in the racial society because they were no positions in the society and they lived the life of misery and humiliation, they were treated badly by their black husbands and even they were subjected to humiliation by the white society, they have no honor or sense of right and stay in darkness and ignorance for a long period. The black femininity were destroyed, decomposed and disintegrated. Black girls were subjected to ethnic, sexual abuse and inhumane practices by white and black men, hence black women lost their self – esteem and the complexities develop in themselves and lost the humanity as human being. Morrison redefined the African American writing where African women to racial discrimination which built on the basis of race, gender, class and color which

¹⁶⁰ (Shakti Batra, 2014, the same reference, pp: 17 – 22)

¹⁶¹ (Azam Ataainiy, Somayah Zare, 2014, the study of sexism & racism in the Toni Morrison's *Beloved*, pp: 418 – 420)

kept them on the margin of the society , even the struggle of black women against racial society has become a source of concern in Morrison's novels .¹⁶²African American women have been deprived from their right as were enslaved through rape % separated from their original African culture . Toni Morrison revealed the plight of African women in America through showing the social evils and economic , racial domination, injustice and redefining the foundation of literature in U.S.A. Morrison's novels deals with exploitation of black women and deprived them from the fundamental principles of freedom ,equality and justice that have written in the U.S.A. constitution .The white American culture forced the black slave women to search for their identity and how to find themselves as individual in American society .The African American novels focused on the se arch of the identity of the black community in general and the identity of the black women in particular . Morrison was considered the voice of black people and they called her "black woman novelist " . Her writing were used to express African American self – perception , she focused on contemporary African American problems , discussing the issues of racism , the discrimination based on gender , class , religion , slavery , freedom , equality , search for identity, alienation, dispersion, aspiration and frustration . Her novels represent the relationship between race , class and gender , she believes that racism is the basis for repression of blacks in America because of the discrimination based on gender which is the products of capitalism . Toni Morrison's novel represents the African American women as victims of deviant racial society, she focused on self – identity .Beloved focused on the trauma silence of her character , she deals with issues such as reconstruction, search for perfection. Her novels reveals that the capitalism is the main enemy to African society but not the discrimination and racism, even the racial problem can not be solved individually, but the struggle of the collective classes against capitalism gender solidarity¹⁶³ . Morrison confirms that the story of Beloved is the story of all African American people and not the story of an African American. The story deals with devastating effects of African slaves after the end of civil war in America and during the period of reconstruction .it is the period of the women's failure to fall prey of gender and sexual repression . Beloved represents the turbulent past that haunts the lives of the African American with the word " remembrance" . This period starts from Sethe's relationship with her mother that includes : loss of betrayal , understanding , recovery and servitude where they were bad for men but , worse for women . The novel reveals the brutal exploitation of work inside and outside houses such as farms . The tree painted on the back of Sethe " chokecherry " reflects slavery owners treatment toward African Americans that were treated like animals . Sethe asks her daughter Beloved about the horror , feeling guilty and fear, she says :
Tell me the truth. Did not you come from the other side ?
Yes , I was on the other side ,

¹⁶² (Prasanta Kumar Padhi . 2014 ,Toni Morrison's projection of black womanhood through Pecola & Sethe in the Bluest Eye & Beloved . pp: 143 – 137)

¹⁶³ (Syed Mujahid, 2015 , Toni Morrison: the icon of African American literature , pp: 53 – 64)

You came back because of me ?

Yes ,

Your re memory me ?

Yes , I remember you .

You never forget me ?

Your face is mine¹⁶⁴ . *Beloved* depicts the obvious evolution of black identity which previously denied Morrison revealed the horror of slavery explicitly and in detail , even the physical and mental abuse of the black slave women . The novel did not talk about the slaves whose voices were silenced but also criticized the artistic aesthetic which dominated the white American culture and the canon of literature . The awakening of the black negroes in this century, immigrant negroes in Africa were beginning to tolerate a different kinds of stress and tension in order to survive in an enemy environment that contains social , political and economic stamina . The slaves are on two types : A- House hold as domestic servants work at home , cooks , guards and nurses . B- Field hand as cultivation of fields , manufacturing of the houses and road construction . Racism in America began when white gentlemen brought slaves from African territory and used them as workers in their plantation . Consequently , blacks became slaves in apartheid society because of their skin . White society believe that they were the best bosses on earth , some of vicious forms of racial discrimination in the history were slavery and colonialism which is the cause of the suffering of indigenous people in all over the world including African American . They were subjected to slavery as the result of transatlantic slave trade through collective enslavement and economic inequality . Racism began in America when the whites dominated lands and brought the Africans in to chains and used them as workers on the plantation to enrich their coffers . Racism deprived many black people from their growth and happiness and developed sexual bias . So the racism and sexism are the same thing, they contain discrimination, bias , the differences between race and color . The novel is a complex work to understand the impact of slavery on the people's psyche , cultural patterns and history. Through the novel Morrison denounces slavery and demand s freedom for slaves and show the successful development of the identity of the blacks. The novel depicts the slavery to the slave people that distorted the intimate human relations and subvert the self , it also dealt with reconstructed memory . The novel represented that the slavery encouraged the slave women to be stripped of humanity and forced Margret Garner to kill his daughter as Sethe in the novel "*Beloved*"¹⁶⁵ . The novel recreates the horror , the savagery of slavery and the laws of jungle after the period of reconstruction . It is a memorial novel for the slaves who died in the middle of silence that preceded the storm with out telling their stories , their death was in appropriate and their memories were frightening which died with them and turning in to ghosts . The novel appeared to heal those destructive spirits and there is an area of repressed trauma memories in the brutal slave system , even the past existed with repression.

¹⁶⁴ (M, Mareeswari , 2017 , the legacy of slavery in *Beloved* , pp: 146 – 157)

¹⁶⁵ (Dr . B. Lakshmi , 2017 , the impact of slavery in Toni Morrison novel : *Beloved* , pp: 63 – 70)

The ghosts embodiment of the sixty millions of slaves who died in the middle passage and it is historical trauma to the dangers that faced all the Africans . Beloved refers that each person that has a black skin is considered a slave and treated as non human being and as animals used to produce wealth , he is a person who is owned to another one called mister . The law considered them as property and deprived them from the right that the free people possessed . They do not have a birth certificate and they are not members of the community. Beloved is the story of Margret Garner who is the symbol of " abolitionist " who support the destruction of the institution of slavery . Beloved represents the literary confrontation of the slaves to reach freedom . Slaves are subjected to corporal punishment by the owner that called " the Negara breaker " because of escape or rebellion , the fugitive slaves were punished by putting the letter " R " which are written by iron on the chest of the slaves , while the rebels who are exposed to " whipping , shaking, hanging , beating, imprisonment and burning alive " , even they were punished by putting iron staff on their mouth and neck to prevent them from eating so that they die from starvation . After the civil war , the free slaves became without shelter, they became hungry , tired and wounded, their emancipation did not bring peace to American characters , they have had psychological wounds that can not be hidden. Morrison considered slaves projects painful for the individual and the black community , even the subject of education is forbidden to the slaves and the law against the learning of the slaves have been enacted . The white community believe s that " if you give a nigger an inch , he will take an ell " . So the Negroes should not be taught to read and write, and only taught obedience to their masters, even education will corrupt the best Negroes in the world according to the white community beliefs , moreover , education is a sword that the Negroes will fight to preserve their freedom , so the white community will destroy the sword to strengthen their power . The absence of education for the Negroes slaves made Morrison used the " oral folklore " that presented in stories , songs and dancing , these techniques were called ' rituals " . These education's rituals were indirectly taught to heal psychological wounds of slavery , so these rituals were used in stead of reading and writing , it is away for passing culture from generation to another one. Here the memory became real and remember the place of suffering , physical and psychological trauma and remembering all the rapes , screaming and pain , even the place became the spirit and the characters gave the place meaning in the world¹⁶⁶ .

5.11.The Magical Realism in Beloved : The magical realism was used to challenge the colonizer's assumption, to show the experiences of slavery of the post – colonial and to represent the voices of silence of the slaves at the period of slavery. It is an attempt to trace the oral narrative and objectivity . It is connected to catholic religion which believes in miracles and dealing with imaginary things not just illusion but realistic . There are many African American writers have been

¹⁶⁶ (Miss Yahia Fatima, 2016 , the role of the family & society in the development or the destruction of the African American's selfhood in Toni Morrison selected novels , pp: 36 – 44)

subjected and oppressed in United State of America . Toni Morrison was one of them , she used magical realism as a mean of writing against the dominant American culture . The novel represents the marginalized African American who were repressed with social , cultural and political white power . There are two conflicting characters in the novel that representing the magic and the truth, even the novel represents the tensions between the colonization and the colonialist discourses on the issues of race in the post –colonial period . So the magical realism here refers to the resistance, struggle , fighting strategy that used by colonizers , moreover , it was also used as a tool to fill gaps in cultural representation by restoring scattered parts of static voices in the history of forgotten slaves . The novel deals with historical wounds by restoring the strategic location of American history . The magical realism works in finding a balance between objective and subjective truth in various ways that called " the target" , even the writer was allowed to challenge the official , social reading and political , historical events by finding the differences between the magical world of supernatural ghosts and the real world in the novel . The ghosts in the novel is opposition in the scientific and material world , so the ghost of Beloved reveals the legacy of slavery and connected the soul of Beloved with sixty million black negroes on the ships of servitude , even it refers to the death of negro woman and it is the embodiment of her soul during the novel . We noticed that Beloved drinks water four times and that reflects the congestion of ships with slaves who trampled each other in order to get a drop of water . Another issue that there is an iron circle on the neck of Sethe with out earrings on her ears ⁷ that represents the million of African American who were killed during the transition from slavery to freedom . The most important features of magical realism are myths , legends and folklore , so it focuses on the African American oral culture with the incorporation of Ancestral legends because it recreates the African identity which was lost in the period of slavery and African literature that was marginalized . Morrison writing became visible to the world and Beloved is a mixture of " Abiku the child " Abiku is a child who returned to his mother after death and that reflects the returned of the spirit in the form of children who died and that called " the spirit of who deliberately dies and repeatedly that causes grief and hurt for those who still alive . The novel is a reflection of the child Abiku who has no obvious existence end is a commentary on the human condition and that is a symbol to the building of independent national identity in the post – colonial era¹⁶⁷ . Beloved was reestablished the forgotten the African American identity through the use of cultural magical realism because of the ignorance of the history of African American literature . Morrison referred to the middle passage , the effects of slavery on African American community and the development of that society. The novel moves between the truth and the supernatural imagination , even between the past and the present to understand the African American identity, challenge the knowledge and identity . The novel was written through the distinctive African

¹⁶⁷ (K.S. Krishna Duth , , Dr. K. Balakrishnan , 2017 , post colonial perspective of magic realism in Beloved , pp: 521 – 525)

American culture to achieve the independent individuality as a part of individual memory, through this technique Morrison dealt with the aspects of slavery. The hardship of the past was buried in the memories of these characters and the remembrance became painful for these characters who deal with memories. Morrison represents the issues of race, the acceptance of identity and black African American culture. The ghosts exist in the novel as the form of human being and become embodiment of the memory. The memory in the novel combines love and hate, hope and fear, pain and pleasure and the meaning of life and death. These issues forced Sethe to accept her past. Morrison used memory to break down the limits of time and to understand the identity. So the confrontation took place between the traditional poetic race and the colonial western imagination. Sethe was avoiding the painful past and now she finds herself forced with the memories of *Beloved*. Morrison integrates the memories of the past with the present to understand the black identity by examining the binary opposition of life and death. All *Beloved* characters believe in supernatural. In the novel there is transgression of the boundary of *Beloved* when she was passing from the death to the life and Morrison tries to cancel persecution by calling the ghosts¹⁶⁸. Morrison wants to remove the fear and inferiority from the minds of the black African American and restore the confidence and trust in the souls of the black community. The novel is a study of the relationship between the master and the slave and represent the dominance of the colonial in the past period, it reveals the struggle for the self – identity. It is the combination of physical and psychological violence and the sense of alienation and deprivation. The character of Sethe in the novel symbolizes the all black people in the past, they are in two types: The first one in the time of colonialism where the slavery was practiced freely and the slave's body was owned by his white master, the second one is the bondage of the past where the slaves were free to think and act and they lost their consciousness during the period of slavery and lost their self – identity. Magic realism focuses on the memory by presenting the past and its suffering. Morrison represents the character of Sethe as a symbolic character which reveals the feelings of all African American and their struggle for their identity. *Beloved* symbolizes the slavery and her birth symbolizes the restructuring of the structure of slavery. The roots of slavery are deep in the black community where black women were marginalized. The novel represents the tension between the colonized and the colonizer and the style of it reveals the dominant discourse of the white community to maintain the white power which dominance the black community. The magical realism exposes the colonial and imperial period, it became the language of oppressed and marginalized black people and revealed the evils of the white colonists. It creates awareness among the blacks to achieve self – identity, it revealed the historical truth to restore the independence and identity to the black African Americans¹⁶⁹. The works of

¹⁶⁸ (Tamlyn Hosking, 2005, *The language of Dreams: A study of Transcultural Magical Realism in four postcolonial Texts*, pp: 76 – 86)

¹⁶⁹ (Madhav D. Pawar, 2017, *Post Colonial Imagination: History & Narration in Toni Morrison's Beloved*, pp: 8 – 9)

Morrison reflects the history of the black African American. *Beloved* represents its reliance on the oral narrative of African slaves who suffered at the period of slavery. The values, cultural and political tradition that shapes the life of Toni Morrison. The novel represents the complexities of love and sexual attraction, it depicts the tendencies of the background memory and its ability to reconstruct the past. Morrison introduces the social reality of the African American that contains separation and rupture. She focuses on apartheid, slavery, racism and the social, psychological effects. She is rewriting the history including race to get rid of the horrific past of the slavery which includes persecution, the identity, the oppression of women and the destruction of the cultural identity of the African American. *Beloved* is the discovery of the collective memory, it represents the difference between remembering and forgetting, joy and injustice. The strong materialistic appear in the novel which creates the maternal status between America and Africa. *Beloved* is a symbol of every African woman whose painful story has not been told to the world, even it symbolizes to sixty million of black African been enslaved, tortured and perished in the middle corridor, it connected America and Africa in the period of slavery. Morrison wrote the novel from the point of view of slaves to remind the African Americans of their resources and relies on African culture through oral narrative and legends. *Beloved* said "I came out of the blue water after the bottom of my feet swim away from me, I come up need to find a place to be the air is heavy I am not dead I am not ----" These words symbolize the honor of millions of African who were killed in the middle corridor. In death *Beloved* merged with the deceased ancestors in underwater nightmare of collective unconsciousness, so *Beloved* is a supernatural novel for history, magic and legends. The novel is events of real time, it symbolizes the failure of slavery, rebuilding, depression and war. Morrison focuses on the tackling of the past and forgetting it and to work for the present and crossing in to the future which is the only way to treat the soul from the horror and complexities of the past.¹⁷⁰

The Moral Meanings in *Beloved*: In the nineteenth century, the racial discrimination played an important part in the American society, so not only the contents, but also the literary styles in '*Beloved*' was discussed many times by a big numbers of researchers from all over the world. Several ambiguous and contradictory viewpoints began to be discovered in the process of analyzing the novel such as racial discrimination, the relation between the black society and white society, slavery, feminism and individual society. By synthesizing the related study, several ideas were recognized and considered, some typical features which helped exposing Toni Morrison's distinctive writing styles under the American society in the nineteenth century. Toni Morrison "Chloe Anthony Wofford" was born on Feb, 1931 in Lorain Ohio, she was the second of four children in her family, she was born as Chloe Anthony Wofford. Her father George was a ship welder, her mother Ramah, a house maker, she expressed an

¹⁷⁰ (Nidhi Khatana, 2013, Toni Morrison's *Beloved*: Rediscovering History America, pp: 104 – 107)

interest in literature. Chloe Anthony Wofford became known as Toni Morrison . She later claimed in an interview with New York Times that she was misnamed as Toni Morrison when the 'Bluest Eye ' was published because Toni is her ' nickname ' nothing that her family would call her . She has authored eleven novels including " the Bluest Eye , until the last novel " God help the child ". Toni Morrison's *Beloved* is a novel of slavery , it is a book about a slave woman as a mother. The events of the novel set in the first of the nineteenth century when the slave population in the United State had increased significantly , narrate the fortunes and misfortune of Sethe , as African slave confined to a plantation in Kentucky named ' Sweet Home " . Sethe the heroine of the novel , she witnessed the killing of a large group of slaves , so the fear of that event was always at the back of Sethe's mind, for Sethe the matter was associated with death . *Beloved* deals with both the suffering of slave mother. After Sethe had succeeded in killing one of her own children , she closed off her emotions . Her two sons run away when she grabbed the axe to try to kill all of her children . Jagoda Piotrowska tackled in her study that Morrison's *Beloved* reveals the growing concern for the African American who own a horrible and troubled past . *Beloved* deals with not reconstructed memory but also deconstructed history. Morrison believes that the continuity between past and present is very critical because it creates bonds , mutual obligation and shared communal of struggle Morrison's own articulation of her movies in rediscovering history for artistic expression in the article " rediscovering black history " , Morrison made an attempt to reconstruct the complex psychological background that faced the women to kill her own offspring. Toni Morrison's *Beloved* is hardly an attempt to strengthen and fossilize the distress of past experience rather it strives to bring consolation to the broken heart strings¹⁷¹.

¹⁷¹ (Jagoda Piotrowska , 2005 , the formation of personal & communal identity in Toni Morrison's *Beloved* , pp: 1 – 38)

Unit Six

6.1.Conclusion : The slavery is a black point in the American history . The black women suffered twice from the patriarchal community and from their husbands. Toni Morrison succeeded in presenting the fear and suffering of black race who are at the hands of white people and they are slave . They faced many kinds of violence such as physical , sexual , verbal and psychological . Toni Morrison introduced the problems of black women who are treated badly by whites as well as the black men . The blacks are discriminated , humiliated and overcoming in the white society because God given them colors . Some black females have the chance to find their identity and survive in the hands of atmosphere of racial society . Beloved is the story of Sethe asking for social freedom and psychological wholeness . She receives many different kinds of brutality pain , suffering and sexuality . She is beaten , her milk is stolen , Sethe's lack of knowledge about her mother life and death , her husband disappearance , the horror of slavery lead her to commit an act of violence against her child, to Sethe she did not do anything wrong . The oppression is kind of experience against black race . Black are at the hands of white people , they are slave , they are abused by white men and that made them lose their humanity , they are not given the chance to learn writing and reading , if the blacks could write , they should not be treated as animals . Transporting of a live human being who breath the air like us , eat and drink like us , they even have a sense like us in mind from one place to another is regarded inhuman . The whites put the blacks in a big prison to work from the day to night , treat them as animals by buying and selling them. A question appear to the surface , Who give the right for white race to behave in brutality with black race ? They use money and power to dominate the black community . Education is very important here , black race is read or write , they were captured by force from African coasts , they were chained and beaten like animals, they were sold to highest bidders and taken to tea or rice plantation . For example in the year of slavery and miserable condition Paul D is sold to another master called " Brand Wine " along with forty six slaves chained together , he is in prison, in cages , in the ground and used to work in the mines . After the year of hard work as animals , there is a flood so all the slaves escape, eventually , he comes to 124 Blue Stone Road and spend happy days with Sethe for weeks , but on hearing that she killed her own baby, he leaves her , he talks to Stamp Paid about the suffering of blacks :

"Tell me something Stamp Paid's eyes were rheumy

Tell me this one thing.

How much is a nigger supposed to take ?

All her can ' said Stamp Paid " All he on

Why? Why ? why ? why ? why ? "

Sexual violence and psychological abuse are used against black women by their masters and black race . Some of them tries to escape from their plantation

and confronted with many kinds of insulting , whipping from back . Free blacks race that born in the north expressed their oppression by narrating and spoke against slavery to the black writers as Toni Morrison , she selected the themes of her novels from her family , studying and the stories narrates by slavery people . It is said that the white race is the reason of Sethe's behavior for many reasons : firstly she was attacked by the nephew of school teacher when her husband is not at home . He abuses Sethe sexuality , sucking her milk from her breast and whipping her back bloody , secondly the frightened of slavery leads her to commit an act of violence against her child and thirdly the fear of her race leads her to commit a crime . Sethe thinks that she did not do any thing wrong . Most of the black community sees this act as an unreasonable choice that is decided by mother. I am against Sethe and with the black community she has not had the right to kill any human being including her sons . I think that hysteria and instability make the mother commit an infanticide . Similarly that action happened when Daash " ISIS " entered Mosul in the north of Iraq on 6th AUG , 2014andcaptured Sinjar mountain , some Yazidis women threw their children from the top of Sinjar mountain in order not to see them die from hunger or thirst or not to be taken by the terrorists. More than (70 " seventy girls and women including Christian were taken raped and being captured and sold to bidders in the markets . But first of all it is an effort to discover and answer the questions appeared in the beginning of this thesis about the slaves as human being or animals . The white community has created a false elements of being a preferred community towards the other community that lived together in the United State of America as the black community, The aim of this is to serve and achieve the personal benefits of their class , even to get cheap labor to work in " sugar or rice plantation " . Through the exploitation of the blacks and the use of power and money to influence the holders of state decisions in favor of capitalist class , even the use of various means to control and intimidate the blacks such as beating , raping of black women in front of their husbands even execution out side the State as well as influencing the decision makers to pass laws allowing the exploitation of blacks . Toni Morrison used Folklore to present her novels , even the black narrates a play an important role in the success of her novels . The constant concern of African American women about the future of their children and their fear of exploitation of the white society toward them as it happened to them like abuse exploitation , rape make them unstable and advocate many of the mothers to kill her children for the absence of any natural rights for the blacks men and women to conduct their lives as human being , they are treated as animals working in the plantation from the dawn to the night, they are not allowing the black men to marry white women . The novel of Beloved reflects the suffering of an unnamed black people . The researcher being a specialist in African American studies believes that peaceful coexistence between all members of one society and the absence of differences in dealing among them is the basis regardless of color , sex , doctrine and sect and the rest of the members in one society with in one state is the best solution. So all the members of the society are equal in front of the laws as in Malaysia and

India because of many sects live together in these two countries . Thus the American society has changed now from what it was before the century . This development shows through the arrival of black person to the " White House President Obama " represents the right path towards democracy and in spite of that there is " a black negro knots " towards white that if the white man calls any black person as " nigger " in the street may be a big problem will occur in that street but there is no problem if the call happened by black person to another despite the problem of racism ended over a century ago . The African American black people struggled to achieve their quality between the black and the white community . This heroic struggle was a sacrifice for the sake black people to make black women live in dignity and this struggle embody by killing the pastor " Martin Luther King " who gave his self as a sacrifice for the freedom of future and security of African community, he became a lark of candle that light the path of African in United State of America and his grave became a shrine by the presidents of the U.S . A. His death was considered an official holiday in the United State of America . The seriousness of ancient racism is that it has been practiced against community inside the United State of America . The American black people fought bravely and sacrificed and won their equal rights between blacks and white society with in " the closed circle inside their country ".So the spread of the massage of peace between the people of the world and the economic cooperation among all the countries of the world to achieve the economic integration between the poor and rich countries, for example Somalia needs US wheat and America needs the bananas of Somalia eve not use agriculture resources as a weapon to humiliate the poor countries .

6.2.Recommendations :

- 1-The researcher recommends in teaching the novel of " Beloved " in the fourth stage at English Department of Sudan University for Science and Technology , even at Basrah University the College for Science and Technology .
- 2-Even the researcher recommends to adopt a classroom or library hall in the English Department at the University of Sudan for Science and Technology and College of Basrah the University painting panel of " pastor Martin Luther King " to remind the students the sacrifices presented by this hero to end the suffering of racism and sexism to African American.
- 3-The researcher hopes to write thesis entitled " the Magical Realism in some of Toni Morrison's novels such as : Song of Solomon , Beloved and Paradise .
- 4- Even write a thesis entitled " the racism and sexism in God help the Child by Toni Morrison .
- 5- Also a thesis entitled " the oppression and Ethnic Cleansing of the Muslim in Burma "
- 6- A suggested thesis entitled " The Martyred " Pastor Martin Luther King " who introduced himself a sacrifice to end racism and sexism for Africa American as Jesus sacrifice himself to revive humanity .

7- The auto biography of the hero Nilsson Mandela " black African hope to achieve freedom and equality to black community with white community in South Africa.

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HERITAGE SPOTLIGHT



Kentucky Transportation Cabinet



SPOTLIGHT NO. 5

UNCOVERING THE LIVES OF KENTUCKY'S ENSLAVED PEOPLE

M. JAY STOTTMAN AND LORI C. STAHLGREN

WHAT Archaeological Site (the domestic nucleus of a typical Kentucky plantation).

WHERE Jessamine County in Central Kentucky.

WHEN Early to late nineteenth century (Kentucky's Antebellum period).

SUBJECT Summary of archaeological research on plantation layout and on the lifeways of enslaved African Americans.

ONLINE Access each Heritage Spotlight by visiting <http://transportation.ky.gov/Archaeology/Pages/HeritageSpotlight.aspx>

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By the early to mid-1800s, Kentucky had left her frontier roots behind. The cities of Lexington and Louisville were bustling places of commerce and culture. Still, the fifteenth state was mainly rural, and most Kentuckians were farmers.

About 20 percent of Kentucky's residents at this time were enslaved people of African descent. These people cleared and worked the land. They built elegant houses. They were accomplished carpenters and seamstresses. But they did not own the land they worked, did not realize the profits from their labor, and did not call those elegant houses "home."

They were called slaves.

Much is known about Kentucky's wealthy, white, male, landowners of the Antebellum period. Their names and faces

commonly appear in our history books and art museums. We know much less about the enslaved people who worked for them; and what we do know is too often told from the slaveholders' perspective.

Historical archaeologists are working to change that.

Historical Archaeology

To learn about how European American and African American people lived in Kentucky long ago, historical archaeologists study *artifacts* (objects made or modified by people). They study *artifact disposal patterns* (where artifacts are found and what they are found with) for the clues they hold. They also study oral histories and documents – like maps, diaries, letters, books, wills, and tax records.



Above African *slave*. *Enslaved* African. Do labels make that much difference? They can, because labels encode subtle messages. Throughout this Spotlight, “enslaved” is used instead of “slave.”

The written record is very limited for poor people and for enslaved people. These groups are almost invisible in Kentucky history, and when they do appear, history offers a narrow and biased view of their lives. Therefore, the artifacts they left behind and the patterns of those artifacts at the places they lived and worked must tell their stories.

In 2002, the Kentucky Department of Transportation planned to widen U.S. Highway 68 in northern Jessamine County. This project gave historical archaeologists the opportunity to research Mason Barkley’s plantation – a typical nineteenth-century Kentucky plantation owned by a white man – and the enslaved black men, women, and children who lived and worked there. This spotlight presents what historical archaeologists learned as a result of this research. It offers a richer and more inclusive perspective on Kentucky’s past.

Plantations in Kentucky

In the late 1700s, the younger sons of wealthy white East Coast planters, dreaming of establishing their own farms, had little hope for success if they stayed near home and kin. Central Kentucky presented a remarkable opportunity. These men joined the flood of immigrants moving

west. They brought with them the plantation system, a system founded on slavery.

In time, this system became the model for Kentucky agriculture. Owning enslaved people became an integral part of Kentucky culture and its agricultural economy.

The term “plantation system” brings to mind expansive Antebellum cotton-producing operations owned by wealthy white families living in lavish mansions. It suggests an image of hundreds of enslaved Africans brought against their will to work in the cotton fields of America’s Deep South – Alabama, Georgia, Mississippi, and Louisiana.

This is a stereotype. It does little to help us understand the South’s large plantations or central Kentucky’s much smaller ones.

The topography, soils, and climate in central Kentucky were not suitable for growing cotton, rice, or sugar cane. Therefore, farmers in the region grew corn, wheat, oats, barley, and hay. In addition, they raised vegetables and fruits, and tended livestock, like cattle, pigs, sheep, and horses. In some cases, they also grew cash crops, like tobacco and/or hemp (see sidebar on page 4).

What made a Kentucky farm a *plantation*? It was not the amount of land it covered or the types of crops it produced. On a farm, laborers were free people, and



Above Amec Foster Wheeler archaeologists excavate in a rectangular unit at the Barkley Plantation Site in 2005-2006. Excavation is just the first step in a long process of research and discovery. Using shovels and trowels, archaeologists excavate slowly and carefully, finding artifacts by screening the dirt through wire screens. The bulk of archaeological research, however, takes place after the excavation is finished. Investigators spend months collecting and analyzing data and carrying out comparative research. Only then can they develop interpretations about a site and its residents, its history of occupation, and the kinds of activities that took place there.

they were paid for their work. A plantation, in contrast, relied on an *institutionalized* (structured and highly formalized) forced labor system – race-based slavery. These laborers were property and they belonged to the plantation owner. In this respect, Kentucky plantations were exactly like their Southern counterparts.

Kentucky Plantation Slavery

Most Kentuckians did not own enslaved people. Primarily wealthy white men did – men like Henry Clay, John Rowan, Isaac Shelby, John Speed, and George Rogers Clark. Between 20 and 50 enslaved blacks worked on Kentucky's largest plantations. Typically, however, only four enslaved people lived and worked on a plantation in Kentucky.

Tasks ranged from domestic work (cooking, washing, cleaning, minding the children, being personal servants), to tending livestock, to working the fields, often side-by-side with their owners. Women were seamstresses, cooks, herbalists, and midwives. Men were tradesmen skilled in carpentry, masonry, brick making, and horse training. Slaveholders, on occasion, leased out individuals with these skills to other farms and plantations.

Industrial Hemp – Barkley's Cash Crop

Kentucky's climate was well-suited to industrial hemp production. A valuable cash crop, hemp was cultivated for its fibers. Bluegrass farmers often grew the tall, stalky plant on their richest soil.

Hemp played an important role in Kentucky's nineteenth-century farm economy. During the first half of the century, the rise in demand for cotton increased the demand for hemp bags – used for bagging cotton – and for hemp twine and rope – used for binding it. Kentuckians like Mason Barkley, who enslaved many people, grew large amounts of hemp before market prices fell in the early 1870s.

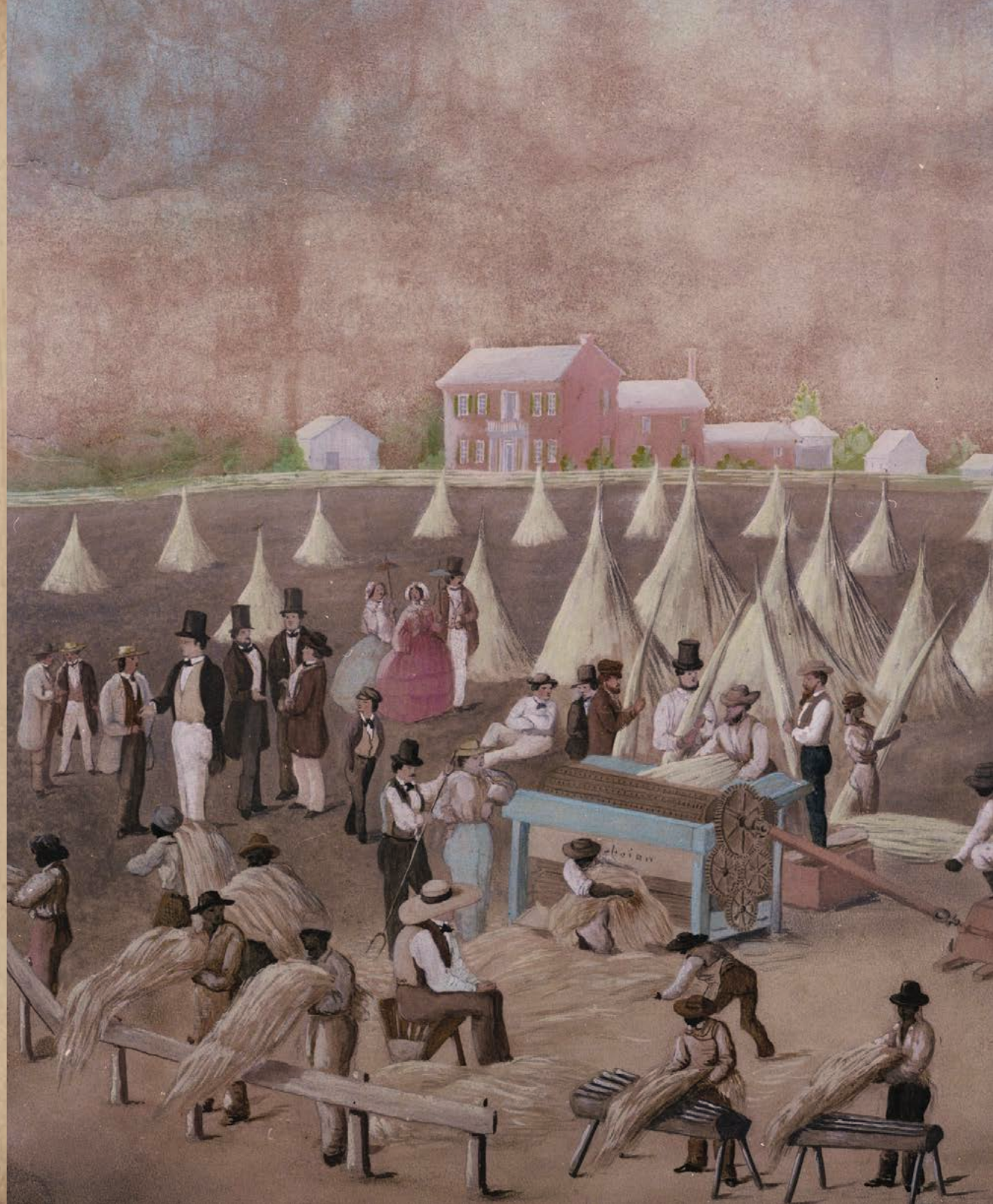
Harvesting and processing hemp was very hard, intensive work. Only the strongest could do it and do it day after day. For these reasons, hemp growers relied almost exclusively on enslaved labor.

In the fall, enslaved blacks cut and bundled the ripe plant stalks into shocks for drying. Once dry, they scattered the stalks back over the fields to rot during the winter. In the spring, to release the hemp lint and fibers, enslaved people processed or “broke” the rotted stalks using a “hemp brake.” The usual daily processing quota was 80 to 100 pounds per person.

After collecting the hemp lint and fibers into bundles, they were shipped to a factory. In a long building or shed known as a “rope walk,” enslaved people twisted hemp fibers into rope or twine. Some larger plantations had their own rope walks.

Right Shown here is a typical mid-nineteenth century Kentucky hemp plantation and the people involved in hemp production: investors, managers, and enslaved workers. The painting shows the labor-intensive hemp-breaking process. Conical hemp shocks (in white) are scattered throughout the field. The brick plantation house, with its additions, stands in the background. Outbuildings (also shown in white) are located in the backyard and along the side yards.

Barkley's Jessamine County plantation might have looked something like this, although his home was not brick. This circa 1850 painting is attributed to European American Kentucky artist Samuel I. Major.



