

CHAPTER 3

ANALYSIS

3.1 The Struggle of Slave Woman to get Freedom in Linda's *Incident in the Life of a Slave Girl*

In this chapter the writer wants to analyze the depiction of woman struggle as seen through Linda character. By firstly examining on her character, the writer hopes to gain profound knowledge about the character of Linda clearly. After having fundamental background of Linda character, then through studying her characterization more intensely is intended to reveal her way of struggle. Inside this analysis process, the writer uses Feminism theory specifically Radical feminism and Existentialist theory to support the analysis in the struggle of oppression to get Linda's freedom in slavery. The further explanation will be described in the following discussion.

3.1.1 The kind of Oppression that was experienced by Linda as a slave woman

In Harriet Jacobs Novel, *Incident in the life of a slave girl*, Linda Brent is the main female character oppressed by male character around her and those suffer make her suffer. Linda and all of her family is a slave. There has some master in Linda life and there is master make oppression for Linda.

Linda Brent is delivered by using first-person point of view which Linda itself appears as the narrator who narrates all the events, experiences she has in the story. One such woman that was able to struggle through this difficult time and shares the oppression of her experiences as a slave was Linda Brent. She is the one who tells to the readers about what she does, speaks and thinks. Linda becomes the main character in the story. According to Koesnobroto that the chief character in a fiction or a play is called protagonist. The story portrays his or her struggle. The usage of first-person to narrate makes readers feel really involved in. Readers give empathy totally to main actor (qtd. In Widowati 21) Therefore, Linda belongs to protagonist character that readers can really feel her hard struggle of oppression to get her freedom.

Linda Brent is a character of six years old slave girl and her mother died and she was sent to live with her mother's owner and mistress.

“I was born a slave; but I never knew till six years of happy childhood had passed away “(Jacobs 6).

After her mother died, Linda was sending in the mistress of her mother. Linda spends the next six years as a slave of the mother mistress, who treats her well, keeps her promise to Linda's mother to care for her children. Her first mistress treats kindly.

In Linda's lives, Linda still has father, brother, Uncle and her grandmother. Her father is a carpenter, and considered so intelligent and skillful in his trade, that, when building out of the common line were to be erected, he was sent for to long distance, to be head workman. Linda had one brother that is William, who was two years

younger than her a bright, affectionate child. Linda had also a great treasure In her maternal grandmother, who was remarkable woman in many respect (Jacobs 6).

“My mistress had thought me the precepts of God’s Word While I was with her; she thought me to read; and for this privilege, which so rarely falls to the lot of a slave, I bless her memory.” (Jacobs 9).

In the quotation above, Linda has kind mistress and she loved her. Since Linda with her mistress, her mistress tough to Linda to read, write and spell, this so rarely falls to the lot of a slave. Linda fifteen years old her kindly mistress has death. Linda will be selling of the new master. Linda is very sad after she had leaved her mistress.

The oppression of a cruelty master has become in Linda experienced. The master is a Dr. Flint. He is a physician in the neighborhood, had married the sister of Linda mistress (Jacobs 6). Linda gets her first oppression through her master. Linda came to Dr. Flint House. The first oppression when Dr. Flint ask some food in Linda’s, if the food not suit one’s his fancy Dr Flint will give her punishment or will shame into doing to eat his food. Furthermore, the women slave violence from their master both physically and emotionally. The violence which is done by Dr. Flint, as it is described in:

Dr. Flint was an epicure. The cook never sent a dinner to his table without fear and trembling; for if there happened to be a dish not to his liking, he would either order her to be whipped, or compel her to eat every mouthful of in his presence. The poor, hungry creature might not have objected to eating it; but she did not object to having her master cram it down her throat till she choked (Jacobs 13).

