

**Emily Chen**  
**Writing Portfolio**

# **Creative Writing Pieces**

## **The Truth of Teleth**

*Aaron Flemmin, Chief Explorer of Earth's Space Exploration Team*

*Report on Teleth:*

After the floating debris damaged my ship's right wing, I decided to land on the nearest planet. I found a small, clear area on the outskirts of a city to land on. After checking that the atmosphere had a considerable amount of oxygen, I removed my gear and exited the ship. An alien stood in front of the ship's entrance. He looked like a human man, although his eyes were unusually large. He started to speak to me, but I could not understand his language.

"I'm sorry. I don't understand." I replied but realized that he probably could not understand me.

He then said, "Please state the purpose of your arrival."

"One of my ship's wings broke while I was traveling. I was wondering if any of your fine people would be kind enough to fix it for me." I responded, shocked that he could communicate with me in my own language.

"You speak the truth. I will inform someone about your ship. For now, please follow me." He noticed my hesitation to trust him. "I apologize. I did not introduce myself. My name is Psyon. I am the goyerne of the city Tika. I was informed about an incoming spaceship that was going to land around this area. Do not worry. You may leave your spaceship here. No one will tamper with it without your permission."

I still did not know whether or not I could trust the alien, but he seemed cordial and harmless. "I shall introduce myself as well. My name is Aaron. I am employed by the Earth's Space Exploration Team to study different life forms on planets all over the galaxy."

Psyon nodded as if he were agreeing. “You speak the truth. Now that we have been acquainted, I hope you will come with me.” He began to walk away and motioned me to follow.

The city of Tika was no different from the large cities one would find on Earth. There were many skyscrapers, stores, billboards and bright lights. The atmosphere felt very familiar and comfortable. However, there was one building that particularly stood out. It was a small, dilapidated gray building labeled with the words: *Truth Rehabilitation Center*. Psyon noticed my curiosity. “I would stay away from there if I were you. You do not want to be in there.”

We reached a luxurious apartment in the middle of the city. Two aliens were standing outside of the building. Without hesitation, they grabbed my arms and handcuffed me. “What’s going on? What are you doing to me?” I shouted.

“Calm down, Aaron. We simply need to ask you a few questions.”

“Then why am I getting arrested?” I tried to break free from the shackles. “Let me go!”

“We will bring him back in an hour if he speaks the truth, Goyerne Psyon.” One of the aliens said. Psyon nodded and entered his apartment.

I was led further into the city until we reached a building that looked like a court. They ordered me to stand in front of a large podium. A stern-looking alien stood behind the podium. Four equally stoic aliens sat next to him. “Welcome to the planet Teleth, guest. I am Jujor Ren. As jujor, I am here to judge whether you are harmless to our society. Please state your name and your purpose.”

“My name is Aaron Flemmin. I am an explorer from Earth. My ship broke down, and I am looking for help to fix it.” I replied, confused about the situation.

Jujor Ren nodded and looked at the aliens next to him. They nodded as if they were agreeing with something I said. “You speak the truth. Do you have any other intentions?”

“No, I just want to get my ship fixed. I don’t have any ill intent.” *Even if I did have ill intent, why would I tell them?*

The aliens nodded again. “You speak the truth. Have you ever caused any damage to other planets?”

“No, I don’t recall ever harming any.”

“You speak the truth. Have you ever participated in any act of conquest?” These questions seemed to follow a similar theme.

“No, I am just a traveler.”

“You speak the truth. Are there any weapons on your ship?”

“No, there aren’t any weapons.” *Why did he keep repeating “you speak the truth”?*

“You speak the truth. Lastly, how long do you expect to stay here?”

“I will leave immediately after my ship is fixed.”

Jujor Ren nodded along with the rest of the aliens. “You have passed our examination. We will now return you to Goyerne Psyon.”

The two aliens escorted me back to Psyon’s apartment. Psyon had a smile on his face. “I presume that he passed the examination?”

“Yes, Goyerne Psyon. He has been labeled safe by Jujor Ren and his committee.” One of the aliens responded. “As usual, the jujor has requested that you briefly explain the law of our land to the alien and report him to the rehabilitation center if he breaks the law.”

“You speak the truth. I will do so if such a situation occurs. Thank you very much.” He dismissed the aliens and turned towards me. “I have already contacted our best engineers and mechanics to fix your ship. With your permission, they will immediately begin working on it.

The repairs should take about six hours.” I granted him my permission. “I will let them know. Before that, I must relay to you the law of our land.”

“I understand. I also have some questions about Teleth.”

He invited me inside his apartment. “Please make yourself comfortable. As you already know, I am the goyerne of Tika. I suppose the equivalent word for goyerne in your language is ‘leader’ or ‘supervisor.’ Those with high ranking jobs, such as goyernes and jujors, are responsible for learning about the cultures of other planets. Goyernes are not only expected to protect the people and enforce the law, but they are also responsible for learning how other aliens function. We study these alien customs in order to improve our own society. Thus, I have knowledge about many of your planet’s different countries and their laws and languages. I hope that answers some of your questions. Now, I shall speak about a few Telethian laws that are imperative to know. If you injure someone intentionally, you will be immediately deported. If you kill someone, you will be sent to the *Fields*, where you will spend the remainder of your life working. If you steal, you will lose all of your property. There are security drones that watch over everyone, so these crimes rarely occur. Most importantly, our fundamental law, called *Verisitas*, states that you may speak nothing but the truth. To not speak the truth indicates that you are withholding information intentionally. As a result, you will be considered a threat to society. Thus, if you do not speak the truth, you will be sent to the Truth Rehabilitation Center.”

“*Verisitas*. How can you know if I am telling the truth? What if I came here to annihilate your entire planet?”

Psyon was shocked that I even asked him that question. “I apologize. I thought you would have noticed by now. We Telethians are able to know if one intentionally chooses not to tell the truth. If someone chooses to be untruthful, we begin to hear a disturbing clanging noise

and see red flashes. It is a very uncomfortable experience, but it does not last long. I have been trained to endure the sensation; however, it is definitely a feeling one cannot miss or ignore. Furthermore, jujors are given special bracelets that vibrate if someone does not tell the truth. That is why you were sent to the jujor. It is an examination we require all aliens to take to assure the safety of our society.”

It seemed ridiculous, but I was not about to risk my life by telling a lie. “I understand.”

“Do you have any questions?”

“No, I think you have answered any concerns I have.”

Psyon was pleased and handed me an earpiece. “This translates the Telethian language into your own language. It will be easier for you to travel if you have this.” He sensed my curiosity. I had never seen such a device before. “It is nothing special. Do not worry. We give this device to all our visitors. Think of it as a gift.” I put on the earpiece. “I will contact the head engineer immediately. Then, I will show you around Tika.”

Psyon brought me to a few places: a fancy restaurant, the library and a few stores. He explained the history of Teleth and showed me some of its unique planetary commodities and technologies. He then requested that I tell the Earthlings that the Telethians would love to trade with them. While all the Telethians were friendly, I felt very uneasy. After Psyon mentioned the drones, it was impossible to ignore them. They were everywhere. You were always watched.

On our way back to his apartment, we passed by what seemed to be a couple’s quarrel. The exchange was between two Telethians. At first, the conversation seemed friendly, although I could not hear the words they were exchanging. Suddenly, the female Telethian screamed and ran off crying. The male Telethian did not look surprised. He simply ran after her. No one around them seemed to notice the altercation.

“What happened?” I asked Psyon. “That Telethian started screaming...”

“Oh, you mean that little argument? Small altercations like those happen very often. Pay them no mind. It is absolutely necessary. The male Telethian was just telling the truth.”

“Did you catch what he said?”

“I believe that he replied negatively about her personality after she asked for his opinion about her.”

“That’s rude. Why didn’t he just lie?” I mumbled under my breath. Then, I remembered that he couldn’t.

“Pardon me?”

