

- 10- Gilbert Hobbs Barnes, *The Antislavery Impulse, 1830-1844* (New York: D. Appleton- Century, 1933); Dwight Lowell Dumond, *Antislavery: The Crusade for Freedom in America* (Ann Arbor: University of Michigan Press, 1961). See also Betty L. Fladeland, "Revisionists vs. Abolitionists: The Historiographical Cold War of the 1930s and 1940s," *Journal of the Early Republic* 6 (1986), 1-21; Merton Dillon, "Gilbert H. Barnes and Dwight L. Dumond: An Appraisal," *Reviews in American History* XXI (1993): 539-52.
- 11- See Aileen S. Kraditor, *Means and Ends in American Abolitionism: Garrison and His Critics on Strategy and Tactics, 1834-1850* (1967; Chicago: Ivan R. Dee, 1989), 3-38; James Brewer Stewart, *Holy Warriors: the Abolitionists and American Slavery* (New York: Hill and Wang, 1976); McPherson, *Struggle for Equality*; James Brewer Stewart, "The Aims and Impact of Garrisonian Abolitionism, 1840-1860," *Civil War History* 15 (1969), 197-209; James Brewer Stewart, "Peaceful Hopes and Violent Experiences: The Evolution of Reforming and Radical Abolitionism, 1831- 1837," *Civil War History* 17 (1971), 293-309; Staughton Lynd, *Intellectual Origins of American Radicalism* (New York: Pantheon, 1968).
- 12- Gilbert Barnes, *Anti-Slavery Impulse*. See also Anne C. Loveland, "Evangelicism and Immediate Emancipation."
- 13- Douglass, 1978, pp. 77-78.
- 14 - ibid
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1 - Jefferson, "The Declaration of Independence" p.1.

2- Ibid.

3 -Thomas Jefferson, *Notes on the State of Virginia*(London, John Stockdale, Opposite Burlington-House, 1787), 137.

4 - Ibid.

5 - Ibid, 143.,

6 -Ibid.

7 - To summarize an extremely complex story, the scandal is that Thomas Jefferson had a relationship with one of his slaves named Sally Hemings, who was ¼ African American, and fathered six children with her. One of these children died at the age of two and there is a lack of information on the third oldest child, but the other four were freed in some fashion by Jefferson. William Beverly, the second oldest child, ran away from Monticello in 1822, and unlike what most owners would do, Jefferson did not pursue him. Harriet, the fourth oldest child, left Monticello in 1822 as well, "with the aid of Jefferson". The last two, Madison and Eston, were freed in Jefferson's will in 1826.

But, evidence seems to suggest that this was an isolated incident. Take the purposed reason Jefferson freed these slaves. It is believed by some that "Jefferson promised her that he would free all of her children when they reached the age of twenty one if she would agree to return to the United States with him [from France in 1789]". This seems to suggest that Jefferson only released the children because of some agreement made with the woman considered to be his lover after the death of Martha. The other major evidence is one of the main arguments against the possibility that this scandal is true, that Jefferson was a devout and loving father to his children with Martha.

8- "New Organization," Herald of Freedom, rept., *Liberator*, 8 May 1840.

9- See Julie Roy Jeffrey, *Abolitionists Remember: Antislavery Autobiographies and the Unfinished Work of Emancipation*(Chapel Hill: University of North Carolina Press, 2008).

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cause a psychological defeat and then lead to a call for a radical change in society.

Conclusion

Finally we can say that Abolitionism in the American society is deeply rooted in the American ideals of liberty, equality, and justice. It is also originated in the principles of the American government as set in the declaration of independence. It was one of the self evident truths since it calls for a natural right of the individual. American abolitionists deserved the term radical because they sought to change the American public opinion about the social institution of slavery and they wanted to carry out a social change towards more democratic lines. They were extremely successful in doing so. Abolitionists in the USA provided a source for other radical movements that called for the right of other social categories to enjoy the sacred ideals of American democracy. Therefore, it is obvious that self revelation has often been a very appropriate literary way to convey the author's radical thought in American literature. Self revelation then was part of the great process of the liberation of human personality in the American society.