Dr Flint often makes violence for his slave (Linda). Dr. Flint have a pet dog in his home, He has ordered to give food for his animal. Dr Flint pet had no relish for food,

Dr. Flint give the food for his slave (Linda) because Dr. Flint thought that the woman's stomach was stronger than the dog's; but her suffering afterwards proved that he was mistake . This poor woman endured many cruelties from her master (Jacobs 13). It offers a glimpse of Linda's naiveté concerning the brutality and violence often inflicted upon slaves when she remarks that she finds it difficult to believe that her father is dead, because she hasn't even known that he is sick. The fact that she learns about her father's death at her friend's funeral compounds her loss, and Linda finds little comfort in her grandmother's consoling words. In her new master's house she feels very distressed, because the slaveholder treat her very bad. She feels no comfortable as she felt in her last mistress' house.

She remarks that she has found it difficult to believe that her father is dead, because she hasn't even known that he is sick. The fact that she learns about her father's death at her friend's funeral compounds her loss, and she finds little comfort in her grandmother's consoling words. The fact that her father is dead, no one of the slaveholder care about it. Both the master and mistress never feel about their slave's sadness. It is because the slaves are not their race: As it is described in the quotation below:

What a terrible blight that would be on the heart of a free, intelligent father! For his sake, I felt that I ought not to link his fate with my own unhappy destiny (Jacobs 40).

The violence of Dr. Flint is race discrimination because Linda is Negro families, who get hard discrimination from the master, have no right in eating. The slaveholder is limit in providing the food for them. Furthermore, they lose their own right as a human being. Slavery takes away the freedom and happiness that they should get. The injustice treatment found in several passage and in different pages through the story. The face of oppression, namely violence is construed by Young fairly broadly. In addition to more overt cases of physical violence, she includes ‘harassment, intimidation, or ridicule simply for the purpose of degrading, humiliating, or stigmatizing group members’. Violence as a category of oppression is both systematic and legitimized. The systematic nature of oppressive violence consists in the fact that it is, at least potentially, directed toward each member of groups, simply because they are members of those groups (Zutlevics 100). According to Gloria, oppression is the systematic, institutionalized mistreatment of one group of people by another for whatever reason. The oppressors are purported to have an innate ability to access economic resources, information, respect, etc, while the oppressed are believed to have a corresponding negative innate ability (94). It is a fundamental claim of feminism that women are oppressed. The word ‘oppression’ is a strong word. It repels and attracts. It is dangerous and dangerously fashionable and endangered. It is much misused, and sometimes not innocently (Marilyn 80).

The oppression of race discrimination in Linda that get some violence by her master, who get hard discrimination from the master because Linda is Negroes. Dr.

Flint also said that the different race make Dr. Flint don't like Linda. According Dr. Flint that Negroes is fool, inferior and different of white people. As it is described in the quotation below:

Your skin is darker than mine; but God judges men by their hearts, not by the color of their skins." This was strange doctrine from a southern pulpit. It was very offensive to slaves, and that he preached like a fool to the Negroes (Jacobs, 83).

And,

Do you think this proves the black man to belong to an inferior order of beings? What would you be, if you had been born and brought up a slave, with generations of slaves for ancestors? I admit that the black is inferior (Jacobs, 53).

In Islamic perspective for oppression in above is forbidden in Islam. Al Qur'an says:

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا ۚ وَكَانَ ذَلِكَ عَلَى

اللَّهِ يَسِيرًا ﴿٣٠﴾

“And whoever commits that through aggression and injustice, we shall cast him into the fire, and that is easy for Allah” (An-nisa’ 30).

The researcher will not explain the oppression in Islamic, the researcher just want to know for the aspect of the Islam, that oppression is forbidden in Islam.

Furthermore, Linda describes the oppression in physical violence inflicted on slaves by slaveholders. Linda presents harrowing tales concerning the murder, torture,

and abuse of slaves on plantations. Linda also focuses on the fact that slavery deprives people of their ability to trust others.

If a slave is unwilling to go with his new master, he is whipped, or locked up in jail, until he consent to go, and promises not to run away during the year. Should he chance his mind, thinking it justifiable to violate an extorted promise, woe unto him if he is caught! The whip is used till the blood flows at his feet; and his stiffened limbs are put in chains, to be dragged in the field for days and days! (Jacobs 15).

The quotation above describes clearly about Linda terrible condition in slavery. Linda has no right and author of herself. Linda should obey her master command with or without the will in their heart. The master often does compulsion which is usually followed by violence toward in Linda's.

