



Mohamed Khider University of Biskra
Faculty of Letters and Languages
Department of Foreign Languages

MASTER THESIS

Letters and Foreign Languages
English Language
Literature and Civilization

Submitted and Defended by:
Nekaa Hadjer

On : Saturday, 22 June 2019

The Representation of Slavery and Religion in Harriet Beecher Stowe's novel « Uncle Tom's Cabin 1852 »

Board of Examiners :

Titre	Mrs. Cheriet Asma	MAB	Mohamed Khider Biskra	Supervisor
Titre	Mrs. Haddad Mimouna	MAB	Mohamed Khider Biskra	President
Titre	Mr. Benabdelrezak Abdelnacer	MAB	Mohamed Khider Biskra	Examiner

Academic Year : 2018 – 2019

Dedications

*I dedicate this work to my candle in this life, to my natural spring that
revives my soul, to the love and care. To the two persons whom I pledged to make them proud
of me...*

For their sacrifice, for their devotion, for their world...

I bear witness that they provided their 'everything' for their children...

*May ALLAH the AL-Mighty, the Beneficent, grant them Al-Jannah with
the companionship of our beloved Messenger peace be upon him...*

*This work is also dedicated to my adorable teacher Mrs. Cheriet Asma and Dr. Bechar
Ahmed who supported me a lot.*

To my brothers Haroun, Bilal and Bibars.

To my best friends Randa, Linda, Chaima and Anfal.

To my little sisters Eve and Hadami.

To my grand parents.

Acknowledgments

*First of all, my thanks should be for Allah who gave me the
power to accomplish this work.*

*A special thanks with deep respect to my supervisor Mrs. Cheriet
Asma for her guidance, academic support and*

Soft spoken advice.

*Also, I would like to express sincere thanks and appreciation to
the members of the jury Mr. Ben Abdelrezak Abdelnacer the
examiner and Mrs. Haddad Mimouna the president .*

Moreover, I wish to express my great thanks to the staff of the

English department

And the library.

Glossary

Abolitionist: black and white people who sought to end slavery during the eighteenth and the nineteenth century.

Chattel: refers to personal possession.

Confederacy: was an unrecognized federation of secessionist American states from 1861 to 1865.

Freeman Bureau: was an office initiated by Lincoln to assist former slaves to endure the life of citizens after the end of the civil war.

Liberator: an anti-slavery American newspaper.

Paternalism: refers to the policy of protecting the people one has control over, but also of restricting their freedom.

Quaker: a Christian group that arose in mid seventeenth in England. They dedicated themselves to achieve an inner understanding of God without the use of clergy or ritual. The Quaker contributed to many social reforms and peace efforts to abolish slavery.

Abstract

This thesis attempts to evaluate the slavery aspects highlighted by Harriet Beecher Stowe in her novel, *Uncle Tom's Cabin*, in order to persuade the readers of the brutality of slavery and to demonstrate them the way slaves in America have suffered. It hypothesizes that *Uncle Tom's Cabin* was written as a response to the Fugitive Slave Act of 1850, and through the book sale alone; it is clear that the novel has a drastic effect. It also hypothesizes that; while the novel outrages people in the South, it brings the issue of slavery to many northerners who have no idea about the destructive effect of slavery on slaves and their families. By following a thematic based approach, a historical approach, and by the reliance on the related documents, reviews and critical analysis; the researcher finds that the novel was the outcome of Stowe's life and the struggle of her nation regarding slavery. The researcher also discovers that in spite of its controversy; *Uncle Tom's Cabin* was a successful novel. Through Stowe's emotional portrayal of the destructive effect of slavery and her focus on the following aspects: Slaves treated as property, family separation and the physical abuse of slaves; combined with her strong faith in Christianity; her message appeals everyone to read the novel.

Table o Contents :

Dedications	I
Acknowledgements	II
Glossary	III
Abstract	IV
Glossary	V
General Introduction	1
1.1 Introduction	6
1.2 The Roots of Slavery	6
1.3 Slavery in USA.....	7
1.3.1 Slave Codes	7
1.3.2 The Extension of Slavery in America	8
1.3.2 South versus North	9
1.3.3 Increasing Disagreements between the North and the South	10
1.3.3.1 The Missouri Compromise 1820.....	10
1.3.3.2 Nat Turner Revolt 1831.....	10
1.3.3.3 The Compromise of 1850.....	11
1.3.4 The Kansas Nebraska Act 1854	13
1.3.5 The Dread Scott Decision 1857.....	14
1.3.7 John Brown Raid 1859	14
1.3.8 The presidential Election of 1860	15
1.4 The Secession Crisis and the Civil War	15
1.5 Reconstruction	17
1.6 Racial Stereotypes Slave Narratives in the 19th C in USA	18
1.6 Impact of Religion on Race and Slavery	19
1.8 Race as a Social Problem	21
1.9 Social issues of Slavery	22
1.10 Conclusion	23
2.1 Introduction	25
2.1 Biography of the Author	25
3.3 Background of the Novel	27
3.3 Plot Summary	30
2.5 African Americans	33

2.5	Uncle Tom’s Cabin as an Anti-Slavery Religious Text	34
	The Moral Value of Slavery as Represented in the Novel	36
2.7	The Theme of Religion in the Novel.....	39
2.7.1	The Influence of Religion on Miss Ophelia	40
2.7.2	The Affection of Topsy on Miss Ophelia’s Religion	40
2.7.3	The Impact of Religion on Uncle Tom.....	40
2.11	Conclusion.....	41
3.1	Introduction	43
3.2	The Dark Side of Slavery:.....	43
3.3	Arthur Shelby	43
3.4	Haley	44
3.5	Simon Legree	44
3.6	Eva	45
3.7	Slaves Treated as Properties	45
3.7.1	The Thing Man (Uncle Tom).....	47
3.7.2	The Miserable Couple “Eliza and George Harris”	48
3.8	The Power of a Woman.....	48
3.9	Eliza’s Leap.....	49
3.10	Family Detachments.....	50
3.11	The Slaves Physical Abuse.....	53
3.12	Conclusion.....	57
	Works cited:.....	60

General Introduction

American history is profoundly related to the issue of slavery that has been a point of conflict between distinct sections of the American population from the start of the nation's life. It is a commonly recognized word that man has been subjected to slavery when humanity has tended to exercise authority over one another and thus becomes a significant problem in American literature and politics.

Harriet Beecher Stowe, with a high level of confidence that literature and history are intimately linked, and writers often endeavour to transform historical events into pieces of art, penned *Uncle Tom's Cabin* as a reaction to the Fugitive Slave Act of 1850. The novel was born in a time when the conflict over slavery was widespread.

In her novel, Stowe depicted the institution's dehumanisation and harmful elements to persuade her reader to rebel against this legislation and overall slavery.

1. Statement of the Problem

The current study aims to demonstrate the slavery aspects illustrated by Stowe in her novel *Uncle Tom's Cabin*; to persuade her reader of the terror and brutality of slavery and to show them how slaves in America have suffered.

Harriet Beecher Stowe wrote *Uncle Tom's Cabin* in order to demonstrate the “living dramatic reality” of slavery. The novel protests against the horrors of this institution: the way it degrades black men and women and gives absolute power to slave owners and thereby corrupts them. The novel portrays and explores various “kinds” of slavery. The Shelby’s treat Uncle Tom and other slaves as part of a separate, “childlike” addition to the family. By conducting a thematic and characteristic study, the researcher is going to answer some questions and highlights some common points concerning the issue of slavery and how bad

this social institution is. Furthermore, the researcher demonstrates the religious dimensions of the novel and how it is viewed from social and religious angles.

2. Research Questions

The following questions are raised in order to cover the topic of the dissertation:

1-What are the elements of slavery highlighted by Stowe in her novel?

2-What are the political and social situations surrounding the novel's creation?

3-What were the various responses to the novel?

4-Has the novel been effective in transmitting the writer's expected message?

3. Hypothesis

In return, these interrogations make the researcher to formulate hypotheses as follows:

- Uncle Tom's Cabin is created in reaction to the Fugitive Slave Act of 1850 and it is evident that the novel has a dramatic impact through book sales alone.
- While the book has upset individuals in the South, it effectively carries home the problem of slavery to several northern individuals who have not seen such damaging and dehumanizing elements of slavery on slaves and their families before.

4. Structure of the Study

The framework work of the current dissertation is split into three sections.

Through the first chapter, the researcher provides a historical, political and social overview of slavery in America; to understand the context in which the novel was written and to show the circumstances that led to the emergence of the novel.

The second chapter entitled *Uncle Tom's Cabin's* Historical Angle and Religious Dimension is devoted to study the novel's history and the various reactions to it. The researcher will also provide the novel with a historical interpretation in this section to determine the primary points that agitated the readers.

The third part examines the elements of slavery that Stowe highlighted by portraying several of the novel's occurrences that illustrate the damaging impacts of slavery on the family, as well as the moral and physical abuse of slaves.

5. The Research Scope

Slavery in *Uncle Tom's Cabin* of Harriet Beecher Stowe is the main concern and its aspects, impact and connection to the surrounding social and political setting is the fundamental issue of the study.

6. Methodology

The research will be based on a thematic approach to better comprehend this novel's problem of slavery. A historical approach is also used to comprehend the social and political background of *Uncle Tom's Cabin*. The investigator will relay the associated papers, reviews and critical analysis in principle.

7. The Significance of the Study

The value of the thesis is providing information and adding the knowledge of the reader about the *Uncle Tom's Cabin* of Harriet Beecher Stowe and showing that the novel

cannot be divided from the experience of Stowe and the history of her country. This study is meant to demonstrate that literature is not just that kind of texts generated for amusement and fun, but it is closely linked to history and true life as the novel explores one of the main problems that the American society has lived through. It is essential for readers because it enables them to know through the sight of a literary job the topic debated.

8. Aim of The Study

This research is a link between the psychological and social theories and how they are applied on the characters. The main character is portrayed in a challenging way that the researcher is motivated to study his behaviours physically and psychologically. In other words, the researcher is trying to find the causes that make the psychosocial theory cross road with such rebellious acts.

Chapter One

Historical overview of Slavery and Religion in American Literature and Society

1.1 Introduction

Considered one of human history's darkest phases, slavery was the first historical form of exploitation under which a slave becomes the slave owner's personal property. Slave ownership in America had complicated and bloody history for a considerable period of time.

People have suffered under the institution, laws and regulations, alleged compromises, and discussed what in the early nineteenth century became the dominant political issue in America. There has never been a more efficient method of revealing national problems all across American history than through the written globe. *Uncle Tom's Cabin* is one of the works of literature that remained to concern and inspired critics and readers. African Americans were enslaved throughout a long time in history and were not authorized a position in society.

1.2 The Roots of Slavery

Slavery is a wide variety of dehumanized forms adopted as a practice that has existed for thousands of years and ever since ancient civilizations in almost every civilisation known to man. In other words we shall define it as a system by which people are owned by other people as serfs or properties (Sage 1).

The system existed in ancient Semitic tribes, Egypt, Roman, Greeks, Spartans and in most European nations (Sage 311). The slaves could be persons of any ethnicity executed as a result of religious persecution, political oppression or war. In prehistoric times, slaves were domestic servants, possessed property and held many positions of responsibility like the ones who are depicted in *Uncle Tom's Cabin* (Harrold 13).

1.3 Slavery in USA

With the first entry of Africans in the British North American settlements in Jamestown, Virginia aboard a Dutch ship, Slavery was first implemented to America in 1619. Black people were purchased as indentured slaves immediately after their arrival (worked for years, could marry and owned property). They were set to work in tobacco with England's white unpaid intern but with serious distinctions between their position and that of the white (O'Callaghan 15). According to McManus, the expanding of the British dominance over the Atlantic Slave Trade and the increase of white servant prices over the next 40 years have made black slaves the prevalent labour strength in most of the British colonies. The water hired an efficient position in Slave Trade and so that in the novel in which the symbolism of that is inescapable since the Mississippi River is an archetypal signifier of most of the events; the protagonist is sold down the river, a trip that takes him to the hands of his evil master to a Christ-like death; the woman whom her son and husband were sold escapes up the river and finally finds her mother (cited in Harrold 15).

