The Reading of Race in The Adventures of Huckleberry Finn

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of Master in Language Sciences and Teaching English as a Foreign Language

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Dedication

I dedicate this dissertation to:

My dear parents: my honourable father and my generous mother

My helpful brothers: IMAD, Adel AND BILEL

My lovely sisters: Ahlem, WAFIA

My little angels: KAWTHAR, LOJAYN, TAKI AND YOUNAS

My intimate friends: “Stu girlz”

My family, Friends and teachers.
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Abstract

This research aims at investigating the issue of racism in Mark Twain’s novel *The Adventures of Huckleberry Finn*. The main objective of this study is to examine Mark Twain’s contribution in portraying racism in his novel. In this regard, the thesis will be divided into three chapters. The first chapter will investigate the concepts of race and racism in the United States. Its aim is to display how these concepts can be used in an American society. The second chapter focuses on the ethnocentricity in American literature, we will also introduce the historical background of the novel. The aim of this chapter is to show ethnocentrism in Mark Twain’s book, it will be followed with a third chapter that investigates the problem of racism in *Huckleberry Finn* in terms of characterization, plot, and themes with an attempt to answer the questions raised before. A short summary and the conclusion will discuss the results that may come out from the analysis.

*Key words*: Racism, Race, *The Adventures of Huckleberry Finn*, Ethnocentrism
Résumé

Cette recherche vise à étudier la question du racisme dans le roman de Mark Twain Les Aventures de Huckleberry Finn. L'objectif principal de cette étude est d'examiner la contribution de Mark Twain à dépeindre le racisme dans son roman. À cet égard, la thèse sera divisé en trois chapitres, le premier chapitre étudiera les concepts de race et de racisme dans les États-Unis. Son but est d'afficher comment ces concepts peuvent être utilisés dans une société américaine. Le deuxième chapitre mettra l'accent sur l'ethnocentrisme dans la littérature américaine, nous présentera également le contexte historique du roman. Le but de ce chapitre est de montrer l'ethnocentrisme dans le livre de Mark Twain, il sera suivi d'un troisième chapitre qui étudie la question du racisme dans Huckleberry Finn en termes de caractérisation, l'intrigue et les thèmes avec une tentative de répondre aux questions soulevées avant. Un petit résumé et la conclusion discuteront des résultats qui peuvent venir à partir de l'analyse.

Mots clés: le racisme, la race, Les Aventures de Huckleberry Finn, ethnocentrisme
# TABLE OF CONTENTS

Dedication ........................................................................................................................................... i

Acknowledgments ................................................................................................................................. ii

Abstract ................................................................................................................................................ iii

Table of Contents .................................................................................................................................. iv

General Introduction .............................................................................................................................. 01

CHAPTER ONE: Race and Racial Prejudice in the United States ............... 03

1- The concepts of Race and Racism ................................................................................................. 03

2- American Ethnic groups ..................................................................................................................... 06

3- Slavery in United States ..................................................................................................................... 11

4- Racism in the United States .............................................................................................................. 19

CHAPTER TWO: Ethnocentricity in American literature ............................... 22

1- THE Nature of American Ethnocentrism ......................................................................................... 22

2- Historical background of the Novel ................................................................................................. 25

3- African American attitudes towards Blacks ......................................................................................... 27

CHAPTER THREE: The Dilemma of Racism in the Novel ............................... 31

1- Overview about the novel .................................................................................................................. 31

2- About the Author .............................................................................................................................. 31

3- Racism in the novel .......................................................................................................................... 45

4- Analyses of the Major Characters ................................................................................................... 50

Conclusion .............................................................................................................................................. 54

Work cited .............................................................................................................................................. 55
Introduction

Racism was a major concern in the United States right from the discovery of the New World until Americans will discuss the history. It touched almost all minorities and ethnic groups; nevertheless it culminated in the 19thc, which featured a strong wave of discrimination against the blacks. The Negros, as referred to them by the whites, suffered both social and political and inequality. Even the years following the Civil War, a time when slavery was abolished and citizenship was provided to the Blacks, these latter were still Subjects to the persistent Racism and ill treatment of the white.

There is a consensus that the African American writers recorded and reflected the hardships experienced by the blacks and faithfully depicted the cultural and racial discrimination against this ethnic group. Several other literary works written by mainstream writers, Mark Twain’s novel *Huckleberry Finn*, for instance, comes to address the questions of race and racial prejudice. A number of critical books and researches, inspired mainly by the ideologies of ethnic and cultural studies have very often analyzed Mark Twain’s *Huckleberry Finn* as a racist novel. This research, however, will try to avoid the pitfalls of previous researches by investigating the notion of anti-racism in the work. The novel depicts a time when the blacks could interact with the whites. In our research, two main questions will be addressed, the first question concerns the novel whether it is racist or not? The second question concerns *Mark Twain* ‘s reference to the South’s hypocrisy? After all this, we suggest the theoretical scheme, which helps to conduct this research and determine our assumptions. It is our intention to borrow from one of the cultural critical modes called cross-cultural approach. Across-cultural approach will be adopted in order to shed light on the inter relationship between the blacks and the whites. To implement our research, we shall rely on the following outline. Our paper will be divided into three chapters. The first chapter will investigate the issue of racism in the United States. Our task
in the second chapter is to focus on the ethnocentricity in American realistic literature and the reading of race in those works. We will also introduce the Historical background of the novel. It will be followed with a third chapter that will investigate the question of race in the novel in terms of characterization, and themes with an attempt to answer the above raised questions. Finally, we will take a short summary and the conclusion that may come out from the analysis.
Chapter One Race And Racial Prejudice In the United States

1-1 The Concepts of Race And Racism

It is not an easy task to give an obvious definition and convince everyone to accept it rapidly. The problem and obstacle arose here comes from reality which led to the creation of the word ‘racism’ that is derived from the concept of ‘race’, and applied to humans (Memmi 180). So in this respect we can say that, Racism is not a scientific theory, but a collection of opinions that are quite incoherent, the word racism is directed here towards, some people who use and express the word without knowing its origin, so the word racism is derived from real descriptions about things exteriors the word is controversial, there are many opinions that criticizing this words in negative way but surprisingly appeared, other opinions inorder to serve and justify attitudes and actions that are motivated by fear of others and a desire to attack them, the term racism can be defined, also as the use of biological differences psychological or cultural differences whether real or imaginary (180). The point is that Racism has a function and unfortunately that function puts in question. After all this definitions we can summarize” as follows’:

“Racism is a generalizing definition and valuation of biological differences, whether real or imaginary, to the advantage of the one defining and deploying them, and to the detriment of the one subjected to that act of definition; to the end of justifying (social or physical) hostility and assault.’ (Memmi 183).

Racism is also defined as the belief that each group of race is superior when it compared with another race or inferior to another, believing that each person has social and moral traits which predetermined by his or her inborn biological characteristics. At the heart of the definition of racism we can reach a highly point and solve this huge problem by separating the groups from each other what is known by Racial separatism which considered as the belief, and most of the time based on racism that different races should remain a
segregation and apart from one another. (Robert 7)

Racism has existed throughout human history. It may be defined as the hatred of one person by another or the belief by another or belief that another person is less than human because of skin color, language, customs, place of birth or any factor that is related to the basic nature of that person. It has affected wars, slavery, the function of nation and legal codes. (20)

Racism can be also defined as any policy, action, or attitude which subordinates individuals or groups based on their race. What this definition leaves out, however, is the specific historical formation of racism as an institution and an ideology over the last several hundred years. Taking into consideration the social and historical perspective Paula Rothberg offers this more pointed and useful definition of racism:

"Racism involves the subordination of people of color by white people. While individual persons of color may well discriminate against a white person or another person of color because of their race, this does not qualify as racism according to our definition because that person of color cannot not depend upon all. The institution so society to enforce or extend his or her personal dislike. Nor can he or she call upon the force of history to reflect and enforce that prejudice... History provides us with a long record of white people holding and using power and privilege over people of color to subordinate them, not the reverse." (Rothenberg 56)

Race is an extraordinarily problematic term, debated; reviled and contested so fiercely yet still employed as the fabric of western cultural history it is certainly a candidate for being placed “under earsure” (Derrida’s convention sous ratire) a process by which such terms are used with a line through them to indicate their problematic or spurious nature. However, many nations continue to use the term. For example, Malaysia and the USA both employ the term in contexts where Europeans would prefer the term ‘Ethnicity’. This use the term ‘Race’ as a marker of difference derives from differing social history, stark diversion and in the case of
Malaysia, a long period of colonial rule. Furthermore, the term is woven into understanding about definitions of citizenship and lineage. Ideas of blood quantum are still used to determine identities and rights of membership to cultural and national groups (Blcazar, 44). For example, membership of an ethnic grouping can be determined by lineage or blood quantum or by fact of birth within a country or by self determination. The official status of people with different’ blood quantum’ could equate to material reward being different for full blood, half-caste. Amongst indigenous peoples of Australia and America, it has been a means of determining rights to belong or to be excluded. It was the basis on which decisions were made about taking certain mixed children. From their Aboriginal parents. (44)

‘Quadroons and Octoroons, under 10 or 12 years of age, should, where such can be done without inflicting cruelty on the half-caste mother, be placed in an European institution; where they can be given a reasonable chance of absorption into the white community to which they rightly belong’ (Bleakly, 17). Not only were many thousands of Aboriginal families devastated by these forced removals, based on ideas of actively ‘breeding out’ aboriginality, but Aboriginal people of mixed ancestry encountered the dilemma of being caught in the middle divisive system. (17)

Race is central to ideas of culture that emerged during the enlightenment. The concept emerged in European languages in the late fourteenth early fifteenth centuries. ‘race was first used in English in the sixteenth century. In keywords, Rymond Williams (1983) cites its earliest uses as ‘offspring ‘in the sense of line of descent. Young (1995) and MALIK (1996) show that the divergent views about racer and racial categories stem from the enlightenment when divisive categorizing and pseudo scientific views of racial difference emerged albeit with resistance from some philosophers who held fast to ideas of universal humanity united by given capacity for reasoning and civil life and that differences where in fact due to climatic or agricultural variations. As a discourse, the concept has a long and complex history of shifting
meaning it assumes at given historical moment (Goldberg 553). The word race is relatively recent use in French. It dates from the fifteenth century and derives from the Latin ratio which means, among other things, chronological order. The logic of this latter notion has participated in the development of the modern biological concept of race. Race is now understood as a collection of biological and psychological characteristics that link the ancestors of a group with the contemporary group in a single line of descent. Originally a term used in animal breeding, the term race was not applied to humans until the beginning of the seventeenth century (Tinattylor 82).

