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The Interrogating of Maternal experience: A Study of Motherhood in Harriet Wilson's *Our Nig* 1859

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DEDICATIONS

I dedicate this work to the unwavering spirit within me, the driving force that reminds me that I am no ordinary.

To my beloved father SEBTI, your endless sacrifices shaped the person who I am today

To my cherished Mother KHADIDJA, your beliefs in my abilities inspired me to reach a new height

To my FLUFFY & Z my feline friends, your meows fill my soul with bound

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ABSTRACT

This dissertation addresses the theme of motherhood in Harriet Wilson's novel "Our Nig" through the lens of Frantz Fanon's psychological theory by means its concepts of colonialism, racial identity and the effects of oppression. Accordingly, our objective is to analyze the complex portrayal of motherhood in the context of slavery and racism. That being the case, the theoretical framework will be grounded on the findings of the complexities surrounding the Hybridity critique vilifications and cultural hybridity within post colonial theory. It highlights the profound impact of slavery and radius of Black women's experiences of motherhood in the 19th century Americas. In other words, this study provides a comprehensive examination of the intricate relationship between cultural hybridity, motherhood, and the impact of slavery. By employing a Fanonian approach, it offers valuable insights into the complexities faced by Black women in their experiences of motherhood during the 19th century. The analysis of Harriet Wilson's "Our Nig" serves as a powerful example, highlighting the devaluation of black motherhood and the psychological toll it exacts on individuals within a society structured by racism and oppression.

Keywords: Fanonian study, Hybridity, Intersectionality, Motherhood, Racism.

Declaration

The work reported in this thesis was carried out by me under the supervision of Mrs. Zeyneb Bogoufa, Faculty of Letters and Foreign Languages, English Language and Literature Department, University of Mohamed Khider –Biskra-Algeria.

I hereby declare the title of my thesis *The Interrogating Maternal experience: A Study of Motherhood in Harriet Wilson's Our Nig 1859* and its contents are the product of my own research work and no part has been copied from any published source (except the references). I further add that it has not been submitted for the award of any other diploma degree, the university may take an action if the information is found inaccurate

Signature

Hadjar NOUI

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General Introduction

General Introduction

The novel "*Our Nig*" by Harriet Wilson is a ground-breaking piece of fiction that examines issues of race, identity, and motherhood. The story centres on Frado, a little African-American girl who, in the 19th century, is abandoned by her mother and raised by a white family. As a daughter and a mother herself, Frado's experiences with motherhood throughout the book help to define who she is and how she sees herself. Using attachment theory, the motherhood motif in "*Our Nig*" will be examined in this research project.

The novel "*Our Nig*" is a well-known piece of literature that examines the circumstances of a young Black woman in the 1800s. A literary analysis can provide insight into the social, cultural, and historical settings of motherhood at that time period by focusing on the theme of motherhood within the work. The complexity of cultural hybridity in "*Our Nig*" will be examined in detail, as well as how it relates to the maternal theme.

This study explores how mothers are portrayed in the case study, adding to what we already know about gender roles, expectations, and the ways race and gender intersect. The research also examines how theories on hybridity in post-colonial studies can be applied to understand the representation of motherhood in the novel. By doing so, we aim to contribute new insights to our understanding of these subjects.

Understanding society norms, values, and power dynamics can be gained from research on parenting. It can be helpful to examine how parenting is portrayed in "*Our Nig*" in order to gain a clearer understanding of the difficulties marginalized women experience as well as the social norms that surround parenthood. This study will use a Fanonian framework to analyze how motherhood and cultural hybridity interact in the

book, paying particular attention to how the protagonist's experiences mirror the various forms of oppression she endures.

This study will employ a qualitative methodology to examine the motherhood topic in "*Our Nig*." This study will use the novel itself as its main source of data. In order to pinpoint occasions in which Frado encounters maternal attachment and detachment, the researcher will closely examine the book. The theoretical basis for understanding Frado's experiences with motherhood will be John Bowlby's attachment theory. In addition, the researcher will look at secondary materials that cover how attachment theory is used to the study of literature, particularly in the context of motherhood.

The topic of motherhood is one that the researcher is personally interested in, either because of personal experiences or because they have a passion for learning more about how motherhood is portrayed in literature. The researcher hopes that their work will advance knowledge about motherhood in both academic and personal contexts.

In earlier studies, the subject of motherhood in African-American literature was investigated, particularly in Toni Morrison and Alice Walker's writings. However, there hasn't been much research done explicitly on the parenting subject in "*Our Nig*" by Harriet Wilson. The psychology of oppression and Intersectionality developed by Fanon has also been extensively utilised in the examination of this book.

This research will provide insight on the experiences of marginalized mothers and their resiliency in the face of societal hardships by analyzing the motherhood theme in "*Our Nig*". Understanding how motherhood is portrayed in literature can encourage empathy, dispel preconceptions, and lead to a more nuanced understanding

of motherhood in modern culture. Motherhood is a basic component of human existence."

Investigating the motherhood theme in "*Our Nig*" can emphasize the contributions, struggles, and experiences of underprivileged moms by giving voice to their perspectives. This study seeks to strengthen disadvantaged voices and combat the devaluation of motherhood through increasing representation in academic discourse.

The research seeks to further literary scholarship, gender studies, and social comprehension while giving underrepresented perspectives a forum by fusing academic rigor with personal interest and significance. The goals of this study are to examine the complexities of cultural hybridity in the novel and how it interacts with motherhood, to examine the critiques and valorizations of hybridity in post-colonial theory, and to use a Fanonian approach to comprehend how cultural hybridity and motherhood interact in the book.

In the first chapter, we use Frantz Fanon's theory of identity to examine how motherhood and cultural hybridity connect in "*Our Nig*." The story, which is set in the 19th century, a period characterized by racism, colonialism, and slavery, focuses on the lives of Black women, particularly via the figure of Frado. Frado, a multiracial kid, struggles to balance cultural pressures, her own identity, and motherhood's expectations. We want to enhance our comprehension of the challenges encountered by Black women in the historical setting by utilizing Fanon's framework, shining light on the effects of racism, colonialism, and cultural hybridity on their identities and experiences with motherhood.

The second chapter contrasts the novel's representations of black and white motherhood in the 19th century. It examines biological, adoptive, and surrogate

motherhood while taking into account their cultural repercussions and effects on mental health and child development. This opposes the limited and idealized perspective of motherhood. The chapter contrasts the advantages enjoyed by white moms with the difficulties faced by black mothers as a result of racial prejudice and systematic oppression. It highlights the undervaluation of black motherhood through concrete examples, calls for the acknowledgment of historical injustices, and promotes a just society that supports and values all mothers by giving priority to maternal well-being, child development, and a culture that values motherhood.

CHAPTER ONE:
Reconciling Cultural Hybridity
and Motherhood in Our Nig:
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1.1 Introduction

Harriet Wilson's *"Our Nig"* is a groundbreaking work of literature that explores the complex experiences of Black women in the 19th century. Through the character of Frado, Wilson depicts the struggles of navigating motherhood and cultural hybridity in the context of racism and oppression. This novel displays a nuanced portrait of motherhood that contradicts prevalent gender roles and highlights the impact of cultural hybridity on individuals' identities.

In this chapter, we will examine the intersection of motherhood and cultural hybridity in *"Our Nig"* through a Fanonian lens. Frantz Fanon's theory of identity provides a valuable framework for understanding the psychological impact of colonialism and racism on individuals' identities. By applying Fanon's theory to the theme of motherhood and cultural hybridity, we aim to provide greater insight into the complex experiences of Black women in the 19th century and the ways in which they navigate the challenges of motherhood and cultural hybridity.