1.3.1 Slave Codes

The seventeenth century had seen the proliferation of codes for slaves that are a set of rules and legislations to improve the life of slaves. Slave codes prohibited marriage and education for African Americans. It also made property ownership, weapons or testify against whites in court unconstitutional for them (Hejzlarova 5). Uncle Tom's Cabin has taken a part of that ; these codes allowed the masters to split slaves families from each other through marketing them individually or collectively regardless to their emotions ; the thing that pushed more Harriet Beecher Stowe to sympathize with Eliza ; the miserable slave woman whom her child was marketed and her husband as well.

1.3.2 The Extension of Slavery in America

Slavery distributed throughout the settlements of Britain (became the United States). By 1790, there were approximately 700,000 slaves in the population of four million, 40,000 of whom were living in the South (Harrold 15).

Through 1810, Thomas Jefferson's government had 1,2 million slaves out of 7,2 million people who, in the Declaration of Independence, declared that "all men are created equal." The acct of history tells that even Thomas Jefferson, George Washington, and other politicians of the American independence and liberation movement were large-scale slave holders (O'Callaghan 44).

Several southerners gave religious justification in supporting their distinctive institution. For example, Virginia Reverend ; Thornton Stringfellow promoted slavery because he saw that: "Jesus did not abolish slavery through a prohibitory control" (Torr 17).

Others believed that white racial superiority justifies slavery. James Henry Hammond asserted in his "Mud-Still" lecture that:

In all social systems, there must be a class to do the menial duties, to perform the drudgery of life. That is a class requiring but a low order of intellect and but little skill. Its requisites are vigor, docility, fidelity, such a class you must have, or you would not have that other class which leads progress, civilization, and refinement...Fortunately for the South she (the government) found a race adapted to that purpose to her hand. A race inferior to her own, but eminently qualified in temper, in vigor, in docility, in capacity to stand the climate, to answer all her purposes. We use them for our purpose, and call them slaves (Torr 18).

1.3.2 South versus North

Although the North and the South belong to the same country, but they have been very distinct. The most glaring difference was between the South, where slavery was clearly established as a wage system, and the North, where it was not developed (Kolchin 27).

The South has a fertile ground and a perfect climate for agriculture, as well as the ability to produce many plants. In wide plantations owned by rich people – nobles – who live in expensive properties like the Shellby's Plantation owned by the master of Uncle Tom where this latter works with his fellows and the rest of the other slaves, Southerners grew crops such as cotton and tobacco. Cotton has become the crown prince of the southern economy after Eli Whitney created the cotton gin in 1793. Cotton gin was a device that divides the seeds from the nutrients much quicker than it could be done by hand. In the South and by 1820, the cotton industry started to develop dramatically; plantation productivity was eight thousand times higher than in 1791. Slavery became the basis of the South economy. Southerners had seen slaves as the best servants to develop cotton and flourish their economic system; they are strongly increasing the peculiar Southern institution (O'Callaghan 46).

Slavery has not become the foundation of the economy in northern states. The North has an inappropriate soil and climate for agricultural production, and slaves serve in a variety of works, such as competent artisans, home service and day labour (Kolchin 27). By the early 1830s, with the institution of the first railroad, commercial farms, factories and country industry, northern states enjoyed industrial and economic development. (Sellers cited in Harrold 29). The North also ideologically progressed the democratic principles, liberty of all men and inalienable rights of the American civil war ; inspired several northern citizens to liberate the slaves who constitute a tiny part of the population (Kolchin 78-79).

O'Callaghan also argued that for moral and religious reasons, several northern people opposed slavery. As a consequence, laws have been passed by many states to ban slavery within their boundaries. Northern abolitionists convinced Congress in 1808 to make ships unconstitutional in bringing any African slaves to America. Although northerners do not intrude with the South's existence of slavery, they were extremely concerned about its development into new Western settlements. (44). Since slavery was not widely developed in the North, several slaves escaped from their masters from the South to the North to find their peace or at least serve in less oppressive positions there and some of them continued their way to Canada like Eliza who escaped to meet her fugitive husband in the North who promised her to flee to Canada.

1.3.3 Increasing Disagreements between the North and the South

The inability to deal extensively with the expansion and spread of slavery in new areas has led to an increase in expanding amounts of battling between the South and the North.

1.3.3.1 The Missouri Compromise 1820

By 1820, after Missouri's assessment as a slave state, the Missouri compromise established the disagreement between southern states and northern states. In order to promote the equilibrium between free states and slave states, Congress confessed Maine as a free state (Sage 313). The Commitment also abolished slavery in the north of Missouri and in western territories. Despite the fact that both sides adopted the legislation, the disagreement on the institution of slavery was not basically ended (O'Callaghan 45).

1.3.3.2 Nat Turner Revolt 1831

In 1831, one of the deadliest and most horrifying rebellions in Southampton nation, Virginia, was led by a Christian black man named Nat Turner. The rebellion triggered fear all through the South; the mass murder killed more than sixty whites and more than one hundred

blacks were hanged for it. Many abolitionists considered the rebellion as a direct reaction to slave holders who asserted that under the unique institution, black slaves were happy and satisfied (Torr 16). After the rebellion; a Virgin senator passed a legislation that makes proselytizing or reading and writing unlawful for blacks (D'Almedia11).

During the same year; William Lloyd Garrison began denouncing the horror of slavery in his publication *The Liberator*. In the opening manifesto of his journal, Garrison proclaimed that he "will be as rough as truth, and as unyielding as equality ... on this particular topic" of slavery (Torr16). Literary critics considered Uncle Toms in the novel as the rebellious Nat Turner since both are Christian heroes who sacrificed the slave rights and called for the human equality and justice.

1.3.3.3 The Compromise of 1850

The development of new lands from the Mexican war ; reopened the discussion on the subject of slavery. In 1850, Congress voted for another compromise. The law recognized California as a free state, resolved the conflict between Texas and New Mexico,determined that all other settlements in Utah and New Mexico might choose to become a free or slave region under the doctrine of popular sovereignty. Also, the slave trade in Washington D.C. was prohibited as portion of the Negotiated settlement, and a Fugitive Slave Law was enacted to replicate the escaped slaves (Sage 316-317).

1.3.4.3.1 The fugitive Slave Act 1850

Harriet Beecher Stowe's novel was released in 1852, written about a slave who escapes slavery, the disintegration of many slave families and marriages, and the impacts of slavery on blacks. Stowe's work has generated uproar; it has resulted southerners to say slaves have been handled much "better" than the book prorates. Many northerners who read the book and saw the game came up with the notion that the Fugitive Slave Bill should be stopped. It was

first carried in 1793, the most contentious part of the negotiated settlement of 1850. The legislation made it much easier for southerners to recover their runaway slaves. It also placed sanctions against anyone who failed to comply with the law, help the refugee escape or hamper his defeat. This new legislation guided bounty hunters men who had long provided slave holders payoff for reclaiming fugitives to start looking for escaped slaves in free states (O'Callaghan 47).

The new law disenfranchises anybody who refuses to make a \$ 1,000 arrest, and the same punishment plus six months in jail helps anyone to get away (Jiji 25). According to McPherson, the legislation of 1850 is more advantageous to slave holders who, under the early constitution of 1793, had to cross state lines and first find their escaped slaves, then justify legally that the slaves were their property. With the new law, they were no longer forced by a judge to demonstrate their possession, they only had to submit a claim before a commission specifically nominated for the assignment. (78)

The Fugitive Slave Law managed to bring the dilemma of enslavement more closely to the North than before (Sage 314). The idea to help slave owners to capture escapees and send them back to the South ; challenged the conviction of northerners that they have a moral duty to respond severely and savagely to the system's brutality. (Finkelman and Stewart cited in Harrold 79).

O, Callaghan asserted that several Northern judiciaries refused to enforce the law, other people provided food, money, clothes and safe areas for escaped slaves, as well as mapping escaped paths and hiding slaves until they attained Canada where they obtained absolute freedom. During that time, one of the most effective instruments used to run away to Canada was the Underground Passenger train or the structured and secret network of people who aided fugitives. (47)

Harriet Beecher Stowe wrote *Uncle Tom's Cabin* in 1852 as a response to the Fugitive Slave Act. The book extracted from her observation of Kentucky slavery and her experience and interaction with escaped slaves during her eighteen-year domicile in Cincinnati (MacPherson 89). The novel which describes the atrocities of slave life, gained a huge popularity in the North, while it roused an intense resentment in the South (Sage 326).

1.3.4 The Kansas Nebraska Act 1854

Uncle Tom's Cabin, like what Harriet Tubman did, aiding slaves to flee through the Underground Railroad. Slave owners considered that as pilfering and got outraged of it. Illinois' Stephen Douglas launched a bill that would organize the Nebraska Territories west of Iowa and Missouri. By extending current lines from Chicago to the Pacific, Douglas also wished to create a transcontinental railroad. The bill was passed by Democratic Senator Stephen Douglas looking forward to build a transcontinental railway that would unify the country. The Legislation sculpted the provinces in Kansas and Nebraska west of Missouri. Douglas wants support from the South, so he permitted the colonists of these settlements to make a decision, on the basis of popular sovereignty, whether the state is slave or free (Sage 326-327).

The Law eliminated the Missouri Compromise, which forbidden enslavement in Missouri's western territories and indignant northerners who feared that Kansas would become the next slave state. Northern abolitionists constructed in Lawrence, which was later torched by the group of proslavery. In vengeance; the abolitionist John Brown's attack led to an increase in the killing of several southerners. The Bleeding Kansas became recognised as this slaughter (O'Callaghan 47). The Spurting blood Kansa gave a slight preview of a war between free states of America and slave states to come Jiji (2010).

1.3.5 The Dread Scott Decision 1857

The Supreme Court's Dred Scott decision in March 1857 was among the largest steps leading up to the southern states' secession. Dred Scott was a slave taken from Virginia to Missouri and sold. In 1857, his master had taken a Christian enslaved man named Dred Scott to a free state. The American Supreme Court, when Scott sued for his freedom, proclaimed that black slaves, whether enslaved or free, were not American citizens and had no right to sue. The court also declared that Missouri Compromise that forbids slavery in western colonies is unconstitutional (O'Callaghan 48).

The decision scandalized northerners and increased their endeavours to reject the servitude; as they saw it as an apparent southern victory; as it gave slave owners the right to work their slaves even in free states (Stage 331).

1.3.7 John Brown Raid 1859

John Brown, a revolutionary abolitionist, prompted 18 people to capture the federal arsenal at Harpers Ferry. He intended to give slaves guns in order to rebel against their owners. This was seen by the south as a threat, that a guy helped blacks kill them and their families. Brown was caught and hung. On October 19, 1859, John Brown with a number of his supporters; as they tried unsuccessfully to confiscate the federal arsenal at Harpers Ferry, Virginia, they incited a tremendous slave insurrection. The group battled with a strong belief that peaceful solutions to the slavery dilemma are progressively remote (Harrold 87). The attack failed and Brown was immediately tried, convicted and executed for treason. The attack was seen by People in the south as a indication of the determination and readiness of the northern people to use violence to battle slavery (O'Callaghan 48).

1.3.8 The presidential Election of 1860

November 1860's election was the final straw for the south after Lincoln left the union by South Carolina. Abraham Lincoln was a republican, his primary objective as president was to maintain the union rather than abolish slavery. The elections were held in the midst of the South-North fight. It was between the appointed Republicans, Abraham Lincoln, who vehemently opposes the expansion of slavery, and Stephen Douglas; the Democratic Party leader. But suspecting that Douglas would not be a big advocate of slavery implication, southern states put forward a candidate to reject Lincoln for their own. The divided of the Democratic Party: Northern democrats nominated Douglas while southern democrats nominated John C. Breckinridge (Sage 334).