Race also can be defined as a classification system of human beings on the basis of culturally defined biologically transmitted groups characteristicstypically, but not invariably, these are connected to visible attitudes (skin, color, phys

1-2 Ethnic Groups in The United States

The term ethnic is derived from the Greek word ethnos (more precisely, from the adjective ethnikos, which was loaned into Latin as ethnicus). The inherited English-language term for this concept is folk, used alongside the latinate people since the late Middle English period. (Q Yang 8)

In early Modern English and until the mid 19th century, ethnic was used to mean heathen or pagan (in the sense of disparate "nations" which did not yet participate in the Christian oikumene), as the Septuagint used ta ethne ("the nations") to translate the Hebrew goyim "the nations, non-Hebrews, non-Jews" (9). The Greek term in early antiquity (Homeric Greek) could refer to any large group, a host of men, a band of comrades as well as a swarm or flock of animals. In Classical Greek, the term took on a meaning comparable to the concept now expressed by "ethnic group", mostly translated as "nation,
people”; only in Hellenistic Greek did the term tend to become further narrowed to refer to "foreign" or "barbarous" nations in particular (whence the later meaning "heathen, pagan").(9)

In the 19th century, the term came to be used in the sense of "peculiar to a race, people or nation", in a return to the original Greek meaning. The sense of "different cultural groups", and in US English "racial, cultural or national minority group" arises in the 1930s to 1940s, serving as a replacement of the term race which had earlier taken this sense but was now becoming deprecated due to its association with ideological racism. The abstract *ethnicity* had been used for "paganism" in the 18th century, but now came to express the meaning of an "ethnic character". The term *ethnic group* was first recorded in 1935 and entered the Oxford English Dictionary in 1972. The term nationality depending on context may either be used synonymously with ethnicity, or synonymously with citizenship (in a sovereign state). The process that results in the emergence of an ethnicity is called ethnogenesis, a term in use in ethnological literature since about 1950.(11)

An *ethnic group* or *ethnicity* is a socially defined category of people who identify with each other based on common ancestral, social, cultural or national experience. Membership of an ethnic group tends to be defined by a shared cultural heritage, ancestry, origin myth, history, homeland, language and/or dialect, ideology, symbolic systems such as religion, mythology and ritual, cuisine, dressing style, physical appearance, etc.(40)

The largest ethnic groups in modern times comprise hundreds of millions of individuals (Han Chinese being the largest), while the smallest are limited to a few dozen individuals (numerous indigenous peoples worldwide). Larger ethnic groups may be subdivided into smaller sub-groups known variously as tribes or clans, which over time may become separate ethnic groups themselves due to endogamy and/or physical isolation from the parent group. Conversely, formerly separate ethnicities can merge to form a pan-ethnicity,
and may eventually merge into one single ethnicity. Whether through division or amalgamation, the formation of a separate ethnic identity is referred to as ethnogenesis.(63)

Depending on which source of group identity is emphasized to define membership, the following types of ethnic groups can be identified:

- Ethno-racial, emphasizing shared physical appearance based on genetic origins.
- Ethno-religious, emphasizing shared affiliation with a particular religion, denomination and/or sect.
- Ethno-linguistic, emphasizing shared language, dialect and/or script.
- Ethno-national, emphasizing a shared polity and/or sense of national identity.
- Ethno-regional, emphasizing a distinct local sense of belonging stemming from relative geographic isolation.

In many cases for instance, the sense of Jewish peoplehood more than one aspect determines membership. Ethnic groups derived from the same historical founder population often continue to speak related languages and share a similar gene pool. By way of language shift, acculturation, adoption and religious conversion, it is possible for some individuals or groups to leave one ethnic group and become part of another (except for ethnic groups emphasizing racial purity as a key membership criterion).(65) Ethnicity is often used synonymously with ambiguous terms such as nation or people.

Native Americans, who have lived on the North American continent for at least ten thousand years, had an enormously complex impact on American history and racial relations. During the colonial and independent periods, a long series of conflicts were waged, often with the objective of obtaining resources of Native Americans. Through wars, forced displacement (such as in the Trail of Tears), and the imposition of treaties, land was taken (Shoomp Editorial team). The loss of land often resulted in hardships for Native Americans. In the early
18th century, the English had enslaved nearly 800 Choctaws. After the creation of the United States, the idea of Indian removal gained momentum. However, some Native Americans chose or were allowed to remain and avoided removal whereafter they were subjected to official racism. The Choctaws in Mississippi described their situation in 1849, "we have had our habitations torn down and burned, our fences destroyed, cattle turned into our fields and we ourselves have been scourged, manacled, fettered and otherwise personally abused, until by such treatment some of our best men have died." Joseph B. Cobb, who moved to Mississippi from Georgia, described Choctaws as having "no nobility or virtue at all," and in some respect he found blacks, especially native Africans, more interesting and admirable, the red man's superior in every way. The Choctaw and Chickasaw, the tribes he knew best, were beneath contempt, that is, even worse than black slaves. Ideological expansionist justification (Manifest Destiny) included stereotyped perceptions of all Native Americans as "merciless Indian savages" (as described in the United States Declaration of Independence) despite successful American efforts at civilization as proven with the Cherokee, Chickasaw, Creek, and Choctaw. An egregious attempt occurred with the California gold rush, the first two years of which saw the deaths of thousands of Native Americans. Under Mexican rule in California, Indians were subjected to de facto enslavement under a system of peonage by the white elite. While in 1850, California formally entered the Union as a free state, with respect to the issue of slavery, the practice of Indian indentured servitude was not outlawed by the California Legislature until 1863.(Shmoop Editorial team)

During the period surrounding the 1890 Wounded Knee Massacre, author L. Frank Baum wrote two editorials about Native Americans. Five days after the killing of the Lakota Sioux holy man, Sitting Bull, Baum wrote, "The proud spirit of the original owners of these vast prairies inherited through centuries of fierce and bloody wars for their possession, lingered last in the bosom of Sitting Bull. With his fall the nobility of the Redskin is extinguished, and
what few are left are a pack of whining curs who lick the hand that smites them. The Whites,
by law of conquest, by justice of civilization, are masters of the American continent, and the
best safety of the frontier settlements will be secured by the total annihilation of the few
remaining Indians. Why not annihilation? Their glory has fled, their spirit broken, their
manhood effaced; better that they die than live the miserable wretches that they are."

Following the December 29, 1890, massacre, Baum wrote, "The Pioneer has before declared
that our only safety depends upon the total extirmination [of the Indians. Having wronged
them for centuries we had better, in order to protect our civilization, follow it up by one more
wrong and wipe these untamed and untamable creatures from the face of the earth. In this lies
safety for our settlers and the soldiers who are under incompetent commands. Otherwise, we
may expect future years to be as full of trouble with the redskins as those have been in the
past. Military and civil resistance by Native Americans has been a constant feature of
American history. So too have a variety of debates around issues of sovereignty, the
upholding of treaty provisions, and the civil rights of Native Americans under U.S.
law.(Shmoop Editorial team)

Many Native Americans were moved to reservations—constituting four percent of U.S.
territory. In a number of cases treaties signed with Native Americans were violated. Tens of
thousands of American Indians and Alaska Natives were forced to attend a residential school
system which sought to reeducate them in white settler American values, culture and
economy. Further dispossession of various kinds continues into the present, although these
current disposessions, especially in terms of land, rarely make major news headlines in the
country (e.g., the Lenape people's recent fiscal troubles and subsequent land grab by the State
of New Jersey), and sometimes even fail to make it to headlines in the localities in which they
occur. Through concessions for industries such as oil, mining and timber and through division
of land from the Allotment Act forward, these concessions have raised problems of consent,
exploitation of low royalty rates, environmental injustice, and gross mismanagement of funds held in trust, resulting in the loss of $10–40 billion. The Worldwatch Institute notes that 317 reservations are threatened by environmental hazards, while Western Shoshone land has been subjected to more than 1,000 nuclear explosions. (Shmoop Editorial team)

1-2- 1The Issue Of Slavery in The United States

Slavery is a social institution that submits a slave to forced labor and denies him all human rights. The slave is the property of his master therefore as an object he could be bought, sold, given or mortgaged according to his masters’ will. Until 1865 slavery was a legal institution in the USA and slave laws and institutions regularized it (Buel 9). During the 16th century, John Hawkins and Francis Drake, two English pirates, made their reputation by smuggling African blacks to the Spanish colonies in the New World. The near decimation of the native Indians by warfare and diseases created a labor shortage. Ultimately, the African slave trade became a precious source of slave labor. (9)

In the English colonies labor was initially provided by indentured servants, poor whites or convicts. Enslavement of blacks started on a small scale in 1619, the year in which a shipment of slaves was brought and sold in Jamestown, VA. The first slaves’ status was similar to that of the white indentured servants, i.e. limited period of servitude after which they were freed.

England did not legally engage in slave trade until 1663. Charles II, king of England, chartered the Royal African Company and gave it monopoly over slave trade. In 1698, however, the right to trade in slaves was enlarged to all Englishmen, including colonials. As plantations grew and became increasingly profitable, the need for slave labor increased too. Greater numbers of slaves were introduced and it became necessary to define their legal status. (19). In addition as the white laborers and indentured servants improved their economic and social status, the slaves replaced them gradually and became an important element in the colonial economic
Consequently laws defining the legal political and social status of slaves were developed and ultimately toughened. During the 1660s laws relating to slave ownership were introduced in all thirteen colonies (laws relating to fugitive slaves had existed in Massachusetts as far as 1641). All blacks free and slave were submitted to new laws that legalized forced labor and punished severely slave disobedience. Racial intermarriages and manumission (release from slavery of Christianized slaves) were forbidden and slavery perpetuated political rights and economic opportunities were denied to slaves and their descendents. Socially slavery was dehumanized as it became chattel slavery slaves were treated as personal property (like piece of furniture or animals meant for sale and profit).