“So you want to be married, do you? Said he, “and to a free nigger.”

“Yes, sir.”

Well, I'll soon convince you're whether I am your master, or the nigger fellow you honor so highly. If you must have a husband, you may take up with one of my slaves.” What a situation I should be in, as the wife of one his slaves; even in my heart had been interested!

I replied, “Don't you suppose, sir, that a slave can have some preference about marrying? Do you suppose that all men are alike to her?” (Jacobs 47).

“Do you love this nigger?” said he, abruptly.

“Yes, sir.”

“How dare you tell me so!” he exclaimed, in great wrath. After a slight pause, he added, “I supposes you thought more of yourself; that you felt above the insults of such puppies.”

I replied, “If he is a puppy I am a puppy, for we are both of the Negro race. It is right and honorable for us to love each other. The man you call a puppy never insulted me, sir; and he would not love me if he did not believe me to be a virtuous woman.” (Jacobs 47)

From the quotation above, the people, both slaves and free, are often powerless to help and protect loved ones, and the pain this helplessness caused is the power of the master. Linda claims accountability for her actions and expresses intense guilt and shame for what she has done. Like many women throughout history, Linda is judged by a moral standard that she isn't allowed the personal power to adhere to. In desperation, Linda decides to enter into a sexual relationship with Mr. Sands, a white lawyer who has shown an interest in her. Reasoning that he is unmarried, that he seems to be a gentleman and that if she consents to be his mistress, he will most likely buy her from Dr. Flint. Linda consents to his advances and becomes pregnant by him. Linda by choosing to enter into a sexual relationship with Mr. Sands embarks on a perilous passage from which there is no turning back. Although she regrets the pain she is causing her grandmother, she does not try to rationalize or justify her decision, but openly admits that, given her intolerable circumstances, she sees no other way out. The oppression in Linda's is a suffering emotionally from her master.

Alas! Slavery still held me in its poisonous grasp. There was no chance for me to be respectable. There was no prospect of being able to lead a better life. Sometimes, when my master found that I still refused to accept what he called his kind offers, he would threaten to sell my child. "Perhaps that will humble you," said he (Jacobs 87).

The above quotation, Linda does this throughout her dual oppressions as a sexually exploited black woman and as a single mother trying to nurture her children despite the law that her children are the property of another white master. Linda's understanding of the Christian ethic of forgiveness contains the complexity of making

sense of her own sexual history in light of a legal system in which she is not in possession of herself or her children. Jacobs reconciles her lack of chastity in such a system as she states. Her master always pursues Linda to satisfy his desire.

Furthermore, the inhumane treatment is also done by him. The master assumes that a Linda has no value and self-respect anymore. Thus, he just does whatever he wants to do.

The violence is also frequently endured by Linda as she gets punishment from her master. When she tells her master that she must and will apply to her grandmother for protection, the master threatens her with death. She not only gets bad treatment, but also the injustice in her life. However, she trusts in herself that someday she can achieve her freedom, and out from this bad condition. As it is described in the quotation below:

“Linda,” said he, “though you have been criminal towards me, I feel for you, and I can pardon you if you obey my wishes. Tell me whether the fellow you wanted to marry is the father of your child. If you deceive me, you shall feel the fires of hell.” (Jacobs 55).

Although Linda gives birth, Dr. Flint still pursues her in many ways. The harassment continues even after she bears the lawyer another child. Finally, after she learns that Dr. Flint was preparing to put her children to work as plantation slaves, she has had enough. However, Mr. Sands, the father of her child is not unlike Dr. Flint, who views Linda’s refusal to submit to his advances in much the same way. Mr. Sands’ professed ignorance of the brutal realities of slavery seems especially

shallow and hypocritical given that he is fully aware that the mother of his two children has been reduced to living like a caged animal and he does nothing to help her.

From the analysis above, the writer reveals that the experience of Linda Brent of her oppression in slavery. The writer sees the spirit of Feminism in which Linda decides herself what she wants to do. Linda has some kind of oppression. Further, Linda gets a suffering, discrimination and violence that are the representation of Radical feminist. The experience of women oppression have lived in the struggle and oppression to get freedom to even is considered equal to men is more than evident in slavery. This act of appear the oppression is also the element of Radical feminism depicted through the character of Linda Brent.