Even though the South voted heavily against Lincoln and menaced that if he earned and became president, the South would temporarily suspend from the Union on Election Day ; Lincoln beaten the other candidates with great northern assistance and became president of the United States (O'Callaghan 47).

1.4 The Secession Crisis and the Civil War

Republican Ibrahim Lincoln's humiliating defeat in the 1860 election brought taxes and the emergence of the Confederate State of America or Confederacy to South Carolina, Georgia, Alabama, Florida, Mississippi, Louisiana (Sage 336).

On March 4, 1861, in his Inaugural address, Republican Ibrahim Lincoln's humiliating defeat in the 1860 election brought taxes and the emergence of the Confederate State of America or Confederacy to South Carolina, Georgia, Alabama, Florida, Mississippi, Louisiana" (O'Callaghan 50).

On April 12, 1861 ; the Confederate ; composed of the seceding southern states shooting on Charleston's Fort Sumter, South Carolina ; contributed to the Civil War's

induction. As the war started; northern states enjoyed fairly significant human and material resources; with a population of twenty-two million people and a large manufacturing capacity that provides a better availability of weapons, food and all the remainder they need (O'Callaghan 50). On the other hand, Southern power lies in a mixture of its defensive posture (Southern offensive line of their home since virtually all armed conflict took place in the South) and greater military governance including Jefferson Davis (Sage 343).

Kolchin claimed that; although the concern of slavery was the early stages of the confrontation between the South and the North, slavery was neither the primary cause nor the direct subsequent rationale of the civil war. Southerners battled to conserve the right to declare independence in particular. On the other hand, northerners; went to fight primarily to preserve the Union. As the war progressed, the institution of slavery proceeded to spring up so that Lincoln embraced a new target of war which is the emancipation of slaves. (201-202)

In September, 1862, following the union victory at the bloody battle of Antietam; Lincoln awarded a primary pronouncement of liberation stating that, as of 1 January 1863, all slaves would be free only if they resided in regions that were part of the Confederate states (Barny 202). O'Callaghan argues that Regardless of the fact that the Pronouncement of Emancipation did not put an end to slavery, it changed completely the objective of the war from the struggle to conserve union to the great struggle to preserve union and to abolish slavery. He added that; by initiating the Proclamation, Lincoln aim was to give more enthusiasm to the North (since he knows that southern states would easily defeated without slaves). (51)

The 1863 had seen the real turning point in the civil war history. The victory of the union military forces in the battles of Gettysburg and Vicksburg gave the Mississippi northern dominion and fragmented the South into two (Stage 358-361). In the same year, Lincoln

delivered a famous quote in Gettysburg, Pennsylvania, in which he highlighted the American democratic principle as he said: "Fourscores and seven years ago our fathers created a new nation on this continent dedicated to the idea that all men are created equal" (O'Callaghan 53).

On April 19, 1865, the North's success and measurable human and economic destruction managed to overcome the Civil War; more than 600,000 fatalities on both sides also destroyed the southern infrastructure. Nevertheless, The Civil War finally responded two interesting questions which had long partitioned the United States of America; it eventually decided that America was a united nation and put an end to slavery (O'Callaghan 52).

1.5 Reconstruction

The Civil War finally responded two interesting questions which had long partitioned the United States of America; it eventually decided that America was a united nation and put an end to slavery. After the murdering of Abraham Lincoln on April 14, 1865 by the actor John Wilkes at Ford's theater, Washington, Andrew Johnson, the new American president immediately drew up plans for socially and economically reconstructing the South and putting it along with the rest of the nation (O'Callaghan 54).

During this timeframe, the Congress approved the Freedmen's Bureau to aid the lost African Americans who had been liberated by the war and to provide them with everything they needed (Barney 202).

Kolshin (210) asserts that both civil rights and right to vote for slaves were also assured in the reconstruction program:

- In 1865, the Thirteenth Amendment passed, abolishing slavery in America (Pauwels 11).
- The Fourteenth Amendment passed in 1866, assigning citizenship to all people born or naturalized in the U.S. and promoting the Southern States to colonise black men. (Pauwels 11).

- The Fifteenth Amendment passed in 1870, broadening the right to vote to all citizens irrespective of their ethnicity, colour or prior serfdom situation (Pauwels11).

While the Thirteenth Amendment put an end to slavery, discrimination, black-and-white inequality, and North-South section stayed long after it was abolished. Furthermore, American history as a nation of slavery; the core values of democracy and freedom which most Americans have about their state continued to challenge (Torr 19).

1.6 Racial Stereotypes Slave Narratives in the 19th C in USA

A large number of whites carried black stereotypes as inferior, uncivilized, and apelike during the era of slavery in America. The current study was intended to see if in contemporary American society such stereotypes remain active.

There was a spontaneous-digit telephone survey of 1,490 inhabitants of Connecticut, arising in completed interviews with 686 participants. Our results suggest that racial stereotypes regarding blacks' physical and mental capacity are more prevalent than calculated before. Most participants advocated at least one stereotypical distinction in inherent capacity (e.g., whites are more abstract than blacks) and almost half supported at least one stereotypical difference in anatomy (e.g., blacks have thicker skulls than whites). Dissects of logistic stagnation demonstrated that level of education was the biggest determinant of prejudice. Participants without a high school diploma were about twice as likely as respondents with a graduate degree to endorse racist stereotypes. The consequences of racial stereotyping are discussed.

In the eighteenth and nineteenth centuries, several influential white people in Europe and the United States had seen black people as mentally inferior, physically and culturally unaffected and in personality vaguely humanoid (Ariel and Burmeister 208). Indeed, this perspective of blacks has been so universally accepted that the introduction for "Negro" in the

ninth version of the Encyclopedia Britannica (1884, p. 316) confidently stated that the African ethnicity occupied "the lowest genetic level situation; to provide therefore the best material for the comparative study of the highest anthropoids and human race (S. Plous and Tyrone Williams, 797-799).

1.6 Impact of Religion on Race and Slavery

Stowe continuously sought a vengeful god as she continued to struggle with the tough doctrine of "natural religion," that she portrayed across Uncle Tom's character and his strong belief that faith could only come from the heart ; in facts, he believed that faith could only come by believing in religious principles by seeking empathy for others and out of that showing sympathy towards them by restraining human instincts. Tom lost his life because of the Christian reality he absolutely adored so much. The predecessors of Stowe saw Uncle Tom represent a man who has been sincerely Christian regardless of the nature of the skin colour.

In Uncle Tom's Cabin, religion and enslavement are inextricably linked. In fact, slave holders have been exceptionally confident in their ability to conform with religion continuously and treat their slaves as human beings. In addition, slave owners were encouraged not to launch their slaves. Almost always the slaves were left to hopelessness because they didn't have any religious security. There are many such cases in the cabin of Uncle Tom. For example, because of the jealousy of his master over the success of his slave, George is legally taken from his profitable and fulfilling job to a life of hard work and misery. Furthermore, Prue's master slaughters her because of her perpetual inebriation, which is triggered by the fact that most of her kids are purchased and her one remaining child passes away of abuse and hunger if Prue is not allowed to care for her (Stowe 198-199).

Moreover, Legree brutally condemns Tom for his fidelity and refusal to reveal escaped slaves and eventually kills him. These instances are all examples of what was Stowe's time religion (Mr.Digambar and M. Bhise 6).

1.7 Slave Narratives in the 18th and 19th Centuries

As the 1700s drew to a close, several readers on both sides of the Atlantic—from Boston to London—had read one of the first “slave narratives,” better known as *The Interesting Life of OlaudahEquiano, or GustavusVassa, the African* (1789). The memoir was not a main text in the abolitionist movement in America, unlike most of the slave narratives to adopt. However in Britain, where OlaudahEquiano spent much of his life as a free man, it sparked anti-slavery sentiments. He actually died in London in 1797, while slavery continued without any clear signs of decline in the newly established United States.

As the abolitionist movement gained momentum in America (with the aim of abolishing slavery), a percentage of narratives about slavery offered crucial evidence for political proponents. For instance, Frederick Douglass’s autobiography, *Narrative of the Life of Frederick Douglass* (1845), immediately sold thousands of copies. In the period immediately before the Civil War, historians estimate that the book may have sold nearly 30,000 copies.

By the time the Civil War began, Americans were introduced to another significant slave narrative, *Incidents in the Life of a Slave Girl* (1861). In order to write about the gender-based brutality she witnessed as a slave, the writer, Harriet Jacobs, had to print under a pseudonym. The text was initially published in serial form in a newspaper in New York (Audrey Golden, 1).

The slave narrative is a subgenre of African American literary works that commenced in the mid-19th century. The dispute over segregation at the time led to enthusiastic literature on both sides of the issue, with books such as *Uncle Tom's Cabin* (1852) representing the

abolitionist view of the evils of slavery, While so-called white anti-Tom literature, southern authors such as William Gilmore Simms portrayed the perspective of pro-slavery. A number of former slaves, including Harriet Jacobs and Frederick Douglass, wrote slave narratives in order to introduce the true reality of slavery, which soon became a cornerstone of African American literature. Some 6,000 former North American and Caribbean slaves have written transactions of their lives, with about 150 of these published as separate books or pamphlets.

Slave narratives can be broadly categorized into three distinct forms: tales of religious redemption, tales to inspire the abolitionist struggle, and tales of progress. The tales authored to inspire the battle for abolishment are the most popular because they tend to have a solid autobiographical motif. Many are now identified as the most literary of all the writings of the 19th century by African Americans, with two of the best-known being Frederick Douglass's autobiography and *Incidents in the Life of a Slave Girl* by Harriet Jacobs (1861). (William L. Andrews, 2).

1.8 Race as a Social Problem

The literary approach adopts strong conflict resolution strategies. It examines the confrontation directly via controversy and motifs and promotes the society to reflect and bear the responsibility for their commitment from current race relations in America.

In the resemblance of God, Stowe introduces the friendly Caucasian characters as the pure,savior who comes to shelter the unqualified African Barbaric Race. This representation is apparent in the case of Topsy, African descent's little girl character. She had been a kid adopted by the white woman character Ophelia to Christianity. She often characterized herself as depraved before Topsy was saved. Others saw her as painful and incapable of loving.

Eventually, spirituality and the love of Eva inspired Topsy to want to be a good person, capable of making morally sound decisions. She reacted to the poignant declarations of love

made by Eva, inspired by her willingness to be good, with her own assertions as to how she would attempt to do the right thing extraordinarily hard. She cried out not to be careful before Eva entered her life, But this symbolization of the "great white hope" motivated her to do the right thing. Eva's intense motivation inspired Topsy to become more christian and to strive for justice. The transcendent heart of Eva, shaped by her profound spirituality, was evident in the fact that she really loved the little black girl that nobody cared to acknowledge. Stowe used the character of Eva to speak life and positivity into Topsy (Mr.Digambar and M. Bhise 7).

1.9 Social issues of Slavery

While several ideas are essential in Uncle Tom's Cabin, the most experiencing and meaningful is the immoral of slavery. Stowe's focus on the need to eliminate slavery emerges from hearing multiple stories of slave sexual abuse, and she battled against it in Uncle Tom's Cabin. In fact, as Reynolds notes, Stowe's aunt, Mary Foote, once married a planter from Jamaica, but when she found out that he had "sired many of his slaves," she left him and handed back to America (Reynolds 59). This and many more occurrences and tales in themselves gave Stowe adequate desire to fight slavery, and therefore she battled it by directly and indirectly criticizing the slave's unfairness of her time.

Stowe personifies literature's tendency to recreate and convey confrontation through a compelling narrative, pressuring audience members to assess their private perspectives. This is apparent when the slave George and his wife Eliza investigate the marriage. This marriage was not officially recognized, and distinct slave owners were differentiated and purchased off.

This would persuade George to repurchase his own wife and child, a rebellious feeling as well as a heart-stirring ideal. This artistic perception of a genuine-life event offered a tool for sharing experiences to keep people away from performing or promoting slavery (Mr.Digambar and M. Bhise 8).

1.10 Conclusion

Slavery is one of America's devilish sections that divided this country and weakened the honourable principle upon which the nation was found. After the Southern and Northern concessions and the treat of slave rebellion, American long debate over the issue was finally resolved by bloodshed and violence.