Accordingly slave marriage and children were not recognized and legally slave owners had not to worry about the formed slave families. Worse the Louisiana code of 1824 explicitly forbade slave marriage. In general slave system of the United States south was one of the most dehumanizing systems in human history. Virginia was the first colony to legalize and institute slavery in 1662. Since slavery laws called also slave codes were enacted and developed by the different colonies. After the independence of USA the constitutions of the different American states legalized slavery except for Vermont that abolished it in 1777. Subsequently slave laws were enhanced and maintained until the civil war. The development of the plantation system need of labor force and profitability of slave trade resulted in a flood of slaves on the American markets. It is estimated that by the time slave trade was stopped in 1807 Africa had lost 15 million captives to enslavement. The New England colonials were quite active in the field of slave trade. They developed the “triangular trade” which linked the colonies eastern seaboard west Africa and the west indies. In the triangular trade rum made in the England distilleries from west Indian sugar was traded for African captives on the shores of west Africa who in turn were sold in the west indies and southern plantation.
THE colonial coastal cities mainly on the Chesapeake bay were centers of slave traffic. Generally in the new England and mid-Atlantic colonies slaves were used as domestics on ships and agriculture. By 1804 the northern states had emancipated/freed their slaves thus slavery disappeared completely from the north. (Tony 56)

Most of the slaves lived in the south. In 1800 the United States had 893,602 slaves of which only 36,505 were in the northern states i.e. 24/25 slaves were in the south. Between the first population census that included slaves (1790) and the last (1860) the slave population of the south quadrupled from just more than 1/2 million to almost 4 million (from 657,327 to 3,953,760). The increase was due to growing needs for labor profit from slaves and new methods of breeding slaves. In the southern states where the plantation system dominated the slaves were predominantly used as field hands on the plantations of tobacco and cotton few worked as domestics.

The Civil War and the Reconstruction period that followed represented the conclusion to a revolutionary process begun by the American Revolution almost 100 years earlier. In the 18th century, British subjects in America revolted against the monarchy and colonialism. At the representatives in government. (Taylor, Yamahta 1662) Despite the progressive ideals embodied in the American Revolution, however, it also suffered from an enormous contradiction—the preservation of slavery in the new United States. This contradiction rendered the American Revolution incomplete—unable to fulfill its stated promise that "all men are created equal."

The American Civil War from 1861 to 1865 and the Reconstruction era that followed completed the revolution, smashing the 254-year-old system of slavery in the American South and transforming Southern society. The postwar period known as Reconstruction represented a pitched battle to impose radical and multiracial democracy on the former Confederacy by
constructing civil society on the ashes of the formerly agrarian society ruled by a small slave-owning oligarchy. Reconstruction lasted until 1877, when federal troops were pulled out of the Southern states. (I 662) Until THE Civil War, slavery had flourished on U.S. soil for more than 250 years. While the holding of slaves in the American North waned in the aftermath of the American Revolution, the American South was a full-blown slave society. In two states, Georgia and South Carolina, slaves made up a majority of the population. In total, by the start of Civil War, there were more than 4 million enslaved African Americans in the U.S. Slave labor in tobacco, rice and cotton production created billions of dollars in profits, which ensured that slavery was not going to just whither away as an outdated economic system. Profits from slave labor enriched not just the slaveholders, but were a central cog in the global economy.

As Karl Marx wrote, "Without slavery, there would be no cotton, without cotton, there would be no modern industry. It is slavery which has given value to the colonies, it is the colonies which have created world trade, and world trade is the necessary condition for large-scale machine industry." (I 662). Moreover, the Southern slave population was the basis of the South's political domination of the American state. The notorious three-fifths clause of the U.S. Constitution allowed Southerners to count slaves toward congressional representation, giving Southern states disproportionate power. Nine of the first 12 American presidents were from Virginia or South Carolina. But wealth and power were not equally distributed in Southern society. More than two-thirds of white Southerners did not own slaves. A very small part of the Southern aristocracy owned plantations with hundreds of slaves.

Despite the power of the slaveholding clique, there was a growing debate within the U.S. concerning slavery and its possible expansion beyond the South. In order for slavery to survive, the system needed to expand into the new Western states. These contentious debates began to lay the basis for a conflict between the North and South that eventually ended in the
Civil War. When Abraham Lincoln of the newly formed Republican Party was elected president in 1861, the South pre-empted any formal debate on the question of slavery by launching the secession crisis that provoked the Civil War. This was the bloodiest war of the 19th century. In a span of four years, more than 650,000 people were killed. The central issue was slavery. Two years into the war, Northern generals, led by Abraham Lincoln himself, tried to articulate a vague concept of "national unity" as the central issue. But it was not until Lincoln signed the Emancipation Proclamation in 1863—which only freed slaves in the seceded states of the Confederacy—that Union forces actually began to have some sustained successes. The signing of the Emancipation Proclamation preceded the voluntary service of more than 179,000 Black soldiers who enlisted to fight for freedom for themselves and every other slave, North and South. By the war's end, more than 40,000 Black soldiers had lost their lives to end the slave system in the South.

The civil War turned Southern society upside down in a way that is difficult to comprehend today. In one fell swoop, 4 million Black slaves were freed, and the majority of the elite in the South were physically, morally and economically destroyed. The central questions governing the period that would follow the war were:

-- What would become of the emancipated slaves?

-- What kind of society would replace the old?

-- Who would control the land?

-- Who would control labor?

The central question for the planter class of the South was how long would it take for them to resume cotton, rice, sugar and tobacco production. Former slaves defiantly refused to do plantation work for their former owners. Those who did resume work in the fields did so
upon their own terms, which included stopping work when they wanted to and taking days off. The Southern elite, which still controlled the remnants of the Southern states, tried to answer this challenge by implementing so-called Black Codes—basically, an attempt to control the movement of former slaves and force them to work. Nebulous laws concerning vagrancy, loitering and unemployment forced former slaves to attach themselves to a job to avoid legal harassment. The aim was to return Blacks to something as close as possible to slavery. (I 662)

If hundreds of thousands of men were killed to end slavery, how could the criminals who started the war get away with trying to re-impose slavery by another name? The most important factor in the initial response was the assassination of Abraham Lincoln and the political ascension of his Vice President Andrew Johnson. Johnson could barely hide his sympathies with the deposed Confederacy. He was a Southerner from East Tennessee who began his career opposed to slavery because of the hardships it imposed on small white farmers—not because of any solidarity with the enslaved.

Johnson went out of his way to undo any politically progressive measures that aimed to raise the political, economic and social level of the freedmen. His most infamous act came when he reneged on Gen. Tecumseh Sherman’s field order during the war that gave former slaves 40 acres of repossessed land in Georgia and South Carolina. The counterrevolutionary activities of Johnson and the former Confederates threatening to regain power across the South prompted a coalition of former slaves, abolitionists and Radical Republicans to take action and create a radical reconstruction of the South. Radical Reconstruction was predicated on the ability of Republicans to wrest political power from the slaveocracy in Southern state houses. To do this, the federal government divided the South into five military districts, called for new state constitutional conventions and demanded that each Southern state agree to and ratify the 14th Amendment, which declared the equality of former slaves before the law.
Former officials of the Confederacy were barred from participating in the conventions that were to establish new laws across the South. Radical Reconstruction furthered the transformation of Black life in the South. But it also fundamentally changed life for the vast majority of poor whites as well. The constitutional conventions offered both Blacks and poor whites the opportunity to vote for the first time in their lives. With the freed slaves exercising their new political power, the Republican Party swept state elections throughout the South in 1867 and 1868, with 90 percent of eligible Black voters participating. But there were Black majorities in only two Southern states. Across the South, poor whites were also exercising their newfound rights in the hopes of forming a new society. Just two years removed from slavery, Blacks were elected to state governments and Congress. All told, 600 Black Republicans joined state legislatures, 14 went to the U.S. House of Representatives, and 2 went to the U.S. Senate. Six African Americans became lieutenant governors, and thousands more held lesser offices, including judges and sheriffs.

Reconstruction actually created state governments across the South and endowed them with the responsibility to care for the poor and working classes. It was during Reconstruction that public schools and hospitals were created across the South for the first time in its history. The practice of imprisoning poor people for their debts was abolished. In other words, Reconstruction helped to modernize the South, some 100 years after the process began in the North. But the more reforms that were created by Reconstruction, the more alarmed the Northern ruling class became. The antiracist radicals among the Republicans were pushing Reconstruction to the left, but the party also had a more conservative wing.

Republican conservatives were primarily interested in Reconstruction policy as a means to pry open the Southern market and create a Southern workforce. When Radical Republicans, spurred on by the hopes and wishes of freed slaves, openly discussed the possibility of massive land redistribution to emancipated slaves across the South, this was deemed as going
too far. Redistribution of land and resources in the South would inevitably invite discussion of redistribution in the North as well. Thus, conservative Republicans began to move further away from the Reconstruction project. A debilitating economic depression took hold in 1873, creating enough of a diversion to move Reconstruction off the center stage of American politics. Politically, the Republicans were no longer committed to Reconstruction—and Radical Republicans found themselves a minority faction in a party itching to "move onto other issues" as soon as possible. Former Confederates and other white racists in the South saw this as their opportunity. Bands of white racists, including the newly formed Ku Klux Klan, began a campaign of terrorism and murder across the South. Black state governments were overthrown from Louisiana to South Carolina at gunpoint.

When Republicans in Mississippi called for federal troops to intervene and stop a massacre of Black voters, President Ulysses S. Grant famously said that the government "was tired" of intervening in the South (I 662). In the presidential election of 1877, a compromise was struck between Democrats and Republicans—if the Republicans won, they would agree to immediately withdraw all federal troops from the South, officially ending the era of Reconstruction. But the economic crisis that began in 1873 created enormous class tensions across the South and North. In the South, it meant that a "white coalition" was difficult to form because of the growing number of poor whites whose interests were separate from the white elite. A populist movement that linked poor white farmers with poor Black sharecroppers and wage workers erupted across the South. This movement ultimately failed because of the extreme racist counterattack by an emergent Southern ruling class—but it showed the new potential for multiracial organizing that didn't exist before the end of slavery. In response to the Populist movement, the new Southern governments sought to change the Radical Reconstruction state constitutions. Many poor and illiterate whites were excluded along with Blacks, because at the heart of the campaign for "white supremacy" was
the assurance that white elites would rule the South. Once the state governments were changed, often without ratification by the public, new Jim Crow laws were created to criminalize multiracial collaboration in any sphere--from working together to playing dominoes together. It would take almost another 100 years to overthrow white supremacy in the South with the civil rights movement of the 1960s. Despite the unfinished nature of Reconstruction, it is remains an important part of history.

It highlights the complexity of the creation of the racial order that would dominate politics in the South for 100 years after the Civil War. Many people think that after the Civil War, Jim Crow became the law of the land. On the contrary, Jim Crow laws came into existence almost 30 years after the Civil War as a counterrevolution against the attempt at multiracial democratic rule across the South. The struggle for Reconstruction represented the best of ordinary Blacks and some poor whites in fighting to create a better world.