3.1.2 Linda's Fight against in the oppression

From the previous analysis, the researcher has found some kind of oppression done to Linda. In Harriet Jacobs' novel *Incident in the life of a slave girl*, the topic of oppression is vividly portrayed. Linda has to fight against the oppression from other people around her. She lives in oppress her simply on account of her violence. In fact, the setting of this novel in 1861s describes the burden of slave women life in the world which is controlled by men. Linda is one of the victims of this heavy going life. Oppression is not a new problem for women all around the world. It appears since a long time ago. Women, as victims, are always oppressed by other supremacy

exceeding them. It is not only men who oppress women but other women who have higher status oppress women of lower status. Then these suffered women endeavor countless ways to overcome this problem. Some of them succeed but the others not.

Linda's struggling against for the suffering by her master has begun she was fifteen years old, when she did not know that what she does was a struggle against of her life. After several times the master has done a bad treatment to her, Linda tries to do a resistance by opposing him. After she gets long suffering from her master, finally she has more courageous against her master as she avoids the master want and oppose him with impolite act or talk. It is also stated in:

“Not yet!” exclaimed the doctor. “Let him lie there till he comes to.”“Let me go! Let me go!” I screamed, “Or I will raise the whole house.” I struggled and got away; but he clinched me again. Somebody opened the door, and he released me. I picked up my insensible child, and when I turned my tormentor was gone. Anxiously I beet over the title form, so pale and still; and when the brown ayes at last opened, I don't know whether I was very happy (Jacobs 76).

The master and mistress frequently treat the slaves in inhumane act. They torture the slave's body and soul. Although not all of the salves have courage against them, Linda does a resistance by saying her master with a foul-word and sometime she opposes him. It is one of her efforts in preventing her master violence. It is clearly seen in the following quotations:

“Do you know whom you are talking to?” he exclaimed. She replied, “Yes, I know very well who I am talking to.” (Jacobs 77).

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To avoid the violence, the slave tried to escape from her master’s cruelty. She can not bear anymore. She prepares to escape in order free from the master cruelty and the terrible condition in bondage. It is described in:

I had a woman pride, and a mother’s love for my children; and I resolved that out of the darkness of this hour a brighter dawn should rise for them. My master had power and law on his side; I had a determined will. There is might in each (Jacobs 80).

This action violates the innocence and virtue instilled by her family and Linda must struggle with the sorrow I was bringing on my grandmother. Yet this sorrow is not stronger than Linda's desire to triumph over her master. When Linda finally enjoys her moment of victory, it is shadowed by the knowledge that her family will learn of her hidden affair and lost innocence (Jacobs 53).

Although Linda herself is not subjected to the brutal physical abuse that describes before, she is forced to endure extreme mental and psychological anguish as she fights to free herself from Dr. Flint. Her own education for example, her ability to

read newspapers, provides her with a look at the possibilities of freedom in the North.

It is stated as below:

O, what days and nights of fear and sorrow that man caused me! Reader, it is not to awaken sympathy for myself that I am telling you truthfully what I suffered in slavery. I do it to kindle a flame of compassion in your hearts for my sisters who are still in bondage, suffering as I once suffered (Jacobs 36).

The primary goal of slave narratives is to arouse sympathy among whites and gain their support for the anti-slavery movement led by abolitionists. Because the publication of *Incidents* coincides with the beginning of the Civil War, it is seen as being published too late to have any social or political impact. Although Linda applauds both knowledge and defiance, Linda knows that a slave isn't accountable for his brutalized condition. The cause, she says, is the ignorance in which white men compel him to live; it is the torturing whip that lashes the manhood out of him; it is the fierce bloodhounds of the South, and the small shed has been added to my grandmother's house years ago. Some boards are laid across the supports at the top, and between these boards and the roof is a very small attic, never occupied by anything but rats and mice. The attic was only nine feet long and seven wide. The highest point is three feet high. There is no admission for either light or air. It is also described in the following quotations:

But it is a fact; and to me a sad one, even now; for my body still suffers from the effects of that long imprisonment, to say nothing of my soul. Members of my family, now living in New York and Boston, can testify to the truth of what I say (Jacobs 163).