First, we will provide an overview of the historical context in which the novel was composed. The 19th century was a time of significant social and political change in America, particularly for Black individuals who were experiencing the effects of slavery, colonialism, and racism. We will explore the impact of these forces on Black women specifically and their experiences of motherhood.

Next, we will examine the different representations of motherhood in the novel and the ways in which they intersect with Frado's experiences of cultural hybridity.

Frado, a biracial child, struggles to navigate the expectations and demands of motherhood while also grappling with her own identity and place in society.

We will then introduce Fanon's theory of identity and discuss its relevance to the novel. Fanon's work provides a valuable framework for understanding the psychological impact of colonialism and racism on individuals' identities. We will use this framework to analyse the ways in which cultural hybridity and motherhood intersect in "*Our Nig*."

Through this analysis, we aim to explore the complexities of motherhood and cultural hybridity in "*Our Nig*" and the ways in which they reflect the experiences of Black women in the 19th century. Ultimately, we tend to contribute to a deeper understanding of the impact of colonialism, racism, and cultural hybridity on individuals' identities and the challenges faced by Black women in navigating motherhood in this historical context.

1. 2 The Complexities of Hybridity: Critiques and Valorisations in Post-Colonial Theory

"Hybridity" refers to the modifications that occur in people of the contact zone as a result of the inflow of colonizers, as well as the changes that may occur in the colonizer as a result of engagement with the eroticized other culture (Pratt). This transculturalization, however, causes continual ambivalence in the inhabitants--an unpleasant diminution of their sense of self and a concomitant explicit or tacit denigration of their values and culture by the colonial force. Frantz Fanon (1925-61), a psychiatrist from Martinique, investigated the effects of torture on a person's personality and discovered that violence meted out by colonizers could only be

reversed by violence in kind--an assumption of the agency that the colonizer had sought to deny the colonized (Fanon).

Short of violence, the person may participate in so-called mimicry--a copy of the invading culture that is never complete, and hence frequently contains subversive, rebellious elements--in the continuing negotiation with the colonizer. While demanding imitation, the colonizer typically resents and distrusts it. In any case, ridicule disguised as mimicry provides cold comfort to the colonized since the effect is the dissociation of the national culture from its moorings, replaced not by the colonizer's world but by an in-between world that Bhabha refers to as a 'third space' (Bhabha 37).

Generally, Bhabha values the hybrid space because it reveals an agency that well-meaning but condescending decolonizes may ignore (Young). All post-colonial literature, it may be said, takes place in this third space, in which the native employs the master's tools to undermine the colonizer's imperial reach and in which there is a Derridean deferral of definitive meaning while that meaning is contested. An optimistic view of highly educated and wealthy cosmopolitan individuals being agents of change is criticized as being naive because they are often perceived as serving the interests of the colonizer and benefiting themselves, particularly since many of them reside in the imperial centres rather than their home regions in the periphery.

This perception of these individuals as compradors, or agents of foreign interests, is held by the majority of their fellow citizens who lack the same mobility, education, and financial resources. Benita Parry is one of those who makes the case from a materialist perspective that hybridity is the colonizer appeasing the native, avoiding the uneven exchange between the two cultures, and putting on a show of hypocrisy that will not adequately reflect the true level of resistance that colonization

on any level of culture (educational, religious, financial) is met with. In fact, the critique of Hybridity, in its most blatant form, characterizes it as a prettified and modernized incarnation of the self-serving mindset underlying the White Man's Burden: to deliver true civilization and redemption to the childlike (or worse, scarcely human) native.

While living in Paris, London, or New York and curiously writing for the master about an idealized, even prelapsarian, country far, far away, the native informant, educated first at mission schools and subsequently at Oxford, the Sorbonne, or Harvard, deracinates in the process. It is undeniable that living away from one's homeland can create a shared sense of experience, which is extensively explored in the literature produced by those belonging to different Diasporas (Rajan and Mohanram).

In the 21st century, archaeologists would be remiss to ignore the colonizers' historical use of the term "Hybridity," which was originally used as a pejorative term to describe the threats to racial purity posed by inter-racial sexual relations (Gobineau), but has occasionally acquired a fascinating new meaning (Teng). The idea that a hybridized person cannot be a suitable or truthful representative for the local culture in which he or she was born is an interesting depiction of how an essentialist's purity is purported to have been tainted in the authenticity debate.

With this plot, the well-intentioned liberal academic appeared to want it both ways: a naive native who is unaffected by the colonizer's culture while displaying all the discursive abilities that the colonizer recognized as academe analysis. Such an irrational expectation is based on essentialism and nativism, which is essentialism's companion, as others have noted (Griffiths)

1. 3 The impact of slavery, and racism on Black women's experiences of motherhood in the 19th century America

The 19th century in America was marked by the dehumanizing institutions of slavery and racism, which had far-reaching effects on various aspects of society. Among those deeply affected were Black women, who faced unique challenges and struggles in their experiences of motherhood.

1. 3.1 The impact of Slavery:

Enslaved women's relationship with motherhood was complicated, as it was a double-edged sword for them. While motherhood brought them happiness and pleasure, they also knew that their babies held pecuniary value to slaveholders and that they might be forcibly separated from their offspring at any time. Therefore, maternal care for children co-existed alongside more ambivalent attitudes towards motherhood among enslaved women who rightly feared that their children might be wrenched away or otherwise fails to survive under the slave regime. Slaveholders regarded their female slaves as both laborers and potential reproducers for future economic enterprises, and the abolition of the international slave trade made reproduction even more profitable, leading to more entrenched exploitation of enslaved mothers.

Also, enslavers forced enslaved women into arduous "other mothering" of white and enslaved infants and children, and women without children were more vulnerable to sale and separation at the hands of slaveholders who wanted the future profits of offspring, whether they wanted to become mothers or not. Women who desired not to bear children (rather than those unable to have them) used whatever means they could

to control their fertility, including chewing cotton roots, which were believed to have contraceptive properties.

Some enslaved mothers also attempted infanticide, which denied enslavers valuable future offspring and meant enslaved women would not bring infants into the harsh world of bondage. Nonetheless, the vast majority of enslaved women found that motherhood brought them happiness and pleasure despite the hard work it entailed, because they provided each other with vital peer support and cooperation to enable the bearing and raising of children. Women fostered systems of support and "shared" mothering regardless of whether one was a "biological" mother or not. (West, 2019)

Motherhood played a significant role in African societies, with childbirth often considered a rite of passage for women, and motherhood an esteemed social position. However, the arrival of African slaves in America fundamentally changed the significance of motherhood for enslaved women. Slavery in America developed into an economic system that exploited female slaves' reproductive capabilities for the benefit of their masters, ultimately leading to the debasement of motherhood.

During the eighteenth century, slave masters encouraged enslaved women to bear children to increase their labor force, with the average enslaved woman giving birth to her first child at nineteen years old and subsequently having one child every two and a half years. The value of proven fertility made enslaved women more valuable to their owners, which, in turn, made it less likely for them to be sold away from their families and friends. While pregnant, enslaved women could expect more food and fewer working hours, which were crucial for their physical well-being during pregnancy.

Despite these few benefits, the burdens of childbirth were overwhelming for enslaved women. Slave mothers were expected to prioritize the needs of their masters

over their children, resulting in the immediate return of mothers to the fields after giving birth, with their infants left to be cared for by others. On smaller farms, mothering responsibilities were simply added to their existing duties, further increasing their workload. The male slaves often tried to escape their slavery, but enslaved women, out of love for their children, chose to remain in bondage.