Chapter Two

Historical Background and Religious Dimensions of the Novel

2.1 Introduction

There has never been a more efficient way of revealing national problems during the American history than through the written world. *Uncle Tom's Cabin* is one of the pieces of literature that proceeds to interest and inspire critics and readers, it was written by Harriet Beecher Stowe during a time in history when women were consigned to house hold and were not permitted to manipulate a social position.

Stowe has integrated many of her time's debated problems in *Uncle Tom's Cabin*; she discusses the delicate treatment and hardship of slave families under bondage.

2.1 Biography of the Author

Harriet Elizabeth Beecher was born on June 14, 1811 in Litchfield Connecticut .She was Roxana's daughter; woman loyal to prayer and Lyman Beecher; a highly respected Christian who educated his kids how and when to determine their beliefs and assume for themselves. He has also been successful in evangelizing a series of church services against segregation in the anti-slavery movement (Foley and Michael 8).

Harriet's older sister Catherine Beecher joined the Hartford Female Religious Catholic School in 1823. She became an assistant teacher in Hartford Female Bible College after having completed her studies (Pennell 116). In 1832, Lyman's new position as chief executive officer of the Pathetic Divinity school; pressured the family to move from New England to Cincinnati which is located in the Ohio River and the border between free state (Ohio) and slave hold (Kentucky).

In this new atmosphere, almost all of Stowe's views and tendencies toward slavery had all been established. At a certain time she discovered both sides of the slavery issue and first started to look through some of the system's damaging effects.

She also got introduced with the underground railroad which is a service provider of people and weapon caches for helping convicted criminal slaves achieve their freedom. Stowe actually started her career as a writer during the same period when she released to the public her first narrative in a magazine ; she then continued to write poems, religious publication articles, biographical sketches, children's books and social life experiments (Foley and Michael 8).

Harriet married Calvin Stowe in 1836. The couple used to have seven children, their sixth child Charley died while he was still two years old in the Cholera epidemic. The heartbreak of this loss woken up in Harriet a strong deep understanding of the sorrow and pain that a slave mother could feel when her child was marketed away and kept separate from her.

In a letter to her friend Eliza Gabot, Eolln, Stowe chose to write: "It was in this dying bed and at this grave, that I managed to learn what a poor slave mother may feel once her child is sold away from her , in the depth of pain and grief, that could not be experimented in extremely poor taste!" (Foley and Michael 9).

The harsh fact that Stows had been unable to support her dying son, Belasco said, provided her with a strong sense of frustration and sorrow. This pain helped her as an inspiration to write *Uncle Tom's Cabin* and determined Stowe to help and give a support to others as she mentioned in her memoire that she could only regain strength from death by doing something that might help others (Belasco 65) cited in (Luksikova 20).

In 1850, Harriet Beecher Stowe's major enforcement mechanism to compose the novel *Uncle Tom's Cabin* was the quotation of the Fugitive Slave leagal framework which is a harmful bit of legislation that makes it much easier for people from the south to recapture the slaves who managed to survive from their owners. She wrote the novel with a burning

desire to point out the responsibility of the entire nation for permitting the existence of slavery trade anywhere within its boundaries and to persuade the reader of the need to put an end to this malicious system (Foley and Michael 20).

While Stowe had not previously been as effective in the anti slavery movement, she approved in the request of her sister in law's plea to "write something that will make this whole nation feel what an accused thing slavery is" (Ann Douglas 7-8) cited in (Leeman 1).

The popularity of Uncle Tom's Cabin which was published on March 20, 1852; made Stowe famous and offered her the opportunity to talk publicly against slavery and strong platform to change public points of view .She continued to write about racial segregation and published her second novel: Dred, A tale of the Great Dismal Swamp (1856) (Luksikova 21).

Stowe died on July 1, 1896; she was buried in the Academy cemetery in Andover Massachusetts. (Pennell, 118).

3.3 Background of the Novel

Uncle Tom's Cabin first emerged in the National Era as a recidivist novel of forty-one tranches ; a weekly anti-slavery newspaper, from June 2, 1851 to April 11, 1852 (AL-Sarrani4). *Uncle Tom's Cabin* or *Life Among Lowly* was publicly released in the paper on March 20, 1852 because of its success as a television series (Foley and Michael 9).

The book cracks all records of sales and has become the second bestselling novel after the Bible was sold in the United States with around three million editions. In less than two days, the novel sold over 5,000 copies and in its first year 30,000 copies (Jiji 10). The popularity of Uncle Tom's Cabin was gradually increased among readers.

By 1853, the novel traveled around the world and was translated into many languages: German, French, Welsh, Italian, Spanish, Norwegian, Portuguese, Slovenian and even to Arabic in 1953 (AL-Sarrani 17).

Uncle Tom's Cabin was the clear reference of Stowe to the 1850 Civil Rights Act. Stowe identified several controversies on the institution of slavery throughout her eight years in Cincinnati (Winship 311). She started writing the book with great enthusiasm that it is the underlying cause of emancipation ; it leaves a lot of people totally ignorant of its long term damage. She asserted in her parenthetical aside that she wrote the Cabin of Uncle Tom because she felt that people didn't know what an evil slave ownership is, if they did, they wouldn't understand the significance of the Fugitive Slave Law. She claimed: "these men and Religious people can't fully know what slavery is, if they did, it would never be possible to discuss such a question" (Stowe 482).

The book had already been premised on *American Slavery As It Is* by Theodore Weld. The novel was seen as one of the anti-slavery movement's publications that target the moral standards of slavery and slave proprietors (Torr 28). Stowe had also been inspired to write the novel by *The Narrative of the Life of Frederick Douglass* (Jiji 20).

Uncle Tom's Cabin was not only a widely known book, it also developed an instantaneous and heartfelt media storm in America, broken down at the time by the institution of slavery both politically and geographically. The work achieved tremendous prominence in the North. In an effort to enchant Stowe's bravery and dare to write a novel portraying the institution and denouncing its insignificance, Paul Laurence Dunbar wrote a sonnet entitled "Prophet and Priest" (Al-Sarrani 5). The novel was also praised by Russian novelist Leo Tolstoy (Sage 326).

The book has been obtained quite differently in the South, it was just a band in certain regions, in others it was neither sold nor announced (Claybough 15). Fearing that Stowe's assault on the law of slavery would ruin their environment, they reacted negatively against her contribution to this discussion on the obvious problem and her denunciation of slavery ; pretending that slavery wasn't ruthless as she pictured it, and that slave states shouldn't assume all responsibility and accountability for slavery (Brophy 479). They often characterized the work as southern disrespectful (Letostok 12). Critic Tompkin had seen the book was made by a woman who knows nothing at all about the distinctive institution or even the slave's living situation (Paz 4-5).

In conjunction, Stowe obtained a personal insult on her femininity ; she was lambasted for being unfemale in discussing political matters as well as being less respectable in investigating the moral and sexual abuse of women slaves (Litostok 14-15).

A further major southern immediate reaction to *Uncle Tom's Cabin* was the infectious disease of literary successes to counterbalance Stowe's novel by publishing a percentage of Anti-Tom novels such as: Mar H. Eastman's *Aunt Philli's Cabin*, or *Southern Life As It Is* (1852), Robert Criswell's *Uncle Tom's Cabin juxtaposed with Buckingham Hall, The Planter's Home* or *A Fair View of Both Sides of Slavery Question* (1852), John W. Page's *Uncle Robin in his Cabin in Virginia* and *Tom without One in Bosten* (1853). Those same novels tend to concentrate on the fierce battle between slave holders and abolitionists and demonstrate that Stowe's characterization of South slave life is a false statement (Claybough 151).

In order to respond to southern disparagement that her work seems to have no fundamental truth, Stowe published *A Key to Uncle Tom's Cabin* in 1853, providing the original facts and documentation on which the story is based along with a independently

verifiable statement confirming the truth of the work. *The Key* is a conglomeration of advertising campaigns, articles, eyewitness accounts, newspapers, court records and slave narratives (Letostak 12). In its first month, the book sold over 90,000 copies and suspected that its reception in the North was even more optimistic than that of *Uncle Tom's Cabin*. (Letostak, 14).

Stowe's aim in disseminating *The Key* was to shout down her critics who doubt the validity of *Uncle Tom's Cabin* and convince people to believe the book's message and help to abolish slavery (Letostak 14). Despite the controversy concerning the book's development, *Uncle Tom's Cabin* highlighted the immoral dimension of slavery that the antislavery brochure could never have (Jiji 1).

It helped to establish opinions of anti-slavery and improved appreciation of the abolishment of slavery. It has also made a significant contribution to numerous changes in American history (Brophy 493). Lincoln attributed the book with encouraging the American civil war then he said as he encountered Stowe: "So you are the little woman who wrote the book that began this great war" (Sage 326).

As a direct consequence; *Uncle Tom's Cabin* had become part of the mainstream Indigenous culture ; it was incorporated to stage efficiency and delivered the fundamentals for computer games, puzzles, cartoons and silent movies (Pennell 115-116).

3.3 Plot Summary

Everything actually starts as Arthur Shelby is just about to risk losing his plantation due to unemployment, he made a decision to sell two of his slaves to a plantation owner named Haley. One of these slaves is uncle Tom ; a middle-aged man who has a family of his wife and kids. The second servant is the wife of Eliza's son Harry. Arthur's wife ; Emily despises her husband's intervention because she offered Eliza a promise that her kid would be safe and

he would never be purchased to anybody else, also because she saw Tom as a good companion.

While Eliza paid attention to what the couple were debating about Tom and Harry's sale, she made a conscious decision with her son to run away. That evening, Eliza escapes, leaving her mistress Emily with a mention paper in which she apologizes for her flee.

Tom, on the other hand, sold by Haley while taking the Mississippi River in a riverboat. Tom helped rescue a young girl named Eva during the whole trip as she collapses into the river. Eva's father, Augustine St. Clare, purchases Tom from Haley and swims to New Orleans with him and his family. Tom and Eva commence to be close friends because of the strong conviction in Christianity that they both have across themselves.

As Eliza pulls away, she gets together with her husband ; George Harris who once managed to flee the bondage, they make their own decisions together to go to Canada. A slave hunter named Tom Loker dragged the couple. He was stabbed by George when he attempted to capture them. In apprehension of Loker's death, Eliza manages to convince her husband to take Loker to the colony of Quaker where he can be cured in New Orleans, St. Clare keeps talking with his cousin Ophelia about slavery, who feels a racial discrimination against black people. Even though he is one of the shareholders of slaves, St. Clare disagrees with her, talking about changing her view of blacks ; he purchases black girl named Topsy, and asks Ophelia to teach her.

Upon two years of Tom's stying with St. Clare, Eva ends up getting very sick and passes away, before she dies, she undertakes a perspective of the heaven she talks about and communicates it with people living around her. Eva's death brings many changes. Ophelia promises to start leaving behind her black discrimination, Topsy makes a decision that she will make the best of herself. St. Claire has also become a Christian and intends to give Tom

his liberty, but sadly he passes away before he accomplishes his promise. His wife Marie, after his death, fails to fulfill his commitment and sells Tom to a villain named Simon Legree.

Tom had been pulled to Louisiana by his slave master, where he encounters other slaves who suffered the consequences of Legree's horrific treatment, who takes every opportunity to defeat and misuse his slaves.

Legree does his best to make the life of Tom nightmarish. On the other hand, Tom is a damn difficult-working, patient and very religious man. He befriends Cassy on the plantation; a slave woman that Legree uses sexually. When they are purchased Cassy loses her son and daughter, murdering her third child as she felt incapable of perceiving another sold.

Eliza, George and Harry are capable of crossing Canada at the time and the trapper Loker goes back from the Quaker colony after he reattached his illness, Uncle Tom kept scrolling his Bible loyally and continued to help his companions; inspired Cassy to run away with Emmiline; another sexually abused slave girl from Legree.