Linda had rather live and dies in jail, than drag on, from day to day, through such as living death. Linda was determined that the master, whom Linda so hated and loathed, who had blighted the prospect of Linda youth, and made Linda life a desert, should not, after Linda long struggle, succeed at the last in trampling his victim under his feet. Linda would do any thing, every thing for the sake of defeating him. Linda thought and thought, till Linda became desperate, and made a plunge into the abyss (Jacobs 51). As oppression has become a never-ending problem in Linda's life, she still fight against. The oppression has brought severe impact to Linda's life in which she is restricted to have free and independent right to choose what the best is for her.

Shortly before Linda's baby is born, her Uncle Phillip comes for a visit. Linda is ashamed of her condition and, at first, tries to avoid him. But she finally agrees to see him and is touched by his compassion. In addition, Linda's frantic concern over her child's illness and her inability to heal him. Linda has seemingly conflicting emotions about her son. Although she loves him dearly, she finds herself wishing him dead to keep him from being subjected to a life of slavery. According to scholars and historians familiar with this era, such feelings are not unusual among slave mothers. She can no longer rationalize her suffering as the price she must pay to see her children, who are no longer there to soothe her soul. Witnessing her grandmother's inconsolable grief at the loss of her sister conjures up images of her own grief at the imminent death of her grandmother. She decides that she has no choice but to seize what may well be her last chance to escape. As it is described in:

Sometimes I had an opportunity to send a few lines home; and this brought up recollections that made it difficult, for a time, to seem calm and indifferent to my lot. Notwithstanding my efforts, I saw that Mr. Flint regarded me with a suspicious eye. Ellen broke down under the trials of her new life. Separated from me, with no one to look after her, she wandered about, and in a few days cried herself sick. One day. She sat under the window where I was at work, crying that weary self to bear it (Jacobs, 99).

Every morning only by the noises she hears. In Linda's small den, day and night are all the same. She suffers for air even more than for light. But she is not comfortless. When she hears the voices of her children there is joy, and there is sadness in the sound. It makes her tears flow. How she longs to speak to them!

She is eager to look on their faces; but there is no hole, no crack, through which I could peep. It is also stated in:

My children had always been afraid of the doctor and his wife. They had never been inside of their house. Poor little Ellen cried all day to be carried back to prison. The instincts of childhood are true. She knew she was loved in the jail. Her screams and sobs annoyed Mrs. Flint. Before night she called one of the slaves, and said, "Here, Bill, carry this brat back to the jail (Jacobs, 115).

Possibly the greatest burden of Linda's life is that her children are living in slavery. And now she is being offered the opportunity to see her children free if she sacrifices her own morality. Compared to the lives of other slaves, this living arrangement provides benefits. She will be able to live with her children, in relative privacy, and Dr. Flint promises that her work duties will be light. Furthermore, Linda is presented with a heart-rending dilemma: Dr. Flint offers to give her and her children freedom if Linda will consent to live as his mistress. He promises to procure her a cottage, where she can live with her children. She must make a pivotal decision,

one of the most difficult that any mother could face. In order for her children to be free, she must accept sexual servitude to an emotionally and sometimes physically abusive man whom she despises. And such an arrangement violates Linda's devout Christian belief. As it is described in the quotations below:

I was in great anxiety lest I should implicate the friend who harbored me. I knew the consequences would be frightful; and much as I dreaded being caught, even that seemed better than causing an innocent person to suffer for kindness to me. A week had passed in terrible suspense, when my pursuers came into such close vicinity that I concluded they had tracked me to my hiding-place. I flew out of the house, and concealed myself in a thicket of bushes. There I remained in an agony of fear for two hours. Suddenly, a reptile of some kind seized my leg. In my fright, I struck a blow which loosened its hold, but I could not tell whether I had killed it; it was so dark, I could not see what it was; I only knew it was something cold and slimy. The pain I felt soon indicated that the bite was poisonous. I was compelled to leave my place of concealment, and I groped my way back into the house. The pain had become intense, and my friend was startled by my look of anguish (Jacobs, 111).