Below Enslaved African American mothers endured the horrors of having their children sold away. Tinie Force and Elvira Léwis, formerly enslaved in Ballard County, Kentucky, describe the tragic effect this practice had on family life: *“At times, pathetic scenes prevailed in the selling of slaves; namely, the separation of mother and child. Often, a boy or girl would be sold and taken away from his or her mother. In many cases, the parting would be permanent and the child and its mother would never see each other again.”*

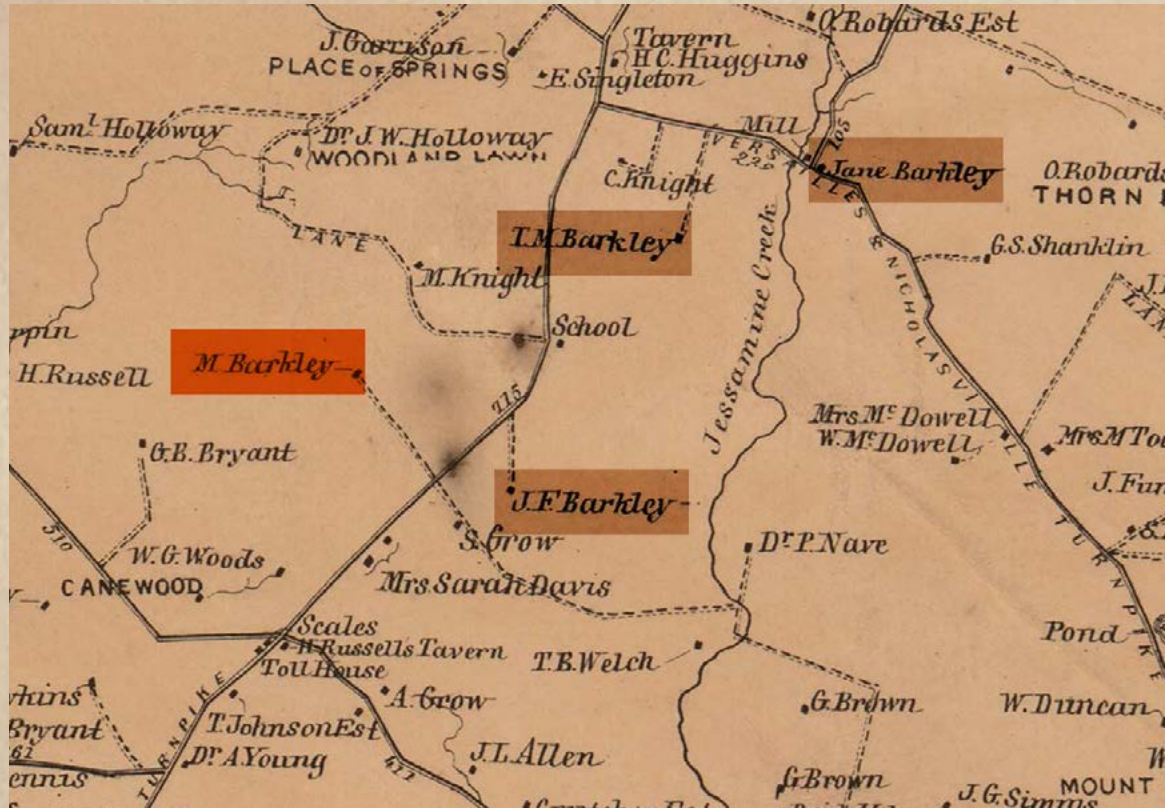
Enslaved people did, sometimes, work for themselves. For example, they might make money from the sale of their surplus garden vegetables or eggs. Some slaveholders also paid enslaved laborers when they surpassed their daily work quotas.

Since Kentucky’s enslaved people often did not work exclusively in the fields, people today have the impression that slavery in Kentucky was somehow “milder” than slavery in the Deep South. Make no

mistake: enslaved people in Kentucky suffered the same insults, the same abuse, and the same mental, emotional, and physical hardships as all people who live in slavery.

Lewis Clarke was enslaved in Madison County, Kentucky. One of four so-called “house slaves,” he describes his childhood experience of Kentucky’s “milder” form of slavery: *“...and though we had not, in all respects, so hard work as the field hands, yet in many things our condition was much*





Above This section of an 1861 map shows the location of Mason Barkley's plantation (highlighted in orange) in north-central Jessamine County. His house sat just a few miles northwest of the Pleasant Hill and Jessamine County Turnpike (now U.S. Highway 68). Barkley relatives lived nearby (highlighted in brown).

worse. We were constantly exposed to the whims and passions of every member of the family; from the least to the greatest their anger was wreaked upon us. Nor was our life an easy one, in the hours of our toil or in the amount of labor performed. We were always required to sit up until all the family had retired; then we must be up at early dawn in summer, and before day in winter."

Enslaved Kentuckians also suffered the same lack of control over their lives as did

enslaved people living elsewhere in the U.S. Here is an example. Enslaved blacks often married within their own plantation or married enslaved people living nearby. In Kentucky, however, because most plantations were small operations, keeping families together was not good business. Thus, Kentucky slaveholders often sold enslaved individuals separately, breaking up families. A formerly enslaved man in Floyd County, Kentucky, described it this way: "Slave traders came into the county to buy up slaves for the Southern plantations, and cotton or sugar fields—Slave families were frequently separated, some members [who were] mean, thieving, or were run-aways were sold (first) down the river."

Lewis Clarke remembers this practice, too: "I never knew a whole family to live together, till all were grown up, in my life. There is almost always, in every family, some one or more keen and bright, or else sullen and stubborn slave, whose influence they are afraid of on the rest of the family, and such a one must take a walking ticket to the South.... Generally there is but little more scruple about separating families than there is with a man who keeps sheep in selling off the lambs in the fall."

Clark experienced the heartbreak of family separation as a child: "...all my severe labor, bitter and cruel punish-



Above Excavated stone kitchen foundation, chimney base, and adjacent subfloor pit (in foreground and center), and cellar addition with subfloor pit (in background) at the Barkley Plantation Site in 2005-2006. Enslaved blacks worked in the kitchen and its addition. Some also likely lived in the building.

ments...were as nothing to the sufferings experienced by being separated from my mother, brothers and sisters; the same things, with them near to sympathize with me, to hear my story of sorrow, would have been comparatively tolerable. They were distant only about thirty miles, and yet in ten long, lonely years of childhood, I was only permitted to see them three times. My mother occasionally found an opportunity to send me some token of remembrance and affection, a sugar plum or an apple, but I scarcely ever ate them – they were laid up and handled and wept over till they wasted away in my hand.”

Mason Barkley Plantation Owner

Mason Barkley’s Jessamine County plantation began as a 40-acre tract along Curd’s Road (now U.S. Highway 68). The 21-year-old inherited it in 1839. It was a small section of his father Samuel Barkley’s 500-acre landholdings in the area.

Over the next ten years, Mason Barkley grew his farm. He built a modest house. He bought more land and enlisted help from his family to work it. In June 1842, he married Narcissa Hawkins, and two years later, the first of their five children was born. By 1847, he listed 30 cattle and

two enslaved people as assets. Financial records valued his wealth that year at \$5,500. They demonstrate that Mason Barkley was a middle-class farmer.

But Barkley’s fortunes were on the rise. Three years later, he owned a profitable 200-acre plantation. Eleven enslaved blacks, who now outnumbered the free whites on the plantation, helped him raise sheep and hogs, and grow wheat, rye, corn, oats, and hemp. He was worth nearly \$10,000.

He continued to invest in his plantation, acquiring more land, enslaving more people, and growing and selling more surplus food crops and hemp. By the end of the 1850s, Mason Barkley had a taxable worth of \$22,000. He was a wealthy man, thanks in large part to the labor of the 18 people of African descent he enslaved. As befitting a man of his economic means, he built a new, and larger, house. He likely converted his first house into a slave quarters.

The Civil War (1861-1865) forced Kentucky’s plantation owners to abandon their dependence on enslaved labor. Nevertheless, for a time, Barkley and others continued to operate profitable farms. They produced surpluses of livestock and food crops, and substantial amounts of hemp, largely because some formerly enslaved people stayed on as tenant farmers.

This success was short lived. Market prices fell sharply. Working the farm with cheap tenant labor was not as profitable as working it with unpaid enslaved labor.

By 1873, Mason Barkley was experiencing financial difficulties. He borrowed money from his brothers but could not repay his debts. Three years later, in 1876, he sold his farm and moved to Woodford County, Kentucky.

Archaeology at Barkley's Plantation

Archaeological research at Mason Barkley's plantation focused on its domestic center. This work revealed that it was a typical Kentucky Antebellum plantation.

Barkley's home was a moderate-sized four-room house. Built of wood timber framing, it sat on stone foundation piers. Its fireplace foundations also were stone, but the chimneys probably were brick. (*Click on **Spotlight 2: Early Inns and Homes** to read about early Kentucky house construction techniques.*)

Archaeologists documented several outbuildings near the house: a large one-room detached kitchen behind it and a small smoke or meat house in front of it. These structures were built of the same materials and in the same way as the house.

Numerous cooking and food preparation activities took place in the kitchen. In the smoke/meat house, meat was smoked and salted, and then was stored there.

Subfloor pits are commonly found at kitchen and slave house sites, and Barkley's Plantation Site was no exception. These pits vary in size, shape, and function. Some are large, square or rectangular, and are lined with wood or brick. Other pits are small, irregularly shaped, and unlined. Residents often used these pits for storage.

Archaeologists also discovered that a building had been attached to the side of the kitchen. A large pit had been dug into the ground below its floor. Archaeologists inferred that this pit was an underground cellar, accessible from the outside (see page 7). Root vegetables from the garden, such as sweet potatoes, carrots, and turnips, or food prepared in the kitchen could have been stored in the cool cellar.

A small, one-room, timber-framed slave house sat on stone foundation piers behind the detached kitchen. Typical of slave houses, it had a small fireplace and would have had a wooden floor and a stick and mud chimney (see sidebar to the right).

Archaeologists found many dish and bottle fragments, personal items – like buttons and marbles – and animal bones in areas between these buildings. The artifact

Stick and Mud Chimneys

Early nineteenth-century stone or brick chimneys were expensive to build, and many plantations lacked the quality raw materials needed to build them. For this reason, owners built the chimneys of some slave houses out of large sticks or small logs stacked together and plastered over with thick clay mud. The mud sealed the gaps between the sticks and helped insulate the chimney against flames. Wes Woods, formerly enslaved in Garrard County, described the slave house chimneys where he grew up: *"Some of the chimneys were made with sticks and chinked with mud, and would sometimes catch on fire."*

Because of this fire threat, stick and mud chimneys were built to lean away from the house. In the event that they did catch fire, they would fall away from the structure. A leaning chimney needed support, though, so posts or poles were propped up against it.

Archaeologists did not find any evidence of a chimney at Barkley's small slave house. However, they did find evidence for posts outside of the hearth and chimney foundation, in the form of post holes. From this evidence, they inferred that Barkley's slave house had a stick and mud chimney.



patterns imply that family members and enslaved workers carried out their chores and did other activities in these places.

Additional outbuildings and agricultural buildings would have been located some distance from Mason Barkley's home. These could have included an ice

house, a wash house, or a spring house; and barns, corn cribs, chicken houses, equipment sheds, granaries, and stables.

Archaeological research shows that Barkley made changes to his plantation early in the 1850s. As his family grew, he built a wooden frame addition onto the back of

his house that included bedrooms and a new kitchen. The underground cellar was abandoned and filled-in. Barkley built a larger smoke/meat house and converted the old one into a storage cellar. Because he now enslaved more people, Barkley turned his old detached kitchen into a slave house.

In the early 1860s, Barkley built a larger house for his family south of his original one. It is likely that new outbuildings were constructed around it. Because he had enslaved 18 people at that time, Barkley probably used his old house as a slave quarters.

After the Civil War, artifacts show that tenants lived in Barkley's old house. By the time Barkley sold his property in 1876, he had demolished the old detached kitchen and the small slave house. All that was left in the center of his once prosperous plantation was his original timber-framed home.



Above The early slave house on Mason Barkley's plantation may have looked very much like this Bon Air, Virginia example photographed in 1888. Typical of slave houses, the small log structure shown here has a wooden roof of long boards rather than a fully shingled roof, a small window, and a leaning stick and mud chimney propped-up by poles.

Barkley's Slave Houses

Slave houses on Kentucky plantations varied in size, quality, and construction. The tasks performed, the number of enslaved people living on the plantation, and the slaveholder's economic resources contributed to these differences.

Slave houses were supposed to be dry places to live, with good ventilation and a good fireplace. However, most were poorly built, small, one-room log

or timber-framed cabins. They had few windows, dirt floors, and were drafty and cold in the winter. Sometimes, slave cabins were larger, two- to three-room buildings, with perhaps a second floor. Plantation owners who wanted to make an impression occasionally built brick slave houses.

Dan Bogie, formerly enslaved in Garrard County, Kentucky, recalled that *“We lived in a one-room cabin, with a loft above, and this was an old fashioned one about 100 yards from the house. We lived in one room with one bed.”* Lewis Clarke, who had been enslaved in Madison County, Kentucky, described slave houses: *“They are made of small logs, about from ten to twenty feet square. The roof is covered with splits, and dirt is thrown in to raise the bottom, and then it is beat down hard for a floor. The chimneys are made of cut sticks and clay. In the corners, or at the sides, there are pens made, filled with straw, for sleeping. Very commonly two or three families are huddled together in one cabin, and in cold weather they sleep together..., old and young.”*

The enslaved people who worked in the Barkley family’s home may have lived in rooms in the house, especially after the addition was built. Living conditions there were likely adequate. Barkley’s other enslaved blacks would have lived in

the buildings where they worked – above the detached kitchen and in the separate slave house. Living conditions in those buildings were probably not as good.

(To see a 3D reconstruction of a typical Kentucky slave house, click on [Antebellum Period in the Historic Archaeology: Beneath Kentucky’s Fields and Streets.](#))

Archaeological Evidence of Lives Lived in Slavery

Like all enslaved peoples, the lives of those enslaved on Barkley’s plantation were not their own. Their food, their clothing, the furnishings in their houses – nearly everything they possessed – was either provided by Barkley, passed down from his family, or made on the plantation. Bert Mayfield, formerly enslaved in Garrard County, Kentucky, recalled that *“On Christmas each of us stood in line to get our clothes; we were measured with a string which was made by a cobbler. The material had been woben [woven] by the slaves in a plantation shop. The flax and hemp were raised on the plantation.”*

During investigations at Barkley’s plantation, archaeologists noticed that fragments of dishes from trash deposits around the main house were very similar to those found around the kitchen and

slave house (see page 11). From this they inferred that the Barkley family passed on their old or slightly damaged “hand-me-down” dishes to the enslaved blacks who lived on their plantation.

Enslaved people who worked on Kentucky plantations were several generations removed from Africa. Nevertheless, traces of their African heritage remained in their foodways, songs, and stories; and in certain beliefs and rituals. Archaeologists discovered evidence of this at the Barkley Plantation Site.

foodways

Enslaved people were typically provided a food ration that included pork, corn meal, and sometimes molasses. On occasion, owners gave out bread, coffee, sugar, and syrup.

Discarded animal bones show that enslaved people living on Barkley’s plantation ate mostly pork, along with lesser amounts of beef, mutton/lamb, and chicken. High-quality cuts of meat, like shoulder or rump, were rare. More common were lower-quality meat cuts, like pigs feet. From the characteristics of these bones, archaeologists inferred that enslaved blacks took home scraps and leftovers from the main house to make soups and stews.



Above Archaeologists found old, out-of-style, and mismatched English-made dishes where enslaved people likely lived on the plantation. From left clockwise: an older style blue transfer-printed cup base, a hand-painted saucer fragment, a red transfer-printed vessel fragment, a transfer-printed and hand-painted vessel fragment, and a hand-painted cup fragment.

The recovery of bones of wild game, including rabbit, squirrel, opossum, bobwhite, softshell turtle, and fish, show that the enslaved people on Barkley's plantation also hunted and fished, adding variety to their diet. George Henderson, formerly enslaved in Garrard County, Kentucky, described this practice: “*we ate all kinds of wild food, possum and rabbits baked in a big oven. Minnows were fished from the creeks and fried in hot grease. We ate this with pone corn bread.*”

Discarded seeds recovered from Barkley's plantation show that the enslaved people also ate many different plant foods. Wheat, barley, and corn were likely surplus plantation crops that Barkley gave them. Beans and squash, on the other hand, probably came from the main kitchen garden or perhaps from the enslaved peoples' own gardens.

Significantly, archaeologists also found cowpeas, known as black-eyed peas, at the site. In the nineteenth century, white Americans did not commonly eat cowpeas, but enslaved blacks did. A plant native to Africa, the recovery of cowpeas hints at the persistence of some aspect of traditional African foodways in the dishes prepared by the plantation's enslaved residents.

recreation

When they were not working, enslaved people spent some of their time playing music, singing, dancing, and enjoying games. Singing and dancing were among the few occasions when they could visit with other enslaved people.

Some were musicians. They played for their family and friends, as well as for their owners. According to Tinie Force and Elvira Lewis, who were enslaved in Ballard County, Kentucky, *“Banjo and guitar playing were practiced by the many blacks of the slavery period also. These were on the order of concerts; and many, although they had no scientific training, became rather accomplished musicians in this respect.”* Archaeological research at Barkley’s plantation supports their description.

religion and beliefs

In a world with little hope, religion sustained enslaved people in Kentucky. There was a complex mix of Christian belief, traces of traditional African religion, and nineteenth-century superstition.

Most of Kentucky’s enslaved people were Christians. On Sundays, they gathered to worship, sing, and pray together; sometimes with whites and sometimes separately. Lewis Clarke, formerly en-



Above Music was an important part of life for enslaved people. Around the kitchen and slave house, archaeologists found parts of several different kinds of musical instruments. Examples shown here are (from the top): a brass reed plate from a harmonica; a white metal bracket with three white metal and iron tuning knob pins from a guitar or banjo; the iron frame of a mouth harp (left); and three white metal and iron tuning knob pins from a guitar or banjo (right).

Below Enslaved blacks living on small plantations held summer and harvest dances. These events helped them build a community distinct from, although still economically linked to, that of their owners. In this Fauquier County, Virginia, scene, two men play stringed instruments – the fiddle and the banjo – while another plays the spoons. A third is “patting juba” on his thighs to set the pace.

slaved in Madison County, Kentucky, remembered that a Sunday was “...a great day for visiting and eating, and the house servants often have more to do on that than on any other day.”

Still, there was work to be done. Clarke continued: “There are certain kinds of work which are respectable for Sabbath-day. Slaves are often sent out to...collect and count the pigs and sheep, mend fences.... Sometimes corn must be shelled in the corn-crib.... In these and various other such like employments, the more avaricious slaveholders keep their slaves busy a good part of every Sabbath.”

Some of the beliefs of enslaved blacks were derived from the BaKongo culture of west and central Africa. In the BaKongo culture, there is a single supreme God who was the creator of all things. This god is remote and generally uninvolved in the daily affairs of the living. However, at the beginning of time, this god created the cosmic structure of the world, the cycling of all things, the natural world, the land of the dead and the land of the living, as well as souls and a variety of spirits, including ancestor spirits.

Kentucky’s enslaved people, like most nineteenth-century white Kentuck-



Below The African American people shown in this Rabun County, Georgia, drawing, are worshipping together on the plantation in one family's cabin. Kentucky's enslaved population also created community in this way – by regularly worshipping together, attending dances, and marrying other enslaved people who lived on nearby plantations.





Above These objects may have held symbolic meaning for the enslaved residents at Barkley's plantation. Several X's, lightly scratched into this 1833 Liberty Head penny (top), may represent the cross and circle. The penny also could have been a personal charm kept in a pocket as protection and for luck.

The brass disc (bottom) – with a hole punched in the center surrounded by short, shallow, radiating marks – might symbolize the rays of the sun and the upper world of the living. Archaeologists believe these symbols were based on the Bakongo cosmogram. They most likely did not hold the same meanings for enslaved blacks as they did for West Africans.

ians, believed in many types of spirits. Reflecting their African roots, enslaved blacks commonly prayed to their ancestors, asking for help in their day-to-day living; for good luck and for ways to win their freedom; and for protection from disease, misfortune, enemies, and evil spirits. These ancestor spirits functioned as important messengers between God and the living, much as Catholic saints do.

Also like many other nineteenth-century people, enslaved blacks tended to be superstitious, believing people could be hexed. To provide both people and buildings protection from evil spirits, they turned everyday objects into symbolically charged charms and talismans. These objects held secret meanings known only to other enslaved people. In this way, these objects also linked a shared and separate enslaved black culture and society.

Enslaved people chose objects for charms and talismans based on color or shape, or because of the kind of material they were made from. Sometimes, to enhance an object's symbolic meaning, they broke it on purpose, to let the spirits escape; or they closed it to contain them. (*To see other symbolic enslaved African American artifacts found in Kentucky, click on [Antebellum Period in Historic Archaeology: Beneath Kentucky's Fields and Streets.](#)*)

They put charms in their shoes or wore them under their clothing for personal protection. Gertrude Vogler, a woman formerly enslaved in Wayne County, Kentucky, described this practice: “*Every one of my children wears a silver dime on a string around their leg, to keep off the witches spell.*” To protect buildings, they buried charms or talismans in pits or placed them at meaningful interior locations, such as under the floor in a doorway. Sometimes, they buried multiple symbolic items in the shape of a cross or according to the cardinal directions – a **cosmogram** (see sidebar on page 17).

Kentucky's enslaved people also believed luck could be manipulated. A medicine man or woman within the enslaved community could be a healer in a medical sense, dispensing natural remedies for physical problems. But their practice also could involve **conjuring** (promoting or aiding in good luck). Making medicine meant packaging a variety of “spirit-embodying materials” for the patient. Healers most commonly used cemetery earth, white clay, stones, and other items. Containers included leaves, shells, bags, wooden images, cloth bundles, and ceramic vessels.

In his memoirs, Henry Bibb, who was enslaved at a plantation in Oldham County, Kentucky, described how he asked for help from a conjurer. Bibb was

Ancestor Shrine

Shrines honoring ancestor spirits were part of central and west African religious practices. Because of a shared religious heritage, enslaved people of African descent assembled symbolic objects as shrines to honor the spirits of *their* ancestors, too.

At several plantations across the South, archaeologists have discovered caches of artifacts covered by or contained within a ceramic vessel. When considered separately, alone, and unburied, the objects and vessels appear ordinary and meaningless. But vessel placement shows that these items could not have been casually thrown away. They occur together, and underground, on purpose. This suggests they are a collection of potentially symbolic objects – an ancestor shrine.

Archaeologists discovered what they interpreted as an ancestor shrine at Mason Barkley's plantation. In a small pit in the detached kitchen, they found an odd assortment of objects covered by an old, broken porcelain saucer.

The saucer fragment, snail shell, and shell button are white, a sacred color symbolizing purity and the Supreme Being. The freshwater snail shell, likely a substitute for a marine shell, represents water. Water separates the worlds. It is where the dead live temporarily as they wait to be reborn. Like a cosmogram, the circle of the plate references the life cycle. Iron and brass are common metals found in African ancestor shrines.

Hidden from view, the shrine gave the enslaved people on Barkley's plantation a private space where they could honor the spirits of their ancestors. It also provided protection from evil and bad luck to the kitchen building and to those who lived and worked there.



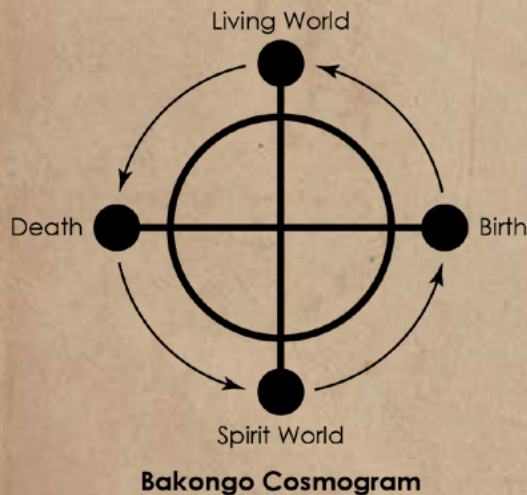
Above Objects that make up the Barkley Plantation ancestor shrine (top), and a view of the objects beneath the saucer (bottom). Shrine objects consist of a large, worn, saucer fragment of Chinese porcelain, and (clockwise from the top): three iron machine-cut nails, three fragments of a tin can, a brass straight pin, an iron needle, a shell button and a bone button, and (in the center) the shell of a complete freshwater snail common to large rivers in Kentucky. Although unmodified, the shell does show signs of wear (or *patina*) on its outside surface.

The BaKongo Cosmogram

People the world over may express their ideas about the origin of the universe as a flat geometric figure, a religious symbol known as a **cosmogram**. The BaKongo cosmogram, a core symbol of BaKongo culture, is expressed as crossed lines within a circle (see below).

The circle illustrates the continuity of the universe, the life cycle – birth, death, and rebirth – the spirit’s journey, and the evolution of the soul. The four arms of the cross represent the cardinal directions – the realm of the living to the north and the east/west line representing a watery barrier separating this world from the land of the dead and spirits beneath – and the four movements of the sun. The cross and circle can also symbolize male and female powers, and even the powers of the sun and moon.

Color symbolism appears in some cosmograms. White is associated with the dead and ancestors. Blue represents the sky and the living. Water, an important element, is often symbolized by reflective surfaces, such as mirrors, or by shells.



seeking better treatment from his master and he also wanted to win a woman’s love. George Conrad, who had been enslaved in Harrison County, Kentucky, noted, however, that while blacks could “*conjure each other,*” a conjurer’s work had little effect on “*whitefolks.*”

On several Kentucky plantation sites, archaeologists have uncovered evidence of the use of personal charms and talismans, and perhaps, evidence of beliefs rooted in the BaKongo culture. The types of objects, and their placement and arrangement in relation to other objects, provide the clues. At Barkley’s plantation, archaeologists found symbolic items in and around the kitchen and slave house. In particular, they discovered a collection of unrelated objects buried in the detached kitchen. They interpreted it as an ancestor shrine (see sidebar on page 16).

The Legacy of Slavery

Archaeological research at the Barkley Plantation Site revealed that Mason Barkley’s plantation was typical for its time: in size, in layout, and in the types of crops grown there. This research also showed that it was typical with respect to how Barkley housed and fed the people he enslaved.

Although Mason Barkley controlled nearly every aspect of their lives, the

archaeological investigations illustrate that the culture of these enslaved individuals was distinctly their own. They were connected to a community of enslaved people beyond Barkley’s plantation. Resilient and adaptive, they created their own identity. Wearing charms, scratching cosmograms into coins, making ancestor shrines – they were members of a community. These symbols, and the religious beliefs they mirrored, helped the enslaved black people living on Barkley’s plantation cope with the brutality of slavery.

To slaveholders, enslaved people were property. They lacked humanity.

The enslaved people living at Barkley’s plantation and at other plantations across Kentucky refused to accept this definition of themselves. They created a vital society within a harsh, cruel labor system. Much of today’s rich African American culture is rooted in the culture their enslaved ancestors created.

To Learn More About the History of Slavery in Kentucky

Read Henry Bibb (1849), *Narrative in the Life of Henry Bibb, An American Slave, Written by Himself*, published by the author, New York (<http://docsouth.unc.edu/neh/bibb/bibb.html>).

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Above An enslaved person is a complex human being – much more than a mere slave, or object, or property. “Enslaved” also refers to a process. Through circumstances of time and place, race, or gender, or due to socioeconomic standing, one person can *enslave* – and thereby gain power over – another.

Acknowledgements

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Word-Work

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THE NEWSLETTER OF THE TONI MORRISON SOCIETY



Pictured above: Sue Stutman (left), Chair of the Bench by the Road Project, and Carolyn Denard (right), Board Chair, unveil Professor Morrison's Biography Bench, the Society's 75th Birthday Gift.

Society Launches Bench by the Road Project in Honor of Toni Morrison's 75th Birthday

In honor of Toni Morrison's 75th Birthday, the Toni Morrison Society launched the latest in its series of outreach initiatives: **The Bench by the Road Project**. To commemorate the occasion, the Society held a reception at Princeton University and presented Professor Morrison a "Biography Bench" that captures moments in her personal and professional life from Lorain to Princeton. The bench, in beautiful hues of blue and peach, is called "Life Braids" and was designed and painted by students with the award-winning Van-Go Mobile Arts outreach organization in Lawrence, Kansas (www.van-go.org). An inscription from the Society on the back of the bench reads: "A Bench by the Road: Presented to Toni Morrison on the Occasion of Her 75th Birthday by the Toni Morrison Society."

For more on the Bench by the Road Project and the 75th Birthday Celebration, please see pages 4 and 5.

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Word-Work

THE NEWSLETTER OF THE TONI MORRISON SOCIETY
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BELOVED

receives high honor

The New York Times Book Review has named Morrison's Pulitzer-Prize-winning 1987 novel, *Beloved*, "the single best work of American fiction published in the last 25 years." The newspaper came to this decision after Sam Tanenhaus, the Book Review editor, solicited opinions from notable literary leaders, including writers, editors, and critics; 125 responded out of approximately 200 asked. As A.O. Scott wrote in the *Book Review* on 21 May 2006, "Morrison's novel has inserted itself into the American canon more completely than any of its potential rivals. With remarkable speed, *Beloved* has, less than 20 years after its publication, become a staple of the college literary curriculum, which is to say a classic."

TMS committees

- ALA Planning
- Bench by the Road Project
- Biennial Conferences
- Book Prize
- Bylaws
- Festschrift
- Fundraising
- Young Readers' Circle

Interested? If so, please write to tmsociety@aol.com and indicate which committee you'd like in the subject line.

Cover photo by John Jameson, Princeton University.

FROM THE PRESIDENT

Dear *TMS Members* and Friends,



We are extremely pleased to be returning to you in “hard copy” and have much to report as we resume publication in this thirteenth year of our existence as an official and now veteran author society. We have experienced growing pains not atypical of a decade of growth, creating an excellent opportunity for us to look backwards and forwards.

I'd like first to congratulate

Lucie Fultz, winner of the 2005 Toni Morrison Society Book Award for her penetrating study, *Toni Morrison: Playing with Difference* (Illinois, 2003). Fultz thinks not only of the works themselves but also about the readers who come to a Morrison text in this important study. She tackles the issue of Morrison's complexity in a fresh and compelling way that changes the way we look at the relationship between the reader and the writers.

I am especially happy to announce the appointment of Kristine Yohe, as our new newsletter editor and TMS bibliographer. A professor in the Literature and Language Department at Northern Kentucky University, Kristine is a long-time Morrison scholar and TMS member whose commitment to bringing Morrison scholars and readers into a common community has been inspiring to us all. She will be ably supported by her university, department, and a faculty/staff who already proved themselves indispensable when NKU hosted our Fourth Biennial Conference, “Toni Morrison and Sites of Memory,” in Cincinnati July 14-17, 2005.

The Fourth Biennial was held in conjunction with the Cincinnati Opera premiere of *Margaret Garner*. The 2005 conference became for us a shining example of the potential that exists in collaborative efforts as well as in outreach, particularly our Language Matters service initiative for teachers and educators. Our conferences bring people together from around the world to critically engage the works of Toni Morrison, but we also have come to recognize the premiere role we must play in expanding our service initiatives as a complement to our critical and scholarly mission. We are fortunate and grateful that the National Endowment for the Humanities has provided support for us to carry out much of this educational work. Morrison scholars, teachers, and readers at all levels are now finding a home in the Toni Morrison Society, and it is indeed “home,” that place that will allow us to better focus on our expanding programs, to which we are now paying more attention.

2005-06 has been a banner year above all. The appearance of *Margaret Garner* in four cities—Detroit in May 2005, Cincinnati in July 2005, Philadelphia in February 2006,

and most recently Charlotte in April—has not only brought renewed interest in the story of Margaret Garner, from which the Pulitzer-Prize winning novel *Beloved* was inspired, but has also made clear the impact, power, and necessity of sharing the *untold* American stories with larger audiences. Moreover, two disasters—9/11 and almost five years later, Katrina—have given the issues in racial and world history a disturbing new relevance. All of this makes us, we believe, more appreciative of what and who we are as a nation, promotes a new sense of our shared experience of the past, inspires a greater search for understanding of and respect for why and how we are different, and offers stronger hope as we continually transform for the future.

It is within this context, both as a way of expanding Morrison's work that derives from memories of the past as they live in the present, and consolidating our purpose as an organization, that we have inaugurated our newest effort, the *Bench by the Road Project*. TMS members presented a first bench to Toni Morrison herself on the occasion of her 75th birthday. Through this public history project, we do not want simply to commemorate the well-known places but to mark many of the unknown but important sites in our history, many of which have been highlighted in Morrison's novels. In other words, we want to focus on “learning about the past,” as the benches themselves create new “sites of memory.” A major underlying goal is to connect this kind of collective display to creativity and tradition and to use it as the basis for promoting social harmony and advancing human knowledge.

TMS goes international this fall with a special exhibit at the Louvre, “A Foreigner's Home,” 9-29 November 2006, curated by Professor Morrison. We invite TMS members to journey to Paris to participate in the opening of the exhibit, as well as a number of additional scheduled events associated with it. Please watch our website, www.tonimorrisonociety.org, for regular updates and a final schedule.

Thank you for your support these thirteen years, and for recognizing the value of what we do as a society. We encourage you to become even more active participants on one or more committees, a list of which appears on page 2. Your suggestions are welcome, especially for *ideas and donors* for the *Bench by the Road Project*. Be sure to pass along the exciting news about the society and send all interested persons to our website where they can take out a membership today—or freely duplicate and share the information on the back cover.

We hope you were able to join us at ALA in San Francisco 25-28 May 2006, where yet another sign of our growth was the two panels that were planned and the teaching forum, now an annual event, this year guided by Durthy Washington, who teaches in the English Department at the U.S. Air Force Academy in Colorado Springs. We also had a brief business meeting to present a new slate of officers for your approval to begin their term in July 2007. Please see back cover for information about ALA 2007.

If you weren't able to make it to San Francisco, then we will meet in Paris in November. Please watch the website for updates of the November event.

Sincerely,

MARYEMMA GRAHAM
University of Kansas
TMS President



75th birthday celebration for TONI MORRISON

by Kristine Yohe, Northern Kentucky University

To celebrate Toni Morrison's 75th birthday, about 60 people gathered at

Princeton University on Friday evening, 17 February 2006, for a reception given by the Toni Morrison Society. Attendees came from nearby and from far away, from New York City, Providence, RI, Washington, DC, Cincinnati, OH, Durham, NC, Philadelphia, PA, and beyond. TMS members, friends, and supporters came together to honor the significant milestone for Professor Morrison, who was born 18 February 1931.

The champagne reception was held in the Chancellor Green Rotunda, a beautifully restored building at Princeton. Here, everyone joined Professor Morrison in a festive, candle-lit setting, where, with jazz playing in the background, she was toasted, presented with a gift, and honored with the launch of an exciting new project.

TMS president Maryemma Graham, of the University of Kansas, welcomed the group and thanked Professor Morrison for her attendance and participation. Past TMS president, Marilyn Sanders Mobley, of George Mason University, made the acknowledgements, thanking in particular Van Go Mobile Arts, Paper Tiger Catering, Prestige Printing, Rene Boatman, the Princeton Music Program, and the members of the Toni Morrison Society.