1-3Racism in the United States

Racism and ethnic discrimination in the United States has been a major issue since the colonial era and the slave era. Legally racist sanctioned privileges and rights for White Americans not granted to Native Americans, African Americans, Asian Americans, and Latin Americans. European Americans (particularly Anglo Americans) were granted in matters of education, immigration, voting rights, citizenship, land acquisition, and criminal procedure over periods of time extending from the 17th century to the 1960s. At the time, many non-Protestant groups immigrating from Europe - particularly Jews, Irish people, Poles and Italians - suffered xenophobic exclusion and other forms of ethnicity-based discrimination in the American society. (Ann Marie 324). Major racially and ethnically structured institutions included slavery, Indian Wars, Native American reservations, segregation, residential schools for Native Americans, and internment camps. Formal racial discrimination was largely
banned in the mid-20th century, and came to be perceived as socially unacceptable and/or morally repugnant as well. Racial politics remains a major phenomenon. Racism continues to be reflected in socioeconomic inequality, and has taken on more modern, indirect forms of expression, most prevalently symbolic racism. Racial stratification continues to occur in employment, housing, education, lending, and government.
End-Notes

-Race : one of the groups into which people can be divided according to the color of their skin, their hair type, the shape of their face, etc…

-Racism : unfair treatment of people, or violence against them because they belong to different races

-Abolition : when a law or a system is officially ended

-Civil war : a war in which opposing groups of people from the same country fight each other in order to gain political control

-Slavery : the system of having slaves

-Ethnic group : relating to a particular race, nation or tribe and their customs and traditions
Chapter two: Ethnocentricity in American Literature

1-Ethnocentrism

"Ethnocentrism" is a broadly defined term, However, The usual definition of the term is "thinking that each one's own group's are superior to others" or "judging one groups as inferior comparing to the others". Ethnocentrism can be divided into two terms. The first one is "Ethnic" which refers to cultural heritage, and the second one is "centrism" which refers the central, so the whole term "ethnocentrism" basically refers to judging other groups from a cultural point of view. That’s why Most of the people, thinking about this definition, and believing that they are not ethnocentric, but they are "open minded" and "tolerant". After all this illustrations, Ethnocentrism can be simply defined as: making wrong assumptions about the ways of others focussed on a limited experience. (Donald, R, Kinder5)

Ethnocentrism can be illustrated by many examples. For instance, If we go to a store and ask for a green coat and the sales clerk gives us a blue one, we would think that this person either he can not differentiate between colors i.e., color blind or stupid. However, "colors" are not so simple." The point reached here is that something so "simple" as colors has very different meanings to us. After all, colors, are only different wavelengths of light, and the rainbow can be divided in many different colors.

There are some people who experienced and make an assumption which involve false negative judgments, and reflected in the common definition of ethnocentrism. For example, Anglos may observe Cree Indians sitting around a camp not doing obvious work that is needed and see Crees as "lazy". Westerners generally value "being busy" (industriousness), and so may not appreciate the Cree capacity to relax and not be compelled to pursue some activities of a temporary nature... nor realize how much effort is put into other activities like
hunting, there are also other’s ways assumptions that can reflect false positive attitudes (5-8). For example, in urban industrial society frequently think of Cree Indians as being "free of the stresses of modern society," but this view fails to recognize that there are many stresses in their way of life, including the threat of starvation if injured while checking a trap line a hundred miles from base camp or when game cycles hit low ebbs. False positive assumptions are just as misleading as false negative assumptions. Everybody is ethnocentric, as all of us around the world assume things about the ways of other people so The question raised here is why people are ethnocentric (5-8)

the answer can be deduced from The definition given above emphasizes that they make false assumptions based on their own limited experience. It is normal to assume it is the "natural" basis of reality... because their own ways work for them (Cindy 12). their perceptions of colors, their time frames, their values on industriousness, their social roles, their beliefs about Life and the Universe, and all other ways help them organize life experience and provide important meanings and functions as they move through daily and life span activities. Therefore, their limited experiences have already had the basis for interpreting new experiences, in this case, others behaviour that is why problems was created, and the question appeared here is what is the problem in ethnocentrism? (12-35)

The answer is that Ethnocentrism leads to misunderstanding others. And falsely change what is meaningful and functional to other peoples. it changes the ways in terms of life experience, not interm of context. understand that their ways have their own meanings and functions in life, just as our ways have for us. Ethnocentrism is also evident in international relations, creating conflicts and inhibiting resolution of conflicts at the very heart of this Some peoples around the world see Americans as very competitive and violent people, as evidenced by a business practices, such as, Hollywood movies, and events like the Columbine
High School massacre.(12-36) There are many forms of ethnocentrism that create serious social problems, such as, racism, colonialism, and ethnic cleansing. These views are generally condemned by the world community.

One issue that needed to be taken into consideration is that ethnocentrism is often exploited to encourage conflict, and to promote the power of a particular group. History shows that promoting, political, religious, and other groups encourage discrimination and conflict to benefit themselves at the expense of others. Ethnocentrism usually have Social conflict and wars in its core, which usually proves in extra time to be self-destructive for all concerned(DonaldR 43)

Ethnocentrism is an original word which invented by an American sociologist William Graham Sumner, that is why Ethnocentrics believe that their own ethnic group are superior and they have all the opportunities to judge all cultures whether consciously or unconsciously, they assume that their own ideas and customs are superior comparing to other groups. Also the concepts of one’s ethnic group are universally applicable is involved by ethnocentricity. Moving on to the ethnocentric, the ideas of her own culture appear so natural that they are taken to be facts. Western ethnocentricity, currently one of the most common and powerful manifestation, is often known as ethnocentricity (Mesquita 801). Eurocentrics want to be universal verities when it holds in its core such values as individual freedom and democracy. Looked at from the perspective of many non-western societies however, these suposedly culturally neutral principles seem weighted in favour of the developed world (801-803).

Ethnocentricity relies on homogenizing stereotypes of the other. These stereotypes tend to reveal more about society that hold then the stereotyped group. This is confirmed by the fact that different cultures have vastly different preconceptions about the same
nationality, stereotypes also change over time, so that, for example, the British caricature of Russians as cold war paupers is being overlaid with a new myth of extravagance (801-803).

2-Historical Background of *Huckleberry Finn*

The novel was written by Samual Langorne Clemens and published under the name of Mark Twain, in 1885. This book received early publicity because of the events that is examined in the core of the novel. At the same time when the novel was banned by the Concord, Massachusetts, many publicity was forthcoming. Many critics were attacking this book due to the useful of racial prejudice, parental violence, and the depiction of drunkenness. Many others declared it as being realistic through depicting life as it was in 1845 in what was still essentially a frontier area.

Mark Twain was well qualified to write the story of *Huckleberry Finn* as he was born, grew up and spent his early adult years in Missouri, on the banks of the Mississippi. Missouri, when the residents were legally allowed to own slaves, who were also lived under certain restrictions, such as not being able to witness against a white person and not being allowed to be educated. Moreover, this novel was written after the abolition of slavery in America twenty years ago; During four years the issue of slavery had led to a civil war in which the eleven states broke away and formed what is known as the Confederacy, its full name being the confederate states then under union control, which resulted the emancipation proclamation that was issued by president Abraham Lincoln in January 1, 1863. During the civil war, which freed slaves that had been held in confederate states then under Union control. After that date, as the union armies advanced, other slaves were freed. The proclamation only applied to the Confederacy, for instance, the state of Missouri, where *The Adventures of Huckleberry Finn* is set, was not part of the confederacy, although slavery was legal there. Slavery was abolished in Missouri on January 1, 1865. (Twain argues that there is a link
between civil war and slavery) After the civil war Slavery continued to be a controversial issue in the United States for decades. When the abolition of slavery started Many residents especially the slave states felt their economy had been ruined. It is not an easy task to accept the support that slavery had from a modern point of view, but at the time many people accepted it as perfectly moral and good, even within the context of a largely Christian society. The fact that the country had to go to war over the issue cited the importance that slavery played in the daily life of the confederate states and how it stirred up very strong feelings for Abolition in the free states. After all this Mark’s Twain work appeared in order to solve the problem that is dominated at that time when the novel of *Huckleberry Finn* was appeared and it was a great work which succeeded in dividing felt in American society even though it was set forty years prior to its publication. *Huck* and his contemporaries mirror a society that was peopled by both good and bad individuals. HUCK, was just a stable boy; displays racist attitudes that were typical of his time, but on the other hand he cares for the runaway slave Jim and admires by his character. Twain often shows up his white characters and his gentle way of treating with the black character. (In the final third of this chapter Twain proves that there is a link between civil war and slavery)

Twain argues that the novel is used as vehicle to depict the lawlessness of the frontier areas and the ignorance of those who lived there. He also shows many of the characters as good, kind, and forgiving folk, if often very naive. *The Adventures of Huckleberry Finn* is considered as a classical work in American literature in mid 19th century the novel considered as a more of a comment in America this is in one side than as a children’s book in another side. Although the book is full of adventures and escapades that appealed to the sensibilities of a young male readers, it was a thinly hidden adult book, unlike its predecessor *The Adventures of Tom Sawyer*. *Tom Sawyer* was written to entertain children but *Huckleberry Finn* is full of social commentary. The novel is a controversial today. Many of its critics have difficulties coming to
terms with the use of the ‘n-word,' Although in defense of Twain, in historical context it is used as it would have been in 1845. Although all the critics and studies that are attacking the novel but it will almost certainly retain its position and remained the most important novel in American literature.
3-African American attitudes towards blacks

While African American literature is well accepted in the United States, there are numerous views on its significance, traditions, and theories. To the genre's supporters, African American literature arose out of the experience of Blacks in the United States, especially with regards to historic Racism and Discrimination, and is an attempt to refute the dominant culture's literature and power. Supporters see the literature existing both within and outside American literature and as helping to revitalize the country's writing. To critics, African American literature is part of a Balkanization of American literature. In addition, there are some within the African American community who do not like how their own literature sometimes showcases Black people.