Moreover, enslaved women were at risk of being forced into sexual relationships with their masters to produce offspring, leading to the traumatic experience of being separated from their children. Their daughters were also at risk of facing the same fate, perpetuating the cycle of abuse for generations to come. The psychological toll of witnessing their daughters' ordeals and the constant threat of sexual violence added to the already daunting challenges of motherhood for enslaved women.

In conclusion, motherhood which was once revered in African societies, was debased during the era of slavery in America, with the value of enslaved women reduced to their reproductive capabilities. Enslaved women's experiences of motherhood were characterized by physical and psychological hardships, with little control over their reproductive health and their children's fate. The legacy of this exploitation of motherhood continues to be felt today, with the generational trauma of enslaved mothers and their children still evident in many African American communities. (Hallam 01)

1. 3.2 The impact of Racism:

Racism as an attitude encompasses a wide variety of attitudes, from negative stereotyping to fear of diversity to "color blindness," which ignores cultural distinctions. (Cross).

“It was as Mother that woman was fearsome;

It is in maternity that she must be transfigured and enslaved.”

(L. Cherry 90)

This statement above clearly tackles how black women are often stereotyped and perceived primarily in the role of a mother. In Jacobs' autobiography, she describes how her life was shaped by being reduced to a sexual object and being subjected to abuse and exploitation. This objectification and exploitation of black women's bodies often resulted in forced motherhood and being perceived solely as mothers, perpetuating the stereotype of the "Mammy" figure. Therefore, the reduction of black women to sexual objects and the stereotype of black women as primarily mothers are intertwined and perpetuate the systemic oppression of black women. (Roberts 12)

To elaborate, this interpretation argues that the objectification and exploitation of black women in American history has been perpetuated by the stereotype of black women as primarily mothers and caretakers. This stereotype has contributed to the systemic oppression of black women, which has been further supported by discriminatory laws and policies of the 19th century. For example, laws such as the Fugitive Slave Act and the Dred Scott decision denied black women their basic rights and perpetuated their exploitation as slaves. The stereotype of the "Mammy" figure

was also used to justify the forced separation of black mothers from their children during slavery and later during the era of Jim Crow laws. Therefore, it is important to recognize how the stereotype of black women as primarily mothers has been used to justify their oppression and to challenge these harmful stereotypes to create a more equitable society. (Roberts 08)

Black motherhood is undervalued and this lack of respect extends to the workplace, where women of colour are often relegated to domestic roles such as maids, childcare workers, nurse's aides, sewing machine operators, and food preparation workers. This trend has been present for a long time, with historical data indicating that in the late of the 19th C, almost two-thirds of all employed Black women worked as domestic servants or laundresses. (p20).

“ Everything about this job seemed perfect for her needs. Yet, she has had to cope with disrespectful white supervisors who have not unlearned their racism. Most black women have horrendous stories about how white people continue to think we are working as their “maids,” irrespective of our job status” (Hooks).

This mistreatment of black women in the workplace, as described in the prompt, can also have an impact on their experiences as mothers. Black women who are working mothers may face additional challenges and stress due to discrimination and racism in the workplace. For example, black women may be subjected to micro aggressions, such as being asked about their childcare arrangements, assuming that they are solely responsible for their children's care, or being questioned about their ability to balance work and motherhood. These experiences can be demoralizing and undermine the confidence and self-esteem of working mothers.

Additionally, black mothers may face discrimination and bias when it comes to promotions and pay. They may be overlooked for promotions or be given lower salaries than their white counterparts, despite having similar qualifications and experience. This can have significant financial and emotional consequences for black mothers and their families.

Furthermore, the mistreatment of black women in the workplace can also have an impact on their mental health and well-being, which can ultimately affect their ability to be effective mothers. Black mothers who face discrimination and racism in the workplace may experience high levels of stress, anxiety, and depression, which can make it challenging for them to be present and engaged with their children.

In the grand scheme of things, the mistreatment of black women in the workplace can have far-reaching consequences, including affecting their experiences as mothers. Addressing discrimination and racism in the workplace is essential to creating a more equitable and just society for all, regardless of their race or gender. Employers must take proactive steps to create a more inclusive and respectful workplace culture that supports and values the contributions of black working mothers.

1.4 The Complexities of Cultural Hybridity and Motherhood in Harriet Wilson's "Our Nig": A Fanonian Approach:

The study of postcolonial literature and theory has benefited from Frantz Fanon's writings on the negative impacts of racism and colonialism. His theory of cultural hybridity has been utilized in particular to examine the difficulties of forming an identity for people who blend several cultures. According to Fanon, the process of

cultural hybridity involves a complicated negotiation of power dynamics between the dominant and subaltern cultures rather than a straightforward synthesis or merging.

He asserted that people who come from two or more different cultural backgrounds may feel alienated or marginalized in both societies. These people may struggle to have a sense of identification or belonging because they are frequently perceived as "others" or "outsiders" in both cultural contexts. Fanon claimed that those who are marginalized by prevailing cultural forces like racism, misogyny, or colonialism are especially acutely aware of their cultural Hybridity.

In "Our Nig," Frado's experiences as a human being and as a mother in particular highlight the challenges faced by mixed-race individuals in a society that values whiteness and male dominance, and the ways in which cultural Hybridity can exacerbate these challenges. In the context of motherhood, Fanon's theories can help us understand how patriarchal constructions of motherhood impact the experiences of mothers, particularly those who are marginalized or oppressed. Patriarchal constructions of motherhood often prioritize the needs and desires of men over those of women, and can contribute to a range of social injustices, such as unequal pay, limited access to healthcare, and restrictions on reproductive rights.

The portrayal of motherhood in "Our Nig" can also be analysed using Fanon's theory of racialization. Frado's employer, a white woman named Mrs. Bellmont, treats her like a servant and downplays her role as a mother. According to Fanon, the process of radicalization strips the colonial subject of all human agency and reduces them to their race and gender. It is possible to consider Mrs. Bellmont's abuse of Frado as a sort of violence that upholds the dominant culture's racial hierarchy. (Fanon 02)

Along with Fanon's theories, "*Our Nig*" can also be examined via the Intersectionality perspective, which recognizes that people have numerous identities and that these identities interact to influence one another and their experiences. Rather than being purely influenced by her race or gender, Frado's experiences as a mixed-race woman are shaped by the ways in which these identities interact with other facets of her identity, such as her class and social standing.

Furthermore, Fanon's theories can help comprehend how the process of cultural hybridity can cause those who are marginalized by dominant cultural forces to develop internalized oppression and self-hatred. For instance, because of her mixed-race ethnicity and her role as a servant in Mrs. Belmont's household, Frado experiences feelings of shame and inadequacy. According to Fanon, psychological violence known as internalized oppression stems from the trauma of being marginalized by the dominant society.

Ultimately, the way motherhood is portrayed in the novel illuminates how cultural factors like racism, sexism, and colonialism impact the experiences of mothers, particularly those who identify as many marginalized identities. We can better comprehend the complexities of racialization, and internalized oppression as well as how these factors affect the lives of people who are marginalized by dominant cultural forces by looking at these issues through the lens of Fanon's theories.

1.5 conclusion:

Understanding the complexity of cultural hybridity, which entails the mixing of several cultural identities, and the manner in which it is molded by power relations between the dominant and subaltern cultures, has been made possible by postcolonial theory. Hybridity has been praised for its ability to undermine the established culture and forge new identities, but it has also come under fire for maintaining power relationships and ignoring the political and historical conditions of cultural interaction.