Mobley also announced a generous first sponsorship for the Bench by the Road Project from Linda Schwartzstein, her colleague at George Mason University and a Princeton parent. Schwartzstein told Mobley that she was making a donation to help the TMS "get on the road" with this project.

Founder and Board chair Carolyn Denard, of Brown University, and Suzanne Stutman, of Pennsylvania State University-Albion, Board member and co-chair of the Bench by the Road Project, described the project's genesis and goals. The Society plans to create an "outdoor museum" by placing commemorative wrought iron benches at sites around the country important to African American history and to Morrison's writing.

Graham explained that the first bench, created as a gift for Professor Morrison, was commissioned from Van Go Mobile Arts, Inc., an arts-based social service agency in Lawrence, Kansas, for young people in crisis. Two artists, Melanie Bolden and Kali

Detherage, working with Van-Go instructor Cathy Ledeker, built and painted the wooden bench, which took six weeks to complete.

Denard and Stutman, joined by Professor Morrison, unveiled the bench as Morrison exclaimed with delight. Members of the crowd gathered closely around the colorful bench to study its many images of Professor Morrison's life and work. With detailed renderings of photographs of her children, her childhood, her receipt of the Nobel Prize and others, the bench also depicts each of her novels, as well as several of her other works, including the recent *Margaret Garner* libretto.

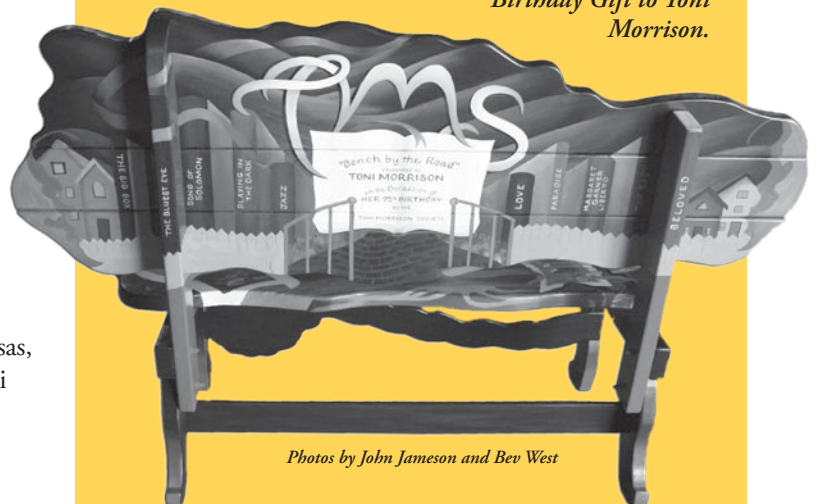
Several members of the group made enthusiastic toasts to Professor Morrison, including Eleanor Traylor of Howard University, Fritz Cammerzell and Cornel West of Princeton, and Frazier O'Leary of Cardozo High School. Denard led the group in a special Toni Morrison Society toast. We all sang "Happy Birthday" to Professor Morrison as she blew out the candles on her cake.

To close the program, Professor Morrison spoke to the group, thanking everyone assembled and expressing her pleasure in the significance of the Bench by the Road Project. She said that she was especially taken with the creativity and originality of the project idea.

Over the next five years, the TMS plans to mark ten or more sites by placing a specially created bench, each with an inscription detailing its importance. The Society will be getting the Bench by the Road Project fully underway in coming months, and members are welcome to suggest potential locations and possible sponsors.

Please see the article on page 5 for details.

The back of "The Bench by the Road," TMS's 75th Birthday Gift to Toni Morrison.



Photos by John Jameson and Bev West

The Bench by the Road Project

by Carolyn Denard, Brown University


At the TMS Board Meeting in October 2005, the Board approved the launch of The Toni Morrison Society's latest outreach initiative: The Bench by the Road Project. This project is a community outreach initiative that grows out of Professor Morrison's remarks about *Beloved* in a 1989 interview: "There is no place you or I can go, to think about or not think about, to summon the presences of, or recollect the absences of slaves... there is no suitable memorial, or plaque, or wreath, or wall, or park, or skyscraper lobby. There's no 300-foot tower, there's no small bench by the road. There is not even a tree scored, an initial that I can visit or you can visit in Charleston or Savannah or New York or Providence or better still on the banks of the Mississippi. And because such a place doesn't exist... the book had to" (*The World*, 1989).

Because the mission of the Toni Morrison Society has been to serve as a place where scholars and readers could, through their engagement with Morrison's novels, remember not only slavery but also many of the forgotten moments in African American history, the Society chose as its motto "a bench by the road." The Bench By the Road Project extends the Society's mission. While there have been several notable African American museums built in American cities since 1989, the goal of the Bench By the Road Project is to create an outdoor museum that will mark important locations in African American history both in the United States and abroad.

Among the places chosen will be those that have special significance in Morrison's works—5th Avenue in Harlem where the Silent Parade, protesting the East St. Louis Riots, was held in 1917; the site of Emmett Till's death in Mississippi; train stations in Mississippi, Alabama, and Georgia, where thousands began their journeys in the Great Migration; an all-Black town in Oklahoma—as well as other unmarked sites that have historical meaning for African Americans.

Over the next five years, the Society plans to mark ten of these sites by placing a specially crafted bench, each with an inscription detailing its significance. Corporate donors will be invited to join the Society in this effort by sponsoring a bench at an appropriate site. The Society hopes that the Bench by the Road Project will serve not only to acknowledge Toni Morrison's attention to these historic sites and their meanings in her novels but also to mark their locations, inspire dialogue, and engage them as part of our public memory.

On the occasion of Toni Morrison's 75th Birthday, the Society made its public launch of the Bench By the Road initiative as a tribute to Professor Morrison's vision. The Society also presented to Professor Morrison, in honor of her birthday and as a symbol of the Project, a "biography bench." This bench, called "Life Braids," was painted by two students, Melanie Bolden (age 18) and Kali Detherage (age 19), who are part of the Van Go Mobile Arts Program in Lawrence, Kansas. Van Go Mobile Arts has completed several commissioned art benches



for organizations and individuals, most notably one for poet Rita Dove, "Dove Tales," in 2004. Van Go Mobile Arts serves at-risk children ages 8 to 21 in the Lawrence area by providing jobs and training in the arts. Van Go Mobile Arts recently received a "Coming Up Taller Award" from the President's Committee on the Arts and Humanities for their arts program, JAMS (Jobs in the Arts Make Sense), which provide job opportunities in the arts for at-risk children.

Painted in bold acrylic blues, pinks, greens and lavenders, the biography bench chronicles Morrison's life from Lorain as a young girl to her acceptance of the Nobel Prize in 1993. The bench includes images of her childhood, of Lorain, of Howard, of her children, the *Black Book*, and the Nobel Prize ceremony. The back of the bench, taking the shape of a bookshelf, includes painted book spines of all of her published works. The bottom rail of the bench is painted as a long grey, signature braid. In a beautiful ceremony in the Chancellor Green Rotunda at Princeton on Friday evening, February 17th, approximately 60 Society members and guests witnessed the unveiling of the biography bench and the launch of the Bench by the Road Project.

Professor Morrison was thrilled with the Bench By the Road Project. It brings her work "full circle", she says: "It's about my work, but it also takes the work back to the community and commemorates our history... And they're also comfortable and accessible—people can sit down on the benches. I like everything about this Project."

Board Member and former Society President Marilyn Sanders Mobley, Associate Provost for Academic Programs at George Mason University, announced the first contribution to the Bench by the Road Project from her colleague at George Mason, Linda Schwartzstein, Vice Provost for Academic Affairs. Schwartzstein, a Princeton parent and a great admirer of Morrison's novels and of the work of the Toni Morrison Society, was pleased to make this contribution in her daughter's honor, and to help us, as she says fondly, to get "on the road with this project." The Society has also received a Program Officer's Grant for \$1000 from the Kellogg Foundation to help launch the Project.

The Bench By the Road Committee, chaired by board member Suzanne Stutman of Pennsylvania State University-Albion, will begin this summer to invite suggestions from Society members regarding sites and to move ahead more broadly to raise funds for the Project. The Society hopes to place ten benches over the next five years. If you would like to serve on the Bench By the Road Committee or make a financial contribution to the project, please contact Sue Stutman (sxs9@psu.edu) or the Society office (tmsociety@aol.com).

A TRIBUTE TO TMS
FOUNDING ADVISORY
BOARD MEMBER:

Dr. Nellie Y. McKay

by Marilyn Sanders Mobley
George Mason University

Dr. Nellie Y. McKay, the Bascom Professor of English and Afro-American Studies and an affiliate member of the faculty in Women's Studies at the University of Wisconsin-Madison, died on January 22, 2006. In the months since her passing, there have been numerous tributes to her, including a day-long symposium that her campus hosted in April.

Those of us in the Toni Morrison Society know her fondly as one of the intellectual midwives, not only of our Society, but also of serious critical scholarship on Toni Morrison.

It is only fitting, therefore, that we honor the multiple ways Nellie McKay contributed to the work we have done to introduce, develop, and sustain an ongoing commitment to scholarship on the work of Toni Morrison.

As a member of our advisory board, Dr. McKay was always a phone call or e-mail away. In fact, during the early days of planning the Toni Morrison 70th birthday tribute, it was Nellie McKay who recommended that I contact fellow advisory board member Henry Louis Gates, Jr., to assist with securing the New York Public Library as the site for that grand celebration. The subsequent phone call to "Skip" Gates was the turning point in our planning for what is now universally regarded as one of the highlights of the Society's work.

Throughout my term as president, telephone conversations with Nellie about TMS business always inevitably turned to discussions of our work, our personal and professional lives, and the challenges we face in academe to both pursue our scholarship and to build communities that would sustain us as Black women. I was grateful for the ways in which our time together always became moments of intellectual reciprocity and mutual encouragement. More than anything, however, those conversations were reminders that I had a sister scholar and colleague in her who valued our work, who was knowledgeable about the field, and who was committed to nurturing us and the next generation of scholars.

The tribute that follows will appear with several others in an upcoming issue of the African American Review.

Nellie Tree Reflections: *The Best Tribute to Her Memory*

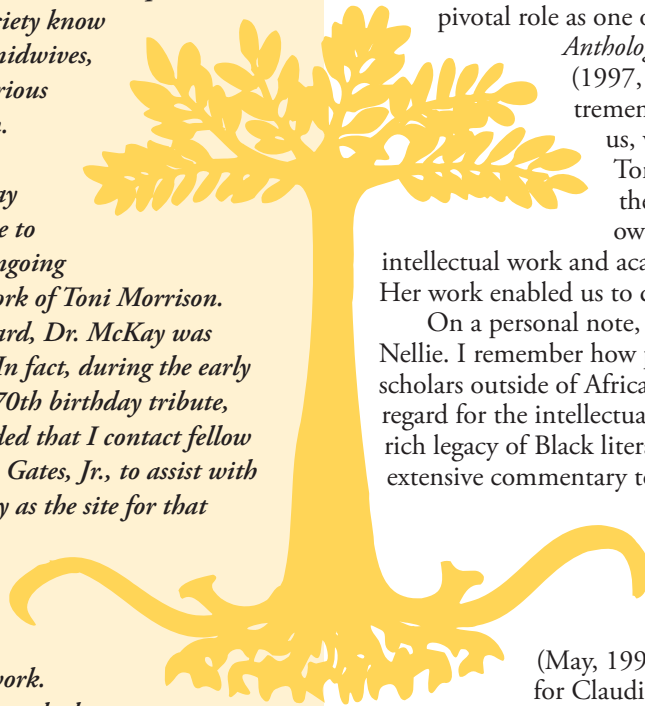
When I first met Nellie Y. McKay at an MLA conference in 1988, I recall being honored to meet her. Her scholarship on Jean Toomer had already helped me teach the Harlem Renaissance, so it was an honor to be welcomed into the community of Black women scholars by one of her stature. By the time I planned one of the first full-day symposia on the work of Toni Morrison back in 1994 at George Mason University, it was Nellie McKay, the editor of *Critical Essays on Toni Morrison* (1988), who was my choice for keynote speaker.

Over the years, Nellie and I would call on one another periodically for various projects. When she asked me to contribute to the MLA volume she and Kathryn Earle were doing, *Approaches to Teaching the Novels of Toni Morrison* (1997), I was honored to receive an invitation. Her pivotal role as one of the general editors of *The Norton Anthology of African American Literature* (1997, 2004) had already won her tremendous critical acclaim. Indeed, all of us, whether Morrison scholars in the Toni Morrison Society or scholars of the literature of the African diaspora, owe a tremendous debt to the intellectual work and academic leadership of Nellie McKay. Her work enabled us to do ours.

On a personal note, I have three particular memories of Nellie. I remember how passionately she lamented that some scholars outside of African American Studies had so little regard for the intellectual rigor required to do justice to the rich legacy of Black literary and cultural research. Her more extensive commentary to this effect became the subject of a *PMLA* essay, "Naming the Problem That Led to the Question 'Who Shall Teach African American Literature?'; Or, Are We Ready to Disband the Wheatley Court?"

(May, 1998). Second, at the memorial service for Claudia Tate, I recall warmly squeezing Nellie's hand several times, aware that at one point she had referred to herself and Claudia as a "sorority of two," describing their graduate school years of difficult isolation as Black women at Harvard. Most of all, I remember her confessing a few years ago that she was not likely to write another book, but would devote her efforts to establishing a center for Lorraine Hansberry, something she adamantly believed was way past due. When I hold the books that bear her name in my hands, including *Toni Morrison's Beloved: A Casebook* (1999), I sing a quiet praisesong in tribute to the productivity she achieved, in the midst of mentoring, serving on committees, and being available for so many so often.

On the first day of class in my Toni Morrison course this semester, I began by telling my students that scholars around the country were acknowledging the debt we all owe to Nellie McKay for her intellectual labor, profound commitment and unwavering support. I know her fearless intellect and



courageous spirit will be with us always. I count it a blessing to have known her. The best tribute we can pay to her is to inspire our students and the next generation of scholars to do their best work and not get weary because our beloved sister scholar Nellie McKay is counting on us to treasure the work and pass it on.

Note: The Nellie Tree refers to the deep roots and multiple branches of influence that Nellie McKay produced throughout her life and work as a teacher, scholar, citizen and friend. When she became ill, many of her colleagues, students, and friends established their own form of “hospice” that they affectionately

called “the Nellie Tree,” according to Dr. Kimberly Blockett, Assistant Professor of English at Pennsylvania State University at Delaware County, who put out the call for reflections. As a metaphor for the network of caregivers who provided “critical support as she battled her illness,” Dr. Blockett viewed the collection of reflections as a way to turn “loss and struggle into rebirth and possibility.” *The African American Review* will publish these reflections in a late-June issue of the journal dedicated to the memory of Nellie McKay.

Biography of Dr. Nellie McKay

Nellie Yvonne McKay was a pioneer and distinguished scholar in the field of African American studies, who secured a place for Black women’s literary studies over the course of her career in the academy. She was the Bascom Professor of English and the Evjue Professor of African American Literature at UW-Madison, and one of the first scholars to bring serious critical attention to the work of Toni Morrison. A resident of Madison, Wisconsin, she died of cancer on January 22, 2006.

A native of New York City and the daughter of immigrants from Jamaica in the West Indies, Professor McKay earned a B.A. with honors in English from Queens College in 1969, an M.A. in English and American Literature from Harvard University in 1971, and a Ph.D. in English from Harvard in 1977. She taught at Simmons College in Boston from 1972 to 1978 before joining the faculty at the University of Wisconsin-Madison in 1978. Though she was invited to chair the Afro-American studies department at Harvard, she turned it down and recommended Henry Louis Gates, Jr., instead, who accepted the position and who has enjoyed success in that role. McKay served as chair of Afro-American Studies at UW-Madison from 1993 to 1996. The University of Michigan bestowed on her an honorary degree in 2002.

She was best known as the co-editor with Gates of *The Norton Anthology of African American Literature*, first published in 1988 and for being one of the first scholars to bring serious critical attention to the work of Toni Morrison. *The Norton Anthology*, published in a second edition in 2004, has become a standard text in African American literature courses, has a large general public readership, and has sold over 200,000 copies. Her other books include *Jean Toomer, Artist: A Study of His Literary Life and Work, 1894-1936* (UNC, 1984); *Critical Essays on Toni Morrison* (G.K. Hall, 1988); *Approaches to Teaching the Novels of Toni Morrison* (MLA, 1997; co-editor Kathryn Earle); *Toni Morrison’s ‘Beloved’: A Casebook* (Oxford, 1999); and *Harriet Jacobs: ‘Incidents in the Life of a Slave Girl’* (Norton, 2001; co-editor Frances Foster). Her 1998 PMLA article, “Who Shall Teach African American Literature?” sparked a long overdue dialogue in the field of African American literature about increasing the numbers in the Black PhD pipeline, about encouraging white graduate students to study Black literature, and about ensuring the requisite training for white scholars who would undertake scholarship and teaching in Black literature. Near the time of her death, she was working on an interpretive history of African American literature and developing a concentration in Black women’s studies.

Professor McKay was also well known for her devotion to her students and colleagues. Her decision to remain at Wisconsin rather than go to Harvard was an example of her commitment to building the Afro-American Studies Department at her own institution and to continuing to serve her campus community. In a sense, by helping to create the UW-Madison’s Bridge Program, which enables qualified master’s candidates to pursue Ph.D.s in African American Literature when they complete their master’s degree, she enacted a personal and professional intervention in the problem that she had described so articulately in her writing. Although she did not live to see a center erected in the name of the playwright Lorraine Hansberry, as she had hoped, Professor McKay was nevertheless successful in establishing the Lorraine Hansberry Visiting Professorship in Dramatic Arts at the UW-Madison in 1998, which brings visiting artists of color to campus to explore diversity issues in the dramatic arts. Recently, she had been working on raising funds for the chair of this endowed professorship. She received four teaching awards, including honors from UW System (1988), UW-Madison (1992), Phi Beta Kappa (1999), and graduate students in the UW-Madison Department of English (2000). In 2003, she convened the UW-Madison Center for the Humanities symposium commemorating the centennial of W.E.B. Du Bois’s *The Souls of Black Folk*.

Professor McKay, who was divorced as a young woman, is survived by a sister, Constance Prout of Hollywood, Florida, two children—Patricia Watson of St. Louis and Harry McKay of New York—one grandchild, and one great-grandchild. Her family requests that memorials be made to the Lorraine Hansberry Visiting Professorship in the Dramatic Arts, c/o University of Wisconsin Foundation, U.S. Bank Lockbox, Box 78807, Milwaukee, Wisconsin, 53278. The UW Foundation requests that “In Memory of Nellie McKay” be in the subject line on checks.



George Mason University photo by Vincent Desnoës

MARGARET GARNER:

from history to opera

by Shannon McNay
Northern Kentucky University

Anyone familiar with contemporary American literature knows that Toni Morrison is one of the most accomplished American novelists of our time, so it comes as no surprise to discover that she is also a gifted librettist. In her first opera, *Margaret Garner*, the subject matter she chose to write about is true to Toni Morrison style. While Morrison loosely based her 1987 novel, *Beloved*, on the Margaret Garner case, more recently she decided to revisit the story to create what became the libretto for the *Margaret Garner* opera, published by Schirmer in 2004. The break from 1987 to 2004 may have leant new creativity to Morrison, who was consumed with the *Beloved* story for so long that, she says, it had mentally exhausted her.

Though written to be performed, the libretto for this opera features the narration style and range that her readers have become familiar with when reading Toni Morrison: her ability to breathe life into every word and her poignantly rendered, complex, and troubled characters. Besides Morrison's indisputable talent, the subject lends itself to the genre and power of an opera. Although, outside of Toni Morrison scholars, the Margaret Garner story remains today widely unknown, the opera will surely help to change that. It has the potential to overwhelm the reader or listener with grief and addresses a vital issue in history: how far will one woman go to escape slavery, and what does it mean truly to protect one's child?

As Morrison set out to write the libretto, she says she was slightly troubled with

insecurities. Although she has had her poetry set to music by André Previn in *Four Songs* in 1994 and *Honey & Rue* in 1995, this is her first libretto. Perhaps even her fame made the pressure that much deeper, since her devoted readers expect so much from her works. Still, she discusses in a note about the opera that can be found in the Detroit Opera program that she was guided by two important principles: "1. Narratives of nineteenth century African American enslavement are inexhaustible—there can never be [should never be] a final one; 2. No human experience—however brutalizing—was beyond art. If it were, then the brutalizers will have triumphed" (Morrison 8; brackets original). Morrison used these two principles to guide her development of this libretto, resulting in a work that has been well reviewed and widely praised. Thanks to Morrison, the Margaret Garner story is now available to a new audience that may have never read *Beloved* or studied American slavery. It is so important today that slave stories like this one are made available to the largest audience possible. As explained by Delores M. Walters in the program for the Fourth Biennial Toni Morrison Society Conference in July 2005, "Compelling dynamics of race, gender, and class play a significant role in her explaining Margaret's infanticide, her resistance to enslavement and likely her resolve to escape from sexual exploitation and physical abuse. If Margaret's story were more widely known, the triumph over her captors and the physical and sexual violence fundamental to the institution of slavery would have to be acknowledged" (Walters 16-17).

Toni Morrison stepped outside of her usual format in writing this libretto, but she did it because she felt the story needed to be told in a deeper way. Morrison is not the only one who felt like this. In 1996, Richard Danielpour met with Morrison with the intention of discussing the creation of an opera, only to discover that they both wanted to create an opera about the Margaret Garner story.



International scholars with Professor Morrison the night of the Margaret Garner premiere.

Photo by Marcia Johnson



Carolyn Denard, Professor Morrison, Kristine Yohe, and Maryemma Graham.

Photo by Marcia Johnson

Danielpour began to compose the opera as Morrison wrote the libretto, and it was co-commissioned in 2000 by the Cincinnati Opera, the Opera Company of Philadelphia and the Michigan Opera Theatre. According to Walters, the main themes addressed in this opera are the issue of local slavery (especially for those who live in Greater Cincinnati and Northern Kentucky), the issue of families in flight due to slavery, and “the plight of women and children under slavery that still resonates with issues pertaining to domestic abuse today” (16).

In the note Toni Morrison wrote for the opera programs, she describes the her need to tell the story: “I realized that there were genres other than novels that could expand and deepen the story. The topic, the people, the narrative theme, passion and universality made it more than worthy of opera; it begged for it” (8). Now that the story has expanded beyond the novel to the opera, the floodgates may be opened so that it can be told in other ways. Walters illustrates this sentiment: “despite the significance of this case in shaping our nation’s history, Margaret Garner’s story had all but faded from public memory until *Beloved*, the novel, the film, and now the *Margaret Garner* opera” (17). The slave stories are a rich, albeit deeply saddening and tragic part of American history and must not be ignored. Through creations like the *Margaret Garner* opera and *Beloved*, Toni Morrison is making sure that this does not happen.

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Denyce Graves, star of Margaret Garner, greeting Edwin Rigaud of the National Underground Railroad Freedom Center at the Freedom Center cast party on premiere night. Photo by Marcia Johnson

Attending the *Margaret Garner* Opera Premieres: STUNNING PERFORMANCES IN THREE CITIES

by Helena Woodard
University of Texas-Austin

The *Margaret Garner* opera made its debut to sold-out audiences and rave reviews in 2005-2006 as part of a more than six million dollar, tri-city sponsorship: Detroit, Michigan; Cincinnati, Ohio; and Philadelphia, Pennsylvania. The Opera premiered first in Detroit on 7 May 2005, in Cincinnati 14 July 2005, and in Philadelphia 10 February 2006. An opera buff with a vested academic and historical interest in contemporary slave recovery projects, I journeyed to all three cities to view the 2004 creation by Pulitzer-Prize-winning novelist and Nobel Laureate Toni Morrison, who penned the libretto, and Grammy winner Richard Danielpour, who composed the music. Like so many others in attendance, I witnessed the Opera’s historic opening as the first to be based on the tragic story of an enslaved African American woman, as a new addition to the growing *American* opera canon, and as the first libretto and opera musical composition for acclaimed novelist Toni Morrison and musician Richard Danielpour, respectively.

Mezzo-Soprano Denyce Graves led the star-filled opera in the role of Margaret Garner, with whom she has expressed a spiritual kinship. Seasoned opera performer Angela Brown (*Aida*, 2005), who played Cilla, Robert Garner’s mother,

had replaced Jessye Norman in the Detroit premiere. Stellar performances were also given by Gregg Baker as Margaret's husband, Robert Garner, and famed baritone Rod Gilfry as Edward Gaines, whose slight cold announced on premiere evening in Detroit did little to dampen his voice. Gilfry took his bows amid boos in stride in all three cities, indicative of the highly effective delivery of a villainous role. Kenny Leon, who directed *Margaret Garner* (as well as the 2004 Tony award-winning play *A Raisin in the Sun*) choreographed and fine-tuned riveting scenes to polished perfection in the opera's finale in Philadelphia, especially the opening auction, the lynching of Robert Garner, Margaret's act of infanticide, trial, and death.

Both Morrison and Danielpour have stated that *Margaret Garner* aims to bring about national healing and to show that we are all part of the same human family—or to show what can happen when we forget that fact. Three U.S. cities with sizable black populations featured well-heeled and fully integrated audiences that gazed in hushed tones as the curtains rose to black slave chorus members dressed in grayish tones lamenting, “No More, Please God, No More,” as they prepared to be sold at auction. The opera's message—to bring about healing and/or resolution for an institution that has not been fully confronted on a national level—was dramatized by black and white choruses that sang separately until Margaret Garner's tragic death in the final scene when they performed together. That symbolic message clearly transcended the stage performance in light of racial conflict and impoverished conditions that have plagued black communities in all three cities. Addressing the opera's treatment of Garner's story, a *Detroit Free Press* editor wrote the following: “The subject has particular resonance here not just because of the African-American majority in the city that Michigan Opera Theatre calls home, but because the whole region still struggles with issues of segregation and inability to talk easily across racial lines” (“Detroit Opera”).

In *Margaret Garner*, the tragic story of an enslaved African American woman who killed her infant daughter rather than have her returned to slavery after an escape attempt, is committed to a traditionally highbrow art form accustomed to depicting the tragic failings of heroes and heroines of Shakespearean proportions. Michigan Opera Theatre Founding General Director David DiChiera, who consulted with an African American advisory group before bringing the opera to Michigan, pondered over a “white” cultural institution taking on a “black” subject (“Detroit Opera”). DiChiera later brought

in Cincinnati and Philadelphia as co-sponsors. *Margaret Garner* charts new territory not previously trodden by traditional operas, though classical heroines in Verdi's *Aida*, Puccini's *Madama Butterfly* and Georges Bizet's *Carmen* (in which Denyce Graves has famously played leading roles) offer kinship with Margaret Garner. In the American opera canon, larger-than-life yet mundane subjects in *Dead Man Walking* and Tennessee Williams's *A Street Car Named Desire* come to mind (Rod Gilfry played a haunting Stanley Kowalski in the San Francisco Opera premiere). But *Margaret Garner* also revises the tradition in numerous other ways.

In order to access the true spirit of the *Margaret Garner* opera, one must pay very close attention to the language. In the age-old debate about the preeminence of the libretto versus signature arias, Morrison's libretto features highly poetic and meaningful language that vies with the music for equal recognition, which led *The New York Times* to grouse that the lyrics should have been excised more sharply for an opera that is “too long for what it has to say” (Holland). But most reviewers found favor with the language, which empowers the libretto as poetry, and unites with musical lyricism and dramatic performance, raising the stakes for the “literariness” of opera. *The Detroit News*, for instance, called the libretto and musical compositions “a hand-in-glove masterpiece of words fitted to music” (“Detroit Opera”).

Danielpour's musical compositions in *Margaret Garner* lace traditional arias with time-honored black spirituals, work chants, and blues, which, again, led some critics to decry the music as derivative, likening it to Broadway show tunes rather than traditional opera. But *The Cleveland Plain Dealer* pronounced Danielpour's music “a skillful stew of American idioms and

influences, ranging from spirituals, folk and jazz” (Rosenberg D1). And *The New York Times* credits Danielpour's compositions as a “soothing eclecticism” and “a melting pot in tones” (Holland). If the opera is ever produced as an official cast CD, I have no doubt that several arias, including Margaret's

When sorrow clouds the mind,
The spine grows strong;
No pretty words can soothe or cure
What heavy hands can break.
When sorrow is deep,
The secret soul keeps
Its weapon of choice: the love of all loves.

From Margaret's aria, “A Quality Love” *Margaret Garner*, Act I, Scene 3

signature tune titled “A Quality Love,” sung by Denyce Graves, will become essential parts of opera history.

In Detroit, on the red carpet leading to the opera house, cameras filmed such celebrities as Phylicia Rashad (Tony winner for Kenny Leon's *A Raisin in the Sun*). Princeton Professor Cornel West, also in attendance, said that he wouldn't have missed this opera for the world (Carter). In the week preceding

Margaret Garner's Detroit debut, a national opera conference was held nearby by Opera America, and discussion centered on the impact that the opera's success would have on the past, present, and future of the genre, in general. All three sponsoring cities conducted educational programs and workshops with local community and school representatives in which the public was educated on subjects ranging from opera, to slavery, to the Margaret Garner story.

Cincinnati offers the most history on the Margaret Garner story, which actually took place there, so a number of opera-related events were staged. As TMS members know, the Fourth Biennial Conference of the Toni Morrison Society was held in conjunction with the opera. The University of Cincinnati-College Conservatory of Music partnered with Cincinnati Opera and TMS to present a special panel featuring world-renowned composer, singer, activist, and cultural historian Bernice Johnson Reagon, founder of Sweet Honey in the Rock. Other related events included a mock trial created by members of the Ohio Chapter of the American College of Trial Lawyers and a documentary, *The Journey of Margaret Garner*, presented by WCPO-TV. Only several miles apart, both Cincinnati's National Underground Railroad Freedom Center and the Maplewood Plantation in Northern Kentucky connect with Margaret Garner's enslavement first by John Gaines, then by his brother Archibald. For example, Garner's escape attempt was partly orchestrated by activists on the Underground Railroad. At Maplewood, visitors can see the remains of a cook house where Garner worked and, nearby, a small rebuilt church where she worshipped. Members of the opera cast toured those sites, which helped them to connect with Garner's tragic life. Later, TMS conference attendees also visited these same historic places.

In Philadelphia, I witnessed the progressive staging of two particularly difficult, climactic scenes played out in rapid succession in the Detroit and Cincinnati premiers. Robert Garner's final moments in the lynching scene—chaotic, confusing, and racy in its proximity with Margaret's act of infanticide in the Detroit and Cincinnati performances—seemed slowed for maximum dramatic effect in Philadelphia. Robert Garner was stripped to the waist, hoisted by a hushed mob that surrounded him with burning torches, which shone against a resplendent body on the otherwise darkened stage. The stunning image on stage, frozen in silence for several moments, spoke volumes.

In Philadelphia, I sat next to a well-known music producer, who said that he has been asked to record *Margaret Garner* on CD in the next year or two—should that very costly project be undertaken at all. In the meantime, the *Margaret Garner* opera's future may be indicated in the quick action taken by Opera Carolina, which sponsored the opera's move to Charlotte in April 2006 after its tri-city season had concluded in Philadelphia.

One of the advantages of viewing the opera in three cities is the enormous clarity and attention to detail that it brings. For example, the libretto's treatment of love highlights Morrison's poetic gifts and reminds us that she inhabits a traditional artistic, literary forum—only to wrest it from complacency. For example, in Act I, Scene 3, at Caroline Gaines's wedding reception, an argument erupts between her husband and father over the definition of love. Caroline breaches protocol and asks Margaret the true meaning of love. Later, after the embarrassed guests have parted, Margaret sings the arresting aria, "A Quality Love,"

which includes the following lines: "When sorrow is deep, / The secret soul keeps / Its weapon of choice; the love of all loves." (Morrison 25). The aria offers one of the opera's truly defining moments, as the enslaved woman whom Edward Gaines held in sexual bondage provides the most intelligent response to the question of love's true meaning.

In conclusion, I was delighted to witness this wonderful work in its first three cities, and I look forward to *Margaret Garner* taking its well-deserved place in the annals of contemporary opera.

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Lucille Fultz Wins 2005 Toni Morrison Society Book Award



Lucille Fultz with
Professor Morrison.

Lucille P. Fultz, Associate Professor of English at Rice University, has won the 2005 Toni Morrison Society Book Award for her penetrating study, *Toni Morrison: Playing with Difference* (University of Illinois Press, 2003). In presenting the award, the TMS Book Award Committee noted "Fultz not only elegantly synthesizes multiple strands of Morrison scholarship, but she also invites the reader to participate in this process, to accompany her on her intellectual journey. As such, what Morrison succeeds in doing in her novels – 'to provide the places and spaces so that the reader can participate' – Fultz achieves in her own criticism."



Victoria Burrows, Lucille Fultz, Professor Morrison, Alma Jean Billingslea-Brown, Andrea O'Reilly, Gloria Roberson. Photos by Bettina Adams

Language Matters II —

READING AND TEACHING TONI

by Sarah Arbuthnot, University of Kansas

With a \$75,000 National Endowment for the Humanities grant, the University of Kansas, in collaboration with the Toni Morrison Society and Northern Kentucky University, extended a high school reading project into a dynamic summer workshop. Titled “Language Matters II: Reading and Teaching Toni Morrison, the Cardozo Project Model,” the grant extended a 2002 NEH-supported project for a Washington D.C. high school. The first project at Cardozo Senior High School, Language Matters I, focused on the work of the Nobel Prize-winning writer. Language Matters II was a special teaching initiative of the Toni Morrison Society and the KU Department of English.

and Angelyn Mitchell, Georgetown University.

In addition to their study, Language Matters II participants also visited the NKU Institute for Freedom Studies and the National Underground Railroad Freedom Center and joined the Toni Morrison Society 4th Biennial Conference for the Cincinnati Opera’s premiere performance of *Margaret Garner* and in visiting the homesite of the real Margaret Garner, as well as conference sessions. Participants also met and were photographed with Professor Morrison, which was a highlight for many.

After returning home, Language Matters II participants have kept in touch and shared the stories of their Morrison

teaching successes via e-mail and the Language Matters II website www.tonimorrisonociety.org/lm2/. Materials are still being added, but visitors will find a number of resources and, in the coming weeks, audio files and transcripts of the summer workshop sessions will be downloadable for free to anyone interested in learning more about strategies for teaching Toni Morrison’s works in the high school classroom.

PHOTO A



The summer workshop took place July 9-14, 2005, on the campus of Northern Kentucky University. A group of teachers, graduate students, master teachers, and scholars met for an in-depth study of Professor Morrison’s novels and children’s books, as well as attending the Toni Morrison Society 4th Biennial Conference, July 14-17.

Nineteen teachers and three graduate students were selected from school districts nationwide to participate. During their week-long stay, participants studied each of Morrison’s eight novels and six children’s books under the guidance of leading scholars and master teachers and prepared strategies to teach those books to their high school students. The Morrison scholars included Giselle Anatol, University of Kansas; Durthy Washington, U.S. Air Force Academy; Herman Beavers, University of Pennsylvania; Keith Byerman, Indiana State University; Marilyn Sanders Mobley, George Mason University;

Language Matters II was directed by Maryemma Graham, professor of English at the University of Kansas and president of the Toni Morrison Society, and Carolyn C. Denard, associate dean of the college at Brown University and board chair and founder of the Toni Morrison Society.