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gloom. This good spirit was from God, and to him I offer thanksgiving and praise." ¹⁶

He shows how he, as a colored person, is deprived of his right to be considered as respectable American citizen in a society that pretends to apply social justice and protects the freedom and the individual opinion of every citizen: If you give a nigger an inch, he will take an ell. A nigger should know nothing but to obey his master- to do as he is told to do (ibid, p.78). In other words, Wright seems to question the major principles upon which the American society is built such as equality, freedom, justice and the pursuit of happiness. His maternal grandfather is deprived of his mansion by a bureaucratic error despite his brilliant career in the American navy and Dunt's husband is murdered by the whites only because he is proved to be successful in his liquor business. Certainly, Wright did not choose to narrate these experiences just haphazardly, but rather he was quite aware that though those experiences might be personal they can convey a very meaningful social message.

Wright also speaks about his mother and her role in educating him and in giving him the energy to fight the whites and to stand a faint to their humiliation. Here, Wright wants to refer to the role played by the African American woman in protecting the Negro culture. He portrays his mother as well as his grand mother as real guardians of culture and tradition in the family:

My mother's suffering grew into a symbol in my mind, gathering to itself all the poverty, the ignorance, the helplessness; the painful, baffling, hunger-ridden days and hours; the restless moving, the futile seeking, the uncertainty, the fear, the dread; the meaningless pain and the endless suffering.¹⁷

What one can say about *Black Boy* as an autobiography is that it has a continuing value because of its providing engaging ways for us to know how our lives can be shaped by our race, gender, and even our country and how the conflict between desire and hindrance can

Douglas also speaks with a psychological bitterness about the everlasting absence of his father. For sure, by informing the reader of the gap left by the father, Douglas wants to end slavery as a social system which always sends the father of the slave elsewhere in order to disrupt the slave of family. Probably, Douglas wants here to suggest that one of the major aims of slavery is to create a matriarchal slave family in which the mother plays a major role and assumes all the responsibilities. He is then, showing the social impact of slavery and its far fetched aims at dismantling the ties among the slaves, so that they can not be united and before can not struggle against the white southerners.

3- Richard Wright's *Black Boy*

In Richard Wright's painful autobiography '*Black Boy*'; it is obvious to the reader that Wright's life although, less stable and more fragmented than all the African Americans in the South, is representative of the life in the American South and it can be taken as a microcosm of the Negro life in twentieth Century America. In writing his autobiography, Wright redefined two important episodes of his life, his painful childhood and his experience and involvement in the Communist Party as an intellectual adult. Wright was very selective in narrating his past experiences concentrating more on those that can represent the social life in the South, and used irony as a way of critiquing the discriminatory society of America. In an attempt to argue for antislavery ideology, Douglass attacks slavery as an American social institution in his autobiography:

"From my earliest recollection, I date the entertainment of a deep conviction that slavery would not always be able to hold me within its foul embrace; and in the darkest hours of my career in slavery, this living word of faith and spirit of hope departed not from me, but remained like ministering angels to cheer me through the

America? He provides a detailed description of life in the slave holder 's plantation and emphasizes more the relationship between himself and his white master" Covey" who is portrayed as cruel and domineering man whose major goal in life is to achieve material success:

"But, alas! This kind heart had but a short time to remain such. The fatal poison of irresponsible power was already in her hands, and soon commenced its infernal work. That cheerful eye, under the influence of slavery, soon became red with rage; that voice, made all of sweet accord, changed to one of harsh and horrid discord; and that angelic face gave place to that of a demon."¹³

For this reason, he despises the slaves and exploits them despite their weakness. In Douglas's autobiography, Covey can be considered as an emblematic figure for slavery as a social and economic system in America. To show the Negro dilemma in a white dominated society, Douglas portrays a great deal of his social experiences that can be taken as representatives of the social life of the African American city in general for instance, in an early stage of life: Hunger has always been more or less at my elbow when I played, but now I began to wake up at night to find hunger standing at my bedside"¹⁴.