Tom declines to notify Legree about Cassy and Emmiline's location after running away from Legree's tobacco farm. As a consequence, Legree heavily defeats him and instructions the slaughtering of his supporters.

Tom forgives Legree and those who brutalized him to death while lying in the floor. These managers, affected by his religious faith and goodness and become good Christians. Before Tom emitted his last breath, George Shelby ; Arthur Shelby's son and Tom's friend came to buy Tom in to give him his liberty, but he was too late because Tom died.

Cassy and Emmiline encountered George Harris ' sister on their voyage to liberty and travel to Canada with her. Cassy found that Eliza was her lost daughter. The family handed back to unity and journeyed to France, followed by Liberia.

George Shelby completed his solemn promise at the Shelby family farm to behave against slave trade and to free all his slaves ; to tell them to keep in mind Uncle Tom whenever they stare at his cabin and to be grateful to his; for his great sacrifice and true faith in Christianity (Marsal 2).

2.5 African Americans

African Americans (also known as Black Americans or African Americans) are an ethnic minority of Americans (U.S. citizens or residents) with complete or biased heritage from any of Africa's Black ethnic groups.

The definition can also be used to include only individuals who are descended from subjugated Africans. The term is generally spelled correctly as an African-American compound adjective. Black and African Americans (after White Americans and Hispanic and Latino Americans) are the third biggest ethnic and racial organization in the United States.

The large number of African Americans are descended from West and Central Africa and are offspring of enslaved peoples within present-day United States borders. African Americans are on average of 73.2–80.9 percent West African, 18–24 percent European, and 0.8–0.9 percent Native American heritage, with significant variation among individuals. Data from the U.S. Census Bureau, Broadly speaking, African immigrants do not identify themselves as African American. Instead, the overwhelming majority of African immigrants identify with their own ethnicity (~95 %). Some Caribbean immigrants, Central American and South American nations might or might not recognize with the term as well as their offspring.

African-American history commences in the 16th century, with individuals from West Africa becoming taken by force as slaves to Spain and West African slaves in North America in the 17th century. Black people persisted to be subjugated after the founding of the United

States, with four million revoked sadomasochism liberty before the Civil War. They were handled as second-class citizens, assumed to be inferior to white people.

The 1790 Naturalization Act restricted U.S. citizenship to whites only, and only white mortgage men were allowed to vote. Rebuilding, the expansion of the black community, changed these conditions, Participation in the significant U.S. military confrontations, suppression of racial discrimination, and the Civil Rights Movement wishing political and social freedom and independence.

In 2008, Barack Obama became the first African American to be elected president of the United States (Wikimedia Commons).

2.5 Uncle Tom's Cabin as an Anti-Slavery Religious Text

Too often, by concentrating on papal expressions of faith, the religious elements of anti-slavery and abolition are explored. Discussions among members of the clergy about slavery and the tribulations within denominational bodies that led to the competition of the major Protestant churches into northern and southern branches were widely investigated. There have been comprehensive justifications as to whether biblical texts should be interpreted to support or denounce slavery.

A more comprehensive understanding has replaced the sensible conclusion that each side could paraphrase scripture for its own extremes. We now understand that few in the early Republic thought that slavery was supported by the Bible and that anti-slavery principles were usually embraced by Protestant churches.

The Evangelical Enlightenment, as Robert Forbes persuasively argued, produced a consensus against segregation, though without a scheme to end it. Thus, rather than just developing an ideology of abolitionist movement, through opposing a strong central government and an organised religion, which were "the important elements of any appropriate

challenge to slavery," Southerners continued to defend their strange institution as antagonistic to republican values.

With Denmark Vesey's and Nat Turner's slave revolts and the increase of abolitionist radicalism in the 1830s, Southerners began mounting a slavery defense which also included a scriptural defensive line.

Subsequently conceptualized as a defense of Christianity, a guarantee to slave owners that they do not need to relinquish their Christianity, religiously restrained contentions for proslavery had comprehensively subverted the moral consensus against slavery by the 1850s.

The significant Protestant churches had discharged from previous declarations of anti-slavery, prompting a handful of radical abolitionists to form fracture communities "come-outer." The Evangelical Enlightenment's anti-slavery agreement was substituted by fragmented churches and a theological slavery disagreement that led predecessors and historians to deduce that Christianity had been unable to make a resolute conviction (D. Reynolds 2).

The 1850 Agreement included The Fugitive Slave Law, a legislation that compelled non-slave owners in the free Northern states to revert back fugitive slaves to their Southern masters and take an active part in a system that they did not believe in. Jehlen reports the backlash to this brutal act of government by asserting that "the growing guilt and apprehension of the country is quantifiable in the enthusiastic response to Uncle Tom's Cabin" (Stowe 386). It seems hard to believe that people could find no wrong in making it a law to return humans as if they were property.

Stowe demonstrates, like so many other women writers throughout that time, the two distinct realms created by True Womanhood Cult. The religion of true femininity was a moral code, deeply embedded in the minds of Americans of the 19th century, as if the idea of

slavery, which developed the right policies and procedures should be followed by every decent woman.

The religion of domesticity was a significant component of the cult of true womanhood, the belief that a woman's place was in the house where she could cook, clean and take care of her family. Nina Baym states that "domesticity is set forth as a value scheme for ordering all of life, in competition with the ethos of money and exploitation that is perceived to prevail in American society" (Bartleby 3).

A woman allegedly had no profession having to worry about events taking place outside the home, in the public realm or on the consumer market where decisions such as the Fugitive Slave Legislation were made and the brutal hierarchical institution of slavery was flourishing; she belonged strictly to the domestic sphere.

Davidson articles that authors like Harriet Beecher Stowe "used their writing to assert a moral strength and power in the nation from which they were eliminated by tradition and law," having no political voice, male-dominated sphere (Batleby 13).

The Moral Value of Slavery as Represented in the Novel

Stowe wants to demonstrate and condemn the consumerist value of slavery in this book. Slaves were treated not as human beings, but as objects, possessions of other human beings considered superior to them. As stated above, slaves were seen by their owners as gains or losses.

The writer wants to demonstrate the opposite: slaves are human beings, and white people must have the same rights; they should not be handled as mere property. In fact, the original subtitle for Uncle Tom's Cabin by Harriet Beecher Stowe was « The Man Who Was a Thing » (Johnson, 160). The subtitle, which Stowe chose when she wrote the novel, illustrates one of Uncle Tom's Cabin's most important concepts: the fact that slaves were considered and

treated as property, not as people seen through Tom's personality, it's also an example of irony, because he doesn't accept being a "thing" because he learns to read and wants to be smarter and, moreover, he dies just to get the freedom of slaves (Paz 9).

Slave trade has been carried out throughout the country, but the distinctions between the North and South of the U.S are very important to remember. Even though people want to believe that the northern states were free of slavery and in the southern states where slavery and slave trade existed, this is not true. In the northern states there was less slavery because they were industrial and manufacturing and there was no need for large slave powers, but slavery existed and was as unhumanistic as slavery in the southern state plantations. The novel shows that this practice has been aided and participated by several governors. These could be found not only in the South, but also in the North, like those that were there implementing and supporting the Fugitive Slave Act.

In addition, the North was not the foundation of the abolitionist sentiment. There is less slavery in the North, as mentioned above, and Stowe wants to show that it is the contextual relevance of the United States at that time. Through the book, she explains political truths, discussing the federation of the entire Northern community as a victory :

The trader had reached the phase of Christian and political perfection suggested by some northern preachers and politicians, in which he overcame all human weaknesses and prejudices entirely. With reasonable effort and cultivation, his heart was exactly where yours, sir, and mine could be carried. The wild look of anguish and utter desperation that may have troubled one less performed by the woman casting on him ; but he was used to it. Hundreds of times he had seen the same look. You can also get used to these items, my friend ; and for the greatness of the Union, it is the brilliant object of latest efforts to make them used to our entire northern nation (Stowe 112).

Stowe wanted to demonstrate that the South was not America's only region where discrimination could be found, as oppression also exists in the ' free ' states of the North.

However, there were far fewer slaves in the North and their work was not as hard as the South estates work. We realize that since its earliest stages, slavery has been cruel and inhuman, but there have been states where slaves have been better treated. The writer also indicates the horrible conditions of work suffered by slaves in the South in the book. Drawing comparisons Kentucky's state with low south plantations, we can say that Kentucky's slaves have better living and working circumstances.

The Mississippi River is vitally important in the novel because it is portrayed as one of the slave market's most important places. We have to indicate that roughly the same number of African Americans and whites were available in the South. The North had a much lower population density of slaves.

Furthermore, the southern states have been more concerned in slavery's survival than the northern ones. Two new methods of slavery emerged in the 19th century: the free states and the slave states. In the antebellum years, these concepts become politically significant. It is also important to clarify the difference between North slave labour and South slave labour.

Commonly indentured servants were the slaves who lived in the North, while in the South ; they needed huge slave troops to generate cotton in huge plantations. While factories in the northern states were the central component of life, it was the plantation in the southern states. Subsequently, we must indicate that kids who lived in the North attended school more frequently than those who lived in the South and had better education as a result (Paz, 10).

Uncle Tom's Cabin was authored as a vindication for human rights and a protest against individualistic principles, because slavery was a signifier of materialistic values: "For Stowe, slavery is not a symbol of the fundamental distinctions between the North and the

South. Instead, it is a signifier of beliefs and principles system that over all else places financial benefit, a system which often reduces a human being to something" (Lowance 100). In other words, Lowance argues that due to its financial gains, slavery has been defended.

It was because of this it was considered superior to slaves by the people that control it. Nevertheless, it was not directly attributable to a scheme of distinctions between the states of North and South (Paz 10-11).

2.7 The Theme of Religion in the Novel

Religion is a major theme in *Uncle Tom's Cabin*. It gives some slaves hope and a meaning. They have a terrible daily routine, and having religion is what they depend on to get through the day. If they have faith, they know that they will survive in the end, and that is all what matters for them. The strong belief in God helps other characters change for the better. Religion, or lack of religion, defines the characters of the novel (Shannon Carey, 1).

The Quaker's religion is expressed in an abnormal manner; they express their beliefs not in a church or congregation meeting. They practice their religion into their daily lives.

The Quakers see how ethically wrong slavery is, and how hypocritical slave managers are. They are willing to help Eliza and Harry escape away, as well as help George meet up with them, as they know that is the right thing to do.

Tom Loker has been sent by Haley as a slave trapper to catch Eliza and Harry. They went to fight, when he eventually found them and Loker was subconsciously and critically knocked. After this circumstance, the Quakers helped them flee, and then helped Loker, to take care of him, and restore him to his health. Loker has been so shifted by what they did, that to join the Quaker community he gave up his old life. He realized that as a direct

consequence of their belief, the Quakers always made the right choice, which is how everybody should enjoy living (Shannon Carey 2).

Miss Ophelia is a northern Puritan who visits the South to see her cousin St. Clare

2.7.1 The Influence of Religion on Miss Ophelia

Because of the strict teachings of her faith that say a woman should be strong and self-sufficient as opposed to relying on a man, she is more independent than the typical Southern woman. For example, when she got a boat, she refused to let a man carry her luggage for her.

Uncle Tom made Miss O see that there are different forms of being a "good" Christian and made her try to be a better person.

The way she looks at the slaves. She refuses to touch a black person at the beginning of the novel, but because of her religious belief, Topsy changed the way she looked at life (Shannon Carey 4).

2.7.2 The Affection of Topsy on Miss Ophelia's Religion

Topsy demonstrates Miss Ophelia what, once given love, can occur to a slave. Topsy was a youthful orphan behaving out, but through her time spent with Miss Orphelia after given love she's willing to be converted to a dedicated Christian and northerner.

Topsy showed Miss O that the Puritan religion that can be very strict and sometimes people need to feel loved. (Shannon Carey, 5).