PHOTO B



MORRISON IN HIGH SCHOOLS



PHOTO C



PHOTO D



PHOTO E

PHOTO A: *Language Matters II* participants with Professor Morrison.
Photo by Marona Graham-Bailey

PHOTO B: *Language Matters II* participants at the conference luncheon.
Photo by Bettina Adams

PHOTO C: *Language Matters II* participants outside NKU dorms.
Photo by Marona Graham-Bailey

PHOTO D: Doretha Williams and Sarah Arbuthnot receiving awards from Maryemma Graham.
Photo by Marcia Johnson

PHOTO E: Professor Morrison at the conference luncheon.
Photo by Bettina Adams

In Memoriam...

Mr. Art Sloan

JULY 25, 1950 – JANUARY 24, 2006

The Language Matters II Community suffered a deep loss with the passing of Art Sloan, English teacher extraordinaire. Mr. Sloan taught for 33 years at Lawrence High School, Lawrence, Kansas. Not only have we lost a great educator, but a great friend, as well. He will be sorely missed.

Toni Morrison & Sites of Memory: The Fourth Biennial

by Kristine Yohe, Northern Kentucky University

Last summer, Toni Morrison Society scholars from around the world gathered in Greater Cincinnati, Ohio, and Northern Kentucky for the Fourth Biennial Conference. The meeting location and timing were prompted by the Cincinnati premiere of *Margaret Garner* – Morrison’s first opera, written with composer Richard Danielpour – on 14 July 2005.

How did we get there? Since 1997, I have taught African American literature at Northern Kentucky University (NKU), in Highland Heights, Kentucky, seven miles south of Cincinnati – *Beloved* country. Because of my long-term involvement with the TMS, as well as the NKU Institute for Freedom Studies and Cincinnati’s National Underground Railroad Freedom Center, members of the Cincinnati Opera approached me in the Spring of 2003 to invite TMS members to attend the premiere in Cincinnati. I pitched this idea to the TMS leadership at the Third Biennial in Washington, D.C., in June 2003, they bit, decided that the opera would provide the occasion and setting for the Fourth Biennial, asked me to be conference director, and it all started to fall into place.

Carolyn Denard, Maryemma Graham, and I worked closely together for about two years in our planning, and we also had the steady support of many of my colleagues and the administration at NKU. With the help of Cincinnati Opera, we arranged for the conference registration fee to cover an opera ticket, worked to plan a productive experience, and hoped for the best. The convergence of a TMS conference with the chance to attend *Margaret Garner*, accompanying Professor Morrison, proved enticing for many folks, as the TMS had its largest conference ever, with over 250 registered attendees, representing approximately 30 different countries.

The conference was preceded by a week-long seminar for high school teachers, Language Matters II, funded by the National Endowment for the Humanities. Co-sponsored by the University of Kansas and NKU, 19 teachers and 3 future teachers came

from across the country to NKU’s campus where, led by leading Morrison scholars (including Professor Morrison herself), they read all of the novels and a substantial amount of the criticism, and discussed and debated teaching approaches to the work. The Language Matters group concluded their workshop in time to attend many of the conference events, including the opera.

The conference began on Thursday afternoon, 14 July, with concurrent sessions of papers. After a reception at the conference hotel, the historic Hilton Cincinnati Netherland Plaza (built in 1931, the year of Morrison’s birth), the group went to Cincinnati’s Music Hall for the *Margaret Garner* opera premiere, starring Denyce Graves. After the lights dimmed, the first thing appearing on the super-titles screen over the stage was “Welcome, Toni Morrison Society!” Conference attendees had excellent seats and watched as Professor Morrison was ushered into a box seat. As you can read in detail elsewhere in this newsletter, the opera performance was riveting. Some spectators observed later that attending the opera presented a special opportunity, as they were able to experience its artistry on so many levels: while listening to the singing and viewing the sets and feeling the impact of the music and absorbing the intensity of the lyrics—they simultaneously were *reading* Toni Morrison’s amazing words. It was truly a multidimensional experience. Late on that same evening, conference registrants attended the *Margaret Garner* cast party as guests of the Cincinnati Opera and the National Underground Railroad Freedom Center.

The Toni Morrison Society would like to thank the following sponsors for their support of the Fourth Biennial Conference

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Professor Morrison, Society members, presenters and guests at the Fourth Biennial Conference, where *Margaret Garner* was enslaved, and the floodwall in Covington, Kentucky.



Biennial Conference of the Toni Morrison Society

Friday found us spending the day at NKU, with an opening plenary followed by concurrent sessions and the Authors' and Editor's Recognition Luncheon. There, keynote speaker, Steven Weisenburger – author of *Modern Medea: A Family Story of Slavery and Child-murder from the Old South* (1998), the definitive text on Margaret Garner – spoke about the historical context of Margaret Garner and her story's local and national significance. Weisenburger, now Mossiker Chair in Humanities and Professor of English at Southern Methodist University in Dallas, previously taught for 25 years at the University of Kentucky. At the luncheon, the TMS Book Award was given to Lucille P. Fultz of Rice University, the author of *Toni Morrison: Playing with Difference* (2003). Following more sessions, that evening was highlighted by a return to Music Hall for "On Stage with Toni Morrison and Richard Danielpour," where the opera creators discussed their artistic collaboration.

On Saturday morning, conference attendees participated in concurrent sessions at the hotel, followed by a special session at the University of Cincinnati College-Conservatory of Music. There, they listened to a panel on traditional music, Margaret Garner, and Toni Morrison, featuring Bernice Johnson Reagon, Professor Emeritus at American University and renowned founder of Sweet Honey in the Rock. That afternoon, the group visited Maplewood Farm and Richwood Presbyterian Church in Richwood, Kentucky, where Margaret Garner was enslaved. This site appears much like what Sethe remembers in *Beloved*, as it beautifully envelops its

violent past: "and suddenly there was Sweet Home rolling, rolling, rolling out before her eyes, and although there was not a leaf on that farm that did not make her want to scream, it rolled out before her in shameless beauty. It never looked as terrible as it was and it made her wonder if hell was a pretty place too" (6).

Saturday evening was the TMS banquet where Trudier Harris, J. Carlyle Sitterson Professor of English at the University of North Carolina at Chapel Hill, was the keynote speaker. Harris, author of numerous books about African American literature, including *Fiction and Folklore: The Novels of Toni Morrison* (1991), spoke about the conference theme, "Sites of Memory," in African American literature including and beyond Toni Morrison's writing.

After two last concurrent sessions Sunday morning at the hotel, the conference closed with a tour of the National Underground Railroad Freedom Center.

While we were fortunate in this conference to have several notable activities, one of the most satisfying experiences was that Professor Morrison so graciously joined us for almost every single event. That Morrison kindly shared her candor, warmth, and generosity of spirit delighted many of us in attendance. Overall, I believe that interacting regularly with our sister and brother scholars enriches us all, no doubt seeping into our classroom and research work, as well. How privileged we are to do what we do, to teach literature that matters, to share our love for Morrison's writing, to come together with like-minded folks, to have the chance to learn, to grow, to love, to live.

Biennial. Sites visited include the cookhouse in Richwood, Kentucky, with a mural depicting Garner's escape.

Photos by Bettina Adams and Marcia Johnson



Toni Morrison Bibliography 2000-2006

by Thom Snowden, Northern Kentucky University

This bibliography was created from the following electronic sources: *MLA International Bibliography*, *EbscoHost*, *World Cat*, and *ProQuest*. The databases were accessed through *W. Frank Steely Library* at Northern Kentucky University. The citations were organized through *RefWorks*, a computer program.

Special thanks go to the following people, all of Northern Kentucky University, for providing essential guidance and assistance: Rebecca Kelm, Steely Library; Robert T. Rhode, Department of Literature and Language; and Shannon McNay, Class of 2006.

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The Toni Morrison Society offers many levels of membership. The following list will help you decide which level is right for you:

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Thank you!

For more information, please see our website,

<http://www.tonimorrisonociety.org>.

Association Meetings

At this year's ALA, **YVONNE ATKINSON**, of California State University-San Bernardino, organized for the TMS two sessions and a teaching roundtable, which was conducted by Durthy Washington, of the U.S. Air Force Academy. At the ALA, which took place in San Francisco 25-28 May, the Society also had a business meeting and was a co-sponsor for the reception following a reading by Al Young, Poet Laureate of California.

Plan now to attend next year's ALA, which will be in Boston, 24-27 May 2007. Conference details will be available at www.americanliterature.org, and the TMS panels will be advertised on our website, www.tonimorrisonociety.org, and on the listserv, to which you can subscribe by writing to tmsociety@aol.com.

College Language Association meeting: 18-21 April 2007, Miami Shores, Florida. Deadline for submissions is 30 September 2006. See the CLA website, www.clascholars.org, for additional information.



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Toni



Morrison

● Growing Up in Ohio



AP Photo/Charles Rex Arbogast

TONI MORRISON IS ONE OF THE GREATEST AMERICAN WRITERS OF THE 20TH CENTURY. "GOOD FICTION," SAYS MORRISON, "SHOULD BE BEAUTIFUL, AND POWERFUL, BUT IT SHOULD ALSO WORK. IT SHOULD HAVE SOMETHING IN IT THAT ENLIGHTENS, SOMETHING IN IT THAT OPENS THE DOOR AND POINTS THE WAY."

Toni Morrison is one of the most important writers in America. But when she was young, nobody imagined that one day she would become famous. Her childhood name was Chloe Wofford. The Wofford family was poor and worked hard to earn a living. Chloe's parents, George and Ramah, had lived in the South before their children were born. But life in the South was difficult. Black people were treated badly, and **racism** was a way of life. So George and Ramah went to live in the North, in Ohio, and started their family soon after.

African Americans faced racism in Ohio, too. Even in the North, black people seldom were offered the best jobs. They did the most difficult or unpleasant work, yet they received poor pay. George Wofford was a shipyard welder. This was difficult and exhausting work, but he did it every day. Sometimes he worked at other jobs as well. He had four children to support, and money was tight.

Mr. Wofford taught his children to work hard and to take pride in their accomplishments. He told them stories about his past. Wofford never forgot life in the South. He felt that he could not trust white people because he had seen too much racism. He taught his children that racism should never be **tolerated**.

Ramah Wofford sang in the choir at church. She sang at home, too. Sometimes when she had a problem, she would sing all day, trying to solve it. Her children heard her singing first thing in the morning and each night as they fell asleep. Like her husband, Ramah would not let people **discriminate** against her children. One day, a new movie theater opened in town. Ramah went to see it. Some theaters would seat white people in the best seats and put black people in the back rows. Ramah made sure the new theater's **ushers** treated all of the customers equally. She had experienced enough **segregation** in the South.

Ramah vowed never to return to that way of life. In fact, she would never return to the South, even when her husband went there to visit family. Chloe would be **influenced** by her parents' strength throughout her life.

Ramah and George had four children. Chloe Anthony, the second, was born on February 18, 1931. Young Chloe grew up surrounded by hardworking people who had jobs and took good care of their families. Children were expected to help. Chloe grew up during a time known as the Great Depression. This was a period in U.S. history when there was little business activity. Many people could not find work. Even some rich people became poor. People who were already poor had to work even harder than before. During the Depression, Chloe learned how important it was to work hard. She remembered this later when she was famous and had more money.

When Chloe was growing up, her hometown of Lorain, Ohio, didn't have segregated neighborhoods. The town was too small and too poor to be segregated. Chloe grew up next door to

white people. She went to school with all kinds of other children. Some of the children came from different countries and were just learning English. Some had physical handicaps, and others had mental handicaps. The school put these last two groups of children in separate classes. Chloe often thought about this. It seemed to her that the schools wanted to separate anyone who was different. She felt that she could have learned something from these children—and maybe they could have learned from her as well. This idea of separation and its **consequences** appears in many of the books she would write as an adult.

Chloe was the only black student in her first-grade class. She was also the only student who could already read. Chloe loved reading. As she grew older, she read the works of famous authors from all over the world. She did well in school. In high school, her Latin and English teachers encouraged her. They gave her books to read. They told her she was smart and that with hard work, she could go far. Their support helped her set goals and plan for her future.



Black River Historical Society, Lorain, Ohio

CHLOE WOFFORD WAS BORN IN LORAIN, OHIO (ABOVE), ABOUT 25 MILES WEST OF CLEVELAND. LORAIN WAS AN INDUSTRIAL TOWN. ITS CITIZENS WORKED IN STEEL MILLS, SHIPBUILDING PLANTS, AND AUTOMOBILE FACTORIES. MANY AFRICAN AMERICANS WENT TO LIVE IN OHIO, WHERE THEY COULD FIND WORK AND ESCAPE THE RACISM OF THE SOUTH.



Courtesy of the Lorain Public Library

THROUGHOUT HER SCHOOL YEARS, CHLOE WOFFORD WAS INVOLVED IN MANY ACTIVITIES. SHE LOVED READING AND BOOKS, SO SHE ENJOYED THE OPPORTUNITY TO WORK AS AN AIDE IN THE HIGH SCHOOL LIBRARY. SHE IS SHOWN HERE, SECOND FROM LEFT IN THE FIRST ROW, WITH OTHER LIBRARY AIDES.

Chloe learned a lot in school. She became a good writer and a class leader. Unfortunately, she also learned that racism was a big problem. Because she was such a good student, teachers often asked her to help others. Once a little boy from Greece needed her help. He sat beside Chloe, and she taught him. Every day they learned together, and soon they became friends. But

one day, the boy wouldn't sit beside her. He wouldn't even speak to her. Chloe realized that he now understood they were different. He was white, and she was black. Other children had told him that he shouldn't be friends with her anymore. Chloe's friend had learned to be racist. She never forgot this difficult lesson.



Courtesy of the Lorain Public Library

CHLOE (CENTER) ENJOYED WRITING AND WORDS AS A HIGH SCHOOL STUDENT. SHE WORKED FOR THE SCHOOL PAPER, THE *Hi-Standard*.



Courtesy of the Lorain Public Library

CHLOE'S HIGH SCHOOL ACTIVITIES PREPARED HER FOR SUCCESS IN COLLEGE. SHE WAS THE CLASS TREASURER AND A MEMBER OF THE NATIONAL HONOR SOCIETY. SHE ALSO JOINED THE YEARBOOK STAFF AND THE DRAMA CLUB. CHLOE IS SHOWN HERE AT LEFT.

Learning on Her Own

After she graduated from high school, Chloe went to Howard University in Washington, D.C. Howard was one of the universities in the United States that was created for African Americans. She was excited to go there. Early on, she found that some people had trouble pronouncing her name, Chloe. So she took her middle name, Anthony, and shortened it to Toni. From that time on, everyone called her Toni.

At Howard, Toni studied English. She also joined a theater group, the Howard University Players. When the theater group toured, Toni went with them. Sometimes they went to the Southern states. There Toni saw for herself the life her parents had left. She learned more about racism and how it affected black people. She also realized how it affected white people. Toni decided that racism was a part of everyone's life. She believed that everyone should fight it.



Howard University Research Center, Howard University

CHLOE GRADUATED FROM HIGH SCHOOL IN THE SPRING OF 1949. THAT FALL, SHE LEFT OHIO TO ATTEND HOWARD UNIVERSITY. WHILE AT COLLEGE, CHLOE BEGAN TO USE THE NAME "TONI."



Montford-Springman Research Center, Howard University

TONI'S INTEREST IN DRAMA CONTINUED INTO COLLEGE, WHERE SHE JOINED THE SCHOOL'S THEATER GROUP, THE HOWARD UNIVERSITY PLAYERS.

Toni graduated from Howard in 1953. Then she went to Cornell University in Ithaca, New York, to earn another degree. She continued to study English, especially the work of two writers, William Faulkner and Virginia Woolf. These and other writers influenced her own writing. She believed that a writer's work should be beautiful and simple.

After being a student for so long, Toni became a teacher. She went to Houston to teach at Texas Southern University. It was an exciting time. The **Civil Rights Movement** had begun. The university held a Negro History Week to honor black people. Toni realized that black history was an important part of American culture. She wanted to teach people about this idea. So in 1957, she went back to Howard University to teach.

IN 1957, TONI RETURNED TO HOWARD UNIVERSITY (SHOWN AT RIGHT), THIS TIME TO WORK AS A TEACHER.



Curtis

At Howard, Toni met people with similar interests. She met Andrew Young, later the mayor of Atlanta, Georgia. She met Stokely Carmichael (who later changed his name to Kwame Ture), leader of the Student Non-violent Coordinating Committee (SNCC). Toni also met and taught other writers, including poet Amiri Baraka and Claude Brown, author of *Manchild in the Promised Land*.

Toni was busy with her teaching and with black culture and politics. But she also was busy starting a new part of her life. She met a man named Harold Morrison, an architect from Jamaica. Toni was almost 30, and she thought she should get married. One day, Harold called and proposed to her. In 1958, they were married. Soon they had a little boy, whom they named Harold Ford. But Toni came to realize that being married was difficult and that she was unhappy. She felt that she was losing her independence.

To ease her unhappiness, Toni joined a writing group. The people in this group read their stories to each other. They worked to become better writers. Toni brought in a short story she had written. It was about a girl she had known when she was younger. The girl wanted blue eyes and prayed to God for them. The group liked her story. Morrison felt good about that, but she put the story aside. "I never planned to be a writer," Morrison said later, remembering that time in her life. "I was in a place where there was nobody I could talk to and have real conversations with. And I was also very unhappy. So I wrote then, for that reason."

Toni Morrison was pregnant with her second son when she decided she couldn't stay married any longer. In 1965, she divorced her husband. With one son to support and another child on the way, Morrison returned to live with her parents in Lorain, Ohio. Soon after, Slade Kevin was born. Although nervous about what the future would hold, Toni Morrison was ready to make a new start in life.



WHILE MORRISON WAS A PROFESSOR AT HOWARD UNIVERSITY, THE CIVIL RIGHTS MOVEMENT WAS GAINING MOMENTUM. HOWARD WAS AN EXCITING PLACE TO BE. OVER THE YEARS, IT WOULD BE THE CENTER OF MANY DEMONSTRATIONS AND PROTESTS, WITH STUDENTS DEMANDING BETTER TREATMENT FOR AFRICAN AMERICANS.

"I Am a Writer"

Morrison lived with her parents for a short time. But soon she was offered a job with Random House, an important publishing company. Her office was in Syracuse, New York. As an editor, she read books, fixed mistakes, and talked with authors about their writing. Her job was to help the publisher create the best books possible.

Morrison worked all day at her job, then went home and cooked dinner for her sons. They played together, and then she helped them with their homework. After they went to bed, she wrote. When she wrote, she was in a different world. This world was her own creation. She enjoyed being in that world and realized that she wanted to keep writing.

The people at Random House recognized that Morrison was very good at her job. In 1967, they offered her a job in New York City as a senior editor.

Her **specialty** was black writers. She worked with many famous people, such as Muhammad Ali, Andrew Young, and Angela Davis. By this time, she also was trying to get her own book published.

Morrison knew how to write, and she knew what she wanted to write. But she had to work. She also had to care for her sons. With these responsibilities, it was difficult to find time to write. So she got up early each morning and wrote before her sons woke up. Sometimes she went to her writing desk in a quiet room, shut the door, and tried to write. But her sons would come and knock on the door, asking for a snack or the answer to a question. So Morrison took her work into the main room and worked with the boys around her. She learned that she could work anywhere, even in a noisy room. She looked forward to the challenge of writing every night.



Black River Historical Society, Lorain, Ohio

MORRISON WORKED AS AN EDITOR FOR RANDOM HOUSE, A WELL-KNOWN PUBLISHER, FOR 20 YEARS. WHEN SHE WASN'T WORKING, SHE TRIED TO FIND TIME TO WRITE. SOON WRITING BECAME AN IMPORTANT PART OF HER LIFE, SOMETHING SHE LOOKED FORWARD TO AND ENJOYED.

Toni Morrison still did not consider herself a writer at the time. Instead, writing was just a private interest. It made her feel good about herself. Whether or not anyone would publish her book was not the most important thing.

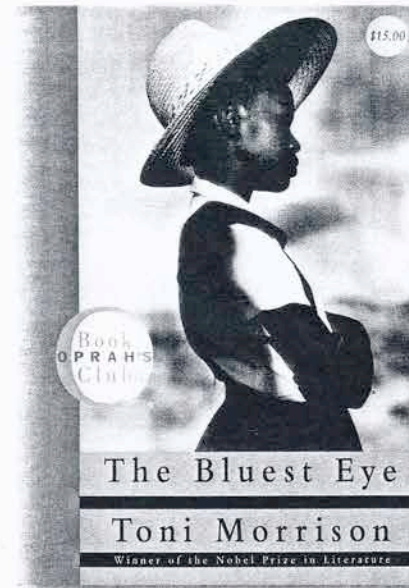
But publishers began to be interested in Morrison's work. The first of her books to be published was *The Bluest Eye*. This novel was actually the short story she had written for her writers' group. It is about the black community, and especially about children. Morrison had wanted to read books about black women and girls, but she couldn't find many. She had read many books by black writers, but most were about black men. So she decided she would write about the experiences of black women and girls.

The Bluest Eye is about a little girl named Pecola. Pecola wants blue eyes because she thinks that if she had them, she would be pretty. If she were pretty, then people would love her. Morrison based this book on memories of her hometown. She described the places and

people in her novel. She changed names and mixed things up, but it was still much the way she remembered Lorain, Ohio.

The Bluest Eye was published in 1970, although Morrison had finished it much earlier. It took her a long time to find a publisher who would print it. The book was very sad. Some people didn't want to read it. They didn't want to know that bad things happened to children. But Morrison wrote a truthful story in a beautiful way. Many people were excited by what she had done. They had never read writing like hers. Morrison's story moved back and forth in time. Instead of one character telling a story, many different people told their own stories. Morrison described things that had never been described before.

The next book Morrison wrote was called *Sula*. *The Bluest Eye* is about children. *Sula*, published in 1973, is about women and their friendships. Sula is a woman who speaks her mind. In the story, the many strong women in Sula's family influence her.



When Sula grows up, she leaves town for a long time. When she comes back, the town is afraid of her. The people aren't used to a woman who lives and speaks for herself. They think women should take care of their husbands and their children. When Sula doesn't do that, the town rejects her and gossips about her. But Sula doesn't care. She makes up her mind

MORRISON PUBLISHED HER FIRST BOOK, *THE BLUEST EYE*, IN 1970. PEOPLE RECOGNIZED THAT SHE WAS A PROFOUND THINKER WHO COULD WRITE THOUGHTFULLY ABOUT AFRICAN AMERICAN ISSUES. SOON EDITORS ASKED HER TO WRITE ARTICLES FOR MAGAZINES AND NEWSPAPERS.

about who she is and what she wants to do. Many readers thought the book was wonderful.

The focus of *Sula* was black women and the way they live their lives. But Morrison's next book, *Song of Solomon*, was about black men. Writing about men was a change for Morrison. She wanted to write about her father and the men she had known as a child. She watched her own sons to learn about black boys and men. In this book, Milkman Dead is a young man who travels from the North to the South. As he travels, he learns about his family. Morrison included stories from the lives of people she had known.

Song of Solomon was about the Civil Rights Movement and about violence. It was about black people wanting to find their roots. It was the longest book Morrison had written.

In 1977, *Song of Solomon* won the National Book Critics Circle Award and the American Academy and Institute of Arts and Letters Award. President Jimmy Carter appointed Morrison to the National Council on the Arts. Her work was receiving a great deal of attention, and she was becoming a respected author. After publishing *Song of Solomon*, Morrison finally began to consider herself a writer. Earlier, she had described herself as an editor who also wrote. But now she believed she was truly a writer.

Morrison's next book, *Tar Baby*, was very complicated. Again Morrison wrote about black people, but this book had white people in it, too. Published in 1981, *Tar Baby* is about white and black people and how they behave with each other. It is set in both the United States and the Caribbean. It is about rich people and poor people, black people and white people. The main character is a young African

American woman, Jadine, who is a rich fashion model. She falls in love with a young man who has no money. Both are staying with white people who have money but are unhappy. Morrison wanted to write about how race separates people, but how money can separate them as well. She also wanted to write about how black people sometimes separate themselves from other blacks. Morrison wanted to explore what happened when black people from different backgrounds came together.

Morrison's life was full during this time. She edited, she taught, she took care of her sons, and she wrote. She lived like this for many years. In 1983, Morrison finally left her position as an editor at Random House. She had finally had enough of working on other people's books. She was ready to **concentrate** on teaching and writing.

After writing novels for so long, Morrison wrote a play. She was very angry about a murder that had happened in the South. *Dreaming Emmett* is about Emmett Till, a 14-year-old boy killed by white racists in 1955.

Till was accused of whistling at a white woman. In Morrison's play, the boy comes back to life and tells his side of the story. The play was performed in Albany, New York, in January of 1986.

Many of the first books Morrison wrote were **autobiographical**, based on her own experiences. Her stories weren't completely about her life,

but they were about people she had known and places she had lived. Most important, they were about the lives of black people. Morrison wanted black people to be the center of her stories. She wrote about modern-day issues, events that were happening right then. But she was about to start a new novel that would be different from her other works. This new novel was set in the past. It would be one of the most important works of her career.

MORRISON IS SHOWN
HERE WITH HER OLDER
SON, HAROLD. FOR
YEARS, MORRISON FACED
THE CHALLENGE OF
FINDING TIME TO WRITE
WHILE WORKING FULL-
TIME AND RAISING TWO
BOYS. AS THE BOYS
GREW OLDER, IT BECAME
EASIER TO DEDICATE
MORE OF HER TIME
TO WRITING.



The Schomburg Center

A Trilogy of Love

While working as an editor, Morrison had read an article about a woman named Margaret Garner. In 1851, Garner escaped a life of slavery in Kentucky and moved to Ohio. When white men came to take her and her children back to Kentucky, she tried to kill her children. She would not have them grow up as slaves. To Garner, it was better to die than to live without freedom. One of her four children died, and Margaret Garner was sent to jail.

When Morrison read this story, she knew she wanted to write about it. She didn't want to know too much about Margaret Garner. She wanted to write the story as it came to her imagination. But she did a lot of research on slavery. She read about how millions of black people had died during the time of slavery. They did not die of old age. They died because they were treated so badly. They died in the boats that brought them from Africa. They died of abuse and torture while they were slaves in America.

Morrison put the terrible things she learned about slavery into her book, *Beloved*. She wanted to make sure no one ever forgot that such horror had happened in America. Slavery seemed to be hidden by a national **amnesia**, in which people had forgotten part of the past. Morrison felt that people had tried to forget slavery. Sometimes people couldn't remember or believe how bad that time had really been. As Morrison put it, "Somebody forgot to tell somebody something." When children in schools were taught about slavery, they weren't told everything. People wanted to forget that the United States, the land of the free, had actually been built on the labor of slaves.

In *Beloved*, a woman named Sethe tries to kill her children before they are taken back to slavery. She does kill one daughter. This daughter comes back as a ghost named Beloved. Morrison grew up listening to ghost stories. She remembered her father telling the most spine-tingling stories of all. But *Beloved* isn't a scary ghost story.



Calvin Peters

THE TRAGIC STORY OF MARGARET GARNER INSPIRED MORRISON TO WRITE HER BOOK *BELoved*. GARNER (SHOWN AT RIGHT IN THE ENGRAVING ABOVE) DID NOT WANT HER CHILDREN TO LIVE THEIR LIVES AS SLAVES, SO SHE TRIED TO KILL THEM. MORRISON WANTED TO FIND A WAY TO TELL THIS TERRIBLE TALE TO THE WORLD.

Beloved is about the ghosts of all black people who lost their freedom and their lives. Sethe's daughter Beloved represents all of these people.

Beloved won the Pulitzer Prize for literature in 1988. The Pulitzer Prize is awarded for outstanding literary achievement. It is one of the most important awards a writer in the United States can receive.

Beloved also was made into a movie by Oprah Winfrey and Jonathan Demme, a well-known director. Morrison was pleased with the movie, but she wanted people to keep reading books rather than just seeing movies.

With the success of her novels, Morrison devoted much of her time to writing. But she still taught as well.

Morrison taught at many schools over the years, including Yale University, colleges in New York State, and the University of California at Berkeley. In 1989, she joined the faculty at Princeton University in New Jersey. At about that time, she began writing a new book, *Jazz*.

Jazz is about life in Harlem, a part of New York City where many African Americans live. The novel takes place in the 1920s, a time when jazz became a popular and important form of music. Morrison even tried to make the book sound like jazz. Jazz musicians often **improvise**, making up the music as they go along. Often they don't know where the music will go. Morrison tried to do the same thing when she wrote. She started the story even though she wasn't sure where it would go. The book was about how people love each other. Morrison felt that writing about love was important.

She ended up writing a **trilogy**, a series of three books, about love. *Beloved* was the first book, *Jazz* was the second, and *Paradise* was the third. In each book, she concentrated on how people love.

People can love too much, Morrison felt. In *Beloved*, love was sometimes overpowering. In *Jazz*, love cured bad things in life. And in *Paradise*, love was confusing and uncertain.

In *Paradise*, Morrison tried to show how African Americans experience life, love, and racism. The story is set in an Oklahoma community of black people who settled there in the 1870s. They separated themselves from other people, both black and white. Their community, called Paradise, is a place where life is supposed to be perfect. But Morrison is not comfortable with her characters' idea of paradise. She sees that for them, paradise exists only when other people are **excluded**—when people who are different are kept out. Typically, white people have excluded black people. In this novel, Morrison wonders what would happen if black people **isolated** themselves from the rest of the world. They would have to keep out both white people and black people who didn't agree with their lifestyle. Would they form a sort of paradise?

MORRISON DEDICATED HER BOOK *BELOVED* TO "SIXTY MILLION AND MORE." THIS WAS THE NUMBER OF AFRICAN AMERICANS THAT MANY HISTORIANS BELIEVE DIED DURING MORE THAN 200 YEARS OF SLAVERY IN AMERICA. "THOSE 60 MILLION ARE PEOPLE WHO DIDN'T MAKE IT FROM THERE TO HERE AND THROUGH," SHE SAID. "SOME PEOPLE TOLD ME 40 MILLION, BUT I ALSO HEARD 60 MILLION, AND I DIDN'T WANT TO LEAVE ANYBODY OUT."

BELOVED

A NOVEL

TONI
MORRISON

David M. Beaulieu Photography



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MORRISON WROTE ABOUT A BLACK COMMUNITY IN *PARADISE*, BUT SHE DID NOT TELL THE READER WHAT RACE THE PEOPLE WERE. SHE LEFT IT UP TO THE READER TO DECIDE. MORRISON WANTED READERS TO THINK ABOUT WHAT MAKES A PERSON A MEMBER OF A RACE. SHE ALSO WANTED READERS TO THINK ABOUT HOW THEY RESPOND TO DIFFERENT RACES.

Morrison remembered that when she was a child in school, some children were separated from the rest. She had always believed that separating people was a bad idea. This belief shows up again in *Paradise*. The story is about how the changing

world affects isolated people. The people in her novel experience war, the Great Depression, the Civil Rights Movement—all sorts of events. But because they live away from everyone else, they see these events and the world in a different way.



Courtesy of Princeton University

IN 1989, MORRISON BEGAN TEACHING AT PRINCETON UNIVERSITY, ONE OF THE MOST RESPECTED COLLEGES IN THE UNITED STATES.

A Larger World

Even before *Paradise* was published, Toni Morrison received the highest international honor a writer can receive. In 1993, she received the Nobel Prize in Literature. Toni Morrison was the first black woman ever to receive this award. She received prize money of about \$800,000. But even more important, she was recognized by the world as a great writer.

Morrison was proud, but she had a lot to do to prepare. She had to write a speech and dress up. She made a joke about it, saying, "If you're going to keep giving prizes to women—and I hope you do—you're going to have to give us more warning. Men can rent tuxedos. I have to get shoes, I have to get a dress." The speech she needed to write was an important one. She worked on it carefully. In her speech, she talked about language and how important it was. She said that as human beings, we all must die. But language lives on. To Morrison, language is how people look at their lives, the past, the present, and the future.

Some people have criticized Morrison's writing. Some think her work is too political. They feel that she concentrates too much on black life and should write about the rest of the world. Others have said that her novels are too sad or too violent. Others think she writes in a complicated style that many people can't understand. They feel she uses too many words that not everyone understands. Such criticisms bother Morrison for a little while. Bad reviews that are written poorly bother her a little bit longer. But Morrison says that no matter what, being able to laugh gets her through tough times.

Morrison continues to write. She begins writing all her books with a pen but then switches to a computer. Her stories sometimes seem to jump around. But she says that life is experienced "as the present moment, the **anticipation** of the future, and a lot of slices of the past." When she writes, she knows the beginning and the end of her story. But she doesn't always know what will happen in the middle.



Reuters/Photo Bank/Octopus Photos

TONI MORRISON IS SHOWN HERE RECEIVING THE 1993 NOBEL PRIZE IN LITERATURE FROM THE KING OF SWEDEN, CARL GUSTAF. MORRISON WAS THE FIRST BLACK WOMAN TO RECEIVE THIS AWARD.

Morrison does know that her characters have to do certain things to show readers the main idea of the story.

Some of Morrison's stories are set in the past. She reads old newspapers and magazines, using what she learns to make her stories seem more real. Morrison also reads about history and about contemporary events. The things she reads inspire her to write. Sometimes a single phrase or event inspires her to explore it further through writing.

Morrison says that the first part of writing is difficult. But **revising**, or going back to make changes, is wonderful. That's when she sees what parts of her work are good and finds ways to make them even better. Sometimes she revises for hours and ends up with fewer pages than when she started.

Morrison feels lonely when she finishes a book. She misses the characters. But then she starts thinking about a new book and new characters. She also thinks about life in America.

Morrison is concerned about racism in her country. She thinks that violent racism is still a big problem. She writes **essays** to make people think differently about life in the United States. Morrison knows people listen to her. She is careful about what she says and how she says it. But she will not be silent. She will write what she believes, and she will write to make people think.

Describing Toni Morrison is both easy and hard. She is a famous writer, but she is also a quiet, private person who likes to be at home. She is not tall, but she has a strong presence. Her silver hair is often done up in dreadlocks. She has a few very close friends. She also has a grandchild. That might be why she recently wrote a children's book with her son, Slade. The book is called *The Big Box*, and it is about freedom.

Morrison has never remarried. She likes her independence. When she isn't writing, she likes to read. She likes to garden and especially enjoys growing flowers. And she likes watching birds.



Courtesy of Princeton University

IN ADDITION TO WRITING, MORRISON IS STILL A PROFESSOR AT PRINCETON UNIVERSITY. HER CLASSES ARE POPULAR WITH STUDENTS, WHO FEEL FORTUNATE TO STUDY WITH A GREAT AMERICAN WRITER.

toni morrison

BY CLAUDIA DREYFUSS

THE WOMAN BREEZING INTO A PRINCETON, NEW JERSEY, restaurant in a brilliant silk caftan and with salt-and-pepper dreadlocks is Toni Morrison, the Robert F. Goheen Professor in the Council of the Humanities at Princeton University and the 1993 Nobel Prize winner for literature. Since her Grand View-on-Hudson [New York] home burned to the ground, Morrison has been living in this very Anglo-Saxon American town. "Princeton's fine for me right now," she explains as we sit down to lunch. "I'm in the middle of a novel, and I don't want to think about where I'm living."