“Sorry, I was just...” I stopped myself from continuing my thought. I was about to lie to him. “I momentarily forgot about your laws. On my planet, we would not tell the truth in that situation. It would be considered a rude comment.”

He was a little taken aback, but his face showed understanding. “Ah, I see.”

A Telethian ran towards us. “Goyerne Psyon! We have a problem!” Alarmed, Psyon followed the alien to a large crowd of people. Psyon and I squeezed our way into the crowd. A group of Telethians were restraining a single Telethian man who struggled against their grip.

“What is going on?”

“Goyerne Psyon, this man has violated *Verisitas*.”

Upset, Psyon walked up to the restrained Telethian. “Citizen of Tika, did you violate our fundamental law *Verisitas*?”

The Telethian stared directly into Psyon’s eyes. “No, I did not.” Suddenly, the Telethians that were restraining the alien released him and began to hold their heads in pain. They screamed, “Savage! He’s a savage!” Psyon was also experiencing some sort of irritation. The alien smirked



and ran away. Psyon, who was able to endure the pain, ran after him. I stayed and waited for Psyon's return.

After a few minutes, Psyon returned with the alien. The Telethian's hands were tied behind his back. "I am sorry that you had to witness that. These situations happen so rarely. Unfortunately, I must bring him to the Truth Rehabilitation Center for his crime."

"Can I come along?" I asked. I wanted to see this rehabilitation center.

"I do not recommend it, but if you wish to see it, you may come."

We entered the Truth Rehabilitation Center. The building had a pungent smell—a mix between the smell of a dumpster and the odor of corpses. There were only a few dim lights that lit the narrow hallways. It was as if we had entered an abandoned haunted house. Psyon talked to the receptionist and filled out a few forms. Then, three large Telethians took the alien away.

"What are they going to do with him?" I asked Psyon.

"He will begin the re-education program. If he does well, then he will be released in a few days. We must assure that he is of no harm to our society."

"Can I see what goes on in the re-education program?"

"We do not allow visitors to witness the re-education process; however, I can show you around a few places."

Psyon led me to an area filled with jail cells. There were a few Telethians inside each cell. Many of them looked deformed. Their eyes were soulless and their greasy uncut hair framed their boney faces. Their emaciated bodies looked like a collection of skeletons. There were a few healthy Telethians inside the jail cells who stayed away from the deformed ones. One Telethian stuck his head between the jail bars and cried out, "Freedom of speech! I want my freedom of speech! I can choose not to speak the truth!"

A guard ran over, struck him on the head with a baton and yelled, “Follow the rules! Do not become a savage!” He pointed to a wall of text in front of the cells.

***Truth Rehabilitation Center Rules***

*Our fundamental law Verisitas states:*

*No Telethian may speak anything that is not the truth.*

*If you choose not to follow Verisitas, you will no longer have Telethian rights until reeducation is a success.*

*Do not break the rules:*

*No speaking unless directed to.*

*No standing unless directed to.*

*No eating unless directed to.*

*No drinking unless directed to.*

*No smiling, no laughing.*

*No crying, no sighing.*

*No coughing, no sneezing, no burping.*

*No noise.*

*No movement.*

***NO QUESTIONS.***

*The more rules you choose not to follow, the longer you do not return to civilization.*

*Do not be a savage. Do not be uncivilized.*

Psyon noticed my discomfort with the words on the wall. “We adhere to strict rules here so that these misled Telethians can return to society as good and moral people. Every day we hold reeducation classes where we teach these misled souls how important *Verisitas* is. Then, we

ask if they will follow *Verisitas* if we release them. If we detect that they do not respond truthfully, they cannot leave and are confined. In these cells, they must abide by those written rules. Two days in confinement is usually enough for the Telethian to change his or her mind; however, there have been a few cases where the Telethian dies due to continual failure to follow the rules. Unfortunately, this is absolutely necessary. If they cannot follow such *simple* rules for a few days, how can we trust that they will follow Teleth's fundamental law for a lifetime?"

"I understand," I said dryly, feeling sick to my stomach. The stench was unbearable. I felt the jailed Telethians' soulless eyes staring at me. The atmosphere was too oppressive. "I apologize, but I would like to leave here now."

After leaving the facility, I took a deep breath. This was what freedom smelled like. Something started ringing. Psyon took out a device from his pocket. A holographic screen appeared before him. I flinched. I had only seen this kind of technology in the movies. A Telethian appeared on the screen. "Yes, what is it?" Psyon asked.

"The ship has been fully repaired. The visitor may leave anytime he wishes to."

We returned back to my ship. The wing was completely fixed. I thanked each of the engineers and mechanics. They could not understand me, but they could sense my gratitude. Before boarding the ship, I thanked Psyon personally. He requested that I should visit again.

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I signed off the report and handed it to the ambassador of the Space Exploration Team.

"Thank you for your report, Mr. Flemmin. I am sure you are tired from your trip. Why don't you go back home and see your family?"

After the long trip, all I wanted to do was sleep. Exhausted, I returned home. My wife greeted me at the door. "I heard your ship malfunctioned, and you landed on an unknown planet. I'm so glad you're safe. Was everything okay? Were the aliens friendly? Were you scared?"

“The aliens were nice. I wasn’t scared.” *Veritas: No Telethian may speak anything that is not the truth.* I should not lie to them. “Honestly, some of their rules are pretty intimidating. They take everything you say very seriously. Freedom of speech is sometimes compromised. If you break their rules, they strip you of your rights. I was pretty scared and anxious.”

My wife seemed surprised by my response. This was the first time I ever expressed fear to her. “Well, I’m glad nothing bad happened to you, honey.” She responded with a gentle smile.

Curious, my son ran up to me and pulled on my shirt. “You were scared, dad? Tell us what happened!”

## Stranger

She followed me. She followed me with her head down, weeping and crying. I had never met her before, but she seemed vaguely familiar, like a cousin I met just once. She could not utter words...at least not when prompted.

All she did was cry.

“Who are you?” I asked her. The sound of her sobs filled my ears.

There was no response.

She was a child, a pest who constantly followed me wherever I went. I began to question my sanity when I told people about this girl. “She’s standing beside me. All she does is cry and cry.” I would say. They looked at me like I was crazy.

“There’s no one beside you.”

Was I hallucinating? Have I gone mad? There was clearly a girl standing next to me, weeping all her sorrows. How could they not see her? How could they not hear her? Her tears were like rain and her sobs were like thunder. Everywhere I went, she followed—on the bus, on the train, in the city, in my apartment. I could not escape her. My lullaby to sleep became her weeps.

Perhaps I, the narrator, should introduce myself. I am Lisa. I have a degree in accounting, I used to be an accountant, and I live by myself in an apartment. One year ago, I found myself devoid of aspirations and dreams. The lone life had left me estranged from others, although I still maintained a few social connections. My routine life had become mundane. Every day was the same thing over and over again. Rinse and repeat. I had become apathetic. I had become stoic...perhaps existentialist.

One day during that dark period of time, I woke up and found this wretched girl standing by my bedside crying. Frightening, right? I remember that day well. I woke up screaming and ran out of the bedroom. As I said before, *she* is a follower. I ran. She followed. I realized that there was no way to escape this freak of nature. At this point, you may be thinking... “Clearly, there’s something wrong. Maybe you’re hallucinating.”

I thought so too...but this girl was tangible. I could feel the hair on her head, the wetness of her tears and the ratty clothing she was wearing. I was scared out of my mind. Who is she, and why does she keep chasing after me? What have I done to this girl?

For months, this little girl hounded me. Not once did she leave my side. I would say “she’s been good company” but that would be an outright lie. My every day had become worse because of her existence. My routine was not only mundane, but it was also a burden to me. All I wanted was the peaceful and tranquil life that I had luxuriously enjoyed before this had all happened.

Then one day...the **truth** was revealed to me.

