

1 | General Information

Due Date	Topic	Important Documents
Dec 14 by 12:30pm	Douglass/Jacobs Comparative	Douglass + Jacobs

2 | Prompt

Compare and contrast a thematic element from each autobiography (family, gender, education, sexuality, violence, Christianity, etc.). What is the effect of this element, and the way the author approaches it, in each text?

3 | Quotes bin

3.1 | Douglass

3.1.1 | Connection exists between rape (and the creation of offsprings) and economic value

This is done too obviously to administer to their own lusts, and make a gratification of their wicked desires profitable as well as pleasurable.

- To administer: service and manage: sense of maintenance
- Self-fulfilling cycle

3.1.2 | Demarcation of Slave Life into Monetary Value

that he was a good man, and that he could not think of taking me from him [i.e. killing him]; that, should he do so, he would lose the whole year's wages ... and that I must not trouble him with any more stories, or that he would himself get hold of me. [by which he means to beat me?]

- White people as someone that is only incentivized by monetary value
- White people perceive African Americans as someone who is motivated by beating
- => womanhood created monetary value

3.1.3 | Manhood connected to independence from slavery

I was no longer content, therefore, to live with him or any other slaveholder. ... My tendency was upward. I was fast approaching manhood, and year after year had passed, and I was still a slave.

- Approaching vs. still
- and sentence structure creates a sense of rusted parallelity that contrasts the stillness
- Shows sense of desperation that exists within being a slave

3.2 | Jacobs

3.2.1 | Children are exchanged for money is an insult

My children grew finely; and Dr. Flint would often say to me, with an exulting smile, "These brats will bring me a handsome sum of money one of these days."

- "brat" => old french brachet (animalizing, dehumanizing)

3.2.2 | The value in "Womanhood" exists only in procreation

Woman are considered of no value, unless they continually increase their owner's stock. They are put on a par with animals

- Woman lowered on par as animals
- Womanhood becomes a tool

3.2.3 | Slavery as a station lower than womanhood, and slaves are derived the privileges of motherhood

I said something about being unwilling to have my child supported by a man who had cursed it and me also. He rejoined, that a woman who had sunk to my level had no right to expect any thing else.

Dehumanizing and dehumanizing woman.

3.2.4 | Love is something that could be taken away and manipulated through slavery. Objectification allows control

Why does the slave ever love? Why allow the tendrils of the heart to twine around objects which may at any moment be wrenched away by the hand of violence?

3.2.5 | The law prevents marriage and expression of true love

But when I reflected that I was a slave, and that the laws gave no sanction to the marriage of such, my heart sank within me.

- Duality in the word "sanction" protest against the dual-system of rules
- System prevents the expression of love

3.3 | Trash

4 | Claim Synthesis

4.1 | Children are objectified and a form of economic value.

The frame of children as something commoditized and tradeable diminishes the process of procreation as a process of inventory maintenance. Children are animalized and turned into commodities that could be traded

for value. Therefore, the creation of offspring seen and is actually creating economic value. "Maintaining" this cycle is therefore advantageous to slaveowner.

4.2 | Slaveowner incentivized by Monetary Value, therefore Control Love

Slaveowners are only beholden to "economic" value, and economic loss is worth to a slaveholder as much as physical suffering/life is to the slave. Therefore, love is therefore something that is controlled for by slaveholders.

4.3 | Woman is therefore reduced to a Tool to execute the means to control love

The value in "Womanhood" exists only in procreation (a.k.a. producing economic value.) And therefore, they are deprived of the privileges of motherhood as that afforded to white woman. Jacobs' narrative serves, therefore serves as a protest against the legal and social blindness against genuine relations by Black individuals.

5 | The Claim

Through tracking the objectification of the children between enslaved peoples' and White slaveowners, the combined narratives of Douglass and Jacobs highlights a self-reinforcing process of dehumanization by the institution of slavery which compels and reduces enslaved women — and their motherly love — to a tool of economic value production for the slaveowners.