Despite these views, some conservative academics and intellectuals argue that African American literature only exists as part of a balkanization of literature over the last few decades or as an extension of the culture wars into the field of literature. According to these critics, literature is splitting into distinct and separate groupings because of the rise of identity politics in the United States and other parts of the world. These critics reject bringing identity politics into literature because this would mean that "only women could write about women for women, and only Blacks about Blacks for Blacks."(par 17). People opposed to this group-based approach to writing say that it limits the ability of literature to explore the overall human condition and, more importantly, judges ethnic writers merely on the basis of their race. These critics reject this judgment and say it defies the meaning of works like Ral
Ellison's *Invisible Man*, in which Ellison's main character is invisible because people see him as nothing more than a Black man. Others criticize special treatment of any ethnic-based genre of literature. For example, Robert Hayden, the first African-American Poet Laureate Consultant in Poetry to the Library of Congress, once said "There is no such thing as Black literature. There's good literature and bad. And that's all." Proponents counter that the exploration of group and ethnic dynamics through writing actually deepens human understanding and that, previously, entire groups of people were ignored or neglected by American literature. (Andrews, 1997)

The general consensus view appears to be that American literature is not breaking apart because of new genres like African American literature. Instead, American literature is simply reflecting the increasing diversity of the United States and showing more signs of diversity than ever before in its history (Andrews, 1997; McKay, 2004). This view is supported by the fact that many African American authors and writers representing other minority groups consistently reach the tops of the best-seller lists. If their literature only appealed to their individual ethnic groups, this would not be possible.

Some of the criticism of African American literature over the years has come from within the African American community; some argue that Black literature sometimes does not portray Black people in a positive light. This clashes and racial politics has its beginnings in comments made by W.E.B. DuBois in the NAACP publication *The Crisis*. For example, in 1921 he wrote, "We want everything that is said about us to tell of the best and highest and noblest in us. We insist that our Art and Propaganda be one." He added to this in 1926 by saying, "All Art is propaganda and ever must be, despite the wailing of the purists." DuBois and the editors of *The Crisis* consistently stated that literature was a tool in the struggle for African American political liberation.
DuBois's belief in the propaganda value of art was evidenced most clearly when he clashed in 1928 with African American author Claude McKay over McKay's best-selling novel, *Home to Harlem*. For DuBois, the novel's frank depictions of sexuality and the nightlife in Harlem only appealed to the "prurient demand(s)" of white readers and publishers looking for portrayals of Black "licentiousness." DuBois also said, "*Home to Harlem* … for the most part nauseates me, and after the dirtier parts of its filth I feel distinctly like taking a bath." (par 22) This criticism was repeated by others in the Black community when author Wallace Thurman published his novel, *The Blacker the Berry*, in 1929. This novel, which focused on intraracial prejudice between lighter-skinned and darker-skinned Blacks, infuriated many African Americans, who did not like such a public airing of their culture's "dirty laundry." (par 23)

Naturally, many African American writers did not agree with the viewpoint that all Black literature should be propaganda, and instead stated that literature should present the truth about life and people. Langston Hughes articulated this view in his essay "The Negro Artist and the Racial Mountain" (1926), when he said that Black artists intended to express themselves freely no matter what the Black public or white public thought.

A more recent occurrence of this Black-on-Black criticism arose in charges by some critics that Alice Walker's novel *The Color Purple* unfairly attacked Black men. In addition, African American author Charles R. Johnson, in the updated 1995 introduction to his novel *Oxherding Tale*, criticized Walker's novel for its negative portrayal of African-American males, adding "I leave it to readers to decide which book pushes harder at the boundaries of convention, and inhabits most confidently the space where fiction and philosophy meet." (par 24) Walker later refuted these charges in her book *The Same River Twice: Honoring the Difficult*. 
End-Notes

_-Ethnocentric : based on the idea that your own race, nation, group, etc is better than any other

_-Colour blind : unable to see the difference between all or some colours

_- Discrimination : the practice of treating one person or group differently from another in an unfair way

_-Negro : a black person
Chapter Three the Dilemma of Racism in the Novel

The Adventures of Huckleberry Finn, written by Mark Twain and published in the United States in 1885, is considered one of the greatest stories and most criticized works of American literature ever written. The sequel to The Adventures of Tom Sawyer, this novel chronicles the travels of the young narrator, Huck Finn, as he leaves his hometown and dysfunctional family in Missouri and treks into the South down the Mississippi River. The story gives the reader an uncensored 13-year-old view of pre-war society in the region where, Huck finds, racist sentiment is ingrained in the fabric of life. The novel's characters and plot are archetypal in its emergence as a new kind of American literature. So, too, are the ultimate messages of acceptance, friendship, hope and independence that are reflective of the struggles of the time period.

1- About the Author

Samuel Langhorne Clemens was born in November 30, 1835; better known by his pen name Mark Twain, was an American author and humorist. He wrote The Adventures of Tom Sawyer and its sequel, Adventures of Huckleberry Finn the latter often called "The Great American Novel". Twain grew up in Hannibal, Missouri, which provided the setting for Huckleberry Finn and Tom Sawyer. After an apprenticeship with a printer, he worked as a typesetter and contributed articles to the newspaper of his older brother, Orion Clemens. He later became a riverboat pilot on the Mississippi River before heading west to join Orion in Nevada. He referred humorously to his singular lack of success at mining, turning to journalism for the Virginia City Territorial Enterprise. In 1865, his humorous story, "The Celebrated Jumping Frog of Calaveras County", was published, based on a story he heard at Angels Hotel in Angels Camp, California, where he had spent some time as a miner. The short story brought international attention, and was even translated into classic Greek. His wit and satire,
in prose and in speech, earned praise from critics and peers, and he was a friend to presidents, artists, industrialists, and European royalty. Though Twain earned a great deal of money from his writings and lectures, he invested in ventures that lost a great deal of money, notably the Paige Compositor, a mechanical typesetter, which failed because of its complexity and imprecision. In the wake of these financial setbacks, he filed for protection from his creditors via bankruptcy, and with the help of Henry Huttleston Rogers eventually overcame his financial troubles. Twain chose to pay all his pre-bankruptcy creditors in full, though he had no legal responsibility to do so.

Twain was born shortly after a visit by Halley's Comet, and he predicted that he would "go out with it", too. He died the day after the comet returned. He was lauded as the "greatest American humorist of his age", and William Faulkner called Twain "the father of American literature". Mark Twain Boyhood Home and Museum is an historical site that interprets the boyhood years of Sam Clemens when he lived from the age of four to seventeen. This history includes the story of slavery, for Hannibal was a slave-holding town, and the Clemens family did rent slaves when they lived, two boys, Sandy and Lewis. Sandy became the model for the young boy named Jim in *The Adventures of Tom Sawyer*. Young Sam spent summers at his uncle's farm in Florida, Missouri, and he admired by Uncle Dan'l, a middle-aged slave who became the inspiration for another character named Jim, friend and companion of Huckleberry Finn.

Twain began his career writing light, humorous verse, but evolved into a chronicler of the vanities, hypocrisies and murderous acts of mankind. At mid-career, with *Huckleberry Finn*, he combined rich humor, study narrative and social criticism. Twain was a master at rendering colloquial speech and helped to create and popularize a distinctive American literature built on American themes and language. Many of Twain's works have been suppressed at times for various reasons. *Adventures of Huckleberry Finn* has been repeatedly
restricted in American high schools, not least for its frequent use of the word "nigger", which was in common usage in the pre-Civil War period in which the novel was set.

A complete bibliography of his works is nearly impossible to compile because of the vast number of pieces written by Twain and his use of several different pen names. Additionally, a large portion of his speeches and lectures have been lost or were not written down; thus, the collection of Twain's works is an ongoing process. Twain died in 21, 1910

2- Major themes in The Adventures of Huckleberry finn

The major theme in Adventures of Huckleberry Finn has been alluded to throughout the last few pages: the conflict between Huck's conscience and his heart, what Mark Twain called 'deformed conscience' and his 'sound heart' (Gadd 25). Although Twain also commented that persons attempting to find a motive in this narrative will be prosecuted, it is clear what the Author's focus is. Huck's conscience, formed or 'deformed' by society's teachings, tells him that slavery is evil, but his heart tells him to have compassion for a fellow human being. But Huck needs to learn this, he has been brainwashed by society into believing that black people are inferior, as shown when he introduces Jim in chapter two of the novel. (25) As the novel progresses, he learns that Jim is mostly definitely a human being with the same feeling, fears and cares that everyone experiences. At the same time, he comes face to face with the values of the society which has enshrined slavery as a fundamental right, first in St. Petersburg, and then along the banks of the Mississipi river. (25). The point of view expressed in the novel is Huck's and through his eyes Twain views his subject. Ironically, since Huck does not fully understand what he sees or even says, he becomes the agent for Twain's satire. Thus, Twain is able to show the reader that the dominant culture of the American south is decadent and preverted, and slavery is at the heart of this perversion. When Huck meets Jim on Jackson's Island (chapter 8), his first response is, 'I bet I was glad to see him' he gives no verbal reaction to Jim's story about running
away from Miss Watson, his owner. But in chapter eleven, after Mrs. Loftus tells him that people believe that Jim has murdered Huck Finn and intend to search Jackson’s island for him, Huck hurries back to the island and wakes up Jim with these words: « git up and hump yourself, Jim. There ain’t a minute to lose. They’re after us » without thinking, Huck allies himself to Jim, and Huck’s escape becomes Jim’s escape. No one is after him, since everyone believes he is dead. Twain emphasizes this alliance, not only through Huck’s words, but also by entitling chapter eleven: « they’re after us ». In the following chapters, Huck learns more about Jim, but he constantly repeats what his upbringing has taught him that Jim as a black man must be inferior. So he says things such as, « He had an uncommon level head for a nigger » in chapter fourteen when the two are discussing Solomon. Huck goes on to say, ‘I never see such a nigger. If he got a notion in his head once, there warn’t no getting it out again. He was the most down on Solomon of any nigger I ever see’ (26). Chapter fourteen concludes with Huck saying, I see it warn’t no use wasting words — you can’t learn a nigger to argue. So I quit’. In chapter fifteen, however, Huck finally begins to feel some compassion for Jim and the struggle with his conscience begins. When Huck tries to make a fool out of Jim and tells him that people who treat their friends as fools are ‘trash’. Feeling ashamed of himself, Huck says: ‘it was fifteen minutes before I could work myself up to go and humble myself to a nigger — but I done it and I warn’t ever sorry for it afterward, neither. I didn’t do him no more means tricks, and I wouldn’t done that beginning to see Jim as a human being, the conflict is underway. (26). It takes only the next chapter (chapter 16) for Huck’s conscience to start getting in the way. When Jim and Huck talk about finding Cairo and going to the free states, Jim confides that it made him trembly and feverish to be so close to freedom. « Huck responds » : 