It had been 18 months since her arrival. She spoke. Yes, she uttered words. I heard her voice. Hastily, I asked her, “Why? Why are you doing this? Who are you?”

She replied, “I am you.” She was no longer crying. Instead, her swollen eyes stared deeply into mine. It was as if she could see into my soul.

At first, I was so shocked by her response that I could not respond. I was frozen, and I could not think. What was she doing to me?

She sniffled, and I snapped.

Enraged, I yelled at the top of my lungs. After months and months of tolerating her agonizing weeps, that is all she reveals to me? Her answer was ridiculous. “Why? Why? WHY?”

She replied, “I am you. I am the *you* who you locked away. I am the *you* who has abandoned all hope and all desire for improvement. You created me out of the burden of isolation you bear. I am the part of you that you do not wish to reveal.”

“That’s absolute blasphemy!”

“I have been a vessel all this time...something both real and unreal at the same time. Once you open up...once you revive yourself from this pit you are stuck in, I will disappear, and you will be free.”

“This is ridiculous.”

Everything she said sounded absurd, but I desperately wanted her out of my life. I did what I was told.

At first, it was difficult. It had been so long since I had a real conversation with somebody. My few friends were shocked when they received a phone call from me, but they were ecstatic and agreed to meet with me. I genuinely enjoyed speaking with them. Jenny, in particular, suggested that I should pursue a career that I was truly interested in. I took her advice seriously, and now I am writing stories for a magazine.

Honestly...I am happy. My life is not as mundane as before. It feels as if a storm has ended and sunlight is finally piercing through the dark clouds. The gloom that overshadowed my life has dissipated, and the heat of the sun is beginning to warm the ice that has frozen my dreams.

And as promised, she faded away from me in an instant.

Was she really a part of me? A vessel displaying the monster I had become?

Was I hallucinating?

Was this all a dream?

## **Machines**

In that world, there are no light bulbs, no automobiles and no telephones. During the day, men and women do nothing but toil for food and water. When night arrives, they do not work because there is no light to illuminate the darkness hindering their sight. Thus, there is no time for invention. There, no one experiments. Physics, chemistry and biology do not exist in their vocabulary. No one wonders why two different falling stones reach the ground at the same time. No one wonders why wood burns and blackens when it contacts fire. No one knows about the cells that constitute all animals. There are no institutions for astronomy and geology. Nobody knows about the planets or the stars, and nobody wonders how mountains were formed. There, men and women do not question their existence, and they especially do not wonder about the natural world.

Consequently, the men and women there are very fit; however, they do not live long. Without automatic vehicles to facilitate traveling, computers to keep them sedentary and machines to assist their work, they are always physically active. Despite their fitness, they die young because there is no medicine to cure even the mildest illnesses. In regard to specialization, there are no more than a few occupations that men and women can undertake. There are no doctors, no nurses, no chemists, no botanists, no engineers, no researchers, no astronomers and no zoologists. They neither have the curiosity nor the drive to fathom the existence of those occupations and their purpose. Without clocks or even sundials, they do not quantify the passing of time; they simply work until the sun sets. As a result, the people of that world do nothing but work and sleep. Nobody seeks knowledge. Nobody questions nature. Nobody dares to explore the unknown.



## ***Pathways by Emily Chen***

- Link to my book: [https://www.amazon.com/Pathways-Emily-Chen-ebook/dp/B014242SAY/ref=sr\\_1\\_1?ie=UTF8&qid=1543566225&sr=8-1&keywords=emily+chen+pathway](https://www.amazon.com/Pathways-Emily-Chen-ebook/dp/B014242SAY/ref=sr_1_1?ie=UTF8&qid=1543566225&sr=8-1&keywords=emily+chen+pathway)

### **Blurb:**

Choices—we all make them. Each choice you make, minor or major, leads to a distinct consequence. How do we make the right choices? We all experience pressure to make decisions from our family, our friends and even our environment.

At the end of the day, the final decision is yours.

This is the story of a girl who lives a lie.

This is the story of Alyson Mayson, everyone's perfect role model. She's mature, intelligent and beautiful.

But it is all a lie she hides under her flawless persona.

What will happen if her lies are revealed? How will she act? How will the consequences of her actions affect her? What path will she take?

(Warning: Contains topics relating to depression and suicide)

**Literary Research**

**Papers**

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### The Significance of Literacy in the Attainment of Freedom

Almost all American slaves lacked the opportunity to gain an education. Consequently, numerous of them accepted the oppressive system they were forced into because they believed that enslavement was a natural and inherent system of social order. However, slaves who had the lucky opportunity to attain literacy soon learned that slavery in the United States was a system controlled solely by white Americans. Therefore, literate slaves used their reading and writing abilities to free themselves from slavery and joined the abolitionist movement to free other slaves. Frederick Douglass is a slave who accomplished the feat of escaping with the help of his literacy. John Burt, a professor at Brandeis University, strongly believes that literacy propelled Douglass in finding his own identity, freeing himself from the chains of slavery and enabling him to become an influential abolitionist. Moreover, Harriet Jacobs is also a slave who employed her literacy to free herself from slavery. Despite their different backgrounds and circumstances, Douglass and Jacobs heavily depended on their literacy during their journey for freedom. Thus, as seen in Frederick Douglass and Harriet Jacobs's escape from slavery, literacy greatly facilitates in freeing slaves from bondage.

### **Laws against Educating Slaves**

Why is literacy such a rare ability among slaves? American slaves had very little or no opportunity to seek an education. Some states declared that educating slaves was unlawful behavior. For instance, South Carolina passed a law in 1740 that fined those who taught slaves:

Whereas, the having slaves taught to write, or suffering them to be employed in writing, may be attended with great inconveniences; Be it enacted, that all...persons whatsoever, who shall hereafter teach or cause any...slaves to be taught to write, or shall use or employ any slave as a scribe...shall, for every such offense, forfeit the sum of one hundred pounds, current money. (South Carolina Act of 1740).

The law notes that teaching slaves how to read leads to “great inconveniences,” which likely implies that educated slaves will learn the dreadful truth of slavery and try to escape from the system that binds them. Thus, to prevent slaves from rebelling against their enslavers, South Carolina penalized anyone who dared to educate a slave. Virginia passed a similar law in 1819 that established the need to “inflict corporeal punishment on the...offenders” who associated with “meeting or assemblages of slaves, or free negroes or mulattoes...or at any...schools for teaching them reading or writing” (Virginia Revised Code of 1819). Slaveholders not only feared educating slaves, but they also feared educating free Blacks and mulattoes. It is likely that they thought that free Blacks would disseminate knowledge to slaves, or they believed that literacy would fuel the abolitionist movement. Consequently, many slave owners told their illiterate slaves that free Blacks suffered in the north; thus, remaining enslaved was better. Unable to learn about the truth behind slavery, slaves born into the system were uninformed about the cruel abduction of their people and the white Americans’ sole control over the American slavery system.

The slaveholders’ fear of educated slaves is evident in Frederick Douglass’s Narrative of the Life of Frederick Douglass. In his narrative, Douglass explains that his mistress, Mrs. Auld, taught him how to read; however, her husband, Master Hugh, immediately stopped his education.

After Master Hugh reprimanded Mrs. Auld, Douglass delineates the drastic change in Mrs. Auld's behavior:

Nothing seemed to make her more angry than to see me with a newspaper. She seemed to think that here lay danger. I have had her rush at me with a face made all up of fury, and snatch from me a newspaper, in a manner that fully revealed her apprehension. She was an apt woman; and a little experience soon demonstrated, to her satisfaction, that education and slavery were incompatible with each other. (Douglass 52).