2.7.3 The Impact of Religion on Uncle Tom

His only hope was Heaven which is waiting for him when his life is over. He believes God gave him this purpose and that he will be rewarded for being faithful ; and this was his purpose in life. Religion allows him to recover from his depression. Uncle Tom believes he saw a vision of Jesus telling him that he will be rewarded for his faith. "All noticed the change

in his appearance. Cheerfulness and alertness seemed to return to him, and a quietness which no insult or injury could ruffle seemed to possess him" (Stowe 410). The ability to love even though he receives none in return -> Uncle Tom declares that he still loves Legree even though he abuses him. "Mas'r, if you was sick, or in trouble, or dying, and I could save ye, I'd give ye my heart's blood; and, if taking every drop of blood in this poor old body would save your precious soul, I'd give 'em freely, as the Lord gave his for me" (Stowe 475).

Lyrics to the slave song "We Will Overcome". This song was a popular religious song that slaves sang during the same time period that Uncle Tom's Cabin takes place (Carey 6).

2.11 Conclusion

Uncle Tom's Cabin is an American novel that cracked all prior American bestsellers' sales records and is becoming one of the abolitionist movement's greatest anti-slavery books. Articles, essays, games and plays emerged as a reaction to the novel in honour of or in reaction to Uncle Tom's Cabin.

In this chapter, the researcher shows that the desire of Stowe to compose against slavery primarily comes from her own past and from the battle of her nation over the matter and demonstrates that. Regardless of whether performed by a kind or inhumane master, in the lives of slaves, slavery always squeezes misery. It also sheds light on two other themes that are the confrontation between slavery and Christianity in Stowe's novel, and the moral value of women in the light of slavery.

Chapter Three

The Evil Aspects of Slavery Highlighted in Uncle

Tom's Cabin

3.1 Introduction

The testimony in Stowe's novel was the slavery system that breached human rights and took away many rights from the enslaved. She does not restrict herself in her book to one aspect of slavery ; instead, she evaluated the problem from distinct perspectives by giving a range of tales about slaves. Throughout the whole novel, Stowe showed the most dehumanizing angle of slavery, investigated the protective treatment and hardship of slave families under the system and outlined evocative scenes in which slaves are defeated, murdered, families divided, infants sold away from their parents and women sexually assaulted.

3.2 The Dark Side of Slavery:

While still not casting the entire institution in a dark light, the inhumane results of slavery were explored. Stowe addressed the kind slave owners and their chained handed situation against the institution's greater sound crying out for brutal treatment and laws keeping the slave in a dark nation. In 1852, her novel exploded on the American picture and became one of the most discussed about works of literature. Abolitionists adopted the story and used it as their flag to show people with minds, hearts, and souls the brutality slavery inflicted on them.

3.3 Arthur Shelby

Tom's owner in Kentucky who sold Tom and Eliza's son as an individual item with the sole purpose of economic gain, regardless of their family. His wife Emily is a loving Christian woman who has no faith in slavery and refuses the notion of selling Tom and Eliza's kid; because she appears to know Tom's relationship with his family and with her, and she understands Eliza's relationship with her son particularly since she is a mother (White 6). Stowe utilizes Mr. Shelby; an educated warm hearted person to demonstrate that; regardless

of whether the boss is kind or wicked, slavery is always a bad thing that makes all professionals villains; and not just the cruel master (Characters List).

3.4 Haley

A slave merchant who sees slaves ' items or assets that can be purchased and marketed for economic profit, he sees them as non-human whose lives are assessed solely by their market price. Haley often proclaims himself, regarding his cruel and violent nature, to be a good man who treats his serfs well. Haley sells kids as he did with Eliza, Hagar and Lucy independently from their mothers. He also utilizes dogs and chains to chase refugees and control slaves (List of characters).

3.5 Simon Legree

Louisiana's cotton plantation owner, who represents the entire evil of slavery. He is Tom's cruel and barbaric owner who believes the greatest amusement for him to trounce and suffer his slaves. Legree grow up with a kind mom who is loving and a violent dad. He overlooked the advice of his mom and accompanied his dad, broke away from her at a young age, seeking a life at sea. He later got a letter with a curl of her hair from his mom. His mom wrote that she was dying, blessing him and forgiving him. Legree was profoundly impacted by his mom's death. His only major weakness is his faith in superstitious nonsense, which is taken as a strong benefit and tool by slaves to avoid his brutality and maltreatment (Analysis of Major Characters, Themes, Motifs&Symbols).

According to Elizabeth White, the decimation of Legree is the result of three forces that formed to fulfil a kind of justice: the power of the mom he denied her value, the power of the woman ; Cassy whom he possessed and abused sexually, and the power of the kid Eva who was prepared to die to liberate slaves (White 8-9).

3.6 Eva

Evangeline is St. Clare's and Marie's angelic daughter, she is a nice Christian girl who dismisses the presence of slavery and considers no racial distinction. After saving her life, Tom becomes her greatest friend (Characters List).

Eva became more powerful and efficient before her disappearance ; she knows well how to practice the authority of the helpless and do what she likes (White 8).

Eva's death brings meaningful change, according to Elizabeth White, her mere spirit and adore turned the uncontrollable Topsy into a neatly arranged Christian life, as well as the sorrow and pain caused by her death, leading Ophelia to change her traditional institutional racism and love Topsy. Her early death was seen as a denouncement of a world that sparked her great pain and by dying, as a rich girl, she dismissed the future life (White 9).

3.7 Slaves Treated as Properties

An essential element of slavery that has been extensively accentuated and passes through Stowe's novel ; is the tough reality that slaves have been considered property. Black was defined by the peculiar institution as second class citizens (Davis 8). Liston asserted in his book, *Slavery in America*, that the most dehumanizing aspect of slavery is that slaves have been treated as property rather than as human beings. Because they considered property, slaves are not entitled to the same privileges as whites. The slave was unable to travel with his friends, change his social and religious opinions, He was also unable to learn how to read or write without his holder's supervision and authorisation (Liston 82) cited in (Torr 40).

Black slaves witnessed a tremendous amount of intervention in their daily lives under the distinctive establishment. Slave holders treated them as perpetual kids and

implemented their power by restricted regulations. These rules informed them when to go to bed, when to get up and how long to work in the morning. This strictly controlled way of slave lives characterizes the fundamental feature of the paternalism of the slaveholder (Kolchin 118).

Stowe authored *Uncle Tom's Cabin* as a rebellion toward individualistic values and human rights because she could see slavery as a sign of a value system that put economic gain above all else, a scheme that her subtitle "*The Man That Was a Thing*" indicates ; lowers a person to something (Lowance 100) cited in (Paz 10).

Across the whole novel, she critiqued the materialistic value of segregation, which regards slavery as an item, as the property of another human being, as a subject of gains or losses. Her primary objective was to demonstrate that black slaves are afforded the same rights as white people and should not be treated as property (Paz 9).

Stowe depicts numerous occurrences of slaves being treated as property throughout the course of the book. She notes out that Haley uses two people when Eliza runs with her son to help him recover his estate (Stowe 71-72).

She outlined how slave owners handled and inspected slaves before purchasing as if they were inspecting livestock "Haley here forced his way into the group, walked up the old man, pulled his mouth open and looked in, felt of his teeth, made him stand and straighten himself, bend his back and perform various evolutions to show his muscles, and then passed on to the next, and put him through the same trial" (Stowe 130).

Purchased slaves had their hands cuffed on their way to their new owner's home so they wouldn't flee "Pushing his three purchases together and producing bundle of hand cuffs, which he proceeded to put on their wrists and fastening each hand cuff to a long chain he drove them before him to jail" (Stowe 133).

3.7.1 The Thing Man (Uncle Tom)

The story's hero, pious and sincere as Shelby said: "Tom is a good, steady, sensible pious fellow. He got religion at a camp meeting four years ago, and I believe he really did get it. I have trusted him, since then with everything I have money, house, horses and let him come and go round the country ; and I always found him true and square in everything" (Stowe 4).

Despite his master's treason, Mr. Shelby, who pledged his liberty but subsequently sold him to Haley to resolve a monetary debt, Tom stays faithful to both Shelby and his next owners and refuses to flee. Uncle Tom is going to leave his family unfortunately. As Haley takes him on a ship to the Mississippi to be transferred to a slave auction, when she accidentally falls on the river, Tom gets to know a little girl Eva and saves her life. Her dad St. Clare ; Tom is bought by a kind master and brought to his New Orleans home.

Tom is sold to Simon Legree after St. Clare's death, a villain master who wishes to train him as a rider however, for his disobedience, Tom continually refuses to use brutality and has been beaten several times. Although Tom's personality has been criticized and mocked as placid and submissive by many, Stowe demonstrates that his timidity is not due to insanity or weakness, but to his profound religious beliefs and powerful Christian faith. Tom managed to spread some of his religion's love, hope and good will, helping to elevate his community's suffering and pain under segregation. (Major Character Analysis, Themes, Motifs & Symbols).

Despite Tom's recognition of his destiny and his repeated rejection of fugitive and his search for liberty, he encouraged the attempts of others to achieve their freedom; Tom supported Eliza and her son to flee from the Shelby plantation, as well as Cassy and Emmeline from the Legree plantation. Tom also practices a certain kind of hostility centered on his values, as demonstrated when he declined to attack a slave girl by Legree's order: "yes Mas'r, I'm willing to work night and day, and work while there's life and breath in, but this yer thing I can't feel it right to do-and Mar's, I never shall do it never!" (Stowe 389).

Tom dies after the ineffective effort by Legree to break his religious conviction. According to Elizabeth White ; the mortality of Tom shows that by courageously dying for others, the powerless individual can become strong (White 7).

Tom became a martyr's sign that endures, beaten and even killed instead of betraying his friends. His death dramatizes self-sacrifice as a means of transforming society (White 12).

3.7.2 The Miserable Couple “Eliza and George Harris”

George and Eliza depict serfs who, because of their intellect and courage, fled their servitude with the assistance of the underground system to Canada. Eliza was a lovely spear chucker lady brought from girlhood by her mistress Mrs. Shelby. She was married to George Harris; a sign of rebellious, intelligent person who finds his inferior position unfair and anxious to do all he can to achieve his liberty. He can't see why one ethnicity should serve another “My Master! And who made him my master? That’s what I think of what right has he to me? I’m a man as much as he is .I’m a better man than he is” (Stowe 19).

Pressured by her maternal love and her strength of spirit, when she discovered that Mr. Shelby sold her little child, Eliza decided to flee to Canada. Her ice patches crossing the Ohio River shows her slaughter, bravery, and powerful willingness to save her son. Berlant saw that Eliza "models the need for the bravery of the slave to invalidate the rules of morality" (639). After traversing into Canada, George, Eliza and their son Harry finally received their liberty.

3.8 The Power of a Woman

Even though Stowe wrote Uncle Tom's Cabin before the broad rise of the proper women's rights movement and the emergence of feminism ; she utilizes female characters as a distance to alter the ancient woman's perception in society that man had all the authority. In intelligence and bravery, she presented females as equivalent to males (Paz 12).

Stowe firmly connected her political inclination to abolish slavery with her willingness to enhance women's place in society at *Uncle Tom's Cabin* (Pottelberghe 16). Through some of the female protagonists ; she demonstrates implicitly how females in their own private sphere can assist with social reforms (Al-Sarrani 9). Through Eliza ; she emphasizes women's position in the context of enslavement and motherhood battle to save the family.

Eliza decided to take any risk to safeguard her little child. At night, when she attained the north, she had to cross the freezing Ohio River. Eliza discovers Mr. Bird compelled to return her to Haley by the Fugitive Slave Law. However, he was affected by his wife Mary who heavily objected the law and declared : “You ought to be a shamed, John! Poor, homeless, helpless creatures! It’s a shameful, wicked abominable law, and I’ll break it, for one, the first time I get a chance and I hope I shall have a chance, I do!” (Stowe 88).

Mr. Bird is assisting Eliza. Through Mary's personality, Stowe demonstrates that females might alter the political view of her husband on segregation. *Uncle Tom's Cabin*, according to Masal, verified women's excellent beneficial impact in culture and laid the groundwork for the correct women's motion in the coming centuries (Masal 2).