By narrating this psychological experience, Douglas wants certainly to convey the idea that slavery as a social institution aims at disrupting the ties among the slave family. He did not feel sad for having lost his mother supply because from the very beginning of his life, he did not get the habit of having her with him. So, that is why her life or death is alike to him. Douglas, the child and Douglas be going who has spent his time in the plantation that did not belong to him and whose fruits went to the white slaveholder is without a familial affiliation:

"I knew that I lived in a country in which the aspirations of black people were limited, marked-off. Yet I felt that I had to go somewhere and do something to redeem my being alive."¹⁵.

identifying slavery as a sin eliminated the possibility of compromise with the South.¹²

It is not surprising, therefore, that abolitionists tended to view slavery in highly abstract and individualist terms. Slavery was an exercise of authority forbidden by God; the central wrong was the black's loss of the right of self-ownership, the transformation of a human being into a thing. From this position, some abolitionists moved to "non-resistance," denying the legitimacy of all coercive relations in American society. Many, in addition, condemned existing institutions for their complicity in the existence of slavery. What Stanley Elkins calls the anti-institutionalism of abolitionists was, in part, a conviction that slavery was so deeply embedded in American life, that its abolition would require fundamental changes in other institutions as well. To remove slavery, said Garrison, he was willing to see every political party "torn by dissensions, every sect dashed to fragments, the national compact dissolved." In its most extreme form, then, abolitionism's stress on the autonomy of the individual could lead, as Lewis Perry.

Slavery contradicted the central ideals and values of artisan radicalism-liberty, equality, independence-and the founding fathers of the movement, Thomas Paine and Robert Owen, had both been opponents of slavery. In literature black writers sought to demonstrate the contradiction between slavery and human rights through writing their autobiographies Fredrick Douglass and Richard Wright were outstanding writers who through self revelation tried to fight slavery and argue for abolitionism.

2- Fredrick Douglass' *The Life of F. Douglass*

In writing his life story, Frederick Douglass was concerned more with the social implication of slavery in the American south. The natural result of that was an autobiography that documents the social life of the black community in a specific period of time and in a partial place in the American nation. Frederic Douglass's major aim was certainly to dramatize the life of the Negro in a white dominated society and probably to picture the nightmare of slavery in modern

midst of the Civil Rights movement were instead more interested in recovering a tradition of radicalism that stretched from abolitionists to the New Left. Some historians agreed with Barnes and Dumond that there were crucial differences between Garrisonians and the mainstream but reversed their negative judgments on Garrison and his agitational style. Indeed, many historians now agreed with Garrison that political abolitionists had been forced to compromise their calls for racial egalitarianism in order to make electoral gains in the fight against slavery, thereby forfeiting the moral high ground held by agitators who remained outside formal politics. Yet it is worth noting that scholars who *celebrated* Garrisonian means and ends were not significantly challenging earlier estimates of what *counted* as radical abolitionism so much as they were advancing new estimations of what radical abolitionism counted *for*.¹¹

The greatest of all the antebellum reform movements was, of course, abolition. But it was not free from the conflicting tendencies of the reform impulse in general, or from the problems of class constituency reflected in the women's rights movement. Sentiment against slavery was hardly new in the 1830s. It could be traced back to the American Revolution and before. But prior to this decade, the prevailing expression of antislavery was the American Colonization Society, which proposed the gradual elimination of the South's peculiar institution and the deportation of the freedmen to Africa. (This policy was resisted by most leaders of the free black community, although a few, like the early Black Nationalist Paul Cuffe, did attempt to promote voluntary emigration to Africa.)

The 1830s witnessed a complete transformation in the crusade against slavery. Drawing on the idea of perfectionism, abolitionists abandoned the earlier gradualist approach and demanded immediate emancipation. Essentially, as Gilbert Barnes noted many years ago, immediatism was a call for repentance by the slaveholder for the sin of slavery. Instead of a complex institution embedded in a web of social institutions, slavery came to be viewed essentially as a moral and religious question. "We believe slavery to be a sin, always, everywhere, and only, sin-sin in itself," wrote William Lloyd Garrison. Here lay the radicalism of the immediatist approach:

question. In 1840, when the American Anti-Slavery Society splintered into factions, Garrison and his allies claimed that only they represented “*radical abolitionism*.”⁸ Garrison’s critics, like Lewis Tappan, favored working through churches and electoral politics to attack slavery, while Garrisonians refused to vote, labeled the Constitution and most churches as proslavery, and welcomed members of various reform movements into their societies. The groups of abolitionists were inspired by a number of beliefs, ranging from religious faith to liberalism. Their leaders and membership were drawn from a wide variety of social classes, from the wealthy and powerful to the poorest workers and farmers.