In this passage, Mrs. Auld clearly demonstrates her newfound reluctance and fear of educating slaves. Douglass notes that “nothing seemed to make her more angry” than when he attempts to read. To contrast her current behavior with her past behavior, he cites an instance when she rushed at him “with a face made all up of fury...in a manner that fully revealed her apprehension.” Her kindness and willingness to teach have completely vanished and have been replaced with anger and hostility. Moreover, Douglass says that Mrs. Auld became apprehensive, showing her inability to act against her husband and society's will. Douglass illustrates her uneasiness by stating, “I was most narrowly watched. If I was in a separate room any considerable length of time, I was sure to be suspected of having a book” (Douglass 52). Thus, Douglass was always under surveillance so that he could never attain literacy. Furthermore, Douglass's statement that Mrs. Auld soon found that “education and slavery were incompatible with each other” is interesting. The word “incompatible” is a strong word that implies that slaves and literacy cannot coexist with one another. In an instant, Mrs. Auld, who was willing to teach Douglass how to read, has been taught to believe that literate slaves cannot exist. Consequently, her complete transformation in thinking and mindset illustrates how much norms dictate American society.

## **Frederick Douglass and the Effects of Reading**

Regardless, Douglass continued his learning by trading bread for knowledge. As a result, Douglass learned how to read without his masters knowing. How did this newfound literacy lead to his freedom? After attaining literacy, Douglass is agonized by his desire for freedom and his inability to escape. To show how deeply affected he is by literacy, he explains that he “would at times feel that learning to read had been a curse rather than a blessing” (Douglass 54). Literacy fueled Douglass’s hatred for his slave owners. In response to reading the “Columbian Orator,” Douglass states, “the more I read, the more I was led to abhor and detest my enslavers. I could regard them in no other light than a band of successful robbers, who had...stolen from our homes, and in a strange land reduced us to slavery” (Douglass 54). Through reading, he is able to gather his thoughts about the human rights he has been stripped of. By learning about how the whites abducted and enslaved his people, he began to see the extreme evil in the system he was trapped in. Before reading “The Columbian Orator,” he did not know about the grievous atrocities that his masters were supporting, so he did not hate or disobey them. After reading these documents, he could do nothing but abhor and detest his masters. These words “abhor” and “detest” are extremely powerful words that transcend far beyond hate. In an instant, he sees his enslavers in a completely different light, sparking his desire for freedom.

Aside from fueling his immense hatred for his enslavers, the power of literacy taught Douglass to think for himself. This ability to think for oneself is what Professor Burt refers to as the identity of “selfhood,” which is “an identity governed from within by need and desire” (Burt 1). Now literate, Douglass is able to fathom the idea of freedom, a concept that he did not really consider seriously before. While this is a breakthrough for slaves stuck in the system, he has difficulty accepting his free thinking. This is evident when he states, “Any thing, no matter what,

to get rid of thinking! It was this everlasting thinking of my condition that tormented me. There was no getting rid of it” (Douglass 54). Clearly, Douglass is facing an internal conflict. The idea of the perpetual enslavement of his people has been ingrained in his mind his entire life, but he understands that he should free himself from this oppressive and morally wrong system. Thus, his internal conflict illustrates how society has taught slaves to believe that enslavement is a natural system of oppression. Additionally, he struggles greatly with wanting to escape but not knowing how to escape. In any case, Douglass could no longer forget about the idea of freedom. He uses the words “eternal wakefulness” and “disappear no more forever” (Douglass 55) to underscore how determined he is to free himself from the system. He even says that no matter where he goes, freedom was “heard in every sound, and seen in every thing” (Douglass 55). Moreover, he states, “I saw nothing without seeing it, I heard nothing without hearing it, and felt nothing without feeling it.” (Douglass 55). Through the use of parallelism, he further emphasizes how much the concept of freedom has overcome him. Thus, reading gave Douglass the ability to think for himself and a sense of selfhood.

Moreover, reading permitted Douglass to transcend his status as an ignorant slave. Douglass understands that there is a stark difference between him and other slaves after he is enlightened about the atrocities of slavery. Having found his “selfhood,” Douglass can no longer rid himself of the knowledge and truth he learned from his books. Aggravated by his inability to escape, Douglass says that he sometimes envied his “fellow-slaves for their stupidity” (Douglass 55). Instead of using the word “ignorant” or “naïve,” he decides to use “stupidity” to describe his fellow-slaves who lack knowledge about the truth behind slavery. Although there is no ill intent behind his words, Douglass seems to imply that slaves who are ignorant about the origin and atrocities of slavery are stupid. Yet, Douglass knows that his fellow-slaves are not incompetent;

they just lack the opportunity to attain literacy. Douglass continues by stating that he “often wished himself a beast” (Douglass 55). Although Douglass’s enslavers still treat him as if he is subhuman, he understands that his literacy has given him the knowledge he needs to transcend his status as a mindless tool. In particular, Douglass learned that “slavery is wrong according to the masters’ own precepts, and that the masters themselves...understand that slavery is wrong and can possibly be persuaded to do something about it” (Burt 14-15). Thus, literacy was essential in paving Douglass’s path to freedom. Without it, Douglass likely would not have learned that the system he was confined in could be changed.

### **Frederick Douglass and the Effects of Writing**

While learning to read played a significant role in Douglass’s journey to freedom, writing pushed him past freedom and towards abolitionism. Writing provided Douglass the voice he needed to disseminate his views. Professor Burt strongly believes that writing had a significant impact in Douglass’s path to freedom and abolitionism. Burt states that from writing, Douglass “discovers it is possible to meet the master not only in the self-defeating arena of conflict over power or feeling, but also in the far more promising arena of public and articulate conflict, conflict in which both sides have to search for arguments which will tell against each other” (Burt 15). The “self-defeating area of conflict” describes the slave’s individual conflict with his masters. Although he can physically fight and resist against his enslavers, as seen in his fight with Mr. Covey, Douglass is unable to address the oppressive system as a whole; he can only save himself from bondage. Through writing, he can enter the “far more promising area of public and articulate conflict.” Thus, Douglass can address multiple opponents directly on a level playing field by writing about his opinions, experiences and arguments. Moreover, Douglass knew that texts “have some permanence and can be read by anybody” (Burt 15). Douglass likely



learned about the powerful influence of writing from Lloyd Garrison's *The Liberator*. *The Liberator* sought for the "immediate end to slavery and equal rights for all people...It advocated nonviolence, declaring that revolution would be achieved through moral suasion alone" (Stauffer 13). Douglass read the *Liberator* religiously, inspiring him to join the abolitionist movement. Consequently, he founded his own newspaper *North Star*, which disseminated his views on abolitionism. Thus, writing became Douglass's outlet for expression. He is able to disseminate the information and beliefs he fostered from his reading to the masses.

Writing gave Douglass a voice; however, it also gave him the opportunity to influence change. According to Professor Burt, writing enabled Douglass to become "Frederick Douglass the citizen, not only the bearer of desires, wishes, and capacities of force, but also the bearer of desires and duties, someone capable of appearing in the public area and arguing with someone else on common grounds of persuasion" (Burt 16). Through reading, Douglass is able to foster the will for freedom that eventually frees him from the enslavement; however, writing lets him take a step forward in changing policy to free other slaves. Burt asserts this when he writes, "Writing...delivers us into a world governed by values which neither we nor our enemies are fully in possession of, but which give us hope of persuading each other and living together as we ought" (Burt 17). White men essentially dictated the political and social system of the United States during the eighteenth and nineteenth century; however, they do not own and control the written word. Because they are not "fully in possession of" the ability to persuade and argue through text, anyone has the ability to change the system. Thus, as long as he can write, a person of any status has the power to persuade his opponents. Using knowledge from the texts and articles he read and his eloquent writing abilities, Douglass helped pave a path to freedom for slaves without the means to escape.