Scholars working with feminist and critical race theories have extensively researched the effects of slavery and racism on Black women's experiences of motherhood in 19th-century America. Black women's experiences were further affected by the interaction of race, gender, and class, as well as by the patriarchal system that was a legacy of slavery and devalued the role of Black women as mothers and caregivers. Black women's challenges and experiences were further marginalized at the time since the abolitionist and women's rights movements mostly disregarded them.

In the light of these issues, Harriet Wilson's "Our Nig" offers a striking picture of the challenges of cultural hybridity and motherhood. The protagonist of the book is a mixed-race girl named Frado who tries to fit in with a culture that prioritizes whiteness and masculine domination. Fanon's views offer a useful framework for comprehending how cultural hybridity and motherhood interact with one another and how these factors are influenced by more powerful social forces like racism, misogyny, and colonialism.

One crucial component of Fanon's philosophy is racialization which reduces colonial subjects to their race and gender and deprives them of human agency. Mrs.

Bellmont, Frado's employer, maintains the racial hierarchy of the dominant society by treating Frado like a servant and downplaying her position as a mother. The way motherhood is portrayed in *"Our Nig"* can also be examined in light of Fanon's theory of patriarchal constructions of motherhood, which put men's needs and wants above those of women and are a major cause of a number of social injustices, including unequal pay, restricted access to healthcare, and restrictions on reproductive freedom.

Moreover, as it emphasizes the ways in which various social identities overlap and influence people's experiences, Intersectionality has also been a crucial idea in comprehending the complexity of cultural hybridity and motherhood. The book *"Intersectionality"* by Patricia Hill Collins and Sirma Bilge provides crucial understandings of the intersection of race, gender, and class as well as how these social identities interact.

In conclusion, the investigation of cultural hybridity, motherhood, and race in the setting of Harriet Wilson's work offers significant insights into the ongoing battles for social justice and equity in our contemporary world. Fanon's ideas give a useful framework for comprehending how power relations affect cultural exchange, and critical race and feminist theories provide crucial insights into the junction of race, gender, and class. Scholars can further knowledge of social identities' complex and multidimensional nature as well as the ongoing fights for social justice in the modern world by examining these problems.

Chapter tow:
**The impact of slavery on
motherhood**

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2. 1 Introduction

This chapter explores the stark differences between black and white motherhood in the 19th century, as depicted in the novel. The concept of motherhood is introduced, highlighting its universal importance and the lack of scholarly attention it has received. The social construction of motherhood, which often idealizes women as biologically designed for childbearing and caregiving, is critiqued for ignoring the diverse experiences of real-life mothers.

The chapter examines three types of motherhood: biological motherhood, adoptive motherhood, and surrogate motherhood. Each type is explored in terms of its unique joys, challenges, and societal implications. The impact of motherhood on maternal mental health, child bonding, and child development is also discussed.

The focus then shifts to the struggles of black motherhood compared to the privilege of white motherhood. Black mothers, who faced systemic oppression and racial discrimination, had limited resources and were denied basic compassion and care for their children. In contrast, white mothers enjoyed societal privilege and had the financial means and support to raise their children in a more favourable environment.

The chapter delves into specific examples from the novel to illustrate these contrasting experiences. Frado's trials as a single black mother are examined, including her financial distress, social challenges, limited access to education, and personal difficulties in an abusive relationship. Despite these hardships, Frado's dedication to her child serves as a testament to the resilience of black motherhood.

The chapter also highlights instances of white motherhood in the novel. Mag Smith's abandonment of her mixed-race child and Mrs. Belmont's cruel treatment of Frado exemplify the power dynamics and structural racism inherent in white motherhood. These examples demonstrate the marginalization and prejudice faced by Black individuals throughout history.

Furthermore, the devaluation of black motherhood and the impact on Frado's self-esteem are explored. Societal "mother myths" that promote an idealized view of motherhood are discussed, which can lead to guilt, shame, and feelings of inadequacy for women who do not conform to these expectations. Frado's experience of maternal abandonment reinforces the devaluation of black motherhood and contributes to her diminished self-worth.

In conclusion, this chapter emphasizes the need to recognize and confront the historical injustices and structural racism that have shaped black motherhood. It calls for a more equitable and fair society that values and supports all mothers, regardless of race, ethnicity, or socioeconomic status. By understanding the diverse experiences of mothers and offering them the necessary resources and support, we can foster maternal mental health, child development, and a culture that appreciates the vital role of motherhood.

2.2 The contrast between black and white motherhood in the novel:

In the novel, Wilson illustrates the glaring disparities between motherhood among black and white Americans in the 19th century.

2.2.1 The concept of motherhood

The concept of motherhood is universal, and therefore studying mothers is important, as we all have a connection to it either through being born from a mother or being cared for by one. Despite this, there has been a lack of attention given to motherhood as a subject for academic study. While the past has seen discussions and theories about motherhood's impact on child development, it is surprising that it has not been more extensively explored ideas from the past have influenced our current understanding of motherhood and its responsibilities.

The word "motherhood" originated in the 1400s and has always been associated with a positive connotation, representing an ideal of goodness and integrity that is beyond reproach and cannot be questioned (Oxford English Dictionary). The social construction of motherhood and how it varies depending on historical, social, political, and economic settings are rarely acknowledged in the mainstream view of motherhood. This perspective makes the unquestioning assumption that women are biologically designed to bear and raise children, and that they take tremendous pleasure in doing so. The experiences and viewpoints of real-life mothers, whose voices are not frequently heard in this conversation, are ignored by this idealized conception of motherhood. (D Peach 03)

Being a mother is a life-changing event that comes in a variety of shapes and sizes, each with its own unique set of physiological, psychological, and emotional complications (D Peach 06). The three sorts of motherhood—biological motherhood, adoptive motherhood, and surrogate motherhood—will be discussed in this. To fully comprehend the experiences of women who choose each style of motherhood, it is crucial to analyze each one in-depth. Each type of motherhood has its own special joys, problems, and societal repercussions. While biology is very important for being

a biological mother, there are other methods to become a mother, including adoption and surrogacy, which have legal, social, and emotional difficulties. In order to provide a thorough examination of the many types of motherhood and their impact on maternal mental health, child bonding, and child development, this paper will also highlight the sociological and cultural consequences of each form of mothering:

A. Biological Motherhood

The term "biological motherhood" describes the process of carrying a kid inside of one's body and giving birth to them (D Peach 07). This is a singular and transforming experience that results in physiological, psychological, and emotional changes. Biology plays a key role in motherhood since it affects the child's genetic make-up and physical traits. However, difficulties with pregnancy and childbirth are also a part of being a biological mother. The effects of being a biological mother on maternal mental health, child bonding, and child development have been studied in scientific studies.

B. Adoptive Motherhood

The experience of parenting a kid who is not biologically related to the mother is referred to as "adoptive motherhood." This may be the outcome of a variety of situations, including infertility, adoption, or foster care. Managing the emotional intricacies of adoption and navigating the legal and social institutions are just a few of the specific difficulties faced by adoptive mothers. But there are many more wonderful things about becoming an adopted mother, like giving a vulnerable child a safe and loving home. The significance of social networks, cultural sensitivity, and self-care for adopted moms has been underlined in personal narratives and research on adoptive motherhood (D Peach 08).