But even after the 1840 schism, “what counts as radical abolitionism” was not really a live question: both Garrison and his critics would have agreed that the answer was Garrisonism. Later, however, political abolitionists and eventually some Republicans claimed the term “radical” themselves; in 1855, for example, a coalition that included Douglass formed a Radical Abolitionist Party for a brief moment before the Civil War, then, “what counts as radical abolitionism” was a comprehensible question about which some abolitionists disagreed. But in retrospect, this moment was brief. After the Civil War, abolitionists downplayed their differences, constructing triumphal narratives that gave all factions important roles. Meanwhile, reconciliationist narratives about the Civil War once again cast all abolitionists as fanatics, little caring about differences.⁹

These trends largely continued until the work of historians Gilbert Barnes and Dwight Dumond beginning in the 1930s. In contrast with Civil War “revisionists” who cast all abolitionists as destructive nags, Barnes and Dumond rehabilitated abolitionists like Theodore Dwight Weld and James Birney. But they did so by insisting on the very distinction Tappanites and Liberty Party men drew between themselves and “ultras” like Garrison. Rather than wondering “what counts as abolitionism,” Barnes and Dumond took for granted both that the answer was Garrisonism and that radicals were marginal mischief-makers.¹⁰

The next generation of abolitionist historians was less likely to deem “radical” or “ultra” dirty words. Many scholars writing in the

not have the abilities or mental capacity that the Caucasian race posses. And he sees these differences escalating to race wars.

As a result, “this unfortunate difference in color, and perhaps of faculty, is a powerful obstacle to the emancipation of these people”⁵. So, while Jefferson states that he wants to emancipate, he does not see it as a legitimate possibility. And the second reason this is not radical is, to make matters worse, his solution to solving the race wars. If emancipation did occur, it was necessary to “remove the freed slaves beyond the reach of mixture” according to Jefferson⁶. His solution was to send the freed slaves away, to eliminate them for American society. How dismissing the chances of emancipation and sending them off if emancipation were to occur can be construed as radical is hard to see. And when one of the Founding Fathers thinks and acts as Jefferson did, the radical nature of the American Revolution suffers in regards to slavery.

There is though a retort to the assertion that the Founding Fathers, including Jefferson, did not take radical steps regarding emancipation. And the argument for Jefferson lies in his biggest scandal, the story of Sally Hemings.⁷ This will lead us to wonder “What counts as radical abolitionism?” and “do the American abolitionists really deserve the term” radical?” The two questions remained without a clear or consistent answer among historians. Scholars now use the word “radical” to refer to many different kinds of abolitionists, even those once considered moderates or barely abolitionists at all, and some abolitionists seem to be considered more radical than others. If “radical abolitionism” is not simply a redundant phrase, then historians who use the term presumably have in mind some answer to the question of what counts as radical. Yet that question has rarely been explicitly asked.

In the abolitionists’ era, the majority of Americans viewed *all* antislavery reformers as radicals-David Wilmot and Charles Sumner, no less than Susan B. Anthony, William Lloyd Garrison, John Brown, or Frederick Douglass. “What counts as a radical abolitionist” was seldom asked because the answer was obvious: *all of the above*. Abolitionists alone conceived of the issue as a multiple choice

This would not have been an easy thing to do even in a completely radical revolution because of how entrenched slavery was in the American colonies. But, just because an immediate end to slavery was unlikely does not mean that an eventual it would be possible. The key is the no one tried to. People spoke of ending slavery, of freeing the enslaved African Americans, but with few exceptions no one did. And this fact alone detracts a great deal from any argument that claims the American Revolution was a radical revolution because it did not challenge slavery and as a result left a group of people out ².