## Harriet Jacobs and Literacy

While literacy played an essential role in Frederick Douglass's fight for freedom and abolitionism, literacy was important in the stories of other slaves. In particular, literacy was a crucial aspect of Harriet Jacobs's escape to freedom. Harriet Jacobs and Frederick Douglass had completely different upbringings. Douglass lost all familial connections early in his life; thus, he relied on himself when escaping enslavement. Jacobs's escape is largely attributed to her family and friends' assistance. Furthermore, Jacobs's mother's mistress taught her how to read at an early age. In addition, no one prevented Jacobs from teaching herself how to write. On the contrary, Douglass's masters prevented him from attaining literacy. Thus, he honed his reading skills by bribing young literate white boys to teach him and learned to write secretly with "the board fence, brick wall, and pavement...and...a lump of chalk" (Douglass 57). Thus, Douglass and Jacobs had significantly different opportunities and experiences. Regardless of these differences, literacy was vital in facilitating Douglass and Jacobs's escape from slavery.

In her narrative, Incidents in the Life of a Slave Girl, Harriet Jacobs explains how literacy affected her life as a slave. While she lived in Dr. Flint's house, literacy was a burden. For instance, Jacobs states, "One day he caught me teaching myself to write...Before long, notes were often slipped into my hand. I would return them, saying, 'I can't read them, sir.' 'Can't you?' he replied; 'then I must read them to you.'" (Jacobs 50). Dr. Flint utilized her literacy as an alternate means of harassing her. Instead of explicitly confronting her, Dr. Flint believed he could discretely send messages to Jacobs because she could read. To escape his notes, Jacobs had to feign the inability to read by saying, "I can't read them;" however, her lie did not stop him from reading his letters to her. Despite her lies, Dr. Flint was highly aware of her ability to read and write. For example, Jacobs writes, "he knows I could write...and he was now troubled lest I

should exchange letters with another man” (Jacobs 63). Clearly, Dr. Flint fears her literacy because of how much power she holds with a pen. However, he continued to “thrust a note” (Jacobs 63) into her hand to passive-aggressively respond to her disobedience. Thus, during her time under Dr. Flint’s roof, her literacy proved to be a way of soliciting more harassment from Dr. Flint.

However, her ability to write became extremely significant after she fled from Dr. Flint’s household. Jacobs wrote a myriad of letters while she hid from Dr. Flint. When she was confined in the garret of her grandmother’s house, she thought of an elaborate plan to divert Dr. Flint’s attention from her hiding place. To trick Dr. Flint, Lydia explains, “In order to make him believe that I was in New York, I resolved to write him a letter dated from that place” (Jacobs 193). Moreover, she would employ one of her friends to find a way to mail the letter from New York and continue to send letters from different locations. Jacobs confirms that her ruse worked when she states, “One of my letters...was dated from Canada; and he seldom spoke of me now. This state of things enabled me to slip down into the storeroom more frequently” (Jacobs 214). Thus, Jacobs’s literacy was successful in diverting Dr. Flint’s suspicion. Furthermore, her friends’ correspondence played an important role in ensuring her safety. For example, while she was in Boston, Jacobs states, “I received a letter from one of my friends at the south, informing me that Dr. Flint was about to visit the north” (Jacobs 260). Because of Jacobs’s literacy and friends, Jacobs could keep track of Dr. Flint’s movements in the south and act accordingly. Therefore, Jacobs’s literacy proved extremely beneficial in her escape from slavery.

Thus, Jacobs mostly utilized her ability to write to communicate with people from afar. When her children and her brother were sent to the north, Jacobs would send letters to make sure that her family was safe. As a result, she could live more peacefully knowing that her loved ones

were treated well. Additionally, after Dr. Flint passed away, she sent a letter to his daughter asking for her freedom. Consequently, she was able to communicate safely with his daughter without directly confronting members of the Flint family. Furthermore, while she was in the north, Jacobs often read the newspaper and received mail from her friends to monitor her enslavers and their allies in the south. Thus, Jacobs's literacy was a key factor in ensuring her and her children's freedom. If she could not write or read letters, she most likely would have been caught by Dr. Flint and his family.

It is evident that literacy played a vital role in the lives of slaves who could read and write. Even though Frederick Douglass and Harriet Jacobs were slaves with completely different circumstances and backgrounds, they both utilized literacy to free themselves from slavery. From reading books, Douglass attained "selfhood" and found his desire for freedom. Furthermore, writing gave him the opportunity to educate others about the atrocities of slavery. For Harriet Jacobs, writing letters and reading the newspaper and her friends' correspondences enabled her to monitor Dr. Flint's movements and her family's wellbeing. It is no surprise that enslavers feared educated slaves. Literacy grants incredible power to slaves. Literacy enlightens slaves that slavery is a system instilled and controlled by the whites; thus, change can occur. Furthermore, literate and free Black men, like Douglass, could assert their influence by writing in support of the abolitionist movement. Consequently, literacy is an extremely powerful tool. Literate slaves can use their reading and writing abilities to escape from their enslavers; however, they can further employ their literacy to free other slaves by publishing their experiences and writing for the abolitionist movement.

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The Influence of Enlightenment Ideologies on Notions of Race and Class

“Equality of opportunity is not really a theory of equality but one of justified and morally acceptable equality.” –Isaac Kramnick

“A state of equality, wherein all the power and jurisdiction is reciprocal, no one having more than another; there being nothing more evident than that creatures of the same species and rank, promiscuously born to all the same advantages of nature, and the use of the same faculties, should also be equal one amongst another without subordination or subjection” –John Locke

Grand balls and operas, busy salons, prestigious universities and luxury stores —this was the “City of Light” known as Paris, France. However, beyond the light of Paris, France, lied darkness. Behind the glory of Paris was a city of filthy roads and squalid tenements. Unable to attain food, the people of Paris would raid bakeries for bread. This was the true state of French society during the late eighteenth century. Amidst the light and darkness was the dissemination of Enlightenment thought, which traveled through the salons. These Enlightenment philosophers sought to fix the terrible French political and social system. The Enlightenment ideals were used for both good and evil. Although Enlightenment ideals are perceived as progressive, many of them endorse racism and imperialism. However, many of the oppressed have used Enlightenment ideals to fight back against their oppressors. These conflicting interpretations of the Enlightenment works fostered violent revolutions in France and its colonies. As seen in the French and Haitian Revolutions, the Enlightenment texts played a significant role in endorsing

class stratification, racism and imperialism; however, they were also imperative in inciting the oppressed to fight against injustice.

### **The Enlightenment and Class Stratification**

Immanuel Kant is an Enlightenment thinker whose work implies natural class distinction. In Kant's "What is Enlightenment?," it is difficult for the reader to conjecture whether Kant believes that everyone has the ability to achieve enlightenment. For instance, Kant states, "There are only a few who have succeeded by their own exercise of mind" (Kant 2). Thus, Kant implies that there are only a few people who have the capability to think for themselves and reach enlightenment. Thus, Kant seems to lack faith in the public's ability to attain enlightenment. He writes that "the public can only slowly attain enlightenment. Perhaps a fall of...tyrannical oppression may be accomplished by revolutions, but never a true reform in ways of thinking. Rather, new prejudices will serve as well as old ones to harness the great unthinking masses" (Kant 2). Kant essentially implies that when the public revolts against "tyrannical oppression," a new dictatorial government is implanted; therefore, real change does not occur. He further suggests that the public is prone to "new prejudices" and will unlikely overcome their fixation on these prejudices. Consequently, Kant implies that there are too many people who are deeply rooted in prejudice; thus, the public as a whole lacks the ability to obtain enlightenment.

Additionally, Kant seems to suggest that only the educated, or the privileged, can attain enlightenment because they are aware of the prejudices that consume man. Although Kant speaks as though everyone can achieve enlightenment as long as he is released "from his self-incurred tutelage," (Kant 1) it seems as if only those privileged enough with the time and money to receive an education can achieve enlightenment and think for themselves. As a result, people of the poor working class, who have little time to study and learn, do not have the means to reach

enlightenment. Thus, while Kant celebrates individualism, his writing underscores the natural manifestation of class distinction based on privilege.