3.9 Eliza’s Leap

Eliza's step from the south to the river's north bank passing the half-frozen Ohio River represents the process of leaving Free States or the peasant path to liberty from slaveholding states. The powerful tendency of Eliza to attain liberty and her capacity to regulate her fear created her a heroine. (Major Character Analysis, Themes, Motifs & Symbols).

3.10 Family Detachments

“Why do parents lose their children, brothers, their sisters or husbands their wives? Surely this is a new refinement in cruelty ,which, while it has no advantage to atone for it, thus aggravates ,distress ,and adds fresh horrors even to the wretchedness of slavery” (Equiano 22).

Although the excellent fight of slaves to live a normal life relies strongly on their families to provide them with the fundamental shelter from the abuse and roughness of enslavement, the protection is always threatened by their masters who interfere with their families repeatedly (Kolchin 142).

The worst kinds of interference in the slave family was the family member's forcible detachment from the sale that caused a lengthy disruption to families. Even kids were not immune ; they were taken from their parents and hired far away to make it difficult or impossible for them to visit their home (Kolchin, 125).

Juliash (66) stated in his essay *Literature: An Intellectual Document* that ; in the universe of slavery, the businessman does not give slave family consideration ; husbands, wives and kids could be divided without compassion. Master thought there was no space available for family attachment, and even slave marriage was considered unlawful. George's account above demonstrates the brutal reality ; although he was married to Eliza, his master did not allow him to live with her. “Don’t you know a slave can’t be married? There is no law in this country for that, I can’t hold you for my wife, if he chooses to part us” (Stowe 21).

Stowe wrote *Uncle Tom's Cabin* with a powerful desire to raise awareness of the inequality of slavery and shows the horrific destruction of family and community principles created by the regime. During her stay in Cincinnati, the novel based on her observation and experience where she witnessed many occurrences of dividing black families and purchasing away from their family. She wrote letters to her husband from a slave female who detached from her during his Kentucky slavery (Kissel 24). Stowe also wrote that her son's death awakened a profound understanding of the pain that a slave mom suffered when

her kid sold away and detached from her. "It was at this dying bed and at this grave that I learned what a poor slave mother may feel when her child is sold away from her" (Foley and Michael 9).

Across the entire novel, Stowe focuses on the notion of family ; she described poor blacks and the roughness that they suffer as the institution's victims, preventing their attempt to maintain family ties and providing their kids with stability and safety (Pannell 129).

At the start, she brought the family as a safe place that provides an opportunity to escape the outer world's bitterness. Also a safe place for kids to experience their parents' first feelings (Pottelberghe 15). This security splits up earlier and contributes to a lengthy stage of pain for Eliza and Tom when Mr. Shelby decides to sell Tom and Eliza's son to Halley for economic necessity alone, despite his wife's plea that Christian division of the family is incorrect (Stowe 39).

Stowe warned readers about the cruelty of splitting up families when she stated the tale of Hagar, the slave mum who divided atrociously from her young kid. In the sale, despite her plea, Halley bitterly refused to buy her together with her kid. "By me too, Mas'r, for de dear Lord's sake!-buy me,-I shall die if you don't!" (Stowe 132). Haley also sold Lucy's ten month child to another wealthy family without her knowledge (Stowe 141).

The quotation completely shows the fact that the detachment of the slave family is considered business by slave holders. In his thesis: *Slave Family Separation in the Slavery Debates*, Meyer saw the slave owners ; not only reduces human kids to cash ; they describe them further as blood signifying their symbolic death as their mom will never see them again (Meyer 9).

Al-Sarrani saw that ; mothers whose kids are bought or sold, dead and lost, including tragic occurrences; Stowe's goal was to create white girls particularly; encounter the slave women's sensation to understand and sympathize with them and bring an end to the institution (Stowe 9). Stowe upheld maternal feelings throughout the novel to entertain upon the reader and fight against the organization that

ruined the links of the family (Wellen 23). She has been regularly addressing mothers, she intends to be able to affect others (White 7).

To incorporate her faith, Stowe used Eliza. Eliza said: "If it were your herry mother your willie, that were going to be torn away from you by a brutal trader tomorrow morning; how fast could you walk" (Stowe 55-56). Another quote showing that Stowe is talking to white mothers is when Eliza asks Mrs. Bird: "have you ever lost a child?" (Stowe 92).

The permanence of slave marriage was severely impacted by slavery, Channing asserted: " The slave is stripped of his right to his wife and children; they belong to another and maybe torn from him at his master's pleasure. " (Lowance 384) cited in (Meyer 8).

Legree coupled Lucy with Sambo in *Uncle Tom's cabin* without hearing her reason to object that she was already married (Stowe 280). Also, when her mistress Marie brought her, Mammy was divorced her husband. Marie informed her she never had to anticipate to see her husband again in her life and kept insisting that she sexually assault someone else (Stowe 187). Marie rejects that as whites, blacks might feel any emotion about the family. She told Ophelia that she was:

"Don't you believe that the Lord made them of one blood with us? Said miss.Ophelia.-"No, indeed, no I! A pretty story, truly! They are a degraded race."

- "Don't you think they've got unmoral souls? Said Miss Ophelia.

"...as to putting them on any sort of equality with us, you know, as if we could be compared, why, it's impossible! Now, St Clare really has talked to me as if keeping Mammy from her husband was like keeping me from mine. There's no comparing in this way. Mammy couldn't have the feeling that I should. Its different thing altogether of course, it is, and yet St.Clare pretends not to see it. And just as if Mammy could love her little dirty babies as I love Eva!" (Stowe 191-192).

Haley, who rejects that blacks might feel any feelings to their kids or among themselves, likewise reflects this faith. Haley stated that in his discussion with Mr. Shelby: "You see, when I any ways can, I

take a little care about the unpleasant parts, like selling young ones and that,...get the gals out of the way...out of the sight, out of the mind, you know when it's clean done, and can't be helped, they naturally get used to" (Stowe 10).

Stowe's response to this disbelief of family affection was obviously seen by Eva, who used Stowe to attach her faith and ask some of her time's issues. (Margrave). .Eva asks her dad not to split slaves from their kids because they love their kids as much as he loves her.

Stowe concentrates on the notion of family perturbation throughout the course of the novel. She notes out that in the globe of slavery ; even parents' presence is no longer recognized as Topsy said ; who in early years separated from her parent and never saw them. "Never had no father nor mother, nor nothing." (Stowe 264).

Family separation is one of the evil aspects of slavery that no one can deny its harmful impact on the soul of the slave ; the characters said by one: "The most dreadful part of slavery, to my mind is its outrages on the feelings and affection-the separating of families" (Stowe 134). Stowe saw the disconnection of the slave family as a devastating psychological force which proves to be the slave's biggest calamity. She calls on her reader to acknowledge that black slaves need family ties because they are essential to whites (Pennell 132).

3.11 The Slaves Physical Abuse

Another hardship of slaves that was heavily accented in Stowe's novel was the cruel physical treatment of slaves:

"Scenes of blood and cruelty are shocking to our ear and heart. What man has never to do, man has never to hear. What brother man and brother Christian must suffer, cannot be told us even in our secret chamber, it so harrow the soul! And yet, oh my country! These things are done under the shadow of the law? O'Christ! Thy church sees them almost in silence" (Stowe450).

According to Theodore Weld, serfs in America are being dealt with barbaric inhumanity ; they are overworked with chains at their feet from dawn to dusk, they are being horribly flapped, hunted, shot down or torn in parts by dogs if they attempt to escape (Torr32).

The corporal punishment under the peculiar institution was one of the countless ways that slave owners used to create bitterness, anxiety, and control. The bad master was thought by many to subject his slaves to brutal physical abuse, unlike a nice master who has rarely or never done so. Beating was the most prevalent penalty symbolizing the reality of slavery, and there were rare slaves who completely fled the lash. There were other strategies of driving the slave as well; Methods including stocks, prisons, public humiliation, privileges deprivation. Physical cruelty was frequently connected with these techniques (Kolchin 120).

Stowe proved the authority and power of slave owners in *Uncle Tom's cabin*; overloaded slaves and made them physically incapable of taking control of themselves (Juliash, 68).

She depicted a terrible event of physical oppression across the novel. George, who was savagely beaten by his master's kid, was the first scene of torture, George said: ” He tied me to tree and cut a switches for young master, and told him that he might whip me till he was tired,-and he did do it!” (Stowe 20). Besides being heavily beaten; slaves were also compelled to watch the whipping of their kinship (D'Almeida 9).

George sadly outlined his master's pain to Mr. Wilson; he said: ”I have stood at the door and heard her whipped when it seemed as if every blow cut into my naked heart, and I couldn't do anything to help her, and she was whipped...” (Stowe 122-123).

Stowe also depicted the terrible torture scene that led to the death of Prue. The master of Prue murders her because of her continual alcohol consumption, which is brought on because most of her kids are marketed and her one surviving baby dies of negligence and hunger when her master is not allowed to care for him. Prue was one of the cruel master's victims; he chained her in the storeroom and punished her

till she died. "They had her cellar down there - and they left her all day,- and I heard them say the flies came to her and she's dead." (Stowe 238).

Before her murder ;Prue admits to Tom that she will have to take a job there as a servant if white people go to paradise. She said dramatically she would rather go to hell to flee her master and his wife's violence and abuse than go with them to heaven."I looks like going to heaven", said the woman; "an'tthar where white folks is gwine? S'pose they d'have me thar? I'd rather go to torment, and get away from Mastr's and Missis." (Stowe 238-239). This quotation accurately represents the slave owners ' cruelty and the slave pain.

Simon Legree represents the evil, rawness and cruelty of the slavery in *Uncle Tom's Cabin*. He is the symbol of the subjugation, invasion and threatening authority of the slave owner who exercised it in the most awful way possible (Lant 52). Legree violently beats his serfs, who have not deserved to hit in nearly every scenario. He beats Tom cruelly after refusing to whip the lady he assisted in the field of cotton "...taking up a cowhide, and striking Tom a heavy blow cross the cheek, and following up the infliction by shower of blows" (Stowe 389).

Following the flee of Cassy and Emmiline, Legree warned Tom that if he didn't say what he knew about the path of women, he would murder him. "I'll conquer ye, or kill ye! oneor't other...I'll count every drop of blood there is in you and take them one by one, till ye give up! " Legree said it violently (Stowe 449-450). Tom says he'd rather pass away than betray his buddies. Legree flew him to murder. When George Shelby informed Legree he was pursuing charges agaist to him, Legree cruelly answered that collared blood testimony ; implies nothing in all southern courts (Stowe 458).

Stowe also described in her novel the sexual abuse infected by female slaves ; she showed the cruel reality that slaveholders can regulate the "body and soul" of slave women (Stowe 361).

Slave women have been victims of murderous sexual abuse. They were subjected to all types of physical abuse. If the slave men's worst penalty comprised of whipping and mutilation, females were

mutilated, whipped, and raped and abused sexually. Rape was one of the fundamental characteristics of the financial mastery and power over female slaves by the slave owner (Davis 9).

Throughout the book, Stowe depicted their masters' brutal sexual abuse of slave women. She demonstrates that slave women are purchased as it appears when Haley wishes to purchase Eliza to give enjoyment to their owners; he told Mr. Shelby: "there's an article, now you might make your fortune in Orleans, any day. I've seen over a thousand, in my day, paid down for gals not a bit handsomer" (Stowe 7). "I don't want to to make fortune on her" replied Mr. Shelby (Stowe 27). These quotes represent how white slave owners view and treat slave females as objects of desire.

Stowe also figured to Legree's instance, who exercises his authority in the worst possible manner and strains the slave female's feminine qualities (Lant 51-52). Cassy was the signifier of a slave female whose bondage includes white men's sexual abuse (Pannell 130). Emilline faced the same destiny that Cassy suffered; because of her status as a human commodity, she was the victim of rape and sexual abuse. Her mom wants her daughter not to be beautiful and appealing, she asks her to create her hair combs flat so that she looks less appealing and is not noticed by males who buy female slaves for enjoyment. Emilline's master informs her to go and curl her hair because she will earn additional cash when she looks appealing. He said: "Then curls may make a hundred dollars different in the sale of her. (Stowe 361-363). The trader placed his dirty hand out in the auction and drew the girl towards him, passed it over her throat and bust, felt her arms, looked at her mother's teeth and back. (Stowe 365).