C. Surrogate Motherhood

In the context of assisted reproductive technology (ART), which is a group of techniques mostly used to treat infertility and induce conception outside of the natural cycle, being a surrogate mother refers to the experience of carrying a child in one's womb on behalf of another person or couple. This may be brought on by several factors, including infertility, parenting same-sex children, or genetic problems. The act of being a surrogate mother entails moral and legal responsibilities; including obtaining informed permission, handling financial transactions, and defending the rights of all parties. There are some challenges related to maintaining emotional bonds, physical hazards, and societal stigma can also come with being a surrogate mother. However, becoming a surrogate mother can also be incredibly rewarding in ways like assisting others in realizing their parental fantasies.(Habersaat, p.289)

Eventually, motherhood is a complicated and varied phenomenon that affects women's life in both positive and negative ways. Understanding the physiological, psychological, and emotional difficulties that women encounter in each of these experiences, including biological, adoptive, and surrogate motherhood, is crucial to understanding the various varieties of motherhood. It is important to recognise and investigate the social and cultural elements that affect motherhood, such as gender norms, economic position, and family structures. We can encourage maternal mental health and child development, as well as guarantee that motherhood is appreciated and respected in our culture, by acknowledging the variety of experiences that mothers go through and offering them support and resources.

2.2.2 The Struggles of Black Motherhood V.S The Privilege of White Motherhood

In the historical and ongoing repercussions of the 19th C, motherhood played a central role in African American society especially that black women were subjected to systemic oppression and racial prejudice discrimination. Black mothers' experiences, however, were substantially diverse from those of their white counterparts, who benefited from societal privilege in overcoming the difficulties of parenthood.

In the case study, we observe a vivid illustration of how racism affects black mothers' experiences who portrayed as having limited resources, enduring prejudice, and being denied basic affection and care for their children. In the instance of Frado's mother, she was compelled to leave her daughter in the care of a white family in order to preserve her daughter's life, but this decision resulted in Frado being beaten and mistreated by her white caregivers.

In contrast, white motherhood in a position of privilege and power are shown as having the luxury of choosing whether or not to have children, as well as the finances and assistance to raise them. They are capable of shielding their children from the perils of the outside world while also providing them with chances for education and growth.

All things considered, motherhood has a dualism based on societal privilege and historical injustice. While white motherhood has been presented as a position of power and luxury, women from disadvantaged communities, such as African American moms, have endured institutional oppression and racial discrimination, which has resulted in restricted resources and denial of basic compassion and care for their children. Frado's mother's case study demonstrates the tough decisions that black

moms have had to make in order to safeguard their children in a culture that devalues their existence. It is critical to recognize and confront the impact of oppression on motherhood, and to fight toward a more equitable and fair society in which all women, regardless of color, ethnicity, or socioeconomic situation, may raise their children with dignity, respect, and care.

2.2.3 Black Motherhood: Frado's trials to raise her child alone

Frado's tribulations in "Our Nig" provide a sad peek into the plight of Black women in the past. Frado faced tremendous challenges in four areas as a single mother in a culture that disadvantaged her and her kid. Frado's life was marked by considerable financial distress. She earned a pittance as an indentured servant, making it difficult for her to support her family. Furthermore, the widespread denial of legal rights to Black people at the time left her with no way to better her financial circumstances. Nonetheless, Frado remained determined to establish a better future for herself and her kid.

Frado's social challenges were just as difficult. She was subjected to chronic prejudice and discrimination, making it difficult for her to obtain job and interact with others in the neighborhood. As a single mom, her solitude exacerbated the difficulties of providing for her child.

In addition to economic and social barriers, Frado also faced significant cultural challenges. Frado had limited access to education and training that may have enhanced her economic prospects or social mobility since the prevailing societal norms of the period did not appreciate Black culture or people. This lack of knowledge made it difficult for her to create the best potential future for her child.

Finally, Frado's personal difficulties were maybe the most traumatic. She was in an abusive relationship with a man who abused her along with her child, leaving

profound emotional scars that made it difficult for her to trust others and navigate her already tough life.

Despite these difficulties, Frado's enduring dedication to her kid serves as a monument to the power and endurance of Black motherhood. Her narrative serves as a reminder of the systematic restrictions that Black women have encountered throughout history, as well as the extraordinary tenacity they have demonstrated in the face of such hardship.

2.2.4 White motherhood: Mag Smith abandonment & Mrs. Belmont's Treatment of Frado

"White motherhood" refers to white women's experiences and actions as they negotiate parenting in a culture affected by racism and racial supremacy. Mag Smith's abandoning of her mixed-race kid and Mrs. Belmont's torture of Frado are two examples of this relationship.

Mag Smith, Frado's mother, abandoned her daughter when she was young because she was ashamed of her relationship with Frado's Black father. This mirrors a greater cultural trend of stigmatizing and ostracizing white women who have sexual encounters with Black males. Frado was abandoned to be raised by a white family that mistreated her as a result of Mag's departure. This marginalization develops a low sense of self-worth and social isolation inside her; she internalizes the unfavorable messages she hears about herself and her value, which is reflected in her unwillingness to speak up for herself and her propensity to see her abuse as justified. (p88)

Mrs. Belmont, the white woman who took Frado in, treated her cruelly and violently, treating her more like a servant than a member of the family. This illustrates

a power dynamic that has frequently existed in white motherhood throughout history, where white women have dominated Black women and children, frequently as a result of slavery or other institutionalized forms of racism.

Additionally, it is possible to consider Mrs. Bellmont's treatment of Frado as a mirror of the larger structural racism that has traditionally given white people a distinct advantage over Black people. Frado's abuse by Mrs. Bellmont was not a unique instance; rather, it was a manifestation of a more pervasive pattern of marginalization and prejudice that has affected Black people in the United States for decades. (Stockett 32; Wilkerson 245)

It's critical to recognize these historical trends and endeavor to build a society where all children may thrive. This entails recognizing the manner in which particular groups have suffered disadvantages and making efforts to solve systemic problems. To ensure that every kid is acknowledged and cherished, regardless of their origin or circumstances, policies and programs that offer assistance and opportunity to children who may be at a disadvantage must be developed.

2.3 The devaluation of black motherhood and its impact on Frado's self-esteem

The "mother myths" means that all women are caregiving, that mothering is innate, and that maternal love is always unconditional—stand guard in front of the cultural pantry containing taboos and secrets (Streep).

The term "mother myths" refers to societal ideas and prejudices that assert that all women are innately loving and that motherhood is an intrinsic trait. These myths also spread the misconception that mother love is usually unconditional. These beliefs obstruct discussions about the reality of mother relationships, and societal pressure to

comply to these myths can lead to feelings of guilt, shame, and inadequacy in women who do not fit the model. Furthermore, these stereotypes might keep individuals from identifying and dealing with the sorrow and trauma that can occur from poor mother experiences like abandonment or neglect. In other words, "mother myths" promote an idealized view of motherhood that may be harmful and unrealistic for both mothers and their children. (Slochower 25; Warner 62-63)

2. 3.1 The Impact of Maternal Abandonment on Frado's Self-Esteem

In the novel, the rejection and desertion of Frado's mother underscores the cultural devaluation of black motherhood, a long-standing issue in American history. This devaluation has long-term consequences for black children's self-esteem, since they grow up feeling unwanted and unloved. (Staples 34)

Frado's mother, a white lady, abandons her at an early age, leaving her to be raised by a black family. This rejection by her mother, along with the cultural devaluation of black motherhood, has a significant impact on Frado's sense of self-worth. She internalizes the message that she is unwanted and unlovable, eroding her self-esteem. (Cloud and Townsend)

Throughout the book, Frado is plagued by her mother's rejection. This is shown when she is forced to beg for food and is informed by a white woman, "your mother don't want you or she would have kept you"(Wilson). These kinds of remarks strengthen the perception that Frado is unworthy of love or caring.