The struggle of Linda eventually grows to encompass Linda's two children, Ben and Ellen. Linda briefly contemplates infanticide following Ellen's birth. "As I held her in my arms, I thought how well it would be for her if she never waked up" (Jacobs 82). For Linda, the prospect of committing her own daughter to a life of brutal slavery and sexual indignity is almost too much to bear. However, she does not commit murder, but throws herself completely into procuring freedom for her son and daughter, even if at the expense of herself.

Linda reveals that "I could have made my escape alone; but it was more for my helpless children than for myself that I longed for freedom. Though the boon would have been precious to me, above all price, I would not have taken it at the expense of

leaving them in slavery” (Jacobs 84). To procure freedom for herself and her children, Linda rebelliously plans to hide until Dr. Flint becomes discouraged and then sells the three of them. Should a white man like Mr. Sands purchase Linda and her own children, he would have the power to set them free.

During her seven years of confinement, Linda must struggle against the urge to care for her grandmother and children and her desire to remain free of Dr. Flint. At any point she could return to the Flints and alleviate the burden upon her family, but instead she chooses cramped concealment, stating “I would have chosen this, rather than my lot as a slave” (Jacobs 114). While Linda has subversively cut her bonds to the Flints, the institution of slavery continues to confine her.

The owners sexually exploit the women slaves, fathering them countless children whom they do not acknowledge, and instead, send these children to other plantations to be sold to another slaveholder. It is also described in the novel that slaves from the South often escape from their owners to go to the North, wherein there are more prospects of a good future for them. Thus, oppression and disadvantaged locality contributes to the limited freedom the African-Americans had experienced before black slavery has formally been abolished in America. Although the Northerners (and in fact many whites in America) do still have discrimination over black Americans, the people’s treatment of the African-Americans is far from the inhuman society of the Southerners. As it is stated in:

Dr. Flint had not given me up. Every now and then he would say to my grandmother that I would yet come back, and voluntarily surrender myself; and that when I did, I could be purchased by my relatives, or any one who wished to buy me (Jacobs 141).

Longing for freedom, slaves overcome all obstacles and perform everything they can obtain it. This desire is presented throughout the novel by numerous incidents of runaways and with the sacrifices of Linda for her beloved children. During this period, family life is nonexistent. Linda would watch her children get sold away, their whereabouts gone forever. In addition, the master always ensures that they are kept busy. The hardships are demonstrated by characters in the novel truly exemplify the cruelty of slavery that is unknown to the North. As a result, these atrocities compelled slaves to find a means to liberate them from oppression.

The statement that women are oppressed is frequently met with the claim that men oppressed too. We hear that oppressing is oppressive to those who oppress as well as to those they oppress. Some men cite as evidence of their oppression their much-advertised inability to cry. It is tough, we are told, to be masculine. When the stresses and frustrations of being a man are cited as evidence that oppressors are oppressed by their oppressing; the word 'oppression' is being stretched to meaninglessness; it is treated as though its scope includes any and all human experience of limitation or suffering, no matter the cause, degree or consequence (Marilyn 80).

Beyond the debate of the definition above, however, each feminist has different definition concerning oppression toward women. Therefore they have different

solution about women's released from the suffering oppression. In the other word, every feminist theory has different strategy to release women from oppression because of different point of view in defining oppression.

The writer claims that analysis above that this is the evidence of Radical feminism value depicted through the character of Linda Brent get some oppression of fight against in her and her children.

3.1.2 The meaning of Linda's Freedom for her Existence

Incident in the life of a slave girl is telling the story of fight to struggle for freedom. The existence of Linda narrator locates her within a densely patterned social context. In addition, it presents a protagonist enmeshed in family relationships who recounts her efforts to achieve freedom for herself and her children within the context of fight to struggle of oppression in freedom and also we have know that the meaning of Linda freedom in her life.