Well, I can tell you it made me all over trembly and feverish, too, to hear him, because I ’begun to get it through my head that he was almost free — and who was to blame for it? why me. I couldn’t get it out of my conscience, no how nor no way. It got to troubling me so I couldn’t rest, i
couldn’t stay still in one place. It hadnt ever come home to me before, what this thing was that I was doing. But now it did, and it stayed with me and scorched me more and more. I trizd to make out to myself that I warn’t to blame because I didn’t run Jim off from his rightful owner, but it warn’t no use, conscience up and says, every time, ’but you knewed he was running for his freedom, and you could’a’ paddled ashore and toldsomebody that was so – I couldn’t get around that no way. (Gadd 26)

When Jim expresses to Huck that he intends, once he becomes free, to buy or steal his wife and children out of slavery, Huck is appalled:

It most froze me to hear such talk. He wouldn’t ever dared to talke such talk in his life before. Just see what a difference it made in him the minute he judged he was about free. It was according to the old sayin’; « give a nigger an inch and he’ll take an ell’, thinking It this is what comes of my not thinking. Here was this nigger which I had as good as helped to runaway, coming right out flat-footed and saying he would steal his children—children that blongs to a man I didn’t even know; a man that hadn’t ever done me no harm. I was sorry to hear Jim say that; it was such a lowering of him. My conscience got to stirring me up hotter than ever ; until at last I says to it,’ let up on me—it ain’t too late yet—i’ll paddle ashore at the first light and tell’. (Gadd 27)

Then Jim thanks Huck for helping him to freedom; and Huck’s heart recenters the conflict. ’Well, I just felt sick. But I says, ’I got to do it—I can’t get out of it’. When the opportunity arises for Huck to tell Jim’s whereabouts; he is unable to do it, so he blames himself:

I knowed very well I had done wrong; and I see it warn’t no use for me to try to do right, a body that don’t get started right when he is little ain’t got no show (not the irony here)…. Then I thought a minute and says to my self, hold on; ’s’pose you’d’adone right and give Jim u, would you felt better than what you do now? No, I saysi, ’d feel bad—i ’d feel just the same way I do
now. Well, then, says I, what’s the use you learning to do right when it’s troublesome to do right and ain’t no trouble to do wrong, and the wages is just the same? I was stuck. I couldn’t answer that, so I reckoned I wouldn’t bother no more about it, but after this always do whichever come handiest at the time (Gadd 27).

Huck’s human feelings (his good heart) are stronger than the social morality which has deformed his conscience, so he chooses what he believes to be the lesser of two evils and continues to help Jim (27). At the end of this chapter, Huck and Jim are separated when Huck meets the Grangerford family. When they meet again in chapter eighteen, Huck says, « it was Jim’s voice—nothing ever sounded so good before. » And Huck and Jim are pleased to once again experience the freedom of the raft and the river-away from society’s call: ‘you feel mighty free and easy and comfortable on a raft (28).’ Twain’s irony rings clearly at the end of chapter eighteen. But Huck still has not completely learned his lesson. In chapter 23, when Jim fails to wake up Huck for his watch on the raft, Huck assumes that Jim is pining over leaving his wife and children. Huck adds, ‘I do believe he cared just as much for his people as white folks does for their’n. It don’t seem natural but it reckon it’s so (28).’ Again, Twain’s irony comes through, but Huck is beginning to learn. Twain will not leave the lesson. In chapter 31, when the king and the Duke sell Jim as a runaway slave, the die has been cast. When Huck discovers that Jim is gone, he says, ‘I set down and cried, I couldn’t help it’. Again Huck blames himself for what has happened: ‘here was the plain hand of providence slapping me in the face and letting me know my wickedness was being watched all the time from up there in heaven, (28) while I was stealing a poor old woman’s nigger that hadn’t ever done me no harm.’ Huck’s social conscience again attempts to overrule his heart, and he actually writes to Miss Watson to tell Jim’s whereabouts. But thoughts of the good times on the raft intercede, and Huck tears up the letter with the words, ‘all right, then, I’ll go to hell’. Now Huck is determined he will free Jim. But in chapter 34, he is surprised to hear Tom Soyer agree to steal Jim out of slavery:
Well, one thing was dead sure and that was that Tom Soyer was in earnest and was actually going to help steal that nigger out of slavery. That was the thing that was too many for me. Here was a boy that was respectable and well brought up. And had a character to lose, and knowing and not ignorant, and he was bright and not leather-headed, and knowing and not ignorant, and not mean but kind, and yet here he was, without any more pride or rightness or feeling than to stoop to this business, and make himself a shame and his family a shame before everybody. I couldn’t understand it no way at all. (Gadd 28)

But by now Huck’s conscience has lost the battle, Huck’s heart has won out. And at the end of the novel, when Jim’s freedom is certainty in Huck’s mind, he abandons civilization and plans to go back to nature, to the territories, ‘ahead of the rest’ of humanity who must eventually arrive there. In addition to the major theme, (28) there are many other themes. Some are the escape theme Both Huck and Jim are trying to ‘escape’, Huck from his father and to a lesser extent the rules and routine of the widow Douglas, Jim from his owner, Miss Watson. Ironically, in their search for the northern free states, they end up going south, deep into slave territory. Yet in their journey, they find more freedom than society can offer them. On the river, on the raft, they are free. The Mississippi river, then, which flows south, ironically become the road to freedom. And in the end of the novel, Jim discovers that he has been legally free for some time. Huck, on the other hand, feels threatened that Aunt Sally will adopt him, and so he decides to ‘escape’ once again, this time, to the territories where there is scant evidence of ‘sivilisation’ (29). In addition to the previous theme Human cruelty is appeared as another theme. At the end of chapter 33, Huck witnesses the punishment of the King and the Duke, who have been tarred and feathered by townspeople. Even after the awful treatment he has suffered at their hands, Huck’s reaction is: ‘Well, it made me sick to see it, and I was sorry for them poor pitiful rascals… human beings can be awful cruel to one another’. Yet, this episode only concluded a history of cruelty throughout the novel, firstly, the unintentional cruelty of the
widow Douglas and miss watson then,pap’s cruel treatment of huck and the robbers on the walter scott threatening death to one of their own friends(29).

2-1 Theme of Freedom in Huckleberry Finn

In the novel of *huckberry finn*, a theme of freedom is portrayed. Freedom takes on a different perspective for each character in the novel. In Jim, the runaway slave, and Huck's, the mischievous boy, journey, they obtain freedom. Jim's hunt for freedom is an escape from the clutches of slavery, while Huck's is a flight from the civilized world. Their hunting for freedom is for one reason, for their happiness. This is shown throughout the novel in Jim's desire of escaping slavery and Huck's wish for being uncivilized.

From the beginning of the novel, Jim lives his life as a slave. He is fairly content until one day, when he overhears his owner, Mrs. Watson, talking about selling him to New Orleans. Jim becomes terrified and runs from Mrs. Watson. From that point on in the novel, Jim turns into a runaway slave. His journey with Huck down the Mississippi river begins with only the fear of being caught as a runaway slave. Later in the journey, Jim starts to yearn for freedom from slavery. This is manifested in this quote when Huck describes Jim's reactions about being free in Cairo, "Jim said it made him all over trembly and feverish to be so close to freedom" (97). Jim's excitement is also demonstrated in more actions about Cairo as Huck describes more, "Jim was fidgeting up and down past me. We neither of us could keep still. Every time he danced around and says, "Dah's Cairo!"" (97) Jim's excitement for freedom is obvious. Slavery sets social chains on Jim's life and hinders his happiness and his goals in life. The only way Jim can achieve his happiness is through freedom. Freedom for Jim means escape from slavery and a release from the social chains.

Huck makes a clear point about his perspective about living in the Widow's civilized home when he states, "But it was rough living in a house all the time...and so when I couldn't stand it no longer, I lit out. ‘ I got into my old rags, and my sugar-hogshead again, and was free
and satisfied" (1). Huck keeps this outlook on being restricted throughout the novel. Huck's journey with Jim on the raft is so Huck can flee from the confines of his Father and the Widow. He depicts his satisfaction and freedom on the raft when he states, "Other places do seem so cramped up and smothery, but a raft don't. You feel mighty free and easy and comfortable on a raft" (128). In these statements from Huck, the portrayal of freedom for him is the flight from the home and civilized life. As an Adventurous boy, the house just serves as a jail to Huck’s way of life. Huck's goals are to get away from that confining life and lead an existence of an unrestricted life. All of the events and goals that Huck accomplishes are for his happiness. In leading the happy life, Huck must obtain the freedom of an unrestricting, uncivilized life. That is what freedom means to Huck.

Similarities appear in each of Huck’s and Jim’s portrayal of freedom. One important similarity is both of their visions of freedom are intertwined with their escaping from society. Miss Watson's attempts at civilizing Huck are shown when she orders Huck, "Don't put your feet up there, Huckleberry; and don't scrunch up like that, Huckleberry, set up straight" (2). This civilization and becoming one with society becomes bad experiences for Huck, causing his desire for an unrestricted life. Jim's unhappy experiences from society also result to Jim's portrayal of freedom. As a slave, he is not treated as equally by society as white people are. His unequal treatment from society causes his wish for escaping from slavery, as Huck's bad experiences from society cause his hope for an unrestricted life. Another similarity is that both wish to obtain freedom for their happiness and comfort. As shown in Cairo and raft quotes earlier, freedom is something that can make their life happy and more comfortable. Freedom is an important concept. It serves as a common goal, something to obtain. For Jim and Huck, freedom meant happiness, a happiness away from the binds of society and into a world of freedom. In the end, this is what freedom meant to them and is what they strived for.

2-2Relationship Between HuckAndJim
Mark Twain choose the setting of his story on purpose. He uses the raft and the river as symbols for the flight of Huck and Jim from society. The trip down the Mississippi river stands for the ever-changing American society. The trip also represents freedom, independence and brotherhood as great American images. In the center of the novel is the development of the relation of Huck and Jim. Both have in common that they are on the run and on search for freedom ("They are after us", says Huck in chapter 11). Huck is on the run from the oppressive society, impersonated by the people of St. Petersburg, especially Mrs. Watson and Pap. Jim is on the run from a society that forced him into slavery. However, Huck and Jim must have a slightly different opinion about what freedom means: Huck searches for freedom from Pap’s violence, from "civilization", from Tom’s games, he wants to "boss it all", whereas for Jim freedom means being his own master. The raft stands for traditional American values: on the raft, Huck feels "mighty free and easy and comfortable" (chapter 18). As long as they are far from the shore (repressive society), everything is fine, Jim and Huck can be friends, it does not really matter that their skin color is different, racial tensions disappear. The raft functions as an anti-social world where Huck and Jim depart from accepted interracial behavior: they strip off their clothes, they share food and talk, sing and laugh freely together. On the other hand, whenever they reach the shore, the harmony is immediately disturbed. So the raft trip takes on a symbolic dimension - the sharp contrast between the peace that is possible in their retreat from society (on the raft) and the reality (cruelty) of society is shown.