To examine this idea that no one tried to end slavery it is necessary to look no further than the leaders of the Revolution themselves, the Founding Fathers. While many of the Founding Fathers did not free their slaves after the Revolution (including George Washington himself, who fought alongside African American slaves} the Founder who most clearly demonstrates this lack of radical action is Thomas Jefferson. While Jefferson was in favor of ending slavery, he never did it himself (with one possible exception) and his opinions on the issue are laced with contradictions. To see this, one must examine one of Jefferson's most famous works, *Notes on the State of Virginia*.

Notes on the State of Virginia was published anonymously by Jefferson in 1787 consisting of twenty one queries on the current status of Virginia. The query that deals with Jefferson's view on slavery is number fourteen entitled "Laws". In this query, Jefferson proposes alterations to the laws of Virginia, one of which was to "emancipate all slaves born after passing the act"³ While this does seem like a radical idea, it is not for two major reasons. The first is the way in which Jefferson treats African Americans.

Jefferson seemed to be a racist. He felt that the African American race was below that of whites. He conveys this in his book by saying things such as "blacks, whether originally a distinct race, or made distinct by time and circumstance, are inferior to the whites in the endowments both of body and mind"⁴ix. Blacks, according to Jefferson, have always and will always be inferior to whites. They do

القاعدة الإيديولوجية بالنسبة للسود لتبرير حركتهم الراديكالية التي يمكن اعتبارها بمثابة المطالبة بالتطبيق الكلي للمبادئ الأمريكية المتعارف عليها. ويهدف المقال أيضا إلى تسليط الضوء على دور الأدب في الحركة الراديكالية التي أدت إلى تحرير السود، وذلك من خلال تبنيهم للسيرة الذاتية كنوع أدبي لكشف معاناة الفرد الأسود داخل المجتمع الأمريكي.

Introduction

By eliminating monarchy and hierarchy the Founders of the USA were attempting to establish equal ground for the colonists. They were attempting citizenship. But, in the *Declaration of Independence* there is no mention of African American emancipation. There is no mention of rights for black slaves or aim to establish citizenship for them. The *Declaration of Independence's* most famous line is "all men are created equal"¹ It should read all white males are created equal.. African Americans were left out. African Americans could use the American principles as set in the declaration of independence in order to achieve egalitarianism in the American society. In this article light shall be shed on how black writers contributed to fostering radical abolitionism through self revelation as members of the American black community.

1- Radical Abolitionism: Individual Freedom Confirmed

It is now necessary then to examine the outcomes of the American Revolution. The new government that was set up at the conclusion of the war is well documented and is easily see as radical. And in the social sense, monarchy was eliminated and citizenship established. It has already been determined that blacks were left out of the aims, but what of the outcomes. The end of the American Revolution obviously did not immediately end slavery. There was no provision in any treaty that brought the practice of slave labor to an end.

Radical Abolitionism through Self revelation in American Literature

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Abstract

The major purpose of the article is to shed light on the contribution of literature to the American abolitionist movement .The article shall be an attempt to reveal the major roots of black radicalism as well as the background of their ideological project and radical movement in the American society .In fact, the Americans and since the Revolution, have adopted a set of principles like the necessity of applying justice, freedom, and equality that became later the major ideals of the American society and that made the Americans feel themselves exceptional in founding the true democratic society in which every individual can enjoy freedom, equality ,and justice .The abolitionist movement came out to apply the theory of the “self evident truths” on the African American people. Black writers saw in literature an appropriate tool to foster and argue for radical abolitionism. Self revelation was a window through which the reading public could feel the plight of the African Americans in the USA society.

الملخص

الهدف الأساس من هذا المقال هو إبراز وتسليط الضوء على الجذور التي أدت بالسود في المجتمع الأمريكي إلى تبني الفكر الراديكالي لتغيير نظرة الرأي العام لهذه الأقلية داخل المجتمع الأمريكي هذا البحث يبين أن من أهم جذور هذا الفكر هو تبني المجتمع الأمريكي لمجموعة من المبادئ منها ضرورة تطبيق الحرية والعدالة والمساواة و كذلك تبني النظام الجمهوري مما أدى إلى الثورة الأمريكية هذه المبادئ كانت بمثابة