### **The French Revolution and the Fight for the Erasure of Class**

Believing in the natural occurrence and justness of social stratification, the privileged maintained France's stratified class hierarchy. Thus, the poor suffered greatly from the oppression of the upper class. During the eighteenth century, France's social hierarchy was divided into three estates: the clergy, the nobility and the working class. The clergy and the nobility, which made up about 2% of the French population, lived lavish lives while the working class starved on the streets. Thus, the working class sought to overthrow the monarchy. To justify their actions, they cited Enlightenment ideals, particularly those echoed in Rousseau's "Discourse on the Origin of Inequality" and "The Social Contract." In "Discourse on the Origin of Inequality," Rousseau expresses his discontent with the large discrepancies between the rich and the poor. To ameliorate the imbalance between classes, Rousseau delineates his vision of an ideal government in "The Social Contract." For example, Rousseau states, "Each of us puts his person and all his power in common under the supreme direction of the general will, and, in our corporate capacity, we receive each member as an indivisible part of the whole" (Rousseau 433). Thus, Rousseau promotes a government in which class disappears and everyone's opinion will be heard and accounted for. He believes that every person has his own natural rights that cannot be stripped away by higher powers. As a result, everyone is an essential "part of the whole" and necessary for the "general will." Although Rousseau later promotes a majority rule since there is no way that every single person can agree on one topic, these enlightenment ideologies resonate deeply with the oppressed French citizens.



In the first phase of the French Revolution, the representatives of the third estate in the Estates-General formed a National Assembly that sought to reform France's political system. The Estates-General, which consisted of representatives from all three estates, was dominated by the first and second estates. The third estate had little representation; thus, their voices were barely heard. After receiving no help from King Louis XVI, the National Assembly wrote the "Declaration of the Rights of Man and Citizen," delineating John Locke's definition of natural rights. In "The Second Treatise of Civil Government," Locke asserts that the "state of Nature....teaches all mankind....that, being all equal and independent, no one ought to harm another in his life, health, liberty or possessions" (Locke 396). Thus, Locke, like Rousseau, believes that class stratification should disappear; the monarchy and the landlords have no right to strip the lower class of their "life, health, liberty or possessions." The National Assembly strongly emphasizes this point in the first four points of its declaration. The first point directly states, "Men are born and remain free and equal in rights" (Locke 467). Therefore, it is evident that the National Assembly strongly utilized Locke's beliefs in writing its declaration of rights. Moreover, the National Assembly, inspired by Rousseau, incorporated his belief that "the law is the expression of the general will" (Rousseau 467). Consequently, the National Assembly clearly desired to create an ideal republican nation, completely demolishing the class distinctions present in their society.

However, the second phase of the French Revolution destroyed the ideologies pushed by the National Assembly. Maximilien Robespierre rose as the leader of the second phase through his eloquent and radical speeches. His leadership led to the dreadful Reign of Terror, a time in which the guillotine killed countless French citizens. In particular, Robespierre "used Rousseau's language, and exploited—while distorting—several of Rousseau's ideas in the course of his

reign of terror” (Cranston). In his speech, “The Political Philosophy of Terror,” Robespierre masterfully delivers his justification for terror by describing his desire for a true democracy. For instance, Robespierre states, “What is the goal toward which we are heading? The peaceful enjoyment of liberty and equality, the reign of eternal justice whose laws have been described...in the hearts of all men” (Robespierre 1). Using the words, “liberty,” “equality” and “hearts of all men” echoed in Rousseau’s work, Robespierre paints an ideal picture of what the French men want from the revolution. Robespierre continues to hail democracy in his speech by repeatedly stressing the words “equality” and “virtue.” Robespierre then justifies the use of terror by stating, “Terror is nothing but prompt, severe inflexible justice...It is less a special principle than a consequence of the general principle of democracy applied to our country’s most pressing needs” (Robespierre 3). Thus, Robespierre persuades the French people to use terror by calling violence a “justice” and simply a “consequence” of creating democracy. By describing terror as a virtuous tool, Robespierre can convince the people without mentioning the ensuing violence that follows terror. To further his argument, Robespierre says, “To punish the oppressors of humanity is clemency; to pardon them is barbarity” (Robespierre 3). By using the word “clemency” and accusing the act of pardoning as “barbarity,” he justifies terror as an act of kindness or forgiveness. Even though terror itself is a form of oppression, Robespierre convinces the French people that terror is a tool that cleanses the country of oppression. Through the Reign of Terror, Robespierre was able to assume a dictatorial role, returning France to its original oppressive rule.

### **The Haitian Revolution and the Fight against Class**

Taking place simultaneously with the French Revolution, the Haitian Revolution commenced due to class distinctions as well. Unlike the French’s social hierarchy, the classes in Saint-Domingue’s social hierarchy were not determined by esteem and wealth. Instead, class

stratification was based on race. Like the French, Saint-Domingue was divided into three distinct classes: the white plantation owners, the free mulattoes and the black slaves. The whites were essentially the ruling and aristocratic class in Saint-Domingue; thus, the mulattoes sought equal rights while the slaves sought freedom (Rand 1-2). Vincent Ogé, a free mulatto in St. Domingue, began to rebel against Saint-Domingue's class hierarchy when he wrote to the Provincial Assembly of St. Domingue. In his letter, he writes, "I require you to promulgate through the colony...to all free citizens, the right of admission to all offices and functions...if...you do not satisfy my demand, I am not answerable for the disorder into which my just vengeance may carry me" (Beard 47). As a free man, Ogé was angered that he did not have the same privileges as the white plantation owners. Thus, his letter, resonating with Rousseau's notion of equality for all men, promotes the eradication of class in St. Domingue. Moreover, Ogé's comment of "disorder into which my just vengeance may carry me" embodies the anger he and other mulattoes have been withholding and foreshadows the ensuing violence to come. The Provincial Assembly ignored Ogé's words, leading to Ogé's insurrection against the whites. However, Ogé's plan failed, and he was consequently executed. The social hierarchy remained in Saint-Domingue until Toussaint L'Ouverture rose to fight against the French.

Inspired by the French Revolution, Toussaint L'Ouverture, a free black man, fostered the support of angry mulattoes and slaves and led the Haitian Revolution to victory. Literate, L'Ouverture was familiar with the works of Enlightenment philosophers. Rousseau's beliefs are clearly evident in the Saint-Domingue Constitution 1801, a document that L'Ouverture greatly contributed to. In the section "Title II," the Assembly writes, "No other distinctions exist than those of virtues and talents, nor any other superiority than that granted by the law in the exercise of a public charge. The law is the same for all, whether it punishes or protects" (Saint-Domingue

Constitution). This provision indicates that all men are free, regardless of their status, wealth or race, echoing Rousseau's belief in the equality of all men. However, in section "Title VIII," Toussaint L'Ouverture establishes himself as the sole ruler of Haiti "for the rest of his glorious life" (Saint-Domingue Constitution). Consequently, the entire document, which hails egalitarianism and freedom, contradicts itself. By proclaiming himself as Haiti's ruler, L'Ouverture brings about inequality once again by granting himself immense political power.

Exercising his executive power, L'Ouverture delineates a series of policies he would like to enact in his "Dictatorial Proclamation." In his last policy, he writes "My regulations...shall be executed exactly as stated. All military commanders are enjoined to execute it rigorously and literally in all that is not contrary to the present proclamation" (L'Ouverture 6). Utilizing the language of a king or dictator, Douglass implies his power to rule by asserting that his policies should be "executed exactly as stated" and "rigorously and literally." As a result, social inequality reappeared after L'Ouverture claimed dictatorship over Haiti. Fearing colonization once again, L'Ouverture begins to revive Haiti's economy by coercing Haitians to work in the fields again. Thus, despite his belief in the equality of all men, Toussaint L'Ouverture single-handedly contradicts his values by establishing himself as the sole leader of Haiti for life.