Although some critics may disagree, Huck is the hero of the book. The story is settled around an internal drama in Huck’s mind. The tensions rise when he recognizes his responsibility for Jim, the drama’s climax is his decision to go to hell for Jim and the action falls from then to the end of the book when he decides to set out to the Territory no longer worrying about Jim. Mark Twain raises two central questions that he asks his hero Huck during the course of the story: the first question is, How can the conflict between social norms and
individual conscience be resolved? and the second one is What can an individual American do about group-enforced, socially approved injustice?

In the beginning of the story Huck shows a typically childish racism. He is subject of the social codes of the society surrounding him. Here, the reader can realize the ironic use of the word "nigger". Twain uses this word to make the reader uncomfortable and to show the bad effects of local thought even on a good mind like Huck’s. He wants to make Huck as inexperienced in adult society as possible. Huck is a naive outcast, no spokesman for a certain class but a combination of youthful naturalness and moral integrity. He does not reject conventional belief but he sees his lack of it as a sign of himself being "ignorant and low-down and ornary". Twain lets Huck say sentences such as "You can’t learn a nigger to argue" and so exaggerates racial stereotypes to an extend that they surely become ridiculous and questionable. In that way the author aggressively displays the American and universal shortcoming of his time. First, Huck (as well as Jim) are well aware of class and caste in the south. However, their master-slave relation is soon displaced by deep affection. When they come together again after they were separated in the fog, Huck wants to "humble myself to a nigger" (chapter 15). It is Huck’s first acknowledgment that Jim is something more than property. Here, Huck’s development during the novel becomes clear: he becomes a defender of Jim despite the "conscience" imposed on him by Mrs. Watson’s St. Petersburg. He rises from codes of color to codes of humanity. First, he can not get rid of his bad conscience since he has "stolen" Jim. But Huck’s change becomes clear when he does not tell Jim to the slave hunters. The climax of the novel as well as of Huck’s development is his decision to save Jim and to go to hell for it (chapter 31). First, he writes a note to Mrs. Watson to inform her of Jim’s whereabouts. Then he feels relieved. And then he tears up the note and says: "All right, then, I’ll go to hell..." This is also the emotional climax of the book.
Huck’s conflict is about freedom and authority. But he overcomes this conflict by overcoming his social background as his respect for Jim grows. After all, Twain again uses irony to describe Huck’s "crime" of "stealing a poor old woman’s nigger that hadn’t ever done me no harm". The attentive reader will realize that Mrs. Watson was not a poor old woman but "a lean old maid with goggles on who made him feel restricted and scared him with her stories about hell." Some critics have argued that Huck is unwilling to accept the equality of difference (Jim is "white inside"), but he is willing to ignore Jim’s origin and establish equality as the base of their friendship. Many critics, especially black Americans, have complained about the portrayal of Jim. But Mark Twain uses a Negro-stereotype to frustrate the reader of what it represents. In the course of the story, Jim is more or less a passive hero. I have already noted that the author describes Jim as being "white inside". It means Jim imitates "white mentality" and "white values" such as loyalty to friends and family when he risks his freedom by watching over the injured Tom or when he regrets his own violence toward his daughter. He also shows the language of his white masters by saying: "I owns myself, en I’s wuth eight hund’d dollars." To declare that Jim is "white inside" could easily be interpreted as a racist statement, but the author’s intention was to undermine popular prejudices that whites held concerning blacks. Here, Twain has undermined the racist doctrine of "retrogression", the theory of the emancipated slave returning to his "natural" state of sexual and social bestiality supposedly inherent in African culture. According to that doctrine, slavery had kept the decadent behavior of the blacks under control.

Jim gradually but deeply reveals his humanity to the reader by his compassion for Huck and his regret of his former behavior toward his daughter (chapter 24). However, Jim then is reduced to a blue-painted "sick Arab" by the King and the Duke. During the Wilks episode, Jim is finally put out of action and totally becomes subject to what others do with him. He is not even present when Tom Sawyer reports that he is freed. In the book it is clear where Jim is
escaping from, but it is not as clear where he is escaping to. His future plans remain diffuse and rather concealed for the reader. In the end Jim becomes free through the decision of Mrs. Watson (and a second time through Tom’s plan), but not through his own actions. He is freed by a "deus ex machina" (Mrs. Watson). That could be interpreted as the author’s pessimistic opinion that man’s activities can overcome the making of human history and that human determination counts very little. The greedy King’s final action results in the recapture of Jim and in Huck to fulfill his moral destiny to free Jim for good. However, both Huck and Jim become passive because Tom takes the leadership and creates a fantasy-plan to free Jim. Huck wonders how the "well brought-up" Tom helps to "steal a nigger". But Tom already knows that Jim is free and that there is no real danger of conflict with society. Tom represents the middle-class attitudes and learned authority. In chapter 35 Tom reveals his sources - the "best authorities". Pap (racism), Miss Watson and the widow Douglas (religion) are all characters based on learned authority. The middle-class people are very religious people but own slaves and believe they exhaust their Christian duty by having the slaves every evening in for bible reading.

Huck is not the only person in the book that shows what a strong impact the racist prejudices of society can have even on a "good" mind - Mrs. Loftus (chapter 11), although a very helpful person, wants to recapture the runaway slave but feels sorry for the runaway (white) prentice. Also, the doctor (final chapter) falls victim to the corrupting influence of race at that time: he values Jim in money terms: he is "worth a thousand dollars", hereby reducing Jim again to a piece of property.

In the final chapter, after Jim is freed for good, Mark Twain intentionally creates an atmosphere of racism. In the chapters preceding the last chapter the language gradually becomes racist again. Huck answers "No, killed a nigger" when he was asked if anybody was
hurt in the steamboat accident. When Jim is irritated by Tom’s plan to set him free, Huck notes that he "couldn’t see no sense in the most of it, but he allowed we was white folks and knowed better than him." Jim’s final situation brings no suggestion of a radical change of his status. He falls back into being the passive Afro-American victim of white authority. Only on the raft - far away from society - he was free.

Here, the text follows southern history, back toward authoritarian control, repression and racial inequality, away from easy companionship. According to real history, Jim was freed, stood a brief moment in the sun, then went back into slavery again. Together with Northern indifference, the emerging Black Codes in the South, the sharecropping system and widespread racism, the Reconstruction after 1876 proved to be a failure. Soon white Southerners re-established political, economic and social control over the blacks. Jim’s final situation asks questions concerning the nature of freedom for black Americans after the Civil War. Jim is free with $40 but left alone, eleven hundred miles from home, forgotten even by Huck. The real likelihood for Jim to earn enough money to purchase his wife and children were close to zero. If a freedman stayed in Arkansas longer than 180 days in the 1850s, he could be imprisoned for up to one year. Twain uses Jim’s desperate situation in the end of the book as a symbol for the unchanged situation of many blacks after the abolition of slavery.

3-Racism in The Adventures of Huckleberry Finn

Apart from being one of the landmarks of American literature, Mark Twain’s classic tale, *The Adventures of Huckleberry Finn*, is a mirror of the deeply embedded racist attitudes of the Deep South in the 1880’s.

First, not to mention the most controversial and obvious, is the liberal use of the word “nigger” throughout the book. Taken as a derogatory term by modern-day Americans, Twain’s use of the word “nigger” is simply a reflection of the times. *Huck Finn* was written
when cruel and unjust treatment of blacks were commonplace and use of such a word didn’t get so much as a second thought.

_Huckleberry Finn_ depicts a time when blacks were not treated as people but as things without emotions or personalities, mere property. For instance, Jim is initially known only in relation to whose property he is (Miss Watson). He escapes from being continuously treated as property, even sold—to a family that will most likely treat him even less humanely.

When Huck talks to Aunt Sally about a supposed steamboat explosion, Twain drives home a distinct point about the white South’s regard of the black man:

Now I struck an idea, and fetched it out: "It warn't the grounding -- that didn't keep us back but a little. We blewed out a cylinder- head."

"Good gracious! anybody hurt?"

"No'm. Killed a nigger.

"Well, it's lucky; because sometimes people do get hurt."(241)

According to Fiskin These few lines of dialogue say all there is to say about how blacks are viewed at that time: that they are “nobody”, less than human, with lives that are of little or no value to anyone. The racist attitudes of the South are most evident in the character of Huck Finn himself, and how he relates to the runaway Negro slave, Jim. Huck is but a product of his environment and upbringing. Although he reflects the cruelty and injustice of the South towards blacks, he is totally unaware that this is the wrong attitude to take (Fiskin 2) So at first, he is unsure how to deal with Jim. He first displays attitudes that are a reflection of his times. He plays tricks on Jim and entraps him in dialogue that makes the latter appear especially foolish—or perhaps, to make Jim painfully aware of his own inferiority.

Gregory argues that The trick weighed most heavily on both Huck and Jim is when, after
having disappeared from the raft, Huck pretends to have been there all along. The worried Jim insists that he believed Huck had almost drowned, but Huck plays Jim for a fool, tricking him into believing that he had only been dreaming. Jim, in turn, is made to appear as the Negro stereotype of the times: a backward buffoon with his slave dialect and many superstitions (Gregory 2). It is only much later on that he takes on a more human face as we discover his admirable character, particularly his fierce loyalty to his friend Huck (MacLeod 12). Huck also reflects the white South’s belief that blacks were vastly inferior. In the conversation about King Solomon and the Frenchmen in Chapter 14, Huck ends the conversation by saying to himself: “I see it warn’t no use wasting words – you can’t learn’. a nigger to argue. So I quit” (104). Seemingly frustrated with the turn of the conversation, Huck ends up being dismissive of the black man’s intellectual capacity – his ability to learn, see reason or think rationally. Again, this points to the white South’s inherent belief that the black man is inferior.