In writing it, Morrison says she has been trying to imagine language to describe a place where "race exists but doesn't matter." Race has always mattered a lot in Morrison's fiction. In six previous novels, including *Beloved*, *Song of Solomon*, and *Jazz*, she has focused on the particular joys and sorrows of black American women's lives. As both a writer and an editor—Morrison was at Random House for eighteen years—she has made it her mission to get African American voices into American literature. The stories Morrison likes to tell have this deadpan/astonished quality to them. Like García Márquez, she can recount the most atrocious tale and give horror a charming veneer. One suspects that Morrison long ago figured out how to battle the cruelties of race with her wit.

She grew up Chloe Anthony Wofford in the rust belt town of Lorain, Ohio. Her father, George, was a ship welder; her mother, Ramah, a homemaker. At Howard University, where she did undergraduate work in English, Chloe Anthony became known as Toni. After earning a master's in English literature at Cornell, she married Harold Morrison, a Washington architecture student, in 1959. But the union—from all reports—was difficult. (As open as Morrison is about most subjects, she refuses to discuss her former husband.) When the marriage ended in 1964, Morrison moved to Syracuse and then to New York with her two sons, Harold Ford, three, and Slade, three months old. She supported the family as a book editor.

Evenings, after putting her children to bed, she worked on a novel about a sad black adolescent who dreams of changing the color of her eyes. *The Bluest Eye* was published in 1970, inspiring a whole generation of African American women to tell their own stories—women like Alice Walker, Gloria Naylor, and Toni Cade Bambara.

"I'm not pleased with all the events and accidents of my life," she says over coffee and a cigarette. "You know, life is pretty terrible, and some of it has hurt me a lot. I'd say I'm proud of a third of my life, comfortable with another third, and would like to redo, reconfigure, the last third."

true-believer type of enthusiasm similar to creation science, and rationalized with the same sort of evangelical passion, it is not likely to be stopped by intellectual arguments. Afrocentrism is among the masses of the black people and it's very deeply rooted in their consciousness. So I don't think you're ever going to oppose it. It may be wrong, but that's sort of like attacking George Washington and the cherry tree.

If you want to know more:

Molefi Asante. *The Afrocentric Idea*. Philadelphia: Temple University Press, 1987.

"Afrocentricity is simple. If you examine the phenomena concerning African people, you must give them agency. If you don't, you're imposing Eurocentrism on them."

—Molefi Asante

"If Afrocentrism means there is a melanin theory of human behavior and knowledge, or that only black people can think black thoughts, then it's just academic rubbish."

—Henry Louis Gates, Jr.

"We must take Afrocentrism from the sensational newspaper stories and emotional outbursts to a measured deliberation of why America continues to be confounded by race."

—Gerald Early

Who is the first African-American to win the Nobel Prize in literature? ●

Toni Morrison is the first African American to be awarded the Nobel Prize in literature, and she is one of the finest living

American novelists. She certainly ranks with Hawthorne, Melville, Twain, and Faulkner as one of the premier American writers of all time. She was born Chloe Anthony Wofford in a steel mill town, Lorain, Ohio, on February 18, 1931. Her working-class parents came from sharecropping families in Alabama and Georgia. Her father, a welder in an aircraft factory during World War II, put his signature on every plane on which he'd welded a perfect seam.

Morrison attended Howard, where she acted with the university players, and she took an M.A. in English from Cornell. While living in Syracuse, New York, and working as a textbook editor for a subsidiary of Random House, she began to write fiction. Her novels are *The Bluest Eye* (1970), *Sula* (1973), *Song of Solomon* (1977), *Tar Baby* (1981), *Beloved* (1987), and *Jazz* (1992). *Song of Solomon* was the first black-authored book accepted by the Book-of-the-Month Club since Richard Wright's *Native Son* in 1940.

Morrison rose to become a senior editor at Random House, where she was able to encourage black writers. She became an academic, teaching literature and creative writing at SUNY Albany, and, since 1989, at Princeton. She has received many honors and awards, including the Pulitzer Prize, but the most important international recognition came in 1993 when she was awarded a Nobel Prize in literature, the first African American to be honored with the world's most prestigious literary prize.

Beloved is arguably Morrison's greatest work to date. It is based on the true story of Margaret Garner, a slave in her twenties in the 1850s who escaped from Kentucky to Ohio with her four children. When she was apprehended by slave catchers, she calmly and deliberately killed one of her children rather than allow her to live out her life in the unspeakable horrors and burdens of the slave system. A marvelous storyteller, Morrison uses this event in *Beloved* to transform the black oral tradition into written literature of the highest quality.

With both style and themes that are clearly African American rather than Eurocentric, Morrison in effect creates on paper a powerful and mythic black past. There is no memorial to slaves or to those who lived through slavery, but Morrison celebrates the heroism of ordinary people by constructing a lit-

erary monument to the slaves who died as well as to those who survived. *Beloved* stands with *The Scarlet Letter* and *Moby Dick* as a literary masterpiece, an American classic, and uniquely, an epic exposition of the black experience in America.

Morrison draws upon her race, her sex, and the group experiences of which she is an heir for the stuff of her novels. All writers do this, and when they are exceptional writers, they are able to communicate their particularities to reveal universal themes. White Americans have never been able to comprehend, however, the fact that the experience of African Americans is different from all others' because of the uniqueness of chattel slavery.

Particularly in the mythic *Beloved*, Morrison achieves a new level of insight into and celebration of American blackness. Her strength, her anger, her sensitivity, her radicalness, her immersion in the African-American folk tradition, and, finally, her own sheer creative ability as a writer, all add up to form an illumination of black life, and thus of American life, we simply have not had before.

If you want to know more:

Toni Morrison. *Beloved*. New York: Alfred A. Knopf, 1987.

"We die. That may be the meaning of life. But we do have language. That may be the measure of our lives."

—Toni Morrison Nobel Prize acceptance speech

"And she had nothing to fall back on: not maleness, not whiteness, not ladyhood, not anything. And out of the profound desolation of her reality she may very well have invented herself."

—Toni Morrison, *Beloved*

"I simply wanted to write literature that was irrevocably, indisputably black, not because its characters were, or because I was, but because it took as its creative task and sought as its credentials those recognized and verifiable principles of black art."

—Toni Morrison

1993

Toni Morrison

A Rich American Voice

Born Chloe Anthony Wofford in Lorain, Ohio, Toni Morrison (below) was an English professor and editor before publishing her first novel, *The Bluest Eye*, in 1970. In this and later works—among them *Beloved*, the 1988 Pulitzer Prize winner—she wrote of black women and men in America. Her poetic style, vivid even when intricately complex, used shifts in time and perspective to represent history that had gone unacknowledged and harrowing experiences that her characters struggled to master.

In 1993, Morrison became the first African American to receive the Nobel Prize for literature. In her acceptance speech she cited Lincoln's Gettysburg Address for its refusal to be a "final word" or a "summing up," for its "deference to the uncapturability of the life it mourns. . . . Language can never 'pin down' slavery, genocide, war. . . . Its force, its felicity, is in its reach toward the ineffable."



1994

Nelson Mandela

The Prisoner Who Freed His Nation

Nelson Mandela of South Africa was destined at his birth in 1918 for leadership: He was the son of a royal family of the Xhosa people. But as a young man he chose instead life as a Johannesburg attorney and then became involved in the leading anti-apartheid organization, the African National Congress (ANC). At first he espoused nonviolent resistance to the oppression blacks faced. But by 1960, as the apartheid system grew more violent, Mandela (inset, 1961)



launched an ANC sabotage campaign. In 1964 he was sentenced to life in prison.

Mandela managed to resist the humiliations and dangers of imprisonment, holding on to the belief that one day he would be free. "Any man or institution that tries to rob me of my dignity will lose," he wrote in a note smuggled out by

friends. Over time he grew into a figure of immense moral authority.

Meanwhile, South Africa had become a pariah state. Meeting black protests with growing brutality, it provoked costly international economic sanctions. Under this pressure, hard-line president P. W. Botha agreed to a suggestion Mandela made in 1986 that they begin a dialogue. Their secret talks, though producing no concrete action, were the first small step toward a negotiated settlement of the country's racial crisis.

Botha's successor, F. W. de Klerk, saw even more clearly the need for change. On February 11, 1990, he freed Mandela, by then the world's most famous political prisoner. Upon his release, Mandela, 71, repeated the words he spoke at his 1964 trial: "I have fought against white domination, and I have fought against black domination. I have cherished the idea of a democratic and free society."

De Klerk and Mandela then began the difficult process of negotiating the new shape their nation would take, and in 1993 they shared the Nobel Peace Prize for their efforts. The first election open to all races was held on April 27, 1994, and Mandela became president of a truly democratic South Africa. The task of reconciliation and reconstruction he faced was immense, but no greater than the stunning changes that in a few short years had freed millions of his suffering people.

Toni Morrison

Novelist, Editor

1931—



Beloved
you are my sister
you are my daughter
You are my face; you are me

—From *Beloved*

“S he paints pictures with words, and reading or hearing those words is like listening to music.” This comment by Leontyne Price refers to

Toni Morrison, one of the best writers of the twentieth century.

Born in Lorain, Ohio, Morrison was christened Chloe Anthony Wofford. Her mother’s family were sharecroppers from Greenville, Alabama, who moved north after losing their land. Her father’s family came from Georgia.

Morrison’s early life was filled with tales of other worlds and other times. Some she heard from her grandmother, who conscientiously kept a record of her dreams in a small notebook. Others she heard from her parents, who were wonderful storytellers. Like roots of a tree, memories of these childhood songs, stories, and folklore were to nourish and support the creations of her own imagination.

When Morrison started school, she was the only African-American child in her first-grade class and the only one who could read. Her love of reading continued into adolescence as she immersed herself in the great American

and Russian novels. Encouraged by her family, Morrison finished high school and went on to receive a bachelor of arts from Howard University in 1953. Two years later, she received her master’s degree from Cornell University and returned to Howard to teach and write. While there, she met Harold Morrison, an architecture student from Jamaica, and married him.

Soon after her second son was born, Morrison began working as a textbook editor in the Syracuse, New York, offices of Random House. Later, she became senior editor and worked at the company’s New York City office. Her position allowed her to help and encourage many young black writers and to arrange for the publication of books on African-American history.

It was Morrison’s own writing that established her as a major figure in American literature. Her first four novels—*The Bluest Eye*, *Sula*, *Song of Solomon* (which won the National Book Critics Circle Award), and *Tar Baby*—reflect both the pain and the beauty of the African-American experience. Her fifth novel, *Beloved*, won the Pulitzer Prize for Literature in 1988. Based on the true story of a slave named Margaret Garner, who killed her own baby daughter rather than see her live as a slave, *Beloved* is an intensely felt ghost story laced with sorrow, poetry, and pain.

Morrison’s genius as a writer lies in her ability to draw readers into the world she creates. The emotions she calls forth tie us to her characters, forcing us to feel their loneliness and love.

In 1993, Morrison became the first African-American woman to win the Nobel Prize in literature. She currently holds a position as Goheen Professor in the Humanities at Princeton University.

Carnegie's Cold Spring Harbor laboratory on Long Island, New York, to continue her maize experiments. Three years later, she was invited to join the National Academy of Sciences and was elected president of the Genetics Society of America. That same year, Dr. McClintock began to study what she called "transposition." Most scientists at the time believed genes were stable or fixed in place. McClintock suspected this was not true, based on her observations of color mutations in some corn kernels in her fields. She found that there were moving or "controlling" genetic elements on the chromosomes that affected development cycles. When McClintock delivered a paper on her radical theory to 100 scientists in 1951, there was complete silence.

Though no one took her "jumping genes" theories seriously, McClintock continued her research. However, she gradually withdrew from much involvement with other scientists. In the 1970s, research into DNA, the basic element of genes, suggested that some of McClintock's theories might be correct. She was showered with attention and awards, including the MacArthur Foundation Award, a "genius" grant that gave Dr. McClintock \$60,000 a year for life.



Toni Morrison

CHLOE ANTHONY WOFFORD

born 1931

WRITER

"Writing," says Toni Morrison, "is discovery; it's talking deep within myself." The winner of the 1993 Nobel Prize for literature, Morrison has always looked within herself, her family, and her community to gather material for her powerful novels and essays about racism, sexism, and elitism in the United States.

Born Chloe Anthony Wofford in Lorain, Ohio, Morrison grew up during the Great Depression surrounded by poverty. As a child, she heard about the racial violence her grandparents had faced as sharecroppers in the South. She heard her relatives' ongoing discussions about whether racial equality and integration were really possible. And she heard the stories and

► After Toni Morrison won the Nobel Prize in 1993, more than 500,000 copies of her books sold in three months. Her Nobel acceptance speech was also published as a book.

folktales about her heritage that gave her a strong sense of the injustices African Americans had endured and the spirit through which they survived. All of these were important influences on Morrison as a writer.

Chloe began calling herself Toni when she enrolled at Howard University in Washington, D.C., in 1949 to study English literature. She got her master's degree at Cornell University in Ithaca, New York, in 1955. After teaching and working as a textbook editor, Morrison moved to New York City and became a senior editor at Random House in 1968. There she focused on getting more books by African Americans such as **Angela Davis** and Toni Cade Bambara into print. She also published her first novel, *The Bluest Eye* (1970), a story about three young girls searching for their African-American identities in a world that values blonde hair and blue eyes. Another novel, *Sula* (1973), followed. During this time, Morrison also produced *The Black Book*, an African-American history. Toni was inspired by the photographs and other artifacts she saw while working on this book. As a result, her next book, *Song of Solomon*, was the first of her novels to incorporate a more historic look at racism and oppression in the United States. It won the 1977 National Book Critics Circle Award and was such a success that Morrison could devote herself to writing full-time. When Morrison's *Tar Baby* came out in 1981, it made the *New York Times* bestseller list and Toni made the cover of *Newsweek*. She was the first African-American woman featured on the front of the magazine.

While researching *The Black Book*, Morrison had found a newspaper clipping from 1851 about an escaped slave who killed her daughter rather than see her returned to slavery. Morrison turned the true story into one of her most powerful works, *Beloved* (1987). She won the 1988 Pulitzer Prize for Literature for this book, which is one of three books about African-American history. The second book, *Jazz*, was published in 1992, and Morrison began work on the third book, *Paradise*. In 1993, Toni Morrison became the first African-American woman to win the Nobel Prize for Literature. She has been a professor at Princeton University in New Jersey since 1989.



 Many women writers have used their own lives to explore what it means to be a woman outside the white mainstream culture in the United States. Louise Erdrich (b. 1954) has written poetry, stories, and novels about Chippewa life in North Dakota. *Love Medicine*, a collection of her stories set on a reservation, won the 1984 National Books Critics Circle Award. Nicholasa Mohr (b. 1935) celebrates her Puerto Rican heritage by writing children's books such as *The Song of El Coqui: and Other Tales of Puerto Rico* (1995) and the award-winning *Nilda* (1973), the story of a young girl's life in Spanish Harlem during the 1940s and 1950s. Her other books include *El Bronx Remembered* (1975) and two books, *Felita* (1979) and *Going Home* (1986), which also feature a young Puerto Rican girl as the main character. Chinese-American writer Amy Tan (b. 1952) started with her relationship with her mother and wrote a bestseller, *The Joy Luck Club* (1989), which later became a movie. Her second novel, *The Kitchen God's Wife* (1991), was based on stories of her mother's life in China. Tan's children's book, *The Moon Lady* (1992), is based on a Chinese folktale.

Dare to Dream!

In 1970 she was elected to the Arizona state senate, where she served two terms, but in 1974 she announced that she would not seek a third term as a state senator. She had decided it was time to leave politics and return to what she loved most—the law.

She was easily elected judge of the Arizona Superior Court in 1974 where she gained a reputation as a formidable judge who expected the attorneys who appeared in her courtroom to be as well prepared and hardworking as she was.

She also gained a reputation for her competence and fairness on the bench, and in 1978 US Senator Barry Goldwater and the Arizona Republican Party invited her to run for governor. She reluctantly refused, feeling that she should stay on the superior court bench where she felt she could do the most good.

In 1979 she was appointed to the Arizona Court of Appeals where she no longer worked alone as she had as a trial judge. Now she was one of three judges working together toward each decision.

Then in 1981 she made history by becoming the first woman appointed to the US Supreme Court. After being nominated by President Ronald Reagan, her nomination was unanimously confirmed by the US Senate.

In 1988 she was treated for breast cancer, and some thought she might retire from the bench. But she saw the cancer not as an obstacle but as just another “stepping-stone” in her life.

She continued to carry a full workload and has become a model of personal integrity for all of us—always voting her conscience, even when sometimes it was not the popular way to go.

“One small voice can make a difference.”

—Sandra Day O’Connor (1930–)

Toni Morrison

Her family's landlord tried to burn their house down.



As a girl:

Chloe Anthony Wofford was born in 1931 in Lorain, Ohio, part of a large black community near the Underground Railroad (a network of people who had helped thousands of slaves escape to freedom in the North and Canada).

Her maternal grandparents had been sharecroppers in Alabama, but Chloe’s parents moved north to Lorain, Ohio, to escape the racism of the South.

Her mother grew up to be a patient but determined woman. When an eviction notice was put on their house, she tore it off. And when there were maggots in the flour, she wrote a letter to President Franklin Roosevelt.

Her father, a shipyard welder, was a hardworking man, but because he had had bad experiences with white people, he distrusted all white men and did his best to keep white people out of his life.

As Chloe grew older, she heard many family stories about discrimination and injustice, but there was one story in particular that left a lasting impression.

Her family told how when she was two years old, they were unable to pay the monthly rent of four dollars, and their angry landlord tried to burn down the house with the family still inside. That story about hatred was a story she would remember all her life and would later include in her writing.

Even though her family lived in an integrated neighborhood and she attended an integrated school, African Americans were still barred from some places in town such as the lake in the city park where only white children were allowed to swim.

Her family was proud of their heritage, and storytelling was the main form of entertainment for her family. It was there she heard the songs and tales of southern black folklore that she later used in her writings.

She loved to read, and the family often spent some of its hard-earned money on books. Her mother belonged to a book club, and she remembers how excited she was whenever a new book arrived.

At age thirteen, she got a job cleaning house for a white family after school to help with the family expenses. When she complained to her father that the work was hard and the woman was mean, he reminded her that she didn't live there. He told her that she should just go do her job, get her money, and come home. Dignity and diligence were important family values in her home.

Even though the family was poor, Chloe's parents made the children feel very important, and her father taught her to always have pride in her work.

He told her how whenever he welded a perfect seam, he signed his name to it even though no one else would ever see it. Chloe followed his example and always tried to do her very best.

She was an excellent student, and when she graduated with honors in 1949 from Lorain High School, she became the first woman in her family to go to college.

As a woman:

After enrolling at Howard University in Washington, DC, she shortened her middle name Anthony to Toni, and from then on, everyone called her Toni.

While traveling with the campus theater group through the South, she experienced firsthand the racial discrimination and injustices she had heard about before in her family's stories.

After receiving a bachelor's degree in English from Howard University in 1953 and a master's degree in English from Cornell University in 1955, she taught for several years.

She married in 1958, but it was not a happy marriage. She joined a writing group to ease her unhappiness, and for one of her assignments, she wrote a story about a little African American girl she remembered from her childhood who had wanted blue eyes. She wrote about the whole issue of physical beauty and the pain that comes from wanting to be someone else.

In 1965 she accepted an editorial job with the Random House publishing office in Syracuse, New York, and moved there with her two sons. While in Syracuse she continued to work on the story she had written earlier about the little black girl who wanted blue eyes. She wrote in her spare time and found great enjoyment from creating her own world through her writing.

Recognizing her talent as an editor, Random House transferred her to its New York City office in 1968 where she

Dare to Dream!

became a senior editor—the only black woman to hold such a position at that time.

She became a well-respected editor and remained with Random House until 1983. When she realized there were very few books written about black women and girls, she decided to work seriously on the story she had begun years earlier and rewrite it as a novel. Her novel *The Bluest Eye* was published in 1970.

By this time she was gaining national recognition for her essays, articles, and book reviews in well-known newspapers and magazines. She published her second novel, *Sula*, in 1973, a novel that examines the importance of friendships between black women.

Her next book, *Song of Solomon*, was about a young black man discovering the richness of his ancestry and became a national best-seller when it was published in 1977.

Then came *Tar Baby* (1981), which appeared on the *New York Times* best-seller list less than a month after it was published and remained there for four months.

Her novel *Beloved* (1987) made a powerful statement about slavery and won the Pulitzer Prize for Fiction in 1988. Then in 1993 she received the Nobel Prize for Literature, the eighth woman and the first black woman to ever receive the prize.

She is one of literature's greatest women, but she has never forgotten her students. Even on the day she received the news about being awarded the Nobel Prize, she still returned to teach her classes at Princeton University.

"I take teaching as seriously as I do my writing."

—Toni Morrison (1931–)

Bill Cosby

He was known as the class "clown."



As a boy:

He was born in 1937 in Philadelphia, Pennsylvania, and times were hard. As a boy, Bill saw less and less of his father. Eventually his father disappeared altogether, leaving the family to fend for themselves.

His mother went to work as a maid, working twelve hours a day, while Bill pitched in after school, hitting the streets with the shoeshine kit he had made out of empty orange crates. He also took care of the rest of the family until his mother got home from work every evening.

From the age of nine, he always had a job of some kind. And when he was eleven, he spent the summer



TONI MORRISON

1931–

Writer, editor, educator

Toni Morrison is considered by many critics to be one of the most significant novelists of the twentieth century. Often compared to literary giants such as William Faulkner and James Joyce, she is noted for her mastery of language—especially her achievements in voice and narrative style and her control of verbal nuance, metaphor, and image. But in spite of formal literary training, Morrison perceives her creativity as emanating from central forces in black American culture and not from the Eurocentric traditions of most authors to whom she is likened. She explains that writing novels gives her a sense of encompassing that ineffable “something” in black culture that, so far, has been best expressed by black musicians. One function of her novels, she points out, is to tell the stories of black people—stories articulated and memorized long before they appeared in print. In finely crafted “meandering” dialogue, her fiction articulates a full spectrum of complex meanings and emotions. Morrison has been given the highest award for any writer, the Nobel Prize for Literature, and became the first black female to do so.

Toni Morrison was born Chloe Anthony Wofford to George and Ramah Wofford in the rust-belt section of Loraine, Ohio, shortly after the onset of the Great Depression. Morrison's father was a ship welder from Georgia, where racial violence made such an indelible impact on him that throughout his entire life he found it impossible to trust or believe in the humanity of white people. However, her mother, a homemaker, disagreed and approached each new encounter with whites with patience and reason. Although she grew up in an integrated community in which everyone was poor and blacks were not social outcasts, Morrison learned a great deal about racial history from her family. Morrison's most vivid memories of childhood include learning about black folklore, music, myths, and the cultural rituals of her family and community. Her mother sang in the church choir; her grandfather, an artist, once supported his family by means of his violin performances; her grandmother decoded dreams from a book of symbols and played the numbers based on her translations. Storytelling was a major form of family entertainment during her young life.

Not surprisingly, Morrison learned to read at an early age and was the only child in her first-grade class to enter with reading skills. Her mother was a member of a book-of-the-month club and received books on a regular basis. As a teenager, Morrison read widely, from Jane Austen to the great French and Russian novelists to literature of the supernatural. Morrison encountered many stereotypical and even racist portrayals of her people in books by Walt Whitman and Mark Twain, but she would just skip those sections. Morrison graduated from high school with honors and went on to study literature and the classics at Howard University. She also joined the Howard University Players and traveled with the student repertory troupe in the summers, performing in plays across the South. These trips, her first contacts with that region, brought her face to face with the kinds of racist experiences she had heard about in childhood.

Following her graduation from Howard in 1953, Morrison entered Cornell University, where in 1955 she earned a master's degree in English. For the next two years she taught at



Toni Morrison.

Texas Southern University and in 1957 she accepted an appointment at Howard and married a Jamaican architect named Harold Morrison. Among her most well-known students at Howard were the acclaimed author Claude Brown and Stokely Carmichael, the famous civil rights activist of the 1960s. The marriage, a strained one, lasted only a few years; by 1964 she was a divorced mother of two young sons, aged three years old and three months old.

In 1965, Morrison began an eighteen-year career in publishing with Random House to help support her and her sons. After moving to New York City in 1968 as senior editor in the trade department, she used her influence to bring the works of several young black writers to publication. Even with the demands of editorship, novel-writing, and single parenthood, Morrison still found time to teach Afro-American literature and creative writing at such schools as the State University of New York at Purchase, Yale University, and Bard College. In 1984 Morrison left publishing to accept a chair in humanities at the State University of New York at Albany, a position she held until 1989, when she accepted a chair at Princeton University.

Morrison begins writing Morrison first began writing in the late 1950s when she joined a group of ten black writers in Washington, D.C., who met monthly to read each other's works. Once she brought a hurriedly written story about a young black girl who wanted blue eyes. The idea originated from a conversation she had as a child with another black girl who rejected the existence of God after she had prayed unsuccessfully for two years for blue eyes. At the time, Morrison did not think seriously of becoming a writer. Later, living alone with her sons in Syracuse, she turned to writing as a means of coping with loneliness. She developed more fully her idea of the pain of yearning for a dominant, but unrealizable standard of physical beauty, and published *The Bluest Eye* in 1970.

Set in the Midwest, *The Bluest Eye* is the story of nine-year-old Claudia McTeer, her ten-year-old sister, Frieda, and their friend, Pecola Breedlove. Feeling unloved by her family and the black community, Pecola surmises she is flawed by the ugliness of her blackness. Thus convinced, she transforms her need for love into an obsession for a symbol of beauty: blue eyes. She yearns to be like Shirley Temple, whom everyone adores.

Morrison's next novel, *Sula*, focuses on the relationship between two black girls in the 1920s and 1930s, Nel Wright and Sula Peace. Although reviewed in many well-known magazines and newspapers, neither *The Bluest Eye* nor *Sula* was an instant success. In fact, the earlier book was out of print by 1974, when *Sula* appeared. While the handful of predominantly white critics who reviewed *The Bluest Eye* were unanimous in praise of Morrison's vision of black life and the power of her poetic prose, their reactions to the plot were guarded, ambivalent, and sometimes negative. Only two black women, writing for *Black World* and *Freedomways*, openly admired *The Bluest Eye*. *Sula*, with more notice from black reviewers, fared better than its predecessor. Most reviewers called the second novel "thought-provoking" and a bold attempt to address the black female situation within the black community.

The emergence of her first two novels, however, gained Morrison national recognition as a critic and scholar of literature and African American culture. Between 1971 and 1972 she wrote twenty-eight book reviews and an essay on the women's movement for the *New York Times*, and since then has become a prominent voice in academia and the media. In addition to her fiction, Morrison's publications include a textbook, as well as many essays and articles on American literature, black American writing, and black women. In 1992 Morrison

published *Playing in the Dark*, a critical investigation of the way that race has shaped the white "classics" of American literature. She also edited a book of essays on the controversial confirmation hearings of Supreme Court Justice Clarence Thomas.

Widespread recognition as a fiction writer came with Morrison's third novel, *Song of Solomon*. With the guidance of his magically insightful aunt, Pilate, "Milkman" Dead moves from a restless alienation in a northern community to some sense of ancestral grounding in the American South. *Song of Solomon* includes themes of flight, family, and male violence, and embodies black culture's social codes, superstitions, fables, myths, and songs. Featured on the front page of the *New York Times Book Review*, *Song of Solomon* received considerably more notice than Morrison's first two novels combined. *Song of Solomon* was awarded the National Book Critics Award in 1977. Recently, Oprah Winfrey has included *Song of Solomon* in her book club, where it has generated new interest.

Morrison's next work, *Tar Baby*, is a fusion of fantasy and realism that has roots in the black American folktale of the white farmer who uses a tar baby to trap a troublesome rabbit and is himself outwitted by the clever animal. Most of the novel occurs on the Isle des Chevaliers, an Edenic Caribbean locale invaded by wealthy white Americans. The landscape of *Tar Baby* encompasses the sophistication of Paris, the excitement of New York City, and the certainty of Philadelphia, presenting an overview of the black experience in confrontation with white America. A month after its publication, *Tar Baby* appeared on the *New York Times* best-seller list and remained there for nearly four months.

The idea for Morrison's fifth novel, the Pulitzer Prize-winning *Beloved*, grew from a newspaper clipping about a slave woman, Margaret Garner, who in 1851 escaped from Kentucky to Ohio with her four children. Facing capture and a return to slavery, Garner killed one of her children and unsuccessfully attempted to kill two others. Morrison was struck by the reports of a calm, quiet, and self-possessed Garner while she was in prison. She expressed no remorse for her actions, explaining only that she did not want her children to live in slavery.

In *Beloved*, Sethe, a mother recently escaped from slavery, kills her older daughter to save her from trackers and a return to slavery. *Beloved*, the daughter, reappears as a ghost and forces her mother to remember the past. In Sethe's search for love and healing, Morrison indicates that her pain is not hers alone to bear: only when Sethe's ties with the community are reestablished does she heal. *Beloved* is about a community confronting its collective past of slavery, suffering, endurance, and strength. A meditation on the legacy of slavery, Morrison describes the book as an effort to rescue the "sixty million and more" to whom she dedicates it from the oblivion to which they had been consigned by history. From Morrison's point of view, no suitable memorial previously existed to remind Americans of those who endured the terrible experience of slavery.

Jazz, Morrison's sixth novel, is set in Harlem in the 1920s, where the rhythm and yearnings of a community in the process of creating itself embody the ineffable power of improvisational jazz. Before the novel opens, Joe Trace, a fifty-year-old cosmetics salesman, shoots and kills his eighteen-year-old lover, Dorcas, in a fit of jealousy. At the funeral home, Joe's wife, Violet, tries to mutilate Dorcas's face with a knife. *Jazz* explores the pasts of these three people, revealing the complexities and suffering of their lives prior to the incident. As the narrative moves back in time to the South of Joe and Violet's childhoods, an anonymous narrator ponders community life in the city and the country, and the nature of family love, romantic love, and desire. Morrison has received widespread praise for the beauty of her articulation of this novel's profound insight into human emotions and history.

Morrison's lyrical body of work caught the attention of the highest critics in literature. In 1993, she was awarded the Nobel Prize for Literature. Morrison is the first black female writer to hold such an honor. In 1996, Morrison was also honored by being named the Jefferson Lecturer in the Humanities by the National Endowment of the Humanities. Although critics have praised Morrison's storytelling—with its illuminating metaphors, graceful syntax, and haunting images—the author says that she writes mainly for her own satisfaction. Writing affords her an opportunity to find coherence in the world, and the discipline it requires helps her to sort out the past—her own as well as the collective past of black people in America. One of her great desires is that her writing continue to develop an element she admires in black music, especially in jazz—the absence of a final chord that keeps listeners on the edge, always wanting something more.—NELLIE Y. McKAY

CAROL E. MOSELEY-BRAUN

1947–

Senator, lawyer, radio host

On March 17, 1992, at her campaign headquarters in downtown Chicago, Carol Moseley-Braun lifted her hands, swayed from side to side, and broke into her familiar infectious smile as she moved to the music of "Ain't No Stopping Us Now" and "We Are Family." Having just defeated longtime Democratic Senator Alan Dixon in the Illinois primary, she was on the most important path in her life: the one leading to the United States Senate. Running as a Democrat, Moseley-Braun won the senatorial election the following November. The first black woman in the U.S. Senate, Moseley-Braun, as quoted in Jet magazine, told her cheering supporters: "We have won a great victory tonight. . . . You have made history. And as much to the point of history-making you are showing the way for our entire country to the future."

Carol E. Moseley-Braun was born on August 16, 1947, in Chicago, Illinois, the eldest child of Joseph Moseley, a policeman, and Edna A. Davie Moseley, a medical technician. The comfortable, middle-class setting of Moseley-Braun's early life was far from ideal, however, for her father, a frustrated musician, sometimes took out his personal disappointments on Moseley-Braun by beating her. When she was sixteen, Moseley-Braun's parents divorced, her father moved to California, and she and her siblings, along with Edna Moseley, settled in with their maternal grandmother for two years in a black neighborhood nicknamed the Bucket of Blood, a violent and poverty-stricken area.

Moseley-Braun's exposure to the darker aspects of urban life instilled in her a belief in public service. As she indicated in the *Washington Post*, "When you get a chance to see people who are really trapped and don't have options and you've got all these blessings, you've got to be a pretty ungrateful person not to want to do something." The blessings Moseley-Braun referred to included her education at the University of Illinois at Chicago, from which she graduated in 1967, and at the University of Chicago Law School, from which she obtained a



Carol Moseley-Braun during the 1992 Democratic National Convention.

J.D. in 1972. It was at the University of Chicago law school that she met Michael Braun, a white fellow student, whom she married in 1973; he is the father of her only child, Matthew.

Political career begins Moseley-Braun's public life started with her work as an assistant U.S. attorney from 1974–77. Prior to this, she worked at a private firm. The U.S. attorney position was pivotal to her career; as Moseley-Braun noted in the *Chicago Reader*, "It opened up for me the way [federal] government interfaces with local and state government, how policy is made, and what opportunities there are for changing things via the courts." In 1977, running as a Democrat, she won a seat in the Illinois House of Representatives, serving the Hyde Park area near the University of Chicago, a liberal and racially integrated neighborhood.

Moseley-Braun proved to be a bold and effective member of the Illinois legislature. Her performance gained her public notice and the respect of her colleagues, both of which were integral to her future career in Illinois politics. Moseley-Braun was a member of the Illinois House of Representatives until 1988. During these years she championed educational reform and redistricting efforts to create fairer legislative districts. In addition, she worked against investing in South Africa and discrimination by private clubs. She was recognized for her performance on a number of occasions, and received the Best Legislator Award in 1980 and 1982 from the Independent Voters of Illinois. Moseley-Braun also found time to write newspaper articles for the *Hyde Park Herald* and the *South Shore Scene*. In addition, she was a radio talk show host for WXOL in Chicago.

93. **TONI MORRISON**
b. 1931



Toni Morrison, born **Chloe Anthony Wofford** in Lorain, Ohio, grew up to be one of the most significant novelists of this age. Born during the **Depression**, she experienced the extreme poverty that African-Americans often faced. She was the daughter of sharecroppers who moved to Ohio after losing their land in Greenville, Alabama.

Morrison was an excellent student who completed her B.A. at **Howard University** in 1953 and her M.A. at **Cornell University** two years later. She began teaching at **Texas Southern University** in 1955, but left her post to teach at Howard University from 1957 to 1964. She wrote short stories, changed her name to Toni Morrison, and in 1964 began to edit textbooks for Random House. She was promoted to senior editor

of the trade division, moved to New York City, and wrote her first novel, *The Bluest Eye*, in 1969. Based on the story of a black girl who yearns for a white concept of beauty, *The Bluest Eye* touched a new chord in American readers.

It was followed by *Sula* (1973), and *Song of Solomon*, which won the **National Book Critics Circle Award** in 1977. The following year, President **Jimmy Carter** appointed Morrison to the **National Council of the Arts**. *Tar Baby* (1981) was followed by *Beloved*, which won the 1987 **Pulitzer Prize for Literature**. *Jazz*, her most recent work, won the 1993 **Nobel Prize for Literature**.