As a result, Frado is unable to see her own strengths and skills, instead focusing on her perceived flaws, defects, and limitations. Her low self-esteem also renders her vulnerable to the violence and cruelty she endures at the hands of her white mistress. (Gates Jr)

2.4 Conclusion

Within the context of motherhood, it is crucial to acknowledge the diverse experiences and challenges faced by mothers. The analysis in this chapter centers around three types of motherhood: biological, adoptive, and surrogate. These distinct categories provide insights into the multifaceted nature of motherhood and shed light on the disparities between black and white mothers.

The experiences of black mothers in the 19th century were marred by systemic oppression and racial discrimination. Limited resources, prejudice, and a denial of basic care for their children were common challenges faced by black mothers. They were often deprived of financial stability and societal support, making it difficult to provide a nurturing environment for their children. The story of Frado, a black single mother, serves as a poignant example of the struggles endured by black mothers. Frado's journey unveils financial hardships, social marginalization, limited access to education, and personal trauma. Her story highlights the strength and resilience exhibited by black mothers in the face of adversity.

In stark contrast, white mothers enjoyed societal advantages that contributed to a more privileged experience of motherhood. Financial stability and the ability to provide a protective environment for their children were commonly observed privileges. However, it is important to recognize that these privileges were often the result of structural advantages embedded in society, rather than personal merit. By acknowledging and understanding these disparities, we can work towards dismantling the systems that perpetuate unequal access to resources and opportunities.

Frado's experiences further expose the power dynamics and structural racism that have historically disadvantaged black women and children. Her abandonment by her white mother and the mistreatment she endured at the hands of a white caregiver exemplify the injustices faced by black mothers. These narratives shed light on the urgent need for societal change, where all mothers are supported, empowered, and provided with equal opportunities to raise their children with dignity and care.

Chapter three:
**The psychological analysis of the
protagonist**

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3 1 Introduction

The Intersectionality of oppression and Frantz Fanon's psychological insights converge to illuminate the complex experiences of the protagonist, Frado. Set against the backdrop of 19th-century America, Wilson's work delves into the psychological effects of intersecting forms of oppression and their profound impact on an individual's identity and agency.

Fanon's psychological theories play a central role in understanding the internalized oppression and the quest for selfhood in "Our Nig." Frado, a young mixed-race woman, embodies the Intersectionality of race, gender, and class, grappling with the psychological consequences of being marginalized on multiple fronts. Through Frado's journey, Wilson presents an exploration of the ways in which intersecting oppressions shape an individual's psyche.

Fanon's concept of double consciousness finds resonance in Frado's experiences. As a Black woman in a white-dominated society, Frado is forced to navigate conflicting identities and the constant pressure to conform to societal expectations. Her struggle to reconcile her racial, gendered, and class-based identities mirrors the internal conflicts Fanon describes in the context of colonialism.

Intersectionality, as theorized by Kimberlé Crenshaw, also comes to the forefront in "Our Nig." Frado's experiences are shaped not only by her racial identity but also by her gender and socio-economic status. Wilson explores how these interconnected forms of oppression intersect and compound, influencing Frado's sense of self-worth, opportunities, and interactions with others.

The modalities of oppression that Frado faces demonstrate the intricate interplay of various systems of power. She endures physical and emotional abuse, social isolation, and constant erasure, all rooted in intersecting oppressions. Wilson skillfully portrays the complex ways in which the intersecting modalities of oppression affect Frado's psyche, reinforcing Fanon's assertion that the oppressed internalize their own dehumanization.

Through the lens of Intersectionality, Wilson invites readers to critically examine the ways in which different forms of oppression intersect and mutually reinforce one another. She underscores the importance of understanding the psychological toll that these intersecting oppressions exact on marginalized individuals and communities, as well as the imperative for collective resistance and liberation.

In "Our Nig," Harriet Wilson masterfully weaves together Frantz Fanon's psychological insights and the framework of Intersectionality to shed light on the intricate web of oppressions faced by Frado. Through Frado's journey, Wilson highlights the complexities of identity, agency, and resistance in the face of intersecting systems of power and discrimination.

The novel serves as a call to action, urging readers to confront the ways in which intersecting oppressions shape individual experiences and perpetuate systemic inequalities. By examining the Intersectionality of oppression through a psychological lens, "*Our Nig*" prompts a deeper understanding of the nuanced struggles faced by marginalized individuals and the urgent need for collective efforts to dismantle intersecting systems of oppression.

4. 2 Mother, daughter and the reinforcement of oppression

Frado is a multifaceted character that passes through a number of distinct stages throughout the narrative. She is a kid at the beginning of the story, grows up in Mrs. Belmont's home, commutes, gets married, has a child, and continues to experience misery. Toward the conclusion, she tries to find relief by reading books and engaging in creative hobbies like weaving and writing.

The story of Frado, although tragic and traumatic nevertheless signals a milestone. After leaving her mistress's house, Frado moves on with her life, encountering difficulties along the way but learning the therapeutic value of writing. Wilson acknowledges in the prologue that she views her book as a "humble" effort that is meant to reach her colored brethren and win their support and defense of her narrative.

It's noteworthy to observe that the lady in the home acts aggressively and abusively throughout the story. Although he is shown as being kind-hearted and reasonable, the primary white male character, Mr. Belmont, is shown to lack the courage to stand up to Mrs. Belmont's injustices. He also makes interventions against his wife's wrongdoings that are not aggressive or powerful enough to prevent her from hurting Frado. His lack of domestic power in regard to his wife exposes him, and he possesses a variety of traits that may be viewed as feminine, such as being caring, peaceful, and affectionate. On the other hand, Mrs. Belmont holds the position of power in her home. She is a female white lady, ensures that Frado is despised and encourages (Sherman 201, de Souza Silva Aràijo)

Throughout the course of the book, Frado experiences a variety of types of oppression, including as physical and psychological assault, racism, and prejudice.

Frado's experiences shed light on the psychological effects of oppression on those who lack agency and are weak. Frado is a slave who is helpless to direct her own life and is at the mercy of her masters. Frado's encounters with Mrs. Bellmont, her mistress, serve as an important focus point for comprehending the psychological effects of racism. Frado has a sense of otherness and internalized inferiority as a result of Mrs. Bellmont's overt racial discrimination, which includes offensive remarks, denials of fundamental rights, and exclusion from social activities.

Frado's self-perception is deeply influenced by these experiences, as they gradually chip away at her self-esteem and burden her psychologically throughout the story. The constant reminders of her inferior status and the dehumanizing treatment she endures create a lasting impact. Such oppression can significantly impact one's mental well-being, leading to the emergence of feelings like anxiety, depression, and a sense of hopelessness.

Frantz Fanon's work on oppression is relevant to Frado's experiences. Fanon asserts that the oppressed often internalize the negative narratives and perceptions enforced by their oppressors, leading to a profound sense of inferiority and self-rejection. He emphasizes the significance of recognizing the inherent humanity and agency of those subjected to oppression and advocates for the dismantling of oppressive systems. In Frado's case, her encounters echo the damaging effects of internalized oppression, reinforcing the urgency of addressing and challenging oppressive structures.

Despite the difficulties she encounters, Frado shows tenacity and tenacity in her mothering position. Even in the face of hardship, she works relentlessly to support her

kids and is fiercely protective of them. The strength of mother love and the resilience of the human spirit in the face of injustice are both shown by this.