Emmeline became Legree's ownership when she came at his plantation, whose desire for her became apparent. He pledged gifts, earnings, and privileges to her. "I'll give you a pair ear ring when we got home, if you're a good girl, you needn't be so frightened; I don't mean to make you very hard, you will have fun times with me, and lived like a lady, only be a good girl" (Stowe 375).

Through Emmiline, Stowe demonstrates against the lives of shame suffered under the peculiar institution by slave women, she has shown that feminine morality must be secured and preserved at all costs (Lant 54).

3.12 Conclusion

Stowe demonstrates the misapplication of the strength of whites over blacks in *Uncle Tom's cabin*. She depicted how slaves were cruelly treated, tortured, and how they had to suffer terrible living conditions while serving their masters as the ownership of the slaveholder. Stowe depicts slavery as emotionally and physically detrimental and detrimental to slaves. She concentrated on detachment from the family, which was a continual danger to black slaves.

Through Eliza's tragic dramatic and scared escape, Tom's distraught to his wife and kids, Hagar's split from her son, George, Prue and Tom's violent whipping, Stowe shook her reader with an emotional impact. D'Allmeida viewed that; Stowe intellectual state of mind centered on her Christian principles and abolitionist awareness; legitimizes her emphasis on the following elements of slavery: property-treated slaves, family separation and physical slave mistreatment by their owners. (30).

General Conclusion

Since the country's foundation, Slavery had been part of American history. This regime dehumanizes blacks and makes use of their attempts to enhance the economic system ; divides the country into two fighting components: the North and the South. When the states of the North opposed segregation for moral and ideological reasons, southern states viewed the regime as the foundation of their economy.

In 1852, Stowe wrote *Uncle Tom's Cabin*, America's bestselling and most important novel as a reaction to the 1850 Fugitive Slave Act, which made Northerners participate in the slavery crime.

Through this research, we tried to demonstrate that the novel was the result of Stowe's personal lives and her nation's fight over enslavement. By following many slaves' lives, telling their tales and giving readers a spectacular picture of the harshness and the South's inhumanity of slavery, Stowe targeted the institution and pointed to the damage inflicted on the slaves and their families. She demonstrated that slavery made it hard and impossible for a stable and safe family life. She also demonstrates that individuals who are enslaved are abused emotionally and sexually and couldn't really legally marry because they were deemed ownership by legislation.

In the thesis, we demonstrated that by concentrating on certain elements of enslavement, Stowe criticized the absence of moral significance of slavery. She investigates the harsh reality that slaves have been regarded as the slave owner's property. She also demonstrates that serf families have no legal security because, by the owner's choice or the power of necessity, they might be broken up and deprived of their fundamental right to live together at any time. In addition, Stowe depicted vivid scenes of slave-suffering barbaric agony.

By concentrating on these elements of slavery; Stowe demonstrated that black people are like white people; empowered with the same characteristics and affection for their families, she called her white readers; Especially females sympathize with serfs and imagine themselves in a comparable position as mothers, losing their kids.

Stowe's appeal calls straight and successfully to everyone reading the novel via her emotional depiction of the damaging effect of segregation on slaves and their families; coupled with her powerful faith in Christianity. Her narration stated clearly to Northerners that slavery was a form of oppression, abuse and dehumanization.

The novel created an immediate controversy and exacerbates the conflict between the South and the North that led to the civil war which put an end to slavery.

Works cited:

Abeer Abdulaziz Al-Sarrani “Harriet Beecher Stowe’s Uncle Tom’s Cabin Arabic: Challenges of Cross-Cultural Translation”.

Al-Sarrani, A. A. *Challenges of Cross –Cultural Translation of American Literary Work into Arabic: Harriet Beecher Stowe’s Uncle Tom’s Cabin, as a case study (2011).*

American Quarterly

Analysis of the major characters from : <http://www.sparknotes.com/lit/uncletom/con>

Arthur Riss “Racial Essentialism and Family Values in Uncle Tom’s Cabin”

Barney, W.L. *A companion to 19th century America.* Blackwell Publishing Ltd (2006).

Berlan, L. *Poor Eliza.* *Jstor*, 70, 635-668 (Sep, 1998).

Brophy, A. Harriet Beecher Stowe critique of slave law in *Uncle Tom’s Cabin.* *Journal of Law and Religion*, XII, 457-506.

Characters List Retrieved from : <http://www.sparknotes.com/lit/uncletom/con>

Claybaugh, A. *Uncle Tom’s Cabin: Harriet Beecher Stowe: With an Introduction and Notes.* New York. Barne and Noble Classic.

D’Almeida, E. *Racial Stereotypes in Fiction of Slavery: Uncle Tom’s Cabin by Harriet Beecher Stowe and O’Escravo by José.* University of Coimbra (2013).

Davis, A. *Women, Race & Class.* New York. Random House

DOI: 10.2307/2713382 (1981).

Foley, K and Michael, S. G. *Uncle Tom’s Cabin, Study Guide.* USA. Progeny Press.

Harriet Beecher Stowe “*Uncle Tom’s Cabin*” 1958 (2007).

Harrold, S. *American Abolitionists*. Person Education Limited (2001).

Hejzlarova, M. Maria Lydia Child and the Abolitionist Cause. University of Pardubice. Faculty of Arts and Philosophy (2011).

https://gupea.ub.gu.se/bitstream/2077/37155/1/gupea_2077_37155_1.pdf

<https://prezi.com/jjgdyai93jg1/religion-in-uncle-toms-cabin-by-harriet-beecher-stowe/>

<https://www.azlyrics.com/lyrics/thursday/wewillovercome.html>

https://www.google.com/search?q=books+that+studied+uncle+tom%27s+cabin&source=lnms&tbm=bks&sa=X&ved=0ahUKEwi6ne6WrsreAhXHyIUKHT8yC5UQ_AUIEygA&biw=1366&bih=641

<https://www.jstor.org/stable/2713382>

Indian University of Pennsylvania. Published PHD thesis.

Jiji, V. M. George L. Aiken & Harriet Beecher Stowe. *Uncle Tom’s Cabin: A DVD Dramatization of Significant Historical and Theatrical Materials*. Program for culture at play: Multimedia studies in American Drama. Humanities Institute Brooklyn college (2010).

Juliasih K, S .U. Literature: An Intellectual Document. Celt, 10.61-78 (November 1, July 2010).

Kissel, S. S. Conservative Cincinnati and outspoken women writers. Queen City Heritage.

Koelling, D .S . *Uncle Tom’s Cabin: Its History, Its Issue and Its Consequence*. American Literature I. ENGL 2310 (2013).

Kolchin, P. *American Slavery*. Penguin Group (1993).

Lant, K. M . The unsung hero of Uncle Tom’s Cabin. California Polytechnic State University.

Leeman, W.P. *From Pen to Sward: Uncle Tom's Cabin and the American Civil War.* Pell Center for International Relations and Public Policy. Salve Regina University.

Letostak, E.J. *Surrogation and the Recreation of Racial Vocalisation: Mary E. Webb Performs the Christian Slave.* Georgia University (2004).

Luksikova, B. *African American Spiritual Songs. Harriet Beecher Stowe and Emotions.* Masaryk University (2013).

Margrave, V. *Rethinking contemporary criticism of Uncle Tom's Cabin: Unraveling the Myth of Transparency.*

Masal, N. B. *The evil and immorality of slavery in Uncle Tom's Cabin.* *Indian Streams Research Journal.* 2(6), 1-3 (July, 2012) .

McPherson, J.M. *Battle Cry of Freedom: The Civil War Era.* New York .Oxford University Press (1988).

Meyer, K. *Gone for Good: Slave Family Separation in Slave Debates.* Emory University (2010).

O'Callaghan, B. *An Illustrated History of the USA* .Longman Group UK Limited.

Page Count: 32 (1990).

Parfait, C. *The Nineteenth Century serial as a Collective Enterprise, Harriet Beecher Stowe's Uncle Tom's Cabin and Eugène Sue's Les Mysteres de Paris* (2004).

Pauwels, M. C. *Civilization Des Etats-Unis. Hachette livre* (2002).

Paz, O. E. *The moral value of slavery as represented in Harriet Beecher Stowe's Uncle Tom's Cabin.* Gotesborgs University (2004).

Pennell, M.M. *Masterpieces of American Romantic Literature. USA.* Greenwood Press (2006).

Pottelberghe, G.V. Political and Melodrama: A Study of Uncle Tom's Cabin. Ghent University (2009).

Published by: [The Johns Hopkins University Press](#)

Sage, H.S. *U.S. History: U.S History 1607-1865. Text for History 121* (2012). Academic American History 10509 old Colchester Road-Lorton, Virginia 2079.

Stowe, H.B. *Uncle Tom's Cabin or Life among the Lowly. USA.* Pennsylvania State University (2012).

The Title Retrieved from: <http://www.shmoop.com/uncle-toms-cabin/s>

Torr, J.D. *Slavery: Viewpoints in world history.* Greenhaven Press (2004).

Uncle Tom's Cabin & Notes: Classics Illustrated - Acclaim Books Study Guide. Twin Circle Publishing, 1997. Harriet Beecher Stowe's remarkable story of slaves in the ante-bellum South follows one man, Tom, on a tragic odyssey from master to master, from gentle little Eva to cruel Simon Legree. Called "the book that started the Civil War", Uncle Tom's Cabin is an indictment of slavery's power to destroy master and slave alike.

Uncle Tom's Cabin as a Religious Text. BY PATRICIA R. HILL, DEPARTMENTS OF HISTORY & AMERICAN STUDIES, WESLEYAN UNIVERSITY.

<http://utc.iath.virginia.edu/interpret/exhibits/hill/hill.html>

Vol. 46, No. 4 (Dec., 1994), pp. 513-544

Wellen, L. A.L. *Picturing Uncle Tom's Cabin from Harlem, 1938.*

White, I. *The uses of death in Uncle Tom's Cabin.*

Winship, M. *The Greatest Book of Its Kind: A publishing history of Uncle Tom's Cabin* (2002). American Antiquarian Society. 309-332

ملخص:

هذه الأطروحة ترمي إلى دراسة العديد من جوانب العبودية التي تم تسليط الضوء عليها من طرف الكاتبة الأمريكية هاريت بيتش ستاو من خلال كتابها كوخ العم توم، لإقناع القراء بمدى وحشية نظام العبودية و إظهار معاناة العبيد في أمريكا.

بناء على الفرضيات القائلة بأن الرواية جاءت كرد على قانون العبيد الهاريين 1850 و أن نسبة مبيعات الرواية دليل على مدى نجاحها و تأثيرها؛ و كذلك فرضية أنه على الرغم من انتشار موجة الغضب التي أثارها في الجنوب الأمريكي؛ إلا أنها نجحت في تجسيد الصورة الحقيقية للعبودية لسكان الشمال الذين لا يملكون أدنى فكرة عن الأثر السلبي لهذه الممارسة على العبيد و عائلاتهم من خلال إتباع منهج تاريخي موضوعي و بالإعتماد على تحليل الوثائق المتوفرة؛ تمكن الباحث من التوصل إلى معرفة أن الرواية هي انعكاس لحياة الكاتبة و كفاح بلادها ضد العبودية. تم كذلك التوصل إلى أنه على الرغم من الجدل الذي أثارته "كوخ العم توم" إلا أنها تعد من أنجح الروايات على الإطلاق، من خلال تصويرها العاطفي العميق للتأثير السلبي للعبودية و تركيزها على الجوانب التالية: معاملة العبيد كممتلكات خاصة، الانفصال العائلي و العنف الجسدي و الاستغلال الجنسي حيث ارتبطت بقوة مع إيمانها بالدين المسيحي، نجحت ستاو في إيصال رسالتها لكل من يطلع عليها.