While writing, and editing for Random House, Morrison still continued to teach. From **State University of New York** in 1969

to **Yale University** in 1975, to **Bard College** from 1979 to 1980, Morrison used her poetic, intimate voice to explore "things that had never been articulated, printed or imagined...about black girls, black women..."

In 1984, Morrison retired from publishing and became the humanities chair at the State University of New York at Albany. She left when **Princeton University** offered her the **Robert Goheen Professorship on the Council of the Humanities**, making her the first African-American woman writer to hold a named chair at an Ivy League university.

Along with her novels, which are held up among the nation's best, Morrison has recently written a play, *Dreaming Emmet*, and published a book of essays, entitled *Playing in the Dark* (1992).



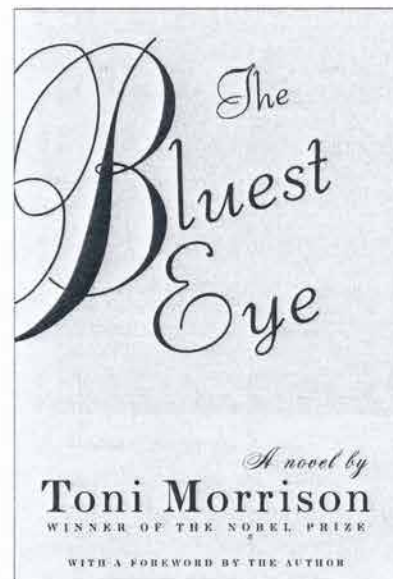
Toni Morrison.

PULITZER PRIZE STORIES:

TONI MORRISON AND GEORGE WALKER



Toni Morrison (b. 1931) at a press conference at the Louvre in Paris, November 8, 2006.



Morrison's first novel, *The Bluest Eye*, cover, 1970.

Toni Morrison, born Chloe Anthony Wofford in Lorain, Ohio, on February 18, 1931, graduated from Howard University with a major in English in 1953. She earned her master's degree from Cornell two years later and then taught at Texas Southern and at Howard. After a divorce, she began working as an editor at Random House and continued her own writing. She published her first novel, *The Bluest Eye*, in 1970. A renaissance in black women's writing would unfold over the next three decades; some scholars date its beginning to the publication of this book.

Set in Depression-era Lorain, the novel focuses on a young African American woman named Pecola who faces the perils of poverty and sexual assault. Idolizing Shirley Temple, Pecola naïvely believes that having blue eyes would make her beautiful to herself and to the rest of the world. Three years later, Morrison published *Sula*, which earned

a National Book Award nomination. In *Sula* Morrison explores the meaning of good and evil through the story of two friends turned enemies, Sula and Nel, and their different paths in and out of the Bottom, a black community in Ohio. In 1977, she published *Song of Solomon*, the story of Macon "Milkman" Dead III, who begins a quest to discover a lost treasure but instead travels the South in an attempt to understand his roots. *Song of Solomon* became a selection of the Book-of-the-Month Club, which had not chosen a novel by an African American author since *Native Son* in 1949. Morrison followed with *Tar Baby* in 1981.

In 1987, Morrison published her masterpiece, *Beloved*, a devastating story about the lengths to which one woman would go to protect her children from slavery. Grounded in the real story of the fugitive slave Margaret Garner, Sethe, a slave and mother of four, escaped the violence of her southern plantation and fled to Cincinnati. For a month she lived

in peace with her family, but her master soon found them. Believing death a better alternative than slavery, Sethe attempts to kill her children. She succeeds in killing the youngest and has the word *beloved* carved into the infant's headstone. The book found unprecedented success, winning the Pulitzer Prize in 1988, and it was made into a film starring Oprah Winfrey. *The New York Times* in 2006 called *Beloved* the greatest novel of the past twenty-five years. In 1993, Morrison became the first African American to win the Nobel Prize in literature. She has published four more novels since 1987, including *Jazz*, which some critics think rivals *Beloved* in quality.

Three years later, another African American broke a barrier. When seventy-six-year-old George Walker found out he had won the 1996 Pulitzer Prize for music, he briefly kept the news to himself for fear that it was not true. Walker was born in Washington, D.C., in 1922.



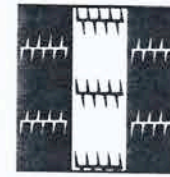
Oscar Micheaux

using existing buildings instead of constructing sets. These quickie features were generally finished in six weeks. Then Micheaux, a hefty six-footer, would storm from town to town, stirring demand to see his current movie and raising funds to make the next.

In 1931, Micheaux released *The Exile*, the first all-sound film produced by a Black company, and in 1948, his movie *The Betrayal* became the first African-American-made film to premiere on Broadway. *Body and Soul* (1925) is considered by some critics to be his best picture, and it offered Paul Robeson his movie debut.

Micheaux died April 1, 1951, while, appropriately enough, on a promotional tour.

● TONI MORRISON



In 1989, writer Toni Morrison, who won a Pulitzer Prize for her 1987 novel, *Beloved*, joined Princeton University as the Robert F. Goheen Professor in the Council of the Humanities. This made her the first Black woman writer in American history to hold a named chair at an Ivy League university. In 1993, she became the first African American to win the Nobel Prize in Literature.

Toni Morrison is one of the most important Black female writers in the nation's history and certainly one of the most significant novelists living today. Her primary focus has been on conveying the realities of life for Black women



and the physical and economic violence that affects them, along with the culture of the larger Black community. Morrison's works have won the Pulitzer Prize and National Book Critics Circle Award, and she won the Nobel Prize in Literature in 1993.

Morrison has had a three-pronged career as writer, editor, and educator. Born Chloe Anthony Wofford on February 18, 1931, in Lorain, Ohio, she was an extremely intelligent child. Morrison was the only Black student in her first-grade class, and she learned to read before her classmates.

After graduating from high school with honors, she attended Howard University as an English major and began using the first name "Toni." Following her graduation in 1953, Morrison earned a master's degree in English from Cornell University in 1955 and began teaching in 1957 at Howard, where she had a short-lived marriage to architect Harold Morrison. Her students at Howard included activist Stokely Carmichael and Claude Brown, author of *Manchild in the Promised Land*.

In the mid-1960s, Morrison left Howard to work as an editor with Random House Books, and a few years later, was promoted to senior editor to work on Black fiction.



She helped develop the writing careers of luminaries such as Angela Davis, Toni Cade Bambara, and Gayl Jones.

Morrison began writing more herself. In 1970, she turned an old short story into her first novel, *The Bluest Eye*, about a little Black girl who wants blue eyes. *Sula*, her second novel, published in 1973, is about an intensely individualistic Black woman and her relationships.

Morrison's third novel, *Song of Solomon*, about a middle-class Black man searching through slavery for his ancestral roots, won her the National Book Critics Circle Award when it debuted in 1977. A fourth novel, *Tar Baby*, stayed on best-seller lists for over three months and caused Morrison to be the first Black American woman to be featured on the cover of *Newsweek* magazine.

The author left Random House in the mid-1980s, after 20 years, to become the Albert Schweitzer Professor of Humanities at the State University of New York at Albany. While there, she wrote her finest work, *Beloved*, in 1987, which won the Pulitzer Prize for fiction.

Beloved is a monument to the millions of Black Americans who endured slavery. Morrison was inspired to create the work after reading the true story of Margaret Garner, who escaped to freedom in Ohio from slavery in



Toni Morrison

Kentucky, along with her four children. Facing recapture, Garner killed one child and unsuccessfully attempted the same with two others rather than have them returned to lives as slaves.

Morrison recently published her sixth novel, *Jazz*, about a Harlem couple in the 1920s. She also released a scholarly volume of literary criticism titled *Playing in the Dark*. She continues to teach and write.

ROBERT MOSES



During Robert Moses's brief civil rights career, he spent four dangerous years as field secretary for the Mississippi Student Nonviolent Coordinating Committee, fighting to register Blacks to vote. He opened "freedom schools" to teach voter registration and community action strategies, held mock elections, and challenged the state's segregated slate of Democratic Convention delegates.

Robert Moses played a brief but crucial role in the Civil Rights Movement. His efforts at voter registration for Blacks in Mississippi as a representative of the Student Nonviolent Coordinating Committee (SNCC) was an im-

Toni Morrison

“I’m thrilled that my mother is still alive and can share this with me,” said author Toni Morrison in October, 1993, when she won the Nobel Prize in Literature for her novels about African-American life. Both Morrison’s mother and father had introduced her to books when she was very young, teaching her to read before she started first grade. By the time she entered high school, she knew she wanted to go on to college. She left the city of Lorain, Ohio, where she had been born in 1931, and enrolled at Howard University in Washington, D.C. She earned a degree in English from Howard and then a master’s degree from Cornell University in New York State.

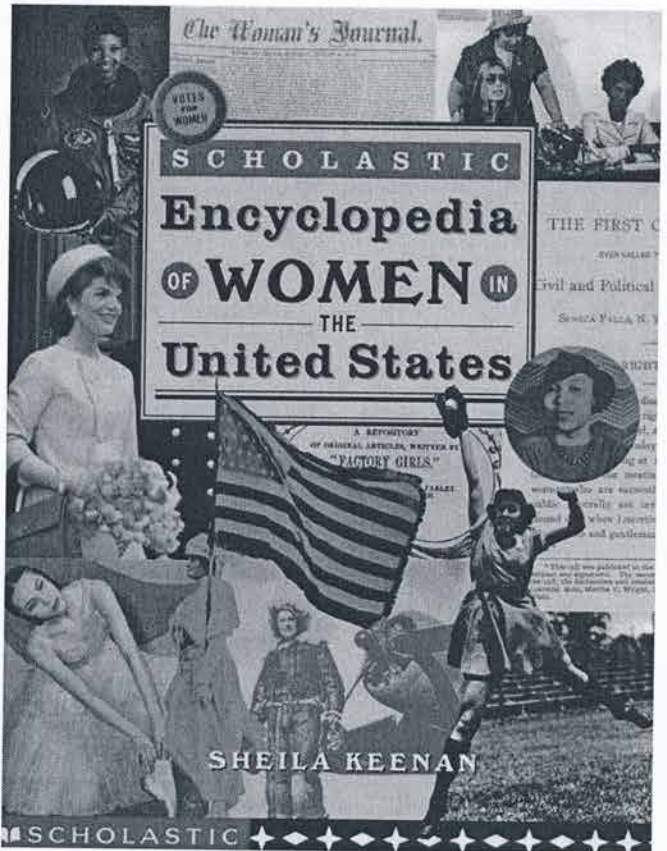
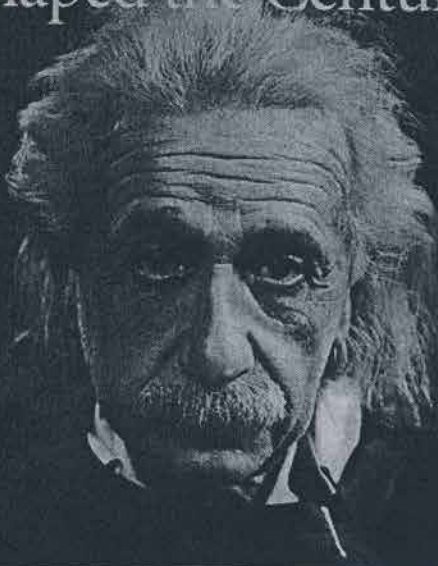
In 1965, Toni Morrison became an editor for a New York publishing company, and five years later she published her first novel, *The Bluest Eye*, about a young African-American girl who wished she could have blue eyes. Morrison published three more books in the next eleven years—*Sula*, *Song of Solomon*, and *Tar Baby*. Her 1987 novel, *Beloved*, the story of a runaway slave, was a great success and earned Morrison a Pulitzer Prize.

By the time she won the Nobel Prize, she had published six novels and a book of essays. Morrison said she chose to write about the experiences of African-American girls and women because there had been so few books that told about their lives.

★★ OUR AMERICAN CENTURY



People Who Shaped the Century



TONI MORRISON



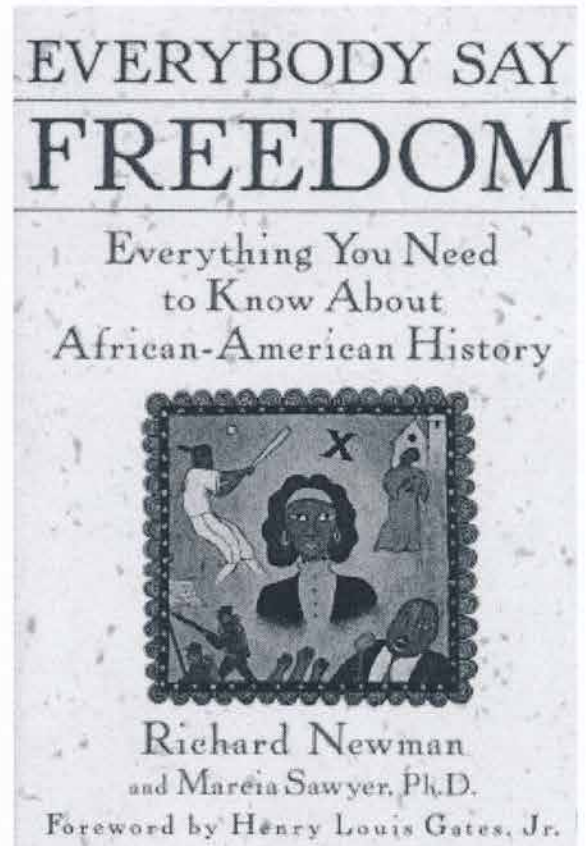
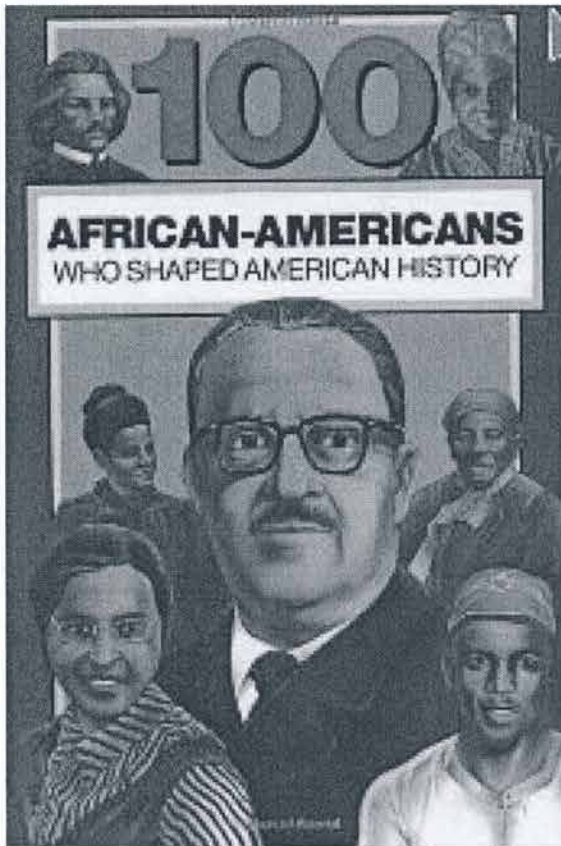
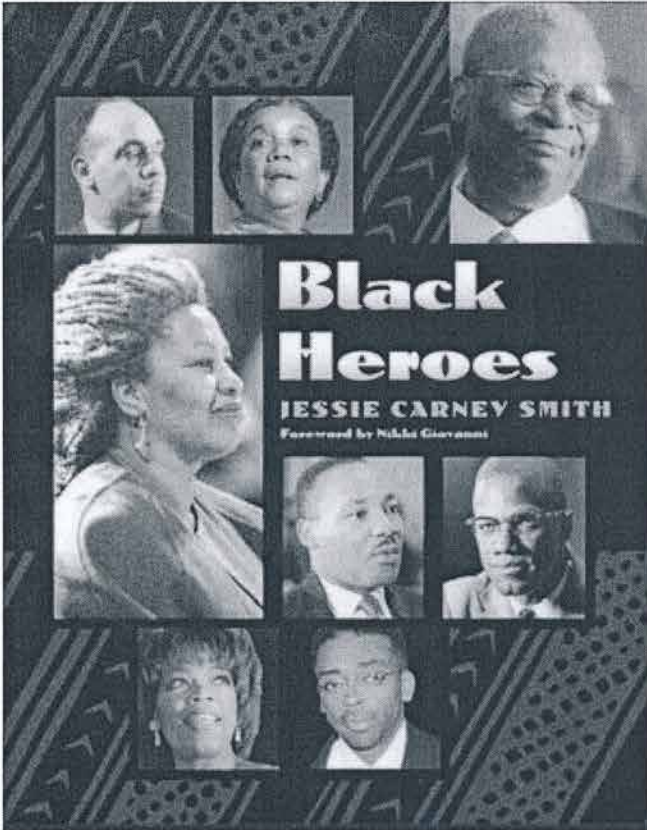
JOURNEY TO FREEDOM
THE EARLY AMERICAN LIBRARY

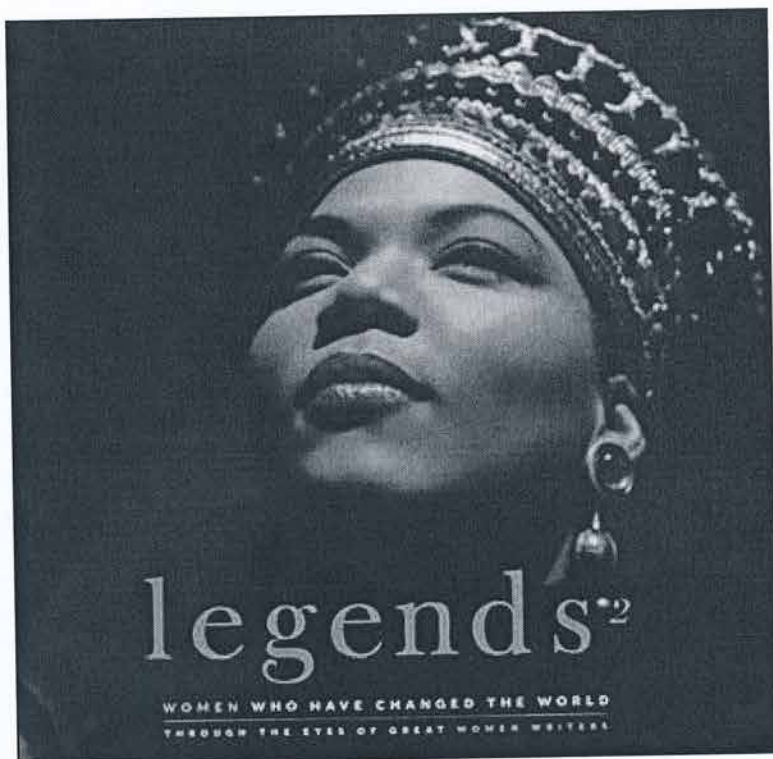
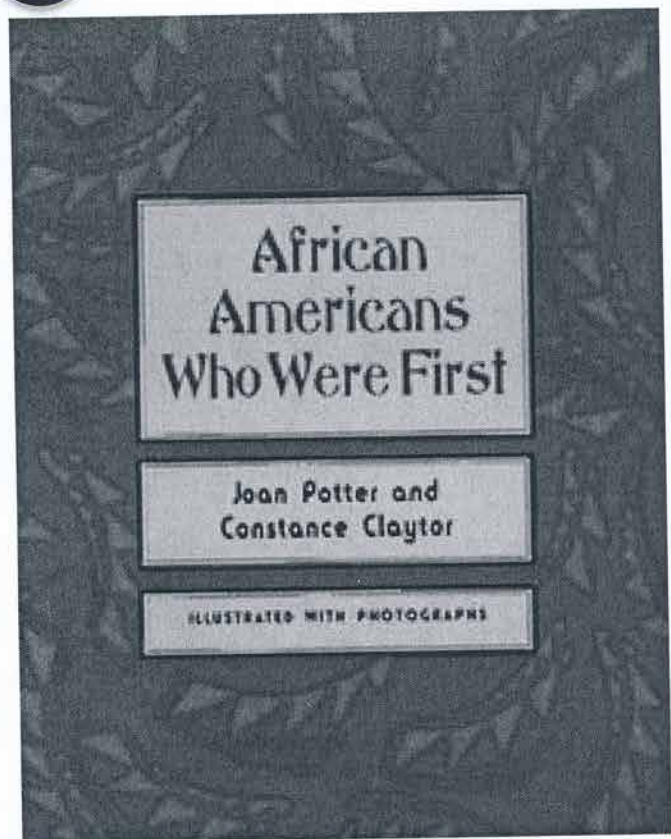
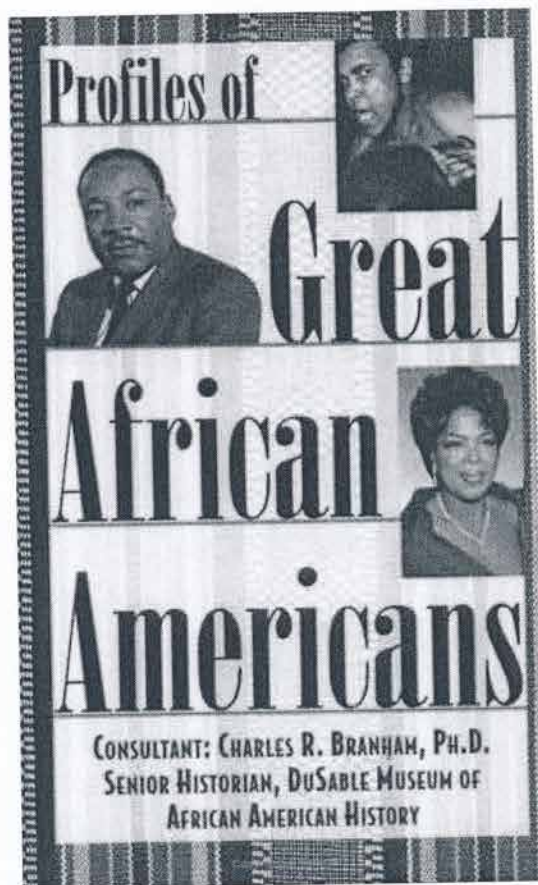
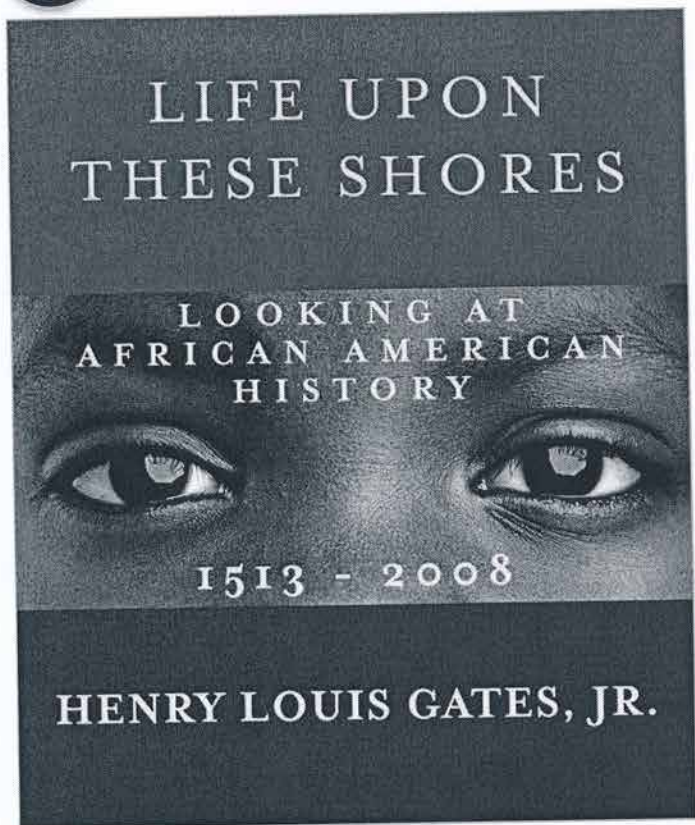


EXTRAORDINARY AFRICAN-AMERICANS



SUSAN ALTMAN





SESSION PREPARATION

Read the following material before attending the workshop. As you read the excerpts and primary sources, take note of the **“Questions to Consider”** as well as any questions you have. The activities in the workshop will draw on information from the readings and the video shown during the workshop.

UNIT INTRODUCTION

Emancipation was only the beginning of a long road to freedom for those released from slavery. Following the Civil War, an immense economic and political effort was undertaken, focused on reunifying the divided nation. This unit examines the successes and failures of Reconstruction.

UNIT LEARNING OBJECTIVES

After reading the text materials, participating in the workshop activities, and watching the video, teachers will

- explore the political conflicts that arose during Reconstruction concerning the integration of former Confederate states back into the Union;
- learn about the experiences of former slaves and white Southerners in the aftermath of the Civil War;
- examine the economic, social, and demographic changes that shaped the period of Reconstruction.

THIS UNIT FEATURES

- Textbook excerpts (sections of U.S. history surveys, written for introductory college courses by history professors)
- Primary sources (documents and other materials created by the people who lived in the period) including classified advertisements, a law, a contract, a letter, drawings, a painting, and a photograph
- A timeline at the end of the unit, which places important events in the history of Reconstruction

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CONTENT OVERVIEW

Reconstruction, the process of reintegrating the eleven southern states that had left the Union, began at the end of the Civil War and ended in 1877.

At the end of the war, the victorious Union faced two problems: how to reunite with bitter, defeated white Southerners and how to incorporate freed black people into the body politic. Public opinion in the North divided and shifted over these questions. Andrew Johnson, Lincoln's successor, was nearly impeached for treating the ex-Confederates leniently. For several years, the federal government funded federal troops and programs to assist former slaves in the South, although most Southerners, black and white, struggled with poverty and other consequences of the war. Northern sentiment for Reconstruction soon waned and, by 1877, the South was back under the control of whites determined to subordinate African Americans.

But the Union's victory in the war remade the United States. By 1877, when Reconstruction ended, the federal government had become much more powerful. The Civil War and Reconstruction also entrenched the Northern program of state-sponsored economic expansion. The transcontinental railroads were the most obvious example of federally sanctioned and monumental business ventures. Reconstruction also provided some protection to freed African Americans to form families, start businesses, and serve in political offices.

Theme One:

Reconstruction, the process of integrating the former Confederate states back into the Union, caused political conflicts in both the North and the South.

Theme Two:

Emancipation was only the beginning of a long road to equality for former slaves, as they improved their lives in the face of strong and determined opposition.

Theme Three:

The period known as Reconstruction was shaped by rapid economic, social, and demographic changes.

VIDEO RELATED MATERIALS

Historical Perspectives

The Civil War left a great deal of economic devastation and social change in the former Confederate states. Different groups of people wanted different results from the Reconstruction process, and these goals often conflicted. Eventually, Northern interest in Reconstruction waned in the 1870s as Southern opposition remained strong, and Republican leaders became more interested in industrial and western expansion.

Faces of America

Examining how different groups of people accessed and maintained economic and political power during the Reconstruction offers a way to understand the social and political dynamics of the time.

Hiram Rhodes Revels was born a free black in North Carolina. He was elected to the state senate in 1870, and then appointed to the U.S. Senate, becoming the first black United States senator.

Ella Gertrude Clanton Thomas was born to a wealthy plantation-owning family in Georgia and was very well educated. Her detailed journals depict how the Civil War and the end of slavery cost families a great deal of their wealth.

Grenville Mellen Dodge was an officer in the Union Army, who became chief engineer of the Union Pacific Railroad and, therefore, played a critical role in uniting the nation's economy.

Hands on History

Russell Kracke of the American Theological Library Association preserves religious periodicals, including some by and about African Americans during Reconstruction. Microfilming these newspapers and magazines serves both to keep a record of deteriorating, rare documents and to make them widely available to scholars.



THEME ONE

Theme One: Reconstruction, the process of integrating the former Confederate states back into the Union, caused political conflicts in both the North and the South.

Overview

In a sense, Reconstruction began before the war ended, when Lincoln's Emancipation Proclamation of January 1, 1863, freed slaves in the Confederacy, and Union armies controlled more and more Southern territory. Lincoln's death and the war's end increased uncertainty about a number of questions: What should be done to protect the rights of the recently freed slaves—and just how far did those rights extend? How, if at all, should former Confederates be punished? Under what conditions would rebel states be allowed to return to the Union?

These questions not only divided whites from blacks and South from North—they also proved divisive within groups, such as white Northerners.

1. Wartime Preludes to Postwar Policies

The political and social complications of a northern victory became apparent long before the Confederates laid down their arms at Appomattox Courthouse. Wartime experiments with African American free labor in Union-occupied areas foreshadowed bitter postwar debates. As early as November 1861, Union forces had occupied the Sea Islands off Port Royal Sound in South Carolina. In response, wealthy cotton planters fled to the mainland. As many as 10,000 slaves stayed behind on the islands to fish and to cultivate corn for themselves.

Over the next few months, three groups of northern civilians landed on the Sea Islands with the intention of guiding blacks in the transition from slave to free labor. Teachers arrived intent on creating schools, and missionaries hoped to start churches. A third group, representing Boston investors, had also settled on the Sea Islands to assess economic opportunities; by early 1862, they decided to institute a system of wage labor that would reestablish a staple crop economy and funnel cotton directly into northern textile mills. The freed slaves gave a cautious welcome to the teachers and missionaries, but they resisted growing cotton for the wartime market. They preferred to grow crops for their families to eat rather than cotton to sell, relying on a system of barter and trade among networks of extended families. Their goal was to break free of white landlords, suppliers, and cotton merchants . . .

[Lincoln was a pragmatist, and was more interested in winning the war as quickly as possible than in planning for how the nation would reunite. Some of his proposals for reunification were, therefore, calculated to appeal to Southerners.] In December 1863 the president outlined his Ten Percent Plan. This plan would allow former Confederate states to form new state governments once 10 percent of the men who had voted in the 1860 presidential election had pledged allegiance to the Union and renounced slavery. Congress never acted on Lincoln's plan because many Republicans felt the need for harsher measures.

Instead, at the end of their 1864 session, legislators passed the Wade-Davis Bill, which would have required a majority of southern voters in any state to take a loyalty oath affirming their allegiance to the United States. By refusing to sign the bill before Congress adjourned, Lincoln vetoed the measure (the so-called pocket veto). However, the president approved the creation of the Freedmen's Bureau in March 1865. The Bureau was responsible for coordinating relief efforts on behalf of blacks and poor whites loyal to the Union, for sponsoring schools, and for implementing a labor contract system on southern plantations. Congress also created the Freedman's Savings and Trust Bank in the hope that the former slaves would save a part of their earnings.

Peter H. Wood and others, *Created Equal: A Social and Political History of the United States* (New York: Pearson Education Inc., 2003), 504.

THEME ONE SECONDARY SOURCE

CHART OF CONFLICTING GOALS DURING RECONSTRUCTION

Even Unionists approached Reconstruction with different, often conflicting goals.

Conflicting Goals During Reconstruction

Examine these conflicting goals which, at a human level, were the challenge of Reconstruction. How could each group possibly fulfill its goals when so many of them are in conflict with other groups? You may find yourself referring back to this chart throughout the chapter. How can each group fulfill its goals?

Victorious Northern ("Radical") Republicans

- Justify the war by remaking southern society in the image of the North
- Inflict political but not physical or economic punishment on Confederate leaders
- Continue programs of economic progress begun during the war: high tariffs, railroad subsidies, national banking
- Maintain the Republican party in power
- Help the freedpeople make the transition to full freedom by providing them with the tools of citizenship (suffrage) and equal economic opportunity

Northern Moderates (Republicans and Democrats)

- Quickly establish peace and order, reconciliation between North and South
- Bestow on the southern states leniency, amnesty, and merciful readmission to the Union
- Perpetuate land ownership, free labor, market competition, and other capitalist ventures
- Promote local self-determination of economic and social issues; limit interference by the national government
- Provide limited support for black suffrage

Old Southern Planter Aristocracy (Former Confederates)

- Ensure protection from black uprising and prevent excessive freedom for former slaves
- Secure amnesty, pardon, and restoration of confiscated lands
- Restore traditional plantation-based, market-crop economy with blacks as cheap labor force
- Restore traditional political leaders in the states
- Restore traditional paternalistic race relations as basis of social order

New "Other South": Yeoman Farmers and Former Whigs (Unionists)

- Quickly establish peace and order, reconciliation between North and South
- Achieve recognition of loyalty and economic value of yeoman farmers
- Create greater diversity in southern economy: capital investments in railroads, factories, and the diversification of agriculture
- Displace the planter aristocracy with new leaders drawn from new economic interests
- Limit the rights and powers of freedpeople; extend suffrage only to the educated few

Black Freedpeople

- Secure physical protection from abuse and terror by local whites
- Achieve economic independence through land ownership (40 acres and a mule) and equal access to trades
- Receive educational opportunity and foster the development of family and cultural bonds
- Obtain equal civil rights and protection under the law
- Commence political participation through the right to vote

Item 3694

Gary B. Nash and others, eds. *The American People: Creating a Nation and a Society*, 6th ed. (New York: Pearson Education, 2004), 545.

2. Presidential Reconstruction, 1865–1867

When Andrew Johnson, the seventeenth president of the United States, assumed office in April 1865, he brought his own agenda for the defeated South. Throughout his political career, Johnson had seen himself as a champion of poor white farmers in opposition to the wealthy planter class. A man of modest background, he had been elected U.S. senator from Tennessee in 1857. He alone among southern senators remained in Congress and loyal to the Union after 1861 . . .

Soon after he assumed the presidency, Johnson disappointed congressional Republicans who hoped that he would serve as a champion of the freedpeople. He welcomed back into the Union those states reorganized under Lincoln's 10 percent plan . . . Johnson also outlined a fairly lenient plan for readmitting the other rebel states into the Union. Poor whites would have the right to vote, but they must convene special state conventions that would renounce secession and accept the Thirteenth Amendment abolishing slavery . . . The president opposed granting the vote to the former slaves; he believed that they should continue to toil as field workers for white landowners . . .

The southern states that took advantage of Johnson's reunification policies passed so-called Black Codes. These state laws were an ill-disguised attempt to institute a system of near-slavery. They aimed to penalize "vagrant" blacks, defined as those who did not work in the fields for whites, and to deny blacks the right to vote, serve on juries, or in some cases even own land . . . People arrested under the Black Codes faced imprisonment or forced labor.

[Not all Republicans opposed Johnson's measures.] At the end of the war, congressional Republicans were divided into two camps. Radicals wanted to use strong federal measures to advance black people's civil rights and economic independence. In contrast, moderates were more concerned with the free market and private property rights; they took a hands-off approach regarding former slaves, arguing that blacks should fend for themselves and avoid dependence on federal aid. But members of both groups reacted with outrage to the Black Codes. Moreover, when the legislators returned to the Capitol in December 1865, they were in for a shock: among their new colleagues were four former Confederate generals, five colonels, and other high-ranking members of the Confederate elite, including former Vice President Alexander Stephens, now under indictment for treason. All of these rebels were duly elected senators and representatives from southern states. In a special session called for December 4, a joint committee of 15 lawmakers (6 senators and 9 members of the House) voted to bar these men from Congress.

THEME ONE EXCERPTS

By January 1865, both houses of Congress had approved the Thirteenth Amendment to the Constitution, abolishing slavery. The necessary three-fourths of the states ratified the measure by the end of the year. Unlike the Emancipation Proclamation (1863), which freed only slaves in Confederate territory, the Thirteenth Amendment abolished slavery wherever it existed. The federal government now guaranteed freedom for all black people.