Linda is slave feels like she has no hope for bright future, but she still a useful thing for her better life. As learn to sew, read and spell. And she wish, someday she can free herself and has a more beautiful life. Linda believes that knowledge is the key to gain freedom from the bonds of slavery. That portrays is showing the existence of Linda. She wants to tries to observe the concrete fact of human as the human itself exists in its world. Kierkegaard says that existentialism as a compliance of each individual which is aquaried from the freedom will (Howard 334). The problems of

human's existence are freedom and responsibility. So, they are fundamental and crucial problems in human's life (ZainalAbidin 146).

In view of these things, why are ye silent, ye free men and women of the north? Why do your tongues falter in maintenance of the right? Would that I had more ability! But my heart is so full, and my pen is so weak! There are noble men and women who plead for us, striving to help those who cannot help themselves. God bless them! God give them strength and courage to go on! God bless those, everywhere, who are laboring to advance the cause of humanity! (Jacobs, 1861: 37).

Linda believes that someday she can go out of this terrible condition. As she talks with her brother about her strong wish in her life. The existence for Linda's life in slavery to get freedom, human is free to make everything from environment, but human is not free utterly to do everything that human wants toward the environment (Howard 456) It is shown in the following quotations:

I verily believed myself to be a free woman. I was wakeful for a long time, and I had no sooner fallen asleep, than I was roused by fire-bells. I jumped up, and hurried on my clothes. Where I came from, every body hastened to dress themselves on such occasions (Jacobs 149).

Children and families are often separated and shipped to very distant parts of the nation. The passage above describes one woman's heartbreaking experience, where all of her children are taken from her at once. As it is shown in the quotations below:

Again and again I had traversed those dreary twelve miles, to and from the town; and all the way, I was mediating upon some means of escape for myself and my children. My friends had made very effort that ingenuity could devise to affect our purchase, but all their plans had proved abortive. Dr. Flint was suspicious, and determined not to loosen his grasp upon us. I could have made my escape alone; but it was more for my helpless children than for myself that I longed for freedom. Though the boon would have been precious to me, above all price, I would not have taken it at the expense of leaving them in slavery. Every trail endured every

sacrifice I made for their sakes, drew them closer to my heart, and gave me fresh courage to beat the back the dark waves that rolled and rolled over me in seemingly endless night of storms (Jacobs 102).

There is no other great thing in the slave's life, except them free from the deeply saddened condition. Because slavery is a demon for them, and living in the slavery condition is like in the hell. It is clearly seen in the quotation below:

With a strong arm and unvaried trust, my grandmother began her work of love. Benjamin must be free. If she succeeded, she knew they would still be separated; but the sacrifice was not too great. Day and night she labored. The trader's price would treble that he gave; but she was not discourage (Jacobs 30).

The sacrifice of Linda is never ending. She labors in a whole day to struggle her children's freedom. She feels exhausted body and soul; however she never abandons to work in order to get money for obtaining the children's freedom. She has great enthusiasm and wish. In addition, Linda is also doing effort in educating herself.

Linda does not portray her as a weak woman who passively accepts her fate. Instead, she describes her as a strong-willed woman determined to do everything in her power to keep her family together. Consequently, when she lends her mistress her hard-earned \$300 which she has saved toward the purchase of her children's freedom, how she feels herself pain and devastation upon realizing that her mistress has betrayed her trust. In short, Linda portrays her grandmother not as a helpless victim, but as a strong, albeit vulnerable, woman who has been exploited and victimized. As it is described in the quotation below:

I went forth into the darkness and rain. I ran on till I came to the house of the friend who was to conceal me. Early the next morning Mr. Flint was at my

grandmother's inquiring for me. She told him she had not seen me, and supposed I was at the plantation. He watched her face narrowly, and said, "Don't you know any thing about her running off?" She assured him that she did not. He went on to say, "Last night she ran off without the least provocation (Jacobs, 109-110).

And

I argued that we were growing older and stronger, and that perhaps we might, before long, be allowed to hire our own time, and then we could earn money to buy our freedom. William declared this was much easier to say than to do; moreover, he didn't intend to buy his freedom. We held daily controversies upon this subject (Jacobs 11).