### **Applying Enlightenment Works to Racism and Imperialism**

Although many Enlightenment thinkers underscore the use of reason and science, numerous of their works promote blatant racism. This is seen in Immanuel Kant's work "On the Different Races of Man." Kant believes in the necessity of races; thus, he categorizes people based on their skin color. What is interesting is that he reasons that people cannot be categorized by the color of their hair. Consequently, Kant is simply promoting his own social construct that people behave differently based on the color of their skin. As a result, Kant generalizes entire

groups of people, propagating horrible stereotypes. For example, he writes, “the Negro is...strong, fleshy, supple, but in the midst of the bountiful provision of his motherland lazy, soft, and dawdling” (Kant 46). Essentially, Kant assumes an entire population’s physical features and personality solely on geography and skin color. In this case, he believes that all black people are “lazy,” “soft” and “dawdling.” Thus, it is evident that he finds blacks inferior to whites.

Although he promotes reason and science, Kant clearly imbues his assertions with his own biases and opinions. Responding to Kant, Johann Gottfried Herder argues, “Neither the blood, the brain, nor the seminal fluid of the negro is black, but the reticular membrane beneath the cuticle, which is common to all, and even in us...is more or less coloured” (Herder 75). Herder illustrates that Kant’s categorization based on skin color is his own social construction. The color of blood, brain and seminal fluid in the human body is “common to all;” thus, there is no logic in categorizing people based on skin color. Consequently, Herder proves that race is a social construct that promotes illogical discrimination.

Aside from Kant, David Hume blatantly believes in racial distinctions. In his work “Of National Characters,” Hume directly states, “I am apt to suspect the negroes and in general all other species of men to be naturally inferior to the whites. There never was a civilized nation of any other complexion than white” (Hume 33). Hume bluntly states that all non-whites are inherently inferior because no other race has the capability of building a “civilized nation.” This is an ironic statement since Europeans depend on many Asian and African countries for their goods and inventions. Thus, Hume clearly bases his racism on his Eurocentric views of the world. James Beattie refutes Hume’s belief in white superiority by proving Hume’s lack of reasoning. Beattie states, “To suppose him [a black slave] of an inferior species, because he does not thus distinguish himself, is just as rational as to suppose any private European of an inferior species,

because he has not raised himself to the condition of royalty” (Beattie 36). Beattie analogizes racial distinctions to class distinctions. Using Hume’s logic, poor whites would be considered inferior because they were not born as aristocrats or royals. Furthermore, Beattie states that Europe was a “savage” nation 2,000 years ago. Thus, Hume’s assertions are flawed and biased. Beattie logically proves that Hume’s beliefs are not rooted in truth and reason—two essential Enlightenment ideologies.

Embodying white superiority ideologies, Marquis de Condorcet preaches universal egalitarianism and equality between nations; however, his writing inherently implies the need for imperialism. In his work “The Future Progress of the Human Mind,” Condorcet writes that he desires for “the abolition of inequality between nations, the progress of equality within each nation, and the perfection of mankind” (Condorcet 27). From this statement, it is clear that Condorcet not only promotes Rousseau’s belief in egalitarianism within a nation, but he also stands against colonization since it would impede his desire for “the abolition of inequality between nations.” However, Condorcet subtly pushes for imperialism in his essay. This is evident when he states, “we shall become for them [Africans and Asians] the beneficent instruments of their freedom” (Condorcet 28). By writing that the Europeans will be the “beneficent instruments of their freedom,” Condorcet implies that the French and Anglo-Americans are superior nations that have the capacity to grant enlightenment to other nations. As a result, it is necessary for these European nations to colonize “lesser” nations to ensure equality among the nations. Thus, Condorcet’s biased, Eurocentric perspective contradicts Enlightenment thought. Even though Condorcet asserts that Europeans will no longer present themselves as “tyrants or corrupters,” (Condorcet 28) his beliefs resonate greatly with the white man’s burden. Consequently, Condorcet seems to believe in the need to imperialize non-European countries.

## **Imperialism and Racism in Haiti**

Employing the ideology of the white man's burden and white superiority, imperialists colonized numerous non-European countries. France, in particular, colonized civilizations in the Caribbean, Africa and Asia. However, instead of "civilizing the savages," the French integrated the colonized into their society by coercing them into slavery. Saint-Domingue particularly struggled with race and imperialism. As discussed before, Saint-Domingue's social hierarchy was divided into three classes: white plantation owners, free mulattoes and black slaves. Despite their freedom, the mulattoes did not have the same rights as white French citizens because of their mixed blood. The whites saw the mulattoes as black; therefore, they thought of them as an inferior race. Thus, even though Enlightenment philosophers pushed for equality and freedom, racism inherently persisted in their writing, pervading European society.

Although slaves in Saint-Domingue received the worst treatment and were considered property, mulattoes were bothered the most by the French's racial prejudice. Even though they were free by law, their freedom was extremely restricted. For instance, mulattoes had to "enlist for a mandatory three-year term in the military establishment known as the *marechaussée*...Upon completion of this term, Mulattoes were then forced to serve in their local militia without compensation" (Rand 2). Their duties at *marechaussée* were to "arrest fugitive Negroes, protect travelers and...collect taxes" (Rand 2). Thus, they had no choice but to spend a great deal of time in *marechaussée* without any compensation or benefits. Even though *marechaussée* was a military establishment, the French basically hired the mulattoes as free laborers. Furthermore, the French required the mulattoes to "provide their own supplies" and dictated that they "could only be released from this service if it was deemed that their presence was no longer necessary" (Rand 2). Consequently, mulattoes were essentially slaves to the French. The whites strictly determined

what the mulattoes could do. Additionally, mulattoes could not vote or hold office. They could own land; however, there were laws that restricted their ability to use the land. Thus, although the whites did not own mulattoes, the laws created by the whites, controlled them. Angered by their restricted freedom, mulattoes sought egalitarianism in Saint-Domingue.

Thus, the Haitian Revolution continued until the National Convention agreed to abolish slavery in Saint-Domingue. After Saint-Domingue's economy plummeted due to L'Ouverture's revolts, the Jacobins, led by Robespierre, decided to end slavery in all French colonies. The Jacobins felt obligated to do so since they strongly believed in Rousseau's ideal egalitarian society. Furthermore, the enslavement of a people defies Locke's belief that "no one ought to harm another in his life, health, liberty or possessions" (Locke 396). Consequently, the Jacobins had no choice but to grant freedom to slaves. When establishing the Saint-Domingue Constitution, L'Ouverture made sure that racial discrimination was extinguished. In the section, "Title II," L'Ouverture writes, "There can be no slaves on this territory; servitude has been forever abolished," and "All men can work at all forms of employment, whatever their color" (Saint-Domingue Constitution). Thus, despite his proclamation as the sole ruler of Haiti, L'Ouverture effectively eradicated racial discrimination and bondage in Haiti.

### **Conclusion**

It is evident that both the oppressors and the oppressed utilized Enlightenment ideals to justify their actions. During the late eighteenth century and early nineteenth century, class stratification and racism were inextricably related struggles. With class and racial discrimination comes violence, or rather, a revolution for freedom and equality. However, as seen with Maximilien Robespierre and Toussaint L'Ouverture, revolution can often lead to a new



dictatorial leadership. Consequently, violent revolution may not be the correct answer to the fight against oppression.

France and its colonies were not the only countries who utilized Enlightenment to combat inequality. In the late eighteenth century, the colonized America rebelled against their oppressive British monarch. Similar to the French's third estate, the American colonists lacked representation in parliament and the king treated them unfairly. As a result, they declared war on Britain to gain their freedom. The American revolutionists strongly believed in John Locke's theory of natural rights. This is directly evident in the preamble of the revolutionists' Declaration of Independence:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed (Declaration of Independence).