[Not all politicians favored these developments, however. Lincoln had barely managed to get the Thirteenth Amendment through Congress, and his successor, President Johnson, opposed Republicans who favored vigorous federal defense of black civil rights.] He vetoed two crucial pieces of legislation: an extension and expansion of the Freedmen's Bureau and the Civil Rights Bill of 1866. This latter measure, a precursor to the Fourteenth Amendment, was an unprecedented piece of legislation. It called on the federal government—for the first time in history—to protect individual rights against the willful indifference of the states (as manifested, for example, in the Black Codes). Congress managed to override both vetoes by the summer of 1866.

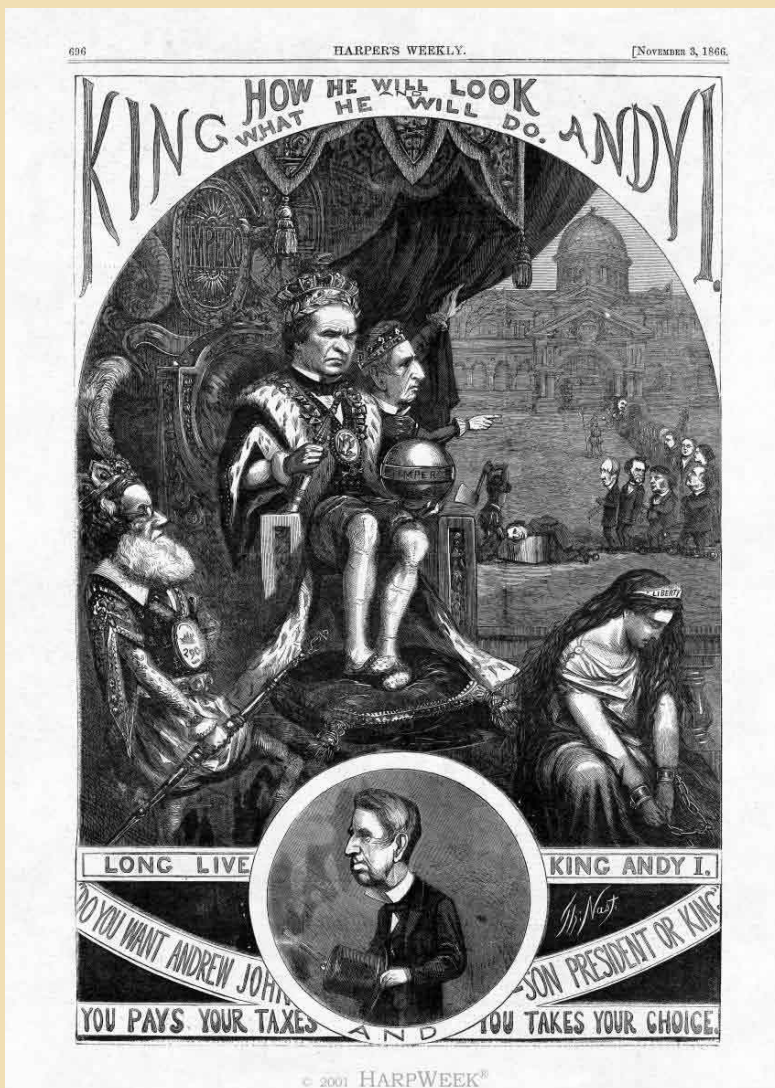
Wood et al., 505–7.

THEME ONE PRIMARY SOURCE

KING ANDY: HOW HE WILL LOOK AND WHAT HE WILL DO, FROM HARPER'S WEEKLY

Questions to Consider

1. Nast asserted that Johnson was acting like a king. How did he employ symbols and illustrations to advance that argument?
2. What does the cartoon imply is wrong with the direction the country is taking?



Item 2966
Thomas Nast, KING ANDY: HOW HE WILL LOOK AND WHAT HE WILL DO,
FROM *HARPER'S WEEKLY* (1866). Courtesy of HarpWeek, LLC.

See Appendix for larger image – pg. 50

Creator:	Thomas Nast
Context:	Northerners were divided over President Johnson and Reconstruction.
Audience:	Voters
Purpose:	To influence public opinion against Johnson

Historical Significance:

Thomas Nast, a leading political cartoonist, created this elaborate drawing for the 1866 congressional elections. The central figure, President Andrew Johnson, had been a pro-Union Democrat and Lincoln's vice president. Nast depicted him on a throne flanked by his secretary of the Navy, Gideon Welles (as Neptune); secretary of state, William Seward; and Lady Liberty. The figures lined up at the chopping block were radical Republicans who opposed Johnson.

3. Presidential Reconstruction

In June of that year, Congress passed the Fourteenth Amendment. This amendment guaranteed the former slaves citizenship rights, punished states that denied citizens the right to vote, declared the former rebels ineligible for federal and state office, and voided Confederate debts . . . The amendment, also, for the first time legally defined the rights of American citizenship and empowered the federal government to protect those rights.

Even before the war ended, Northerners had moved south; and the flow increased in 1865. Black and white teachers volunteered to teach the former slaves to read and write. Some white Northerners journeyed south to invest in land and become planters in the staple crop economy. White southern critics called all these migrants carpetbaggers. This derisive term suggested that the Northerners hastily packed their belongings in rough bags made of carpet scraps and then rushed south to take advantage of the region's devastation and confusion.

Former Confederates were not the only people suspicious of the newcomers. In 1865 a black abolitionist Union officer, Martin R. Delany, condemned the northern white people recently arrived in South Carolina. These Northerners, Delany told a group of freedpeople, had "come down here to drive you as much as ever. It's slavery again: northern, universal U.S. slavery." To many freedpeople, whether they worked for a white Northerner or Southerner, laboring in the cotton fields was but a continuation of slavery . . .

[But some white Southerners embraced Reconstruction.] Some former southern (white) Whigs, who had been reluctant secessionists, now found common ground with northern Republicans who supported government subsidies for railroads, banking institutions, and public improvements. This group consisted of some members of the humbled planter class as well as men of more modest means. Southern Democrats, who sneered at any alliances with the North, scornfully labeled these whites "scalawags" (the term referred to a scrawny, useless type of horse on the Scottish island of Scalloway).

[All Southerners—black and white, poor and rich—had been harmed by the war. A quarter of a million had perished—more than one-fifth of the adult males in the region—and more still had been wounded. Fortunes had disappeared, money was scarce, and many farm animals and much machinery had been destroyed. The value of the South's farms was halved between 1860 and 1870. One general, wealthy before the war, lived with his wife in a slave cabin afterwards. Such humiliations made many white Southerners all the more determined to rid themselves of Yankees—and to regain their domination over former slaves.]

THEME ONE EXCERPTS

Soon after the war's end, [some] southern white vigilantes launched a campaign of violence and intimidation against freedpeople who dared to resist the demands of white planters and other employers . . . Calling itself the Ku Klux Klan, this group soon became a white supremacist terrorist organization and spread to other states. In May 1866 violence initiated by white terrorists against blacks in Memphis, Tennessee, left 46 freedpeople and 2 whites dead, and in July, a riot in New Orleans claimed the lives of 34 blacks and 3 of their white allies. These bloody encounters demonstrated the lengths to which ex-Confederates would go to reassert their authority and defy the federal government.

Back in Washington, Johnson was not content to veto Republican legislation. In the summer of 1866, he also began to lobby against the Fourteenth Amendment, traveling around the country and urging the states not to ratify it. He argued that policies related to black suffrage should be decided by the states. [The war had settled the issue of whether states could leave the nation, but not long-standing arguments over how much power states could wield inside that nation.] The time had come for reconciliation between the North and South, maintained the president. (The amendment would not be adopted until 1868.)

Congressional Republicans fought back. In the election of November 1866, they won a two-thirds majority in both houses of Congress. These numbers allowed them to claim a mandate from their constituents and to override any future vetoes by the president. Taking heart from their newfound legislative successes, moderates and radicals together prepared to bypass Johnson to shape their own Reconstruction policies.

Wood et al., 506–7.

4. Congressional Reconstruction: The Radicals' Plan

The rise of armed white supremacist groups in the South helped spur congressional Republicans to action . . . A coalition led by two radicals, Senator Charles Sumner of Massachusetts and Congressman Thaddeus Stevens of Pennsylvania, prodded Congress to pass the Reconstruction Act of 1867 . . . The act stripped thousands of former Confederates of voting rights. The former Confederate states would not be readmitted to the Union until they had ratified the Fourteenth Amendment and written new constitutions that guaranteed black men the right to vote. The South (with the exception of Tennessee, which had ratified the Fourteenth Amendment in 1866) was divided into five military districts. Federal troops were stationed throughout the region. These troops were charged with protecting Union personnel and supporters in the South and with restoring order in the midst of regional political and economic upheaval . . .

Giving the vote to black men spurred the growth of southern Republican party organizations, called Union Leagues, that provided a political forum for a host of black leaders. [These organizations also provided a vehicle for political education for newly enfranchised black men.]

In Washington in early 1868 President Johnson forced a final showdown with Congress. He replaced several high military officials with more conservative men. He also fired Secretary of War Stanton, in apparent violation of the Tenure of Office Act. Shortly thereafter, in February, a newly composed House Reconstruction Committee impeached Johnson for ignoring the act, and the Senate began his trial on March 30 . . .

. . . Johnson essentially withdrew from policymaking in the spring of 1868.

That November, Republicans urged Northerners to “vote as you shot” (that is, to cast ballots against the former Confederates) and elected Ulysses S. Grant to the presidency . . . An estimated half a million former slaves cast their ballots for Grant, whom they hailed as a liberator . . .

. . . By the end of 1868, Arkansas, North Carolina, South Carolina, Louisiana, Tennessee, Alabama, and Florida had met congressional conditions for readmission to the Union, and two years later, Mississippi, Virginia, Georgia, and Texas followed. The Fifteenth Amendment, passed by Congress in 1869 and ratified by the necessary number of states a year later, granted all black men the right to vote. However, in some states, such as Louisiana, reunification gave Democrats license to engage in wholesale election fraud and violence toward

THEME ONE EXCERPTS

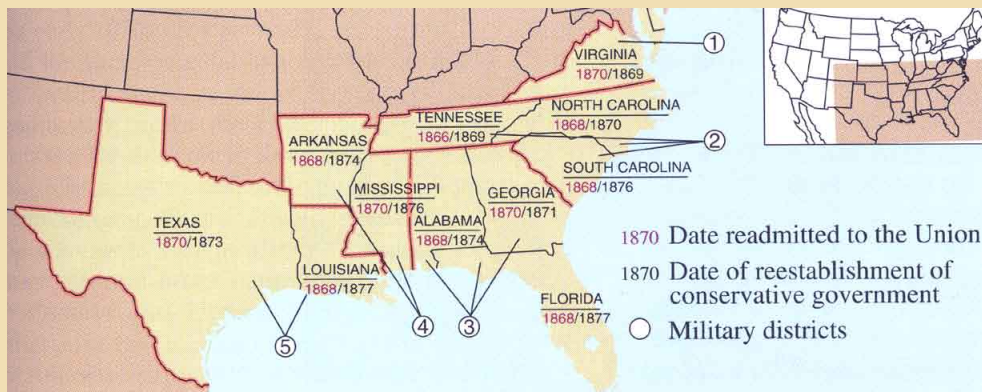
freed men and women. In 1870–1871, a congressional inquiry into the Klan exposed pervasive and grisly assaults on Republican schoolteachers, preachers, and prospective voters, black and white. The Klan also targeted men and women who refused to work like slaves in the fields. In April 1871, Congress passed the Ku Klux Klan Act, which punished conspiracies intended to deny rights to citizens. But Klan violence and intimidation had already taken their toll. Republican voting strength began to decline in rural areas where blacks were the majority population and freedmen had attempted to assert their citizenship rights. [The program of terror had worked.]

Wood et al., 513–17.

THEME ONE SECONDARY SOURCE

MAP SHOWING DATES OF READMISSION TO THE UNION AND REESTABLISHMENT OF DEMOCRATIC GOVERNMENTS IN THE SOUTH

Conservative Democrats regained control of every former Confederate state between 1869 and 1877, so the federal government's reconstruction program only lasted a few years in many states.



Item 3350
Nash et al., 564.

THE UNITED STATES IN 1865

The extensive casualties, costs, and crises resulting from the Civil War shaped the Reconstruction strategies used by both the North and South.

The United States in 1865: Crises at the End of the Civil War

Given these enormous casualties, costs, and crises of the immediate aftermath of the Civil War, what attitudes, behaviors, and goals would you predict for the major combatants in the war?

Military Casualties

360,000 Union soldiers dead

260,000 Confederate soldiers dead

620,000 Total dead

375,000 Seriously wounded and maimed

995,000 Casualties nationwide in a total male population of 15 million (nearly 1 in 15)

Physical and Economic Crises

The South devastated; its railroads, industry, and some major cities in ruins; its fields and livestock wasted

Constitutional Crisis

Eleven former Confederate states not a part of the Union, their status unclear and future status uncertain

Political Crisis

Republican party (entirely of the North) dominant in Congress; a former Democratic slaveholder from Tennessee, Andrew Johnson, in the presidency

Social Crisis

Nearly 4 million black freedpeople throughout the South facing challenges of survival and freedom, along with thousands of hungry, demobilized Confederate soldiers and displaced white families

Psychological Crisis

Incalculable stores of resentment, bitterness, anger, and despair, North and South, white and black

Item 3614
Nash et al., 546.

THEME ONE

Conclusion

Reconstruction presented the nation with the twin challenge of simultaneously reintegrating eleven states whose citizens had fought and died in an attempt to leave the nation, and deciding what would happen to millions of slaves formerly controlled by those Confederates. The decisions prompted a great deal of disagreement in both the North and the South until the withdrawal of federal troops in 1877. This left the states of the former Confederacy largely in the hands of former Confederates, men who were far from sympathetic to black rights. Nonetheless, African Americans made many gains during Reconstruction.

Questions to Consider

1. What aspects of Northern public opinion most motivated Reconstruction?
2. In what ways did Reconstruction create opportunities for former slaves?

THEME TWO

Theme Two: Emancipation was only the beginning of a long road to equality for former slaves, as they improved their lives in the face of strong and determined opposition.

Overview

The Civil War was a war of liberation for the nation's millions of African Americans—nearly nine out of ten had been enslaved at the conflict's outset. Freedom meant the ability to travel, be paid for one's labors, have civil rights, and to form families that would not be torn apart. The commonly repeated term "forty acres and a mule" symbolized the former slaves' hopes that they would receive at least a small chance at making a good living.

Most Southern whites were determined to minimize these freedoms. Throughout Reconstruction, African Americans who asserted themselves risked violence and even death. In addition, as the federal government withdrew from the South, African Americans' civil and economic rights shrank. However, their determination during these years changed the trajectory of American history.

1. Building Free Communities

Soon after the war's end, southern blacks set about organizing themselves as an effective political force and as free communities devoted to the social and educational welfare of their own people. As early as summer 1865, groups of freedpeople met in convention to press for their rights as U.S. citizens. A group calling itself Colored Citizens of Norfolk, Virginia, issued an address to the people of the United States, warning that the Emancipation Proclamation was insufficient to check the power of diehard rebels. Mass arrests of blacks had been authorized by "the rebel Mayor." Former slaveholders were bent on keeping the blacks "in a state of serfdom," charged the Norfolk petitioners.

Differences among blacks based on income, jobs, culture, and skin color at times inhibited institution-building. Some black communities found themselves divided by class, with blacks who had been free before the war (including many literate and skilled light-skinned men) assuming leadership over illiterate field hands. In New Orleans, a combination of factors contributed to class divisions among people of African heritage. During the antebellum period, light-skinned free people of color, many of whom spoke French, were much more likely to possess property and a formal education compared to enslaved people, who were dark-skinned English speakers. After the Civil War, the more privileged group pressed for public accommodations laws, which would open the city's theaters, opera, and expensive restaurants to all blacks for the first time. However, black churches and social organizations remained segregated according to class. Yet, citywide black conventions held in 1864 and 1867 brought together all groups of African descent in common cause, defined as "the actual liberation from social and political bondage."

For the most part, postbellum black communities united around the principle that freedom from slavery should also mean full citizenship rights: the ability to vote, own land, and educate their children. These rights must be enforced by federal firepower: "a military occupation will be absolutely necessary," declared the blacks of Norfolk, "to protect the white Union men of the South, as well as ourselves." Freedpeople in some states allied themselves with white yeomen who had long resented the political power of the great planters and now saw an opportunity to use state governments as agents of democratization and economic reform.

Networks of freedpeople formed self-help organizations. Like the sponsors of the Savannah Education Association, blacks throughout the South formed committees to raise funds and hire teachers for neighborhood schools. Small Georgia towns,

THEME TWO EXCERPTS

such as Cuthbert, Albany, Cave Spring, and Thomasville, with populations no greater than a few hundred, raised up to \$70 per month and contributed as much as \$350 each for the construction of school buildings. Funds came from the proceeds of fairs, bazaars, and bake sales; subscriptions raised by local school boards; and tuition fees. In the cash-starved postbellum South, these amounts represented a great personal and group sacrifice for the cause of education.

Wood et al., 511–13.

THEME TWO PRIMARY SOURCE

WANT ADS FOR LOST RELATIVES 1865–67 ABSTRACTS FROM *THE COLORED TENNESSEAN*, DAVIDSON COUNTY, TENNESSEE

Questions to Consider

1. What do these advertisements reveal about the nature of slavery, such as the structure or composition of slave families?
2. What do these advertisements reveal about the nature of life after freedom, such as the extent to which slaves had been able to keep track of each other after being separated?

OF my sons, George, William, and Bearty Lewis. George was born in 1848; Bearty was born 1853, in Culpepper county, Va. In 1853, they went to the Eastern Shore of Virginia with Mrs. Nottingham. In 1860, they went to Petersburg, Va. In 1865, I came to Tennessee with Mrs. Henps, and now reside in Williamson county, Tenn.

Jan20-3m ELIZA ANN RATLIF.

Of my two sons, Sidney and Harrison who belonged to Clem. Cannon, who formerly lived in Shelbyville, Bedford county Tenn., and were sold to Goodbar, a trader, and when last heard from were in Montgomery, Ala. The oldest one is about 20 years of age. My name is Sidney. When they left I belonged to a man by the name of Elliott. Information of them will be thankfully received by myself or their mother, whose name is Eliza Cannon. Please address Colored Tennessean, Box 1150

Jan13-1m SYDNEY ELLIOTT

OF my son, William Howard, who formerly lived in Kingston, Ga. When last heard from was in Chattanooga, but is supposed to have started for Nashville. He is 19 years of age, with yellow complexion. I am at present living at Col. Stanley's Chattanooga, Tenn., where I can be addressed, or the desired information can be directed to the Colored Tennessean.

Jan13-1m SUSAN HOWARD.

Information Wanted.

Of my son Jetson, who was sold about sixteen years ago, by a Mr. Dolhite of Oxford, Miss., to a Mr. Thomas Ford of the same place. I have not heard from him since. Information may be sent to his mother, SUSAN HUDDLESTON, Box 178, Murfreesboro, Tenn.

my26-1m

Information Wanted.

Of my father Dick Richardson, who formerly belonged to Mason Anderson of Pontotoc county, Miss., also my brother Edward and my sisters Lucy and Polly, who all belonged to the same man. I also wish to hear from my Uncle John Anderson and his wife Fanny Anderson. The desired information may be sent to me at Huntsville, Ala., or to the Tennessean, box 1150, Nashville, Tenn.

JOHN MLTON, my5-1m Late of 44th U. S. C. I.

Information Wanted.

Of Edmonia Bogle, who formerly belonged to John Scruggs, in McMinn co., Tenn., and who was taken to Texas some years ago. Her brother wishes to hear from her. Information may be sent to Loudon, Tenn., or to the Tennessean, box 1150, Nashville, Tenn.

ARMISTEAD BOGLE, my5-1m Late of 44th U. S. C. I.

OF Henry and Elizabeth Normant, and their children, Nelson, Lemon, Granville, Virginia and Parthenia, who formerly belonged to James Normant, and who are supposed to be still living in or near Nashville. Any information concerning these parties will be thankfully received at 71 Aberdeen street, Chicago, by

MATHILDA CLAIRBORNE.

Feb10-2c

MRS. Lucinda Norris, daughter of Maria Ragadale, wishes to learn the whereabouts of her mother, who came to this city to live some time since the rebellion broke out. Mrs. Norris lives in New Market, Ala. Mrs. Ragadale can send word to her daughter by calling on Jackson Goldin, Cumberland Hospital, Ward 23.

nov25-1m

OF our five children, whom we have not seen for four years. Their names are as follows, viz: Josephine, aged 20 years; Celia, aged 14 years; Caroline, aged 13 years; Ellen, aged 10 years, and Augusta, aged 8 years. They were in Charlotte, N. C., or at Rock Hill when we last heard from them.

Any information concerning these children will be thankfully received by their mother. Our address is, Augusta, Ga.

AUGUSTUS BRYANT, LUCY BRYANT.

N. B.—These persons were formerly owned by John D. and Virginia Moon, of Augusta, Ga.

nov4-3m

Items 2617-18-19
The Colored Tennessean, WANT ADS
(Aug. 12, Oct. 7, 14, 1865; Mar. 24, 31,
1866). Courtesy of the Library of Congress.

See Appendix for larger images – pg. 51

Creator:	African Americans looking for family
Context:	Freedom brought the hope that separated family members might be reunited.
Audience:	The African American community
Purpose:	To find family members

Historical Significance:

One of the cruelest aspects of slavery was the practice of separating family members from each other. Thousands of former slaves took to the roads during and after the Civil War to search for spouses, parents, children, and other relatives whom they had not seen for many years. Others used advertisements to try to locate these people. Although created during Reconstruction, these primary sources also provide information about the nature of slavery.

2. Building Free Communities

Black families sought to care for people who could not care for themselves. Freedmen's Bureau agents scoffed at blacks who took in "improvident" and "lazy" elderly kin: how could the former slaves hope to advance their own interests if they had to support such unproductive people? All over the South, black families charted their own course. They elected to take in orphans, to pool resources with neighbors, and to arrange for mothers to stay home with their children. These choices challenged the power of former slaveholders and the influence of Freedmen's Bureau agents and northern missionaries and teachers. At the same time, in seeking to attend to their families and to provide for themselves, southern blacks resembled members of other mid-nineteenth-century laboring classes who valued family ties over the demands of employers and landlords.

Tangible signs of the new emerging black communities infuriated southern whites. [Many thousands of black veterans joined local branches of the Grand Army of the Republic in the South.] A schoolhouse run by blacks proved threatening in a society where most white children had little opportunity to receive an education. Black communities were also quick to form their own churches, rather than continue to occupy an inferior place in white churches. Other sights proved equally unsettling: on a main street in Charleston, an armed black soldier marching proudly or a black woman wearing a fashionable hat and veil, the kind favored by white women of the planter class. These developments help to account for the speed with which whites organized themselves in the Klan and various other vigilante groups, such as Young Men's Democratic Clubs, White Brotherhood, and Knights of the White Camellia. Members of this last group took an initiation oath that stated, "Our main and fundamental object is the maintenance of the supremacy of the white race in this Republic."

Wood et al., 512–13.

THEME TWO PRIMARY SOURCE

HARPER'S WEEKLY DEPICTIONS OF MEMPHIS RACE RIOT, 1866

Questions to Consider

1. What emotion was the artist trying to elicit? What elements of the drawing are meant to evoke those emotions?
2. Which figures do you think the artist wanted the reader to sympathize with?



Item 1349
Alfred Rudolph Waud, SCENES IN MEMPHIS, TENNESSEE, DURING THE RIOT (1866).
Courtesy of the Library of Congress.

See Appendix for larger image – pg. 52

Creator:	Alfred Rudolph Waud
Context:	The Memphis Riot of 1866 occurred at a time when former Confederates were taking blatant and often violent steps to dominate former slaves.
Audience:	The educated public, particularly in the North
Purpose:	To elicit sympathy for the plight of former slaves

Historical Significance:

The hopes of former slaves and Confederates often collided in the years immediately following the Civil War.

On May 1, 1866, Memphis police arrested the black driver of a horse-drawn hack who was involved in an accident with one driven by a white man. African Americans who were recently discharged from the Army objected to the arrest, and whites—including policemen and firemen—responded with an onslaught of violence. Three days later, at least forty-six blacks and two whites were dead; several black women had been raped; and hundreds of black people's homes, schools, and businesses had been wrecked.

This riot and a subsequent one in New Orleans drew Northerners' attention. The drawing below is from Harper's Weekly, a magazine that often called for a stronger federal presence in the South.

TEXAS BLACK CODE

Southern legislators passed clusters of laws, Black Codes, to reestablish white control. The codes covered where blacks could live, when they could be on the street, what occupations they could pursue, and more. They were particularly concerned with stipulating methods for gaining control of black people’s labor.

Questions to Consider

1. What category of rights did the act extend to African Americans? What category of rights did it deny them?
2. What exactly does the first sentence in Section 2 mean?

CHAPTER CXXVIII

An Act to define and declare the rights of persons lately known as Slaves, and Free Persons of Color.

Section 1. Be it enacted by the Legislature of the State of Texas, That all persons heretofore known as slaves, and free persons of color, shall have the right to make and enforce contracts, to sue and be sued, to inherit, purchase, lease, hold, sell, and convey real, personal and mixed estate; to make wills and testaments, and to have and enjoy the rights of personal security, liberty, and private property, and all remedies and proceedings for the protection and enforcement of the same; and there shall be no discrimination against such persons in the administration of the criminal laws of this State.

Sec 2. That all laws and parts of laws relating to persons lately held as slaves, or free persons of color, contrary to; or in conflict with the provisions of this act, be and the same are hereby repealed; Provided, nevertheless, that nothing herein shall be so construed as to repeal any law prohibiting the intermarriage of the white and black races, nor to permit any other than white men to serve on juries, hold office, or vote at any election, State, county or municipal; Provided, further, that nothing herein contained shall be so construed as to allow them to testify, except in such cases and manner as is prescribed in the Constitution of the State.

Approved November 10, 1866.

Eleventh Texas Legislature, TEXAS BLACK CODE (1866).
Courtesy of the Brazoria County Historical Museum.

Creator:	The Texas Legislature
Context:	After the Civil War, former Confederate states attempted to regain economic control of former slaves without attracting the attention of Northerners who were sympathetic to African American rights.
Audience:	Citizens of Texas
Purpose:	To take away the rights of former slaves without being too obvious about it
Historical Significance:	
<p>President Johnson’s mild version of Reconstruction emboldened Southern whites. Slavery was over, but powerful whites still needed black labor and they realized that the war had left their former slaves more hopeful and assertive.</p> <p>Southern legislators passed clusters of laws, Black Codes, to reestablish white control. The codes covered where blacks could live, when they could be on the street, what occupations they could pursue, and more. They were particularly concerned with stipulating methods for gaining control of black people’s labor.</p>	

3. The White South's Fearful Response

Many of the qualified rights guaranteed by the Black Codes—testimony in court, for example—were passed only to induce the federal government to withdraw its remaining troops from the South. This was a crucial issue, for in many places marauding groups of whites were terrorizing virtually defenseless blacks. In one small district in Kentucky, for example, a government agent reported the following in 1865:

Twenty-three cases of severe and inhuman beating and whipping of men; four of beating and shooting; two of robbing and shooting; three of robbing; five men shot and killed; two shot and wounded; four beaten to death; one beaten and roasted; three women assaulted and ravished; four women beaten; two women tied up and whipped until insensible; two men and their families beaten and driven from their homes, and their property destroyed; two instances of burning of dwellings, and one of the inmates shot.

Freedpeople clearly needed protection and the right to testify in court against whites.

Nash et al., 549.

4. The Freedmen's Bureau

Never before in American history had one small agency—underfinanced, understaffed, and undersupported—been given a harder task than the Bureau of Freedmen, Refugees and Abandoned Lands. But with amnesty restoring lands to former owners, the Bureau controlled less than 1 percent of southern lands . . .

The Freedmen's Bureau performed many essential services. It issued emergency food rations, clothed and sheltered homeless victims of the war, and established medical and hospital facilities. It provided funds to relocate thousands of freedpeople. It helped blacks search for relatives and get legally married. It represented African Americans in local civil courts to see that they got fair trials. In conjunction with northern missionary aid societies and southern black churches, the Bureau was responsible for an extensive education program, authorizing a half million dollars for freedpeople's schooling.

Despite numerous constraints and even threats on their lives, the agents accomplished much. In little more than two years, the Freedmen's Bureau issued 20 million rations (nearly one-third to poor whites); reunited families and resettled some 30,000 displaced war refugees; treated some 450,000 people for illness and injury; built 40 hospitals and hundreds of schools; provided books, tools, and furnishings to the freedmen; and occasionally protected their civil rights. W.E.B. Du Bois, arguably the greatest African-American scholar of the twentieth century, wrote, "In a time of perfect calm, amid willing neighbors and streaming wealth," it "would have been a herculean task" for the Bureau to fulfill its many purposes. But in the midst of hunger, hate, sorrow, suspicion, and cruelty, "the work of . . . social regeneration was in large part foredoomed to failure." The Bureau's greatest success was education; providing land was its greatest failure. By 1868, all agents were gone as Congress stopped funding.

Nash et al., 555–56.

5. Economic Freedom by Degrees

Despite the best efforts of the Freedmen's Bureau, the failure of Congress to provide the promised 40 acres and a mule forced freedmen and women into a new economic dependency on former masters . . .

First, a land-intensive system replaced the labor intensity of slavery. Land ownership was concentrated into fewer and even larger holdings than before the war. From South Carolina to Louisiana, the wealthiest tenth of the population owned about 60 percent of the real estate in the 1870s. Second, these large planters increasingly concentrated on one crop, usually cotton, and were tied into the international market. This resulted in a steady drop in food production (both grains and livestock). Third, one-crop farming created a new credit system whereby most farmers—black and white—were forced into dependence on local merchants for renting seed, farm implements and animals, provisions, housing, and land. These changes affected race relations and class tensions among whites.

This new system, however, took a few years to develop after emancipation. At first, most African Americans signed contracts with white landowners and worked fields in gangs very much as during slavery. Supervised by superintendents who still used the lash, they toiled from sunrise to sunset for a meager wage and a monthly allotment of bacon and meal. All members of the family had to work to receive their rations . . .

[But the former slaves chafed under work conditions reminiscent of slavery.] A Georgia planter observed that freedpeople wanted “to get away from all overseers, to hire or purchase land, and work for themselves.” Many broke contracts, haggled over wages, engaged in work slowdowns or strikes, burned barns, and otherwise expressed their displeasure with the contract labor system. In the Sea Islands and rice-growing regions of coastal South Carolina and Georgia, resistance was especially strong . . .

Blacks' insistence on autonomy and land of their own was the major impetus for the change from the contract system to tenancy and sharecropping. Families would hitch mules to their old slave cabin and drag it to their plot as far from the Big House as possible. Sharecroppers received seed, fertilizer, implements, food, and clothing. In return, the landlord (or a local merchant) told them what and how much to grow, and he took a share—usually half—of the harvest. The croppers' half usually went to pay for goods bought on credit (at high interest rates) from the landlord. Sharecroppers remained only semi-autonomous, tied to the landlord for economic survival.

THEME TWO EXCERPTS

Despite this bleak picture, painstaking, industrious work by African Americans helped many gradually accumulate a measure of income, personal property, and autonomy, especially in the household economy of producing eggs, butter, meat, food crops, and other staples. Debt did not necessarily mean a lack of subsistence. In Virginia the declining tobacco crop forced white planters to sell off small parcels of land to blacks. Throughout the South, a few African Americans became independent landowners—about 3–4 percent by 1880, but closer to 25 percent by 1900.

Nash et al., 556–59.

A FREEDMAN'S WORK CONTRACT, 1865

Questions to Consider

1. How is the relationship between the freedman and employer similar to or different from slavery?
2. Are there any indications that landowners could manipulate the contract?

Written across script : "Approved Aug 9th 1865
 By Order
 Saml S. Gardner
 Asst Supt Freedmen
 by
 Ferguson
 Selma
 Ala
 Registered Sept 4, 1865"

State of Ala } a contract entered into, this the 31st day of
 Wilcox Co } July, between James G. Tait as employer and
 } the following named Freedmen, or Laborers
 } as employees of the County & State aforesaid.

The said Freedmen or Laborers, on their part, for & in consideration of the terms hereinafter state, bind themselves, to:-- faithfully & diligently labor for said Jas G. Tait, during the remainder of the year 1865, (according to the (torn) regulation, conditions & penalties prescribed & contained in a (torn) rules & regulations for the State of Ala. & c.--) and said labor is to (torn) formed under the direction of the said J.G. Tait, or any agent by him appointed. The said Freedmen, or Laborers bind themselves to visit, or receive visitors on such conditions as may be agreed upon, by said J.G. Tait or his agent. The Freedmen, or Laborers further bind themselves to account to the said J.G. Tait, for the value of any property of whatever kind or description that may be wasted, lost, or destroyed by reason of the negligence, or careless conduct of said Freedmen or laborers, & the part of the crop allotted to said Freedmen or Laborers, is hereby made liable for the value of any property, so wasted, lost or destroyed. It is further agreed & stipulated, that if any of the said Freedmen or Laborers shall refuse, or fail to work faithfully & diligently, the said James G. Tait or his agent shall have power & is hereby authorised to discharge him or them. The said Jas G. Tait binds himself to pay over & deliver on the premises to said

Creator:	Landowners (or people representing them)
Context:	With the end of slavery and the federal government's reluctance to grant land to former slaves, white landowners contracted for the labor of former slaves.
Audience:	The people who signed the contract and, if necessary, local courts
Purpose:	To stipulate the nature of the labor agreement

Historical Significance:

Few freedpeople were able to gain title to land in the South during Reconstruction. Most entered into various sorts of labor contracts, often with their former owners. Here are several examples.

THEME TWO PRIMARY SOURCE

Freedmen or laborers one-eighth part of the present growing crop
^of corn, fodder, cowpeas & ground peas, and also one half of the
potatoes & sorghum syrup of sickness & rice, & also to furnish food,
clothing, houses, fuel, & medicines--& in bad cases a physician

James G. Tait.

Witness	Isham his X mark
A. L. Whisenhart	Washington his X mark
W. P. Barnes	Isaac his X mark
A.W. Bethea	Brian his X mark
	Glaster his X mark
	John his X mark
	Dempsy his X mark
	Jeff his X mark
	Jack his X mark
	Bill Smart his X mark
Widow (torn)	her X mark
Widow—Milly	her X mark
	Dick his X mark
	Frank his X mark
	Malinda her X mark
	Jim his X mark

Tait labor contract (LPR 35, Box 1, Folder 2),
Alabama Department of Archives and History,
www.archives.state.al.us/teacher/recon/recon1.html.