From the quotation above, that is a meaning for the freedom for Linda and her children is not easy to get freedom. She must a long struggle to get her freedom, she get of many suffering and violence in her live of slavery. The researcher find in al Qur'an An-nisa' 73 ,

وَلَيْنَ أَصْبَبَكُمْ فَضْلٌ مِّنَ اللَّهِ لِيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْتَنِي كُنْتُ
مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا

“But if a bounty (victory and booty) comes to you from Allah, he would surely say as if there had never been ties of affection between you and him- “oh! I wish I had been with them, then I would have achieved a great success (a good share of booty)” (An- nisa' 73)

In Islamic people, If the people to get of a victory in the life, we must remember to Allah because Allah always with us in everything we do. In the opinion of narrated Abu Huraira (R.A) ; Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the day of resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he

has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him (Sahih Bukhari 629).

Linda explains that slaves with more accurate information are aware that some people in the Free States are willing to help them and, thus, a better quality of life is possible. Linda says that with teaching, slaves can begin to understand their own capabilities, and exert themselves to become men and women. Moreover, Linda also assembles several ways in meaning of getting freedom. Even though she is in terrible condition as she has undergone in slavery, but she trust in heart that someday she can free herself. Another proof is shown in:

When I succeeded in avoiding opportunities for him to talk to me at home, I was ordered to come to his office, to do some errand. When there, I was obliged to stand and listen to such language as he saw fit to address to me (Jacobs 39).

Familial slave relations are inevitably influenced by the constant selling and transporting of their kin. Jacobs pays particular attention to the passion she feels for her children. During the seven years she spent in hiding at her grandmother's house, she would watch them playing in the yard from a small hole in the wall of her tiny compartment. The researcher has found several passages above that taken from her narrative that reflect her will to have her children freed. She risks death for this cause, even abandoning her boy, Benny and girl, Ellen in the hopes that they would be sold to a more kindly master than Dr. Flint. The intense love between mother and children was a consistent theme throughout the entire narrative. It is proved in these following quotations:

I was daily hoping to hear that my master had sold my children; for I knew who was on the watch to buy them. Dr. Flint cared even more for revenge than he did for money. I was encountering dangers for the sake of freeing them, and must I be the cause of their death? The thought was agonizing. My benefactress tried to soothe me by telling me that my aunt would take good care of the children while they remained in jail (Jacobs 94-95).

About statement in above, that showing of the meaning from freedom of Linda's children can free and can have beautiful life than before. Before her children free for the oppression her children going into jail because Dr. Flint would not leave her children going into his home. Linda is always to try to leave from her master home and bring her children.

For the meaning of fight to struggle in Linda's life, many struggles are getting to Linda and her children to get freedom. The meaning for her life, if Linda and her children can to free in their life, Linda try to her children freedom from the other master kindly than Dr Flint.

Throughout the narrative, Linda rebels against the model of womanhood, but she maintains a sense of feminism due to her trials and tribulations as a slave. Linda creates her own image of true women by creating a need for respect as an ideal of womanhood. Power is a commodity that no slave is allowed, but Linda gathers power from the moment she accepts she will not be a true woman. De Beauvoir to exalt all women as possessing the capacity their inner power in the sense warrior spirit (Jaggar 191). In the existentialist view, the power of existence Linda's is gained by the choices she makes. When Linda takes on Mr. Sands as a lover, she empowers herself

to exercise authority when she is vulnerable. Linda also controls Dr. Flint by writing him letters that were posted from the north. Mr. Flint travels back and forth to the north but comes back without his property.

The finally of Linda's existence for the meaning of freedom, the story of Linda end with freedom; not in usual way, with marriage. Linda and her children are now free! They are as free from the fight of oppression in struggle a slaveholders as are the white people of the north; and thought that, according to Linda idea, are not saying a great deal, it is a vast improvement in Linda condition (Jacobs 183). Linda creates a narrator with a voice that is new in African American literature, in women's literature, and in American literature. On one level, incidents describes and the attempt of nineteenth-century feminists to move women to act collectively in the public sphere (Manfra 3).