Early on in their relationship, Huck is also prone to saying things that further show how deeply racist attitudes have been ingrained in him. After the trick he plays on Jim, he is reluctant to apologize to someone society dictates is far beneath him: “It was fifteen minutes before I could work myself to go and humble myself to a nigger” (107). Jim must also accept the fact that as a black, he is inferior to whites in these times. Friendship doesn’t negate this rule of society; even his good friend Huck is far superior to him. Even as far into the book as Chapter 31, Huck still holds himself accountable to the strict racist rules of his community, where empowering a black man is a “low-down thing”:

“And then think of ME! It would get all around that Huck Finn
helped a nigger to get his freedom; and if I was ever to see
anybody from that town again I'd be ready to get down and lick his
boots for shame. That's just the way: a person does a low-down thing, and then he don't want to take no consequences of it “(219).

However, in the course of the tale, Huck’s attitude toward his black companion begins to shift. This is a struggle for him at first, and a reader gets a definite sense of Huck grappling with how society has always forced him to think. For example, although he shows reluctance in apologizing to Jim for his trick, he really does feel like the trash Jim likens him to (107). Not only does he get over his reluctance and apologizes to Jim, but makes a firm pledge to himself not to “do him no more mean tricks; and I wouldn’t done that one if I’d knowed it would make him feel that way” (107).

Another instance is when Huck encounters a group of white men looking for runaway slaves. He struggles momentarily about the morality of hiding Jim, still thinking of the latter as a stolen piece of property and not a person. However, he swings the other way and conceals Jim from the men with a clever ruse (117).

In the end, after a long and hard struggle, both Huck and Jim achieve a certain degree of freedom. Not just freedom from “sivilization” for Huck and slavery for Jim, but freedom from the rigid mindset of the racist South. Huck learns to look at Jim not merely as a Negro, a piece of property or someone inferior and worthless, but as a human being and as a friend.

4_ IS HUCK FINN A RACIST NOVEL? 

There is a major argument among literary critics whether Huckleberry Finn, by Mark Twain, is or is not a racist novel. The question boils down to the depiction of Jim, the black slave, and to the way he is treated by Huck and other characters. The use of the word "nigger" is also a point raised by some critics, who feel that Twain uses the word too much and too loosely. Mark Twain never presents Jim in a negative light. He does not show Jim as a drunkard, as a mean person or as a cheat. This is in contrast to the way Huck’s (white) father is depicted, whom Twain describes using all of the above characterizations and more. We see Jim
as a good friend, a man devoted to his family and loyal to his companions. He is, however, very naive and superstitious. Some critics say that Twain is implying that all blacks have these qualities. When Jim turns to his magic hairball for answers about the future, we see that he does believe in some foolish things. But all the same, he is visited by both blacks and whites to use the hairball's powers. This type of naivete was abundant at the time and found among all races - the result of a lack of proper education. So the depiction of Jim is not negative in the sense that Jim is stupid and inferior, and in this aspect of the story clearly there is no racism intended. It is next necessary to analyze the way white characters treat Jim throughout the book. Note that what the author felt is not the way most characters act around Jim, and his feelings are probably only shown through Huck. In the South during that period, black people were treated as less than humans, and Twain needed to portray this. The examples of the way Jim is denigrated: by being locked up, having to hide his face in the daytime and how he is generally derided, are necessary for historical accuracy. So, Mark Twain had to display Jim's treatment in this manner, even if it is not the way he felt. Huck, however, does not treat Jim as most whites do. Huck looks at Jim as a friend, and by the end of their journey, disagrees with society's notion that blacks are inferior. There are two main examples of this in the story. The first one is where Huck is disgusted by Jim's plans to steal his own children, who are "someone else's property." While Huck is still racist here, Twain has written the scene in a way that ridicules the notion that someone's children can actually be the property of a stranger because the father is black. The second example is where Huck doesn't tell Jim's whereabouts, which would return Jim to slavery, and instead chooses to "go to Hell" for his decision. This is again Twain making a mockery of Southern values, that it is a sin to be kind to black people. Another reason that is given to say this novel is racist is the use of the word "nigger." This is not a good reason because this is how blacks were referred to them. To have used the word Negro or African-American would have taken away from the story's impact and make it sound stupid. If Twain
wanted to write an historically accurate book, as he did, then the inclusion of this word is totally necessary. These claims that Huckleberry Finn is racist are not simply attempts to damage the image of a great novel. They come from people who are hurt by racism and don't like seeing it in any context.

5-Analysis of Major Characters

5_1 Huck Finn

From the beginning of the novel, Twain makes it clear that Huck is a boy who comes from the lowest levels of white society. His father is a drunk and a ruffian who disappears for months on end. Huck himself is dirty and frequently homeless. Although the Widow Douglas attempts to “reform” Huck, he resists her attempts and maintains his independent ways. The community has failed to protect him from his father, and though the Widow finally gives Huck some of the schooling and religious training that he had missed, he has not been indoctrinated with social values in the same way a middle-class boy like Tom Sawyer has been. Huck’s distance from mainstream society makes him skeptical of the world around him and the ideas it passes on to him. Huck’s instinctual distrust and his experiences as he travels down the river force him to question the things society has taught him. According to the law, Jim is Miss Watson’s property, but according to Huck’s sense of logic and fairness, it seems “right” to help Jim. Huck’s natural intelligence and his willingness to think through a situation on its own merits lead him to some conclusions that are correct in their context but that would shock white society. For example, Huck discovers, when he and Jim meet a group of slave-hunters, that telling a lie is sometimes the right course of action. Because Huck is a child, the world seems new to him. Everything he encounters is an occasion for thought. Because of his background, however, he does more than just apply the rules that he has been taught—he creates his own rules. Yet Huck is not some kind of independent moral genius. He must still struggle with some of the preconceptions about
blacks that society has ingrained in him, and at the end of the novel, he shows himself all too willing to follow Tom Sawyer’s lead. But even these failures are part of what makes Huck appealing and sympathetic. He is only a boy, after all, and therefore fallible. Imperfect as he is, Huck represents what anyone is capable of becoming: a thinking, feeling human being rather than a mere cog in the machine of society.

5- **Jim**

Jim, Huck’s companion as he travels down the river, is a man of remarkable intelligence and compassion. At first glance, Jim seems to be superstitious to the point of idiocy, but a careful reading of the time that Huck and Jim spend on Jackson’s Island reveals that Jim’s superstitions conceal a deep knowledge of the natural world and represent an alternate form of “truth” or intelligence. Moreover, Jim has one of the few healthy, functioning families in the novel. Although he has been separated from his wife and children, he misses them terribly, and it is only the thought of a permanent separation from them that motivates his criminal act of running away from Miss Watson. On the river, Jim becomes a surrogate father, as well as a friend, to Huck, taking care of him without being intrusive or smothering. He cooks for the boy and shelters him from some of the worst horrors that they encounter, including the sight of Pap’s corpse, and, for a time, the news of his father’s passing.

Some readers have criticized Jim as being too passive, but it is important to remember that he remains at the mercy of every other character in this novel, including even the poor, thirteen-year-old Huck, as the letter that Huck nearly sends to Miss Watson demonstrates. Like Huck, Jim is realistic about his situation and must find ways of accomplishing his goals without incurring the wrath of those who could turn him in. In this position, he is seldom able to act boldly or speak his mind. Nonetheless, despite these restrictions and constant fear, Jim consistently acts as a noble human being and a loyal friend. In fact, Jim could be described as
the only real adult in the novel, and the only one who provides a positive, respectable example for Huck to follow.

5-3 Tom Sawyer

Tom is the same age as Huck and his best friend. Whereas Huck’s birth and upbringing have left him in poverty and on the margins of society, Tom has been raised in relative comfort. As a result, his beliefs are an unfortunate combination of what he has learned from the adults around him and the fanciful notions he has gleaned from reading romance and adventure novels. Tom believes in sticking strictly to “rules,” most of which have more to do with style than with morality or anyone’s welfare. Tom is thus the perfect foil for Huck: his rigid adherence to rules and precepts contrasts with Huck’s tendency to question authority and think for himself.

Although Tom’s escapades are often funny, they also show just how disturbingly and unthinkingly cruel society can be. Tom knows all along that Miss Watson has died and that Jim is now a free man, yet he is willing to allow Jim to remain a captive while he entertains himself with fantastic escape plans. Tom’s plotting tortures not only Jim, but Aunt Sally and Uncle Silas as well. In the end, although he is just a boy like Huck and is appealing in his zest for adventure and his unconscious wittiness, Tom embodies what a young, well-to-do white man is raised to become in the society of his time: self-centered with dominion over all.
End-NOTES

-Nigger : a taboo a very offensive word for a black person

-Superstition : belief that some objectes or actions are lucky or unlucky, or they cause events to happen, based on old ideas of magic

- Inferiority : when some one or something is not good its the opposit of superiority

-Racist : someone who believes that people of their own race are better than others and who treated people from other races unfairly and sometimes violently
CONCLUSION

To conclude, all the explanations and analyses that are directed towards Mark Twain’s novel named by The Reading of race in Huckleberry Finn. The novel played a significant role and participation in portraying and presenting the American society and culture.

At the early nineteenth century Twain presents taboos in the American society pre the civil war; that is why it receives a lot of critics and controversies. This means that words or expressions which are considred to be taboos or not in particular time, may be changed and will be either allowed or rejected in onother time, like for instance, the word ‘nigger’, it was a usual term before the civil war, which is used to address black slaves, while nowadays it is not allowed to use it because it becomes a taboo. American society charactezerized by the varied ethnic groups and cultures.

Through the analyses of the whole novel and after deep reading and analyses we come to infer and say that, the book is not a racist book which is obviously displays through the depiction of black characte Jim, and his depiction is not shows in a negative light in the sense that ‘Jim’ is stupid or inferior in this aspect of the story clearly there is no Racism Intended.

During this period Blacks were treated as less than humans and Twain just needed to portray this through his greatest work Huckleberry Finn. Twain wants just to show Jim’s treatment in his manner, even if, it is not the way he felt. It is also appears in Huck’s treatment to Jim. Huck look to Jim as a friend and by the end of their journey, disagrees with society’s notion that Blacks are inferior. Another reason was given to say that the novel is a racist is the use of the term ‘nigger’ this is not a good reason to use this word. To use the word Nigro or African American would have taken away from the story’s impact and make it sound non sense; If Twain wanted to write an historically accurate book, as he did, then the inclusion of this word is totally necessary. All these claims that Huck finn is a racist book are not simply attempts to damage the image of a great novel, and they come from people who are hurt by Racism and don’t like to see it in any context.
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**WEB SITE :**

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