THEME TWO PRIMARY SOURCE

PROTEST OF THE FREEDMEN OF EDISTO ISLAND TO GENERAL HOWARD, 1865

Questions to Consider

1. How did the petitioners use history to make their argument?
2. What did land represent to them?

Edisto Island, S.C., October, 1865

General It Is with painfull Hearts that we the Committee address you, we Have thoroughly considered this order which you wished us to Sighn, we wish we could do so but cannot feel our rights Safe If we do so,

General we want Homesteads; we were promised Homesteads by the government; If It does not carry out the promises Its agents made to us, If the government Having concluded to befriend Its late enemies and to neglect to observe the principles of common faith between Its self and us Its allies In the war you said was over, now takes away from them all right to the soil they stand upon save such as they can get by again working for your late and their all time enemies. If the government does so we are left In a more unpleasant condition than our former

we are at the mercy of those who are combined to prevent us from getting land enough to lay our Fathers bones upon. We Have property In Horses, cattle, carriages, & articles of furniture, but we are landless and Homeless, from the Homes we Have lived In In the past we can only do one of three things Step Into the public road or the sea or remain on them working as In former time and subject to their will as then. We can not resist It In any way without being driven out Homeless upon the road.

You will see this Is not the condition of really freemen

You ask us to forgive the land owners of our Island, You only lost your right arm. In war and might forgive them. The man who tied me to a tree & gave me 39 lashes & who stripped and flogged my mother & sister & who will not let me stay In His empty Hut except I will do His planting & be Satisfied with His price & who combines with others to keep away land from me well knowing I would not Have any thing to do with Him If I Had land of my own.—that man, I cannot well forgive. Does It look as if He Has forgiven me,

Creator:	Committee
Context:	Former slaves hoped that they would be granted “forty acres and a mule,” enough land to begin to make a living for their families.
Audience:	General Howard
Purpose:	To persuade him to grant them some land
Historical Significance: The freedman were thrilled by the possibility of owning their own land. They were bitterly disappointed when those possibilities were not realized and appealed to federal authority. This letter is to General Oliver O. Howard, who hailed from Maine.	

THEME TWO PRIMARY SOURCE

seeing How He tries to keep me In a Condition of Helplessness

General, we cannot remain Here In such condition and If the government permits them to come back we ask It to Help us to reach land where we shall not be slaves nor compelled to work for those who would treat us as such

We Have not been treacherous, we Have not for selfish motives allied to us those who suffered like us from a common enemy & then Having gained our purpose left our allies In their Hands There is no rights secured to us there Is no law likely to be made which our Hands can reach. The state will make laws that we shall not be able to Hold land even If we pay for It Landless, Homeless, Voteless, we can only pray to god & Hope for His Help, your Influence & assistance With consideration of esteem Your Obt Servts

In behalf of the people

Henry Brown

Committee: Ishmael Moultrie

yates Sampson

Henry Bram et al. to Maj. Gen. O. O. Howard, [Oct. 28?, 1865]; and Henry Bram et al. to the President of these United States, Oct. 28, 1865; B-53 1865 and P-27 1865, Letters Received (series 15), Washington Headquarters, RG 105, NARA.

6. Black Self-Help Institutions

[As help from the federal government proved inadequate, the Southern blacks increasingly created their own educational, social, and economic institutions.]

They began, significantly, with churches. The tradition of black community self-help survived in the organized churches and schools of the antebellum free Negro communities and in the “invisible” religious and cultural institutions of the slave quarters. As Union troops liberated areas of the Confederacy, blacks fled white churches for their own, causing an explosion in the growth of membership in African-American churches. The Negro Baptist Church grew from 150,000 members in 1850 to 500,000 in 1870, while the membership of the African Methodist Episcopal Church increased in the postwar decade from 50,000 to 200,000, and by 1896 to over 400,000 members. Other denominations such as the Colored (later Christian) Methodist Episcopal (CME) Church, the Reformed Zion Union Apostolic Church, and the Colored Presbyterian Church all broke with their white counterparts to establish indigenous black churches in the first decade after emancipation.

[African American ministers led efforts to oppose discrimination, some by entering politics: over one-fifth of the black officeholders in South Carolina were ministers.]

The freedpeople’s desire for education was as strong as for religion. Even before the Freedmen’s Bureau ceased operating schools, African Americans assumed more responsibility for their costs and operation . . . Louisiana and Kentucky blacks contributed more to education than the Bureau itself. Georgia African Americans increased the number of “freedom schools” from 79 to 232 in 1866–1867, despite attacks by local whites who stoned them on their way home and threatened to “kill every d—d nigger white man” who worked in the schools.

Black teachers increasingly replaced whites. By 1868, 43 percent of the Bureau’s teachers were African American, working for four or five dollars a month and boarding with families . . . [They found students desperate and determined to take advantage of even slight educational opportunities.] Charlotte Forten, for example, who taught in a school in the Sea Islands, noted that even after a half day’s “hard toil” in the fields, her older pupils were “as bright and as anxious to learn as ever.” . . .

Indeed, by 1870 there was a 20 percent gain in freed black adult literacy, a figure that, against difficult odds, would continue to grow for all ages to the end of the century, when there were more than 1.5 million black children in school with 28,560 black teachers. This achievement was remarkable in the face of crowded facilities, limited resources, local opposition, and absenteeism caused by the demands of fieldwork . . . To train teachers like Forten, northern philanthropists founded Fisk, Howard, Atlanta, and other black universities in the South between 1865 and 1867.

Nash et al., 560–61.

THEME TWO SECONDARY SOURCE

THE ESTABLISHMENT OF HISTORICALLY BLACK COLLEGES IN THE SOUTH DURING RECONSTRUCTION

Reconstruction saw the establishment of Freedmen's Bureau agencies and black colleges, which were usually created by white charities. These scattered institutions could serve only a small proportion of four million freedpeople. But during a time when few other colleges admitted African Americans, these colleges played a critical role in training black leaders.



Item 3351
Nash et al., 563.

7. Black Self-Help Institutions

Black schools, like churches, became community centers. They published newspapers, provided training in trades and farming, and promoted political participation and land ownership . . . These efforts made black schools objects of local white hostility. A Virginia freedman told a congressional committee that in his county, anyone starting a school would be killed and blacks were “afraid to be caught with a book.” In Alabama, the Klan hanged an Irish-born teacher and four black men. In 1869, in Tennessee alone, 37 black schools were burned to the ground.

White opposition to black education and land ownership stimulated African-American nationalism and separatism. In the late 1860s, Benjamin “Pap” Singleton, a Tennessee slave who had escaped to Canada, observed that “whites had the lands and . . . blacks had nothing but their freedom.” Singleton urged them to abandon politics and migrate westward. He organized a land company in 1869, purchased public property in Kansas, and in the early 1870s took several groups from Tennessee and Kentucky to establish separate black towns in the prairie state. In following years, thousands of “exodusters” from the Lower South bought some 10,000 infertile acres in Kansas. But natural and human obstacles to self-sufficiency often proved insurmountable. By the 1880s, despairing of ever finding economic independence in the United States, Singleton and other nationalists urged emigration to Canada and Liberia. Frederick Douglass and other African-American leaders continued to press for full citizenship rights within the United States.

Nash et al., 561–62.

THEME TWO

Conclusion

Most of the political gains that African Americans made during Reconstruction were short-lived, and the federal government was unwilling to provide many with the land they required for a chance at prosperity. Nevertheless, Reconstruction brought profound changes to Southern blacks: the end of slavery, most notably, but also impressive gains in education, economic independence, and the creation of churches and other social institutions.

Questions to Consider

1. Agree or disagree: Considering the attitudes of the time, it is difficult to see how Reconstruction could have offered more opportunities for freedpeople.
2. What, from the perspective of freedpeople, was the leading accomplishment of Reconstruction?

THEME THREE

Theme Three: The period known as Reconstruction was shaped by rapid economic, social, and demographic changes.

Overview

Republican opposition to slavery was part of a broader commitment to free labor and active federal intervention to expand the nation's industrial capacity. The Civil War and Reconstruction were, therefore, accompanied by an ambitious program of economic growth and liberal government grants to railroad companies. Indeed, the Republican Party soon turned its attention from the South and the problems of former slaves to the promise of western development.

This program of development was a boon to some people and a disaster for others. Growing numbers of immigrants from Europe and China came to the United States. Here they labored in its factories, worked on its railroads, or tilled its soils. But the indigenous peoples of the Great Plains soon lost their land and their freedom.

THEME THREE SECONDARY SOURCE

IMMIGRATION BY COUNTRY OF ORIGIN, 1831–1940

How did the nature of immigration change after 1860?

Consider both the number of immigrants and where they came from.

Immigration by Country of Origin, 1831–1940

	1831– 1840	1841– 1850	1851– 1860	1861– 1870	1871– 1880
Austria-Hungary				7,800	72,060
Belgium	22	5,094	4,738	6,734	7,221
Bulgaria					
Czechoslovakia					
Denmark	1,063	539	3,749	37,094	31,771
France	45,575	77,202	70,358	35,984	72,201
Germany	152,454	434,626	951,667	787,468	717,182
Greece					
Italy	2,253	1,870	9,231	11,728	55,762
Netherlands	1,412	8,251	10,789	9,102	16,541
Norway	1,201	13,903	20,931	109,298	95,323
Sweden					115,922
Poland ^c	—	—	1,164	2,027	12,970
Romania					
Russia ^d	646	656	1,621	4,536	52,254
Spain	2,954	2,759	10,353	8,493	5,206
Portugal					4,627
Switzerland	4,821	4,644	25,011	23,286	28,293
Turkey in Europe					
United Kingdom					
England	7,611	32,002	247,125	222,277	437,706
Ireland	207,381	780,719	914,119	435,778	456,871
Scotland	2,667	3,712	38,331	38,768	87,564
Wales	183	1,261	6,319	4,313	6,631
Not specified	63,347	229,979	132,199	349,538	16,142
Other Europe	96	155	116	210	658
Total Europe	495,686	1,597,522	2,453,821	2,074,434	2,274,874

continues...

THEME THREE SECONDARY SOURCE

Immigration by Country of Origin, 1831–1940

	1831– 1840	1841– 1850	1851– 1860	1861– 1870	1871– 1880
Canada and Newfoundland ^e			59,304	153,878	383,640
Central America			449	95	157
Mexico ^e			3,078	2,191	5,162
South America			1,224	1,397	1,128
West Indies			10,660	9,046	13,957
Total America			74,715	166,607	404,044
China	8	35	41,397	64,301	123,200
Japan					
Turkey in Asia					
Other Asia	40	47	61	308	603
Total Asia	48	82	41,458	64,609	123,803
Africa			210	312	358
Australia, Tasmania, New Zealand				36	9,886
Pacific Islands					1,028
All other countries			29,169	17,969	700
Total Immigration	495,736	1,597,604	2,599,373	2,323,967	2,814,793

Wood et al., 550.

1. Shifting National Priorities

The years between 1865 and 1875 featured not only the rise (and fall) of Republican governments in the South but also a spectacular rise of working-class organizations. Stimulated by the Civil War to improve working conditions in northern factories, trade unions, labor reform associations, and labor parties flourished, culminating in the founding of the National Labor Union in 1866. Before the depression of 1873, an estimated 300,000 to 500,000 American workers enrolled in some 1,500 trade unions, the largest such increase in the nineteenth century. This growth inevitably stirred class tensions. In 1876, hundreds of freedmen in the rice region along the Combahee River in South Carolina went on strike to protest a 40-cent-per-day wage cut, clashing with local sheriffs and white Democratic rifle clubs. A year later, also fighting wage cuts, thousands of northern railroad workers went out in a nationwide wave of strikes, clashing with police and the National Guard.

As economic relations changed, so did the Republican party . . . [By the end of Reconstruction, in 1877, it had become more and more concerned with promoting industrial growth.] In the continuing struggle in American politics between “virtue and commerce,” self-interest was again winning. Abandoning the Freedmen’s Bureau as an inappropriate federal intervention, Republican politicians had no difficulty handing out huge grants of money and land to the railroads. As freedpeople were told to help themselves, the Union Pacific was getting subsidies of between \$16,000 and \$48,000 for each mile of track laid across western plains and mountains. As Susan B. Anthony and others tramped through the snows of upstate New York with petitions for the rights of suffrage and citizenship, Boss Tweed and other machine politicians defrauded New York taxpayers of millions of dollars. As Native Americans in the Great Plains struggled to preserve their sacred Black Hills from greedy gold prospectors protected by U.S. soldiers, corrupt government officials in the East “mined” public treasuries.

[Black civil rights were also blocked in the North. Segregation eased in some states and cities, and a larger proportion of African Americans voted. But discrimination and prejudice in public and private life remained common.]

Nash et al., 567.

2. Federal Scandals

Honest himself, Grant showed poor judgment of others. The scandals of his administration touched his relatives, his cabinet, and two vice presidents. Outright graft, loose prosecution, and generally negligent administration flourished in a half dozen departments. Most scandals involved large sums of public money. The Whiskey Ring affair, for example, cost the public millions of dollars in lost tax revenues siphoned off to government officials . . .

Nor was Congress pure. *Crédit Mobilier*, a dummy corporation supposedly building the transcontinental railroad, received generous bonds and contracts in exchange for giving congressmen gifts of money, stocks, and railroad lands. An Ohio congressman described the House of Representatives in 1873 as an “auction room where more valuable considerations were disposed of under the speaker’s hammer than any place on earth.”

Nash et al., 567, 570.

3. Railroads: Pioneers of Big Business

Beginning in 1862, federal and state governments vigorously promoted railroad construction with land grants from the public domain. Eventually, railroads received lands one and a half times the size of Texas. Local governments gave everything from land for stations to tax breaks.

With such incentives, the first transcontinental railroad was finished in 1869. Four additional transcontinental lines and miles of feeder and branch roads were laid down in the 1870s and 1880s. By 1890, trains rumbled across 165,000 miles of tracks. Telegraph lines arose alongside them.

Nash et al., 611–13.

4. The Postwar Western Labor Problem

In 1865 the owners of the Central Pacific Railroad seemed poised for one of the great engineering feats of the nineteenth century. In the race eastward from California, they would construct trestles spanning vast chasms and roadbeds traversing mountains and deserts. Government officials in Washington were eager to subsidize the railroad. What the owners lacked was a dependable labor force. [Mormons and former Union and Confederate soldiers worked on the line.] The Irish workers who began the line in California struck for higher wages in compensation for brutal, dangerous work. These immigrants dropped their shovels and hammers at the first word of a gold strike nearby—or far away. As a result, in 1866 the Central Pacific had decided to tap into a vast labor source by importing thousands of Chinese men from their native Guangdong province.

The Chinese toiled to extend the railroad tracks eastward from Sacramento, California, up to ten miles a day in the desert, only a few feet a day in the rugged Sierra Nevada Mountains. They alternately loaded and dumped millions of tons of earth and rocks to clear the land and construct the roadbed. In nerve-wracking feats of skill, they lowered themselves in woven baskets to implant nitroglycerine explosives in canyon walls . . .

Charles Crocker, the general superintendent of the Central Pacific, observed of the Chinese, “Wherever we put them, we found them good.” Paid \$1 a day (less than the wage paid to whites), the Chinese had little leverage with which to press for higher compensation. In the spring of 1867, 5000 (out of a workforce of 12,000) walked off the job. They demanded \$1.50 a day and an eight-hour day. Crocker responded by withholding rations, and the laborers were forced to return to work within a week . . .

Signed in 1868, the Burlingame Treaty, named for Anson Burlingame, an American envoy to China, had supposedly guaranteed government protection for Chinese immigrants as visitors, traders, or permanent residents. Most immigrants were men. [cut sentence] Yet the treaty did not inhibit U.S. employers, landlords, and government officials from discriminating against the Chinese.

By 1870, 40,000 Chinese lived in California and represented fully one-quarter of the state’s wage earners. They found work in the cigar, woolen-goods, and boot and shoe factories of San Francisco; in the gold mining towns, now as laundry operators rather than as miners as they had before the Civil War; and in the fields as agricultural laborers. White workers began to cry unfair competition against this Asian group that was becoming increasingly integrated into the region’s economy.

Wood et al., 520–22.

THEME THREE PRIMARY SOURCE

COMPLETING THE TRANSCONTINENTAL RAILROAD, 1869

Questions to Consider

1. Although photographs may seem like accurate historical documents, this photograph was carefully staged.
What was the photographer trying to convey to people who would view this image?
2. What people were featured in the image?
What people were left out?



Item 1346
Andrew J. Russell, JOINING THE TRACKS FOR THE FIRST
TRANSCONTINENTAL RAILROAD, PROMONTORY, UTAH, TERR. (1869).
Courtesy National Archives and Records Administration.

See Appendix for larger image – pg. 53

Creator:	Andrew J. Russell
Context:	The completion of transcontinental railroad was of great symbolic and practical importance, as it constituted a key event in the nation's economic development.
Audience:	The general public
Purpose:	To commemorate this occasion

Historical Significance:

Businessmen had been lobbying Congress to subsidize a railroad stretching across the country since the 1840s, but not until the Republicans took power in 1861 did they find sufficient support. Eight years later the rails met near Ogden, Utah.

The railroad's completion reflected the nation's shifting political and social landscape. Republican businessmen, including some prominent Union officers, led the endeavor, which promised to move goods more quickly across the continent and to and from Asia. Many of the nation's growing numbers of immigrants labored on the project, including thousands of men from China who had given up on gold mining.

This image is a photograph taken during the 1869 ceremony.

THEME THREE PRIMARY SOURCE

WHAT SHALL WE DO WITH JOHN CHINAMAN?

Questions to Consider

1. What features of the Chinese man's body and clothing did the artist exaggerate?
2. What do you think those exaggerations were meant to convey?
3. Contrast how the two white characters are depicted. How are they responding to the possibilities of Chinese labor?



Item 2802

Frank Leslie's Illustrated Newspaper, WHAT SHALL WE DO WITH JOHN CHINAMAN? (1869). Courtesy of the Library of Congress.

See Appendix for larger image – pg. 54

Creator:	An unknown artist from <i>Frank Leslie's Illustrated Newspaper</i>
Context:	Chinese immigrants were willing to work for lower wages than most other laborers, a fact that alarmed some people in the U.S. and encouraged others.
Audience:	The general U.S. public
Purpose:	Entertainment and to advocate a viewpoint

Historical Significance:

The pair of cartoons shown here appeared in *Frank Leslie's Illustrated Newspaper* in 1869, some twenty years after Chinese began immigrating in large numbers to the United States. By the late 1860s, many white members of the working class worried that Chinese immigrants were taking jobs away from them—or at least causing wages to fall. In the first picture, an Irish immigrant is shown above the caption: “What Pat Would Do with Him.” In the second depiction a white Southerner is shown leading the Chinese man South above the caption: “What Will Be Done with Him.” One cartoon emphasizes the dangers of cheap labor; the other the possibilities of it. In fact, few Chinese people settled in the South during the nineteenth century.

5. The Postwar Western Labor Problem

As a group, Chinese men differed from California Indians, who remained trapped in the traditional agricultural economy of unskilled labor. Whites appropriated Indian land and forced many men, women, and children to work as wage earners for large landowners. Deprived of their familiar hunting and gathering lands, and wracked by disease and starvation, California Indians had suffered a drastic decline in their numbers by 1870, from 100,000 to 30,000 in 20 years.

[The owners of large western factories and other businesses desperately needed inexpensive and reliable labor.] By the early 1870s western manufacturers were faltering under the pressure of cheaper goods imported from the East by rail. At the same time, the growth of fledgling gigantic agricultural businesses opened new avenues of trade and commerce. Located in an arc surrounding the San Francisco Bay, large (“bonanza”) wheat farmers grew huge crops and exported the grain to the East Coast and to England. These enterprises stimulated the building of wharves and railroad trunk lines and encouraged technological innovation in threshing and harvesting. Western enterprises showed a growing demand for labor whatever its skin color or nationality.

[But western economic expansion also served national, especially northern, interests.] To unite the entire country together as a single economic and political unit was the Republican ideal. Achieving this ideal entailed both technological and military means. The railroads in particular served as vehicles of national integration. When the Central Pacific and Union Pacific Railroads met at Promontory Point, Utah, in 1869, the hammering of the spike that joined the two roads produced a telegraphic signal received simultaneously on both coasts, setting off a national celebration. In Philadelphia, the Liberty Bell tolled.

[The federal government played a major role in making the West safe for business.] Between 1865 and 1890, U.S. military forces conducted a dozen separate campaigns against western Indian peoples and met Indian warriors in battle or attacked Indian settlements in more than 1000 engagements. The war for the West pitted agents of American nationalism against Indian groups that battled to maintain their distinctive way of life in a rapidly changing world . . . [At a time when African Americans were demanding their full rights as citizens of the United States, Native Americans were asserting their rights to maintain their independence.]

Wood et al., 522.

6. The End of Reconstruction

[Meanwhile, Republican and Northern support for Reconstruction was waning.] Soon after Grant's second inauguration, a financial panic, caused by commercial overexpansion into railroads, railroad mismanagement, and the collapse of some eastern banks, started a terrible depression that lasted throughout the mid-1870s. In these hard times, economic issues dominated politics, further diverting attention from the freedpeople. As Democrats took control of the House of Representatives in 1874 and looked toward winning the White House in 1876, politicians talked about new Grant scandals, unemployment and public works projects, the currency, and tariffs. No one said much about civil rights. In 1875, a guilt-ridden Congress did pass Senator Charles Sumner's civil rights bill to put teeth into the Fourteenth Amendment. But the act was not enforced, and after eight years, the Supreme Court declared it unconstitutional. Congressional Reconstruction, long dormant, was over. The election of 1876, which was the closest in American history until 2000, sealed the end.

As their presidential candidate in 1876, the Republicans chose a former governor of Ohio, Rutherford B. Hayes, partly because of his reputation for honesty, partly because he had been a Union officer (a necessity for post-Civil War candidates), and partly because, as Henry Adams put it, he was "obnoxious to no one." The Democrats nominated Governor Samuel J. Tilden of New York, a well-known civil service reformer who had broken the corrupt Tweed ring.

Like Al Gore in 2000, Tilden won a popular-vote majority and appeared to have enough electoral votes (184 to 165) for victory—except for 20 disputed votes, all but one in the Deep South states of Florida, Louisiana, and South Carolina, where some federal troops remained and where Republicans still controlled the voting apparatus despite Democratic intimidation. [Southern Democrats suppressed the votes of many African Americans.] To settle the dispute, Congress created a special electoral commission of eight Republicans and seven Democrats, who voted along party lines to give Hayes all 20 votes and a narrow electoral-college victory, 185 to 184.

As in the election of 2000, outraged Democrats protested the outcome and threatened to stop the Senate from officially counting the electoral votes, preventing Hayes's inauguration. There was talk of a new civil war but a North-South compromise emerged. Northern investors wanted the government to subsidize a New Orleans-to-California railroad. Southerners wanted northern dollars but not northern political influence—no social agencies, no federal

THEME THREE EXCERPTS

enforcement of the Fourteenth and Fifteenth Amendments, and no military occupation, not even the symbolic presence left in 1876.

As the March 4 inauguration date approached, and as newspapers echoed outgoing President Grant's call for "peace at any price," the forces of mutual self-interest concluded the "compromise of 1877." Democrats agreed to suspend their resistance to the counting of the electoral votes, and on March 2, Hayes was declared president. After his inauguration, he ordered the last federal troops out of the South, sending them west to fight Indians, appointed a former Confederate general to his cabinet, supported federal aid for economic and railroad development in the South, and promised to let southerners handle race relations themselves. On a goodwill trip to the South, he told blacks that "your rights and interests would be safer if this great mass of intelligent white men were let alone by the general government." The message was clear: Hayes would not enforce the Fourteenth and Fifteenth Amendments, initiating a pattern of governmental inaction and white northern abandonment of African Americans that lasted to the 1960s. But the immediate crisis was averted, officially ending Reconstruction.

Nash et al., 570–71.

THEME THREE

Conclusion

The Reconstruction years saw a great deal of change outside of the South, much of it driven by the federal government. Immigration swelled, cities and industrial development expanded, rails and settlers pushed farther into the West. Republican political hopes for the South were in pieces by 1877. But their hopes that a powerful federal government would lead a program of industrial growth were largely realized.

Questions to Consider

1. What was the relationship between westward growth and the end of Reconstruction?
2. Did federal policy during Reconstruction simply serve the interests of big business?

Unit Conclusion

Historians often characterize the Civil War and Reconstruction as a sort of second American Revolution, a crucible in which questions left unsettled during and after the first American Revolution were at last settled. Indeed, by 1877, the issue of whether or not states could leave the Union had been decided, slavery had been abolished, the federal government had assumed a more active role in the nation's economic life, and the United States was on the cusp of becoming the world's leading industrial power.

For African Americans and whites who supported them, this revolution was far from complete. The overwhelming majority of blacks remained poor and effectively disenfranchised, and few whites—Northern or Southern—seemed very concerned about it. Political, economic, and social discrimination would not relent for many more decades.

Even so, Reconstruction laid a foundation for many changes and reforms that lay in the future. Constitutional amendments asserting black people's rights to citizenship had been passed. Slavery had been abolished. Increasing numbers of African Americans—often at the risk of their lives—sought and seized fuller educational, economic, and even political opportunities. These advances would remain gradual for many years to come. But they constituted grounds for hope that one day the nation would realize not just its economic might, but also its potential for justice and opportunity for all.

TIMELINE

1863 Lincoln issues Emancipation Proclamation; Work begins on the first transcontinental railroad

March 3, 1865 Freedmen's Bureau created

April 8, 1865 Confederate armies surrender, effectively ending the Civil War

April 14, 1865 President Lincoln assassinated

Dec. 6, 1865 Thirteenth Amendment, prohibiting slavery, is ratified

1865 General Grenville Dodge commands military campaign against Native American tribes on the Great Plains; major race riots in Memphis and New Orleans; Southern states begin enacting Black Codes

1866 Republicans win solid majorities in both Houses of Congress

1867 First, Second, and Third Reconstruction Acts are passed over Johnson's veto

1868 Impeachment proceedings fail to remove President Johnson from office; Fourteenth Amendment ratified; Ulysses S. Grant elected president; Fourth Reconstruction Act passed

1869 Transcontinental railroad completed; Tennessee is first state to replace bi-racial state government with white Democratic one

1870 Hiram Revels becomes first African American Senator; Fifteenth Amendment to the Constitution ratified, guaranteeing black male suffrage; Force Acts issued

1872 Freedman's Bureau abolished

1873 Financial panic causes major economic depression

1874 Democrats regain control of both the House and the Senate

1875 Civil Rights Act passed

1876 Disputed Presidential election between Rutherford B. Hayes and Samuel J. Tilden

1877 Northern troops withdraw from the South under Compromise of 1877

1899 Ella Gertrude Clanton Thomas elected president for Georgia Women's Suffrage Association

1990 Journals of Ella Gertrude Clanton Thomas published

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- 4 - Litwack, Leon F. *Been in the Storm So Long: The Aftermath of Slavery*. Vintage, 1980.
- 5 - Simpson, Brooks. *The Reconstruction Presidents*. University Press of Kansas, 1998.
- 6 - The University of North Carolina, *Documenting the American South* Web site. <http://docsouth.unc.edu/>

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APPENDIX 1-1

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HARPER'S WEEKLY.

[NOVEMBER 3, 1866.



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THEME ONE PRIMARY SOURCE

Item 2966

Thomas Nast, KING ANDY: HOW HE WILL LOOK AND WHAT HE WILL DO, FROM *HARPER'S WEEKLY* (1866). Courtesy of HarpWeek, LLC.

OF my sons, George, William, and Bearty Lewis. George was born in 1848; Bearty was born 1853, in Culpepper county, Va. In 1858, they went to the Eastern Shore of Virginia with Mrs. Nottingham. In 1860, they went to Petersburg, Va. In 1865, I came to Tennessee with Mrs. Hemps, and now reside in Williamson county, Tenn. **ELIZA ANN RATLIF.**
Jan 20-3m

Of my two sons, Sidney and Harrison who belonged to Gen. Cannon, who formerly lived in Shelbyville, Bedford county Tenn., and were sold to Goodbar, a trader, and when last heard from were in Montgomery, Ala. The oldest one is about 20 years of age. My name is Sidney. When they left I belonged to a man by the name of Elliott. Information of them will be thankfully received by myself or their mother, whose name is Eliza Cannon. Please address Colored Tennesseean, Box 1150
Jan 13-1m

SYDNEY ELLIOTT.
OF my son, William Howard, who formerly lived in Kingston, Ga. When last heard from was in Chattanooga, but is supposed to have started for Nashville. He is 19 years of age, with yellow complexion. I am at present living at Col. Stanley's Chattanooga, Tenn., where I can be addressed, or the desired information can be directed to the Colored Tennesseean.
Jan 13-1m **SUSAN HOWARD.**

OF Henry and Elizabeth Normant, and their children, Nelson, Lemon, Granville, Virginia and Parthenia, who formerly belonged to James Normant, and who are supposed to be still living in or near Nashville. Any information concerning these parties will be thankfully received at 71 Aberdeen street, Chicago, by **MATILDA CLAIBORNE.**
Feb 10-2m

MRS. Lucinda Norris, daughter of Maria Ragsdale, wishes to learn the whereabouts of her mother, who came to this city to live some time since the rebellion broke out. Mrs. Norris lives in New Market, Ala. Mrs. Ragsdale can send word to her daughter by calling on Jackson Goddin, Cumberland Hospital, Ward 24.
Nov 25-1m

OF our five children, whom we have not seen for four years. Their names are as follows, viz: Josephine, aged 20 years; Celia, aged 14 years; Caroline, aged 13 years; Ellen, aged 10 years, and Augusta, aged 8 years. If they were in Charlotte, N. C., or at Rock Hill when we last heard from them.

Any information concerning these children will be thankfully received by their mother. Our address is, Augusta, Ga.
AUGUSTUS BRYANT.
LUCETTA BRYANT.

N. B.—These persons were formerly owned by John L. and Virginia Moon, of Augusta, Ga.
Nov 4-3m

Information Wanted.
Of my son Jetson, who was sold about sixteen years ago, by a Mr. Dolhite of Oxford, Miss., to a Mr. Thomas Ford of the same place. I have not heard from him since. Information may be sent to his mother, **SUSAN HUDDLESTON,**
Box 178, Murfreesboro, Tenn.
my 26-1m

Information Wanted.
Of my father Dick Richardson, who formerly belonged to Mason Anderson of Pontotoc county, Miss., also my brother Edward and my sisters Lucy and Polly, who all belonged to the same man. I also wish to hear from my Uncle John Anderson and his wife Fanny Anderson. The desired information may be sent to me at Huntsville, Ala., or to the Tennesseean, box 1150, Nashville, Tenn. **JOHN MILTON,**
my 5-1m Late of 44th U. S. C. I.

Information Wanted.
Of Edmonia Bogle, who formerly belonged to John Scruggs, in McMinn co., Tenn., and who was taken to Texas some years ago. Her brother wishes to hear from her. Information may be sent to Loudon, Tenn., or to the Tennesseean, box 1150, Nashville, Tenn.
ARMISTEAD BOGLE,
my 5-1m Late of 44th U. S. C. I.

THEME TWO PRIMARY SOURCE
Items 2617-18-19

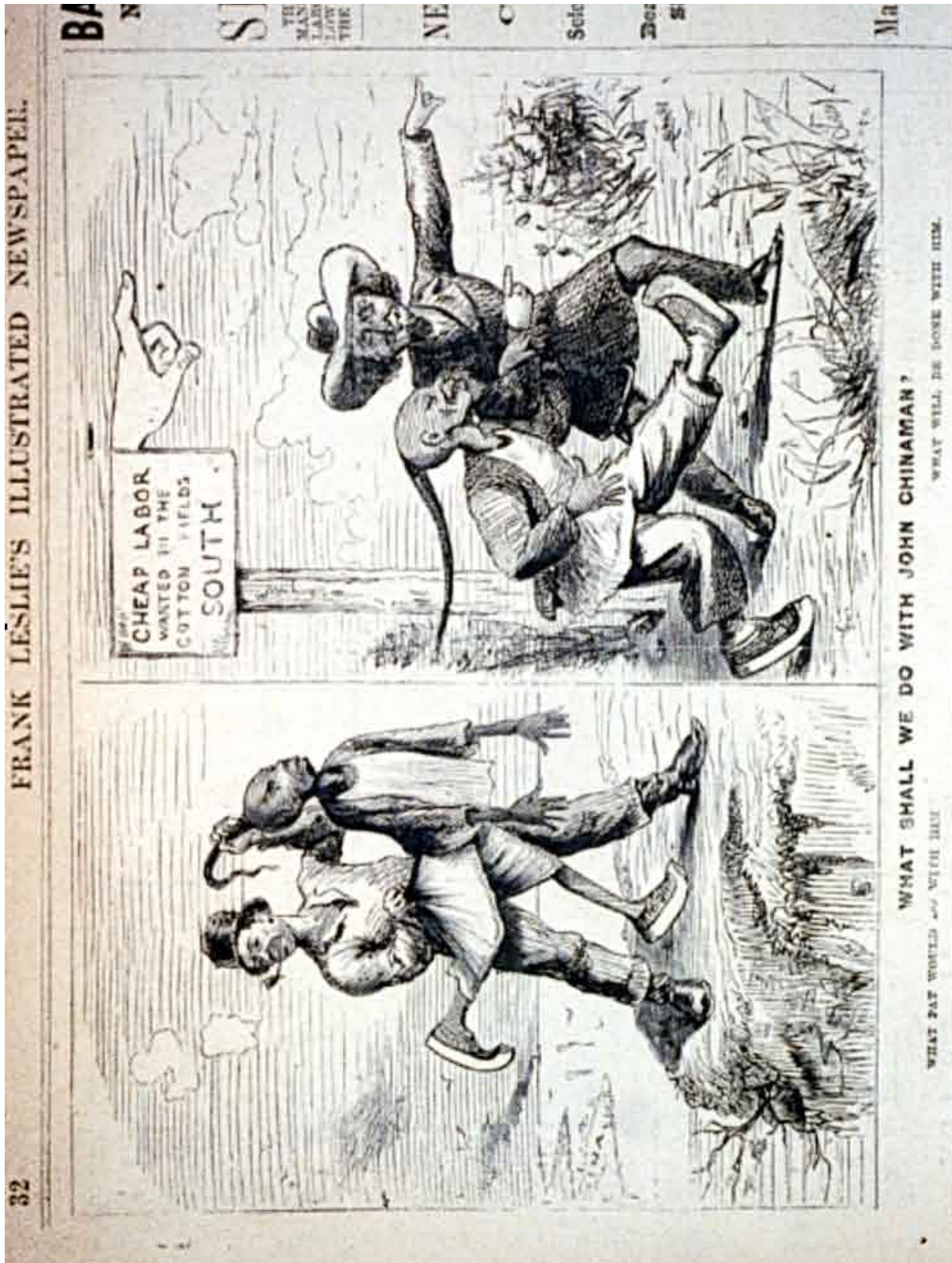
The Colored Tennesseean, WANT ADS (Aug. 12, Oct. 7, 14, 1865; Mar. 24, 31, 1866). Courtesy of the Library of Congress.

APPENDIX 3-1



THEME THREE PRIMARY SOURCE
Item 1346
Andrew J. Russell, JOINING THE TRACKS FOR THE FIRST TRANSCONTINENTAL RAILROAD, PROMONTORY, UTAH, TERR. (1869).
Courtesy National Archives and Records Administration.

APPENDIX 3-2



THEME THREE PRIMARY SOURCE
Item 2802
Frank Leslie's Illustrated Newspaper, WHAT SHALL WE DO WITH JOHN CHINAMAN? (1869).
Courtesy of the Library of Congress.