It's important to consider this account of slavery since it closely resembles Frado's experience growing up as a free Black woman in the North (the country's freer region) and being adopted by a family that never bought her as a slave. By the time she was seven years old, her labor had expanded to the point that she was required to do everything around the home without being paid, sleeping in the L-shaped chamber that was connected to the house by a dim tunnel, and had to feed the chickens correctly or risk being spanked. She was overworked and subjected to both mental and physical abuse. She joins a household where they treat her like a commodity when her mother abandons her. She had the experience of becoming "our" (their) Nig even in terms of language. (Wallace 26)

4.3 Modalities of oppression experienced by Frado

The oppression Frado experiences at the Bellmonts' home, which is primarily carried out by the mother, Mrs. Bellmont, has an impact on the various layers that make up her identity as a character and human. Mrs. Bellmont opposes Frado's attendance at school, believes that sleeping in the L chamber is appropriate for a "nigger," and verbally abuses the child whenever she is present.

Being dubbed "Nig" is just one instance of Frado's oppression, which starts her difficult stay at the Bellmonts' (de Souza Silva Aràijo é Schneider 203). She changes from being "our nig" to one, capitalizing the "Nig." By giving her a position in the home that is less privileged than others, this term serves to diminish her as a person in relation to the family. Not only does Mrs. Bellmont refer to her in that way, but so do her friends, such Jack. Her location in the house is determined by her color.

Another important aspect of the capitalized word Nig is her losing of her own name. Frado loses her individuality and takes on the names of Nig, a shortened version of the word "nigger," can refer to either a guy or a woman. We can see how much "dehumanizing" is going on at that lovely house in that sense, because Frado's gender is not even acknowledged in the words employed. Post-structuralists, according to Joan Scott, highlight the importance of language in communication by seeing words as systems of meaning or by theorizing that language and usage are only the latter stages of a larger, and we may add, cultural, scope. Even the characters that support Frado repeat the "imperatives of slavery" in accordance with their cultural and subjective perception of that Northern family.. (de Souza Silva Aràijo é Schneider 202)

Due to her social level, Frado also encounters discrimination. Affirmations in the novel, notably in reference to the clothing she would wear, suggest her lower social class: "Her winter over-dress was a cast-off overcoat, once worn by Jack and a sunbonnet."

Clad in Used Garments, the protagonist immediately became a target for ridicule and discrimination by her schoolmates, highlighting her perceived inferiority compared to Mary. The clothes she wore served as a constant reminder that she was an outsider, unwelcome among the privileged upper-class students, further marginalizing her in that environment.

Frado's gender becomes another aspect of her identity that is exploited in the relentless oppressive treatment she endures within her household. Being female, she is expected to conform to predetermined societal roles, such as being feminine, submissive, and responsible for household chores. John observes that despite her

young age, Frado works tirelessly, akin to the labor traditionally associated with women. When John expresses his wish for Frado to stay away from the house to spare her from further punishment, his Aunt Abby questions his reasoning. She asks why he feels this way, to which John explains his empathy for Frado's suffering. When his sister asks "Why do you have it so, John?" he replies "How am I to help it? Women rule the earth and all in it" (Wallace 44). The irony is evident in this situation, not only because the statement contradicts cultural and political reality, which was true even in the 19th century, but also because within these extraordinary circumstances, it was a single woman, his mother, who held authority over the household. Despite the potential for questioning or resisting her power, she instead employed it to exploit and degrade others.

Frado's oppression extends to the religious aspect of her life as well. James, a close friend who genuinely cares about her, struggles to provide satisfactory answers to her questions about their faith. These discussions about religion only serve to leave Frado feeling confused and uncertain about God's love for her. She gets to a point when she affirms she does not like God and justifies it in relation to her mistress: "Because he made her white, and me black. Why didn't he make us both white?" (De Souza Silva Araújo & Schneider 203)

Frado persistently battles her inner turmoil as she seeks solace through religion. However, she eventually discovers alternative means of finding peace and occupying her mind. Towards the end of the story, she unveils her identity as a writer and realizes her usefulness in the craft of writing. She musters the courage to ask her community for support in purchasing her novel, recognizing the value of her own creative expression and seeking validation from her peers.

Frado's age becomes another contributing factor to the abuse she endures. As a child, she is naturally susceptible to being subjugated under Mrs. Bellmont's authority. When she reaches the age of nine, it is decided that the privilege of education and being away from the house and her mistress should be stripped away from her. The power dynamics are influenced by the fact that Mrs. Bellmont can exert control over Frado due to her age, just as she can with her own children. Additionally, Frado's complete dependence on her abuser for basic necessities such as food and shelter plays a significant role in perpetuating the cycle of severe mistreatment she experiences.

Frado's race is an essential aspect of her identity and plays a significant role in the unjust treatment she faces. Her skin color becomes a visible marker that is used to justify her oppression. Unlike religious or verbal oppression, the discrimination she endures based on her race is inescapable and inherent to her being. She cannot change or hide her blackness, unlike abandoning a religious belief or avoiding hurtful words. At one point, her abuser even punishes her for her blackness, denying her the ability to protect herself from the sun. This further underscores the deep-seated prejudice and discrimination she experiences solely based on her racial background. "Mrs. Bellmont was determined the sun should have full power to darken the shade which nature had first bestowed upon her as best befitting".

As is stated at the book's commencement, Frado is a mulatto girl who is the product of an interracial union. Mrs. Bellmont's plan to make herself appear darker is not a coincidence. After slavery was abolished, Mulattoes enjoyed greater social status and were more likely than people of color to be introduced into education and the arts, like as music. Since the woman wanted her color to draw people's notice and

make it clear that she was inferior, the daughter would then receive the treatment she earned for being a "nigger" both inside and outside the home.

Cynthia Davis claims that the relationship between Mrs. Belmont and Frado is supported by a statement in the book that claims the Black body is more tolerant of pain, but that it is the repetition of the pain and the realization of injustice that causes Frado to stand up for herself and express her own pain through discourse. Despite the fact that Davis discusses how some abolitionists refused to provide Frado with shelter and protection when she needed it and that at the book's conclusion, the entire conflict is still unresolved, she defends the idea that this turning point marks the beginning of Frado's healing. (de Souza Silva Aràijo é Schneider 204)

3.4 Conclusion

The convergence of Frantz Fanon's psychological insights and the framework of Intersectionality unveil a powerful exploration of the complexities of oppression, identity, and resistance. Through the protagonist Frado's journey, Wilson's narrative illuminates the profound psychological effects of intersecting forms of oppression and invites readers to critically examine the systems of power that perpetuate inequality.

The novel highlights Fanon's psychological theories, demonstrating how the internalized oppression experienced by Frado reflects the struggle for selfhood in a white-dominated society. Frado's quest to reconcile her multiple identities and navigate the conflicting expectations imposed upon her illustrates the concept of double consciousness. Her experiences underscore the enduring psychological consequences of intersecting oppressions and the ways in which marginalized individuals internalize their own dehumanization.

Furthermore, Wilson's incorporation of Intersectionality enriches the narrative, revealing the interconnectedness of race, gender, and class. Frado's story exposes the compounding effects of these intersecting modalities of oppression, emphasizing the importance of understanding the interplay of power dynamics in shaping individual experiences. By weaving together Fanon's insights and Intersectionality, Wilson deepens our understanding of the complexities of oppression and the multifaceted nature of identity.

The modalities of oppression experienced by Frado provide poignant examples of the psychological toll of intersecting oppressions. Her endurance of abuse, isolation, and erasure serves as a stark reminder of the pervasive impact of intersecting systems of power. Wilson's portrayal of these modalities invites readers to reflect on the profound consequences of oppression on the human psyche and the urgent need to dismantle intersecting systems of oppression.

Taking everything into account, "*Our Nig*" challenges readers to confront the psychological implications of intersecting oppressions and invites us to critically analyze the systems of power that perpetuate inequality. By integrating Frantz Fanon's psychological insights and the framework of Intersectionality, Harriet Wilson crafts a powerful narrative that underscores the complexities of identity, agency, and resistance. Through Frado's journey, we are reminded of the enduring struggle faced by marginalized communities and the imperative for collective efforts towards liberation and justice.

"*Our Nig*" stands as a testament to the resilience and strength of those who endure intersecting forms of oppression. By engaging with Wilson's narrative and the theories of Fanon and Intersectionality, we are encouraged to dismantle the structures

that perpetuate inequality and work towards creating a more inclusive and equitable society. It is through these critical reflections and collective actions that we can pave the way for a future free from the shackles of intersecting oppressions, empowering individuals to reclaim their agency, and celebrate the richness of diverse identities.

General Conclusion

General Conclusion

In "*Our Nig*," by Harriet Wilson, the maternal motif is a key component. In this study project, we use attachment theory to investigate this topic. This study will add to our understanding of African-American literature by examining Frado's experiences as a mother. It will also offer fresh perspectives on how psychological theory may be used to literary analysis.

The study's findings highlight the complex connection between cultural fusion and parenting in "*Our Nig*." As a Black woman juggling various identities, Frado experienced significant issues that are reflected in how parenting is portrayed. With its long-lasting impacts on parental experiences and relationships, slavery has a clear impact on motherhood.

The psychological journey of Frado illustrates the several forms of oppression she encounters and how it is reinforced within the mother-daughter connection. The undervaluation of black motherhood and its negative effects on Frado's self-esteem highlight how important it is to acknowledge and value the fortitude and resiliency of black moms. This study helps us comprehend how oppression, cultural hybridity, and motherhood intersect more fully in order to examine Frado's experiences in order to understand how social institutions and power relationships affect how she views herself, how she can be a good mother, and how resilient she is in the face of hardship.

This study is anticipated to offer a better comprehension of the maternal motif in "*Our Nig*." The researcher hopes to shed light on Frado's experiences as a mother through the use of psychology theory, especially the effects of maternal attachment and detachment on her sense of self and identity. This study will add to the body of

knowledge about African-American literature and offer fresh viewpoints on the use of attachment theory to literary criticism.

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Appendices

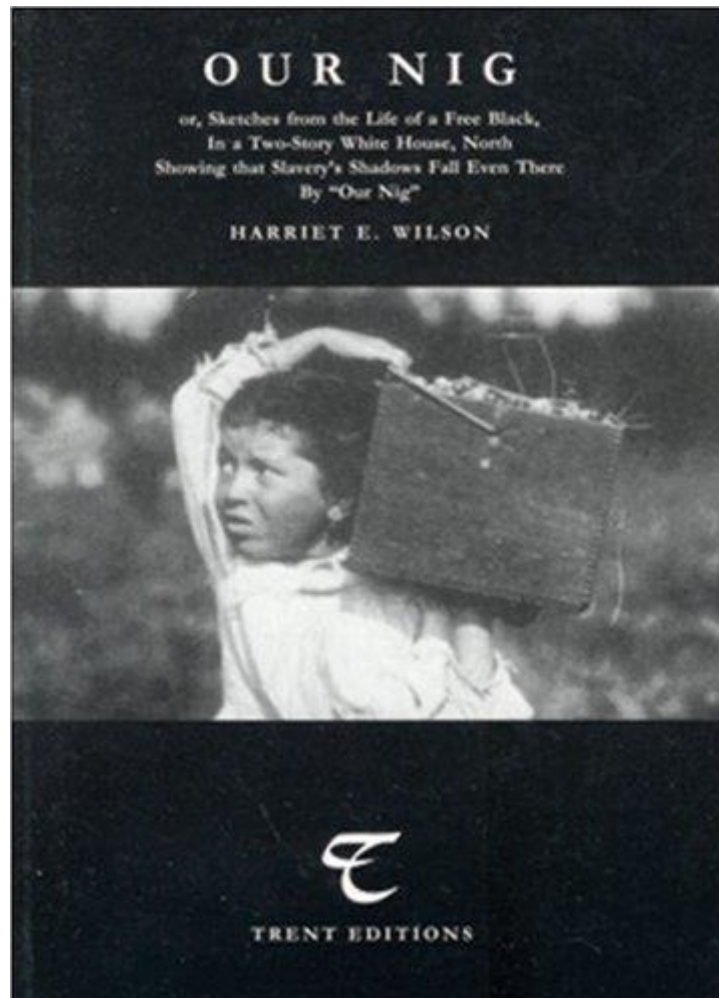
Appendices

1. Harriet WILSON : First African American Author in the 19th century



<https://www.womenhistoryblog.com/2012/09/harriet-wilson.htm>

2. The first African American Novel Discovered By Henry Luis Gates, Introduction in Harriet .E. WILSON's *Our Nig* or *Sketches from the life of free black*. The novel was published in 1859, and it was discovered in 1982.



<https://www.abebooks.co.uk/9780905488844/Nig-Sketches-Life-Free-Black-0905488849/plp>

Glossary

Glossary

Prelapsarian: refers to a state or condition that existed before the fall of humanity or before the occurrence of a significant event or wrongdoing. It is often used in religious or philosophical contexts to describe a state of innocence, purity, or bliss that was present prior to the introduction of sin, corruption, or suffering. The concept of the prelapsarian state is commonly associated with the biblical story of Adam and Eve in the Garden of Eden, before they disobeyed God and were expelled from paradise.

Endeavor: is a noun or a verb that refers to making a conscious and determined effort to achieve or pursue a goal. It implies an earnest and diligent attempt to accomplish something or to overcome challenges. It can also convey the idea of striving, working hard, or exerting oneself in order to achieve a desired outcome. "Endeavor" can be used interchangeably with terms such as "effort," "attempt," "undertaking," or "enterprise."

Key words: Endeavor, Prelapsarian.

ملخص

تتناول هذه الرسالة الأكاديمية موضوع الأمومة في رواية هاريت ويلسون "Our Nig" من خلال عدسة نظرية فرانترز فانون النفسية من خلال مفاهيمها عن الاستعمارية والهوية العرقية وتأثيرات القمع. وبناءً على ذلك، هدفنا هو تحليل تصوّر الأمومة المعقد في سياق العبودية والعنصرية. وفي هذا السياق، سيتم تأطير الإطار النظري على أساس نتائج الاستكشافات المتعلقة بنقد التشابه والتنوع الثقافي ضمن نظرية ما بعد الاستعمار. ويسلط الضوء على الأثر العميق للعبودية والنهب التي تعانيه النساء السود في تجاربهن الأمومية في القرن التاسع عشر في الأمريكتين. و بعبارة أخرى، يقدم هذا الدراسة فحصاً شاملاً للعلاقة المعقدة بين التنوع الثقافي والأمومة وأثر العبودية. من خلال اعتماد نهج فانوني، يقدم رؤية قيمة حول التحديات التي تواجهها النساء السود في تجاربهن الأمومية خلال القرن التاسع عشر. يعتبر تحليل رواية هاريت ويلسون "Our Nig" مثالاً قوياً، حيث يسلط الضوء على تقليل قيمة الأمومة السوداء والأثر النفسي الذي يفرضه على الأفراد في مجتمع يتسم بالعنصرية والقمع.