The notion that "all men are created equal" and have "unalienable Rights" is undeniably taken from Rousseau's "The Second Treatise of Civil Government." The ideas of "life, liberty and the pursuit of Happiness" resonate with Locke's belief in man's natural right to his "life, health, liberty or possessions" (Locke 396). Furthermore, the preamble establishes a republican government in which men attain "their just powers from the consent of the governed." This notion echoes Rousseau's desire for the rule of the general will in "The Social Contract."

As a result, the Enlightenment works not only played a significant role in justifying oppression, but they were also essential in fostering revolution among the oppressed. The French

Revolution and the Haitian Revolution are just a few revolutions that have heavily relied on Enlightenment ideologies.

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# **Technical Writing**

## **Example**

**TO:** New York Senator Chuck Schumer  
**FROM:** Emily Chen  
**SUBJECT:** Net Neutrality Reform  
**DATE:** March 2, 2018  
**SECTION:** 202 (Brian McInnis)

## **I. INTRODUCTION**

This policy memo will delineate the arguments for and against net neutrality as well as its advantages and disadvantages. Net neutrality is a policy that prevents internet service providers from controlling what websites and content their clients can access, ensuring equality of access among internet users. By rescinding net neutrality, internet service providers can control the speed of their internet service and block any content that they do not want their clients to see. As a result, the eradication of net neutrality affects anyone who utilizes the internet. Internet service providers will have more freedom in selling their products, such as creating packages that permit access to certain applications. In return, users may have to pay more for specific services, content and better internet speed. Companies who depend heavily on the internet may have to invest more money in guaranteeing quality service on the internet. Thus, it is evident that changes in net neutrality greatly affect a myriad of different people.

In Section II, I will discuss net neutrality in more detail, providing its history and the conflicts that have emerged from the changes in net neutrality. In Section III, I will discuss the principal concerns of the proponents and opponents of net neutrality. In Section IV, I will discuss possible policy suggestions that can assist in mitigating the proponents and opponents' concerns. Section V will provide a conclusion of all the topics that I have discussed. Lastly, Section VI will list the sources I used for this policy memo.

## **II. BACKGROUND**

In 1999, the Federal Communications Commission (FCC) Chairman William Kennard began the idea of net neutrality when he suggested that broadband networks should not be treated the same as old telephone networks. Kennard believed that the government and policy-makers should not try to intervene in the marketplace; however, he called for vigilance due to the lack of information about the future of broadband. Michael Powell, the FCC Chairman in 2002, explicated that broadband should be classified as an "information service" not a "telecommunications service." As a result, cable broadband services should not be considered a public utility. Although Powell did not believe that broadband was a public utility, he believed that there were certain freedoms that needed to be preserved regarding the internet. Powell instantiated the "Internet Principles," which stated that everyone should have the freedom to access content, run applications, attach devices and obtain service plan information (Powell, 2004). Thus, the broadband industry could not preclude clients from accessing certain websites and utilizing certain applications.

On June 27, 2005, internet service provider Brand X sued the FCC, claiming that broadband should be classified as a "telecommunications service" not an "information service." Internet service providers argued that they should be able to utilize cable networks, just as

telecommunication companies can utilize telephone lines. The court ruled that the FCC had the right to uphold its classification of broadband; thus, broadband remained an “information service.” On September 23, 2005, FCC Chairman Kevin Martin created a “Policy Statement” based on Powell’s “Internet Principles;” the policy states that consumers are entitled to access the lawful internet content of their choice, run applications and services of their choice, connect their choice of legal devices that do not harm the network and to competition among network and content providers.

Despite these protections to the consumers, the FCC accomplished little in establishing policies between internet service providers and web-based companies. Later that year, CEO of AT&T Ed Whitacre commented that web-based companies, such as Google and Yahoo, were freeloaders on his company’s infrastructure since they consumed a significant amount of their service without extra payment. In 2007, consumer advocates accused Comcast of slowing down users who used BitTorrent, violating the FCC’s policy on internet freedom. Comcast argued that BitTorrent caused a considerable amount of traffic; thus, they needed to slow down BitTorrent to ameliorate this traffic. In 2008, the FCC handed Comcast a cease-and-desist order; however, the U.S. Court of Appeals rescinded the order since the FCC did not have the authority to hand out the order.

In 2010, the FCC created the Open Internet Order, which solidified net neutrality rules as official FCC regulation. The Open Internet Order prohibited blocking and slowing down access to legal content and required broadband providers to be transparent about their network management practices. However, the FCC did not actually receive permission to regulate broadband until 2014 during the court case *Verizon Communications v. FCC*. In 2014, President Obama supported reclassifying broadband as a telecommunications service. The FCC reclassified broadband as a telecommunications service in 2015 (Reardon, 2015). However, after continued debate, FCC Chairman Ajit Pai repealed net neutrality in 2017.

### **III. PROMINENT ISSUES**

#### ***A. The Relationship between Website Hosts and Internet Service Providers***

Internet service providers grant their clients a specific amount of bandwidth—a “certain amount of data per unit of time” (Dellinger, 2017). Popular websites, such as Google, Facebook and YouTube, consume a considerable amount of their internet service provider’s allotted bandwidth. When the FCC reclassified broadband as a public utility, internet service providers could not charge these website hosts extra to utilize their resources. Thus, many internet service providers argue that these large companies are exploiting their infrastructure. As a result, they believe that these large content providers and video streaming businesses should pay extra to subsidize the amount of data they consume and guarantee better quality for their customers (Hathaway, 2017).

On the other side, these large internet-based companies argue that they are the “content delivery servers;” internet users depend on free and undeniable access to their websites. As a result, many internet-based companies want to prevent the FCC from permitting “fast lanes,” where some companies can pay to have their content prioritized, while other companies’ content will be accessed at slower speeds (McMillan, 2014). Kyle Wiens, co-founder of website iFixit.com, a business that sells replacement parts and tools, comments that he is worried that there will be a fast lane he cannot afford access to because his company is not large enough (Fowler, 2017).

Consequently, there is a clear conflict between the interests of internet service providers and internet-based companies.

### ***B. The Government's Role in Regulating the Internet***

The United States government and in particular, the FCC, have a significant role in regulating internet service providers when net neutrality is in place. Proponents of net neutrality believe that the government should have authority in controlling the internet to prevent capitalist internet service providers from breaching Michael Powell and Kevin Martin's ideas on internet freedom. In particular, consumers are concerned with the possibility of internet service providers blocking certain legal content and slowing down their service for those who choose not to pay an extra fee. For instance, many supporters of net neutrality fear that an internet service provider may begin selling certain popular applications in a bundling system, such as a "premium social media package" (Collins, 2017). Internet users would have to purchase these bundles in order to access commonly used applications. Numerous consumers are also concerned that the end of neutrality will lead to the demise of the first amendment because broadband companies can control the users' access to certain content. Without net neutrality, internet service providers can choose what kind of news, information and entertainment they want to propel (Kennedy, 2017).

However, the government's control over the internet prevents competition among internet service providers. Currently, large companies, such as Comcast and Verizon, dominate the industry, preventing smaller internet service providers from gaining more customers. For instance, Elizabeth Bowles, president of Aristotle, an Arkansas-based broadband provider with approximately 800 customers, says that the end of heavy government regulation would relieve the expensive regulatory burden put on her small company (Newcomb, 2017). Furthermore, when internet service providers create new business models or new technology, they have to submit their proposal to the FCC for approval; the FCC has the authority to "decline the request for an opinion," accept the proposal or ask for more information. The FCC's decisions on the matter cannot be appealed, making it especially difficult for internet service providers to alter their company model (Skorup, 2016).

### ***C. The Question of Creativity and Progress Regarding Internet Infrastructure***

Net neutrality supporters believe that rescinding net neutrality will hinder improvement in internet infrastructure. Since there are only a few large broadband providers that dominate the industry, repealing net neutrality will give these large companies the agency to control the market. Since most internet users depend highly on these very few broadband companies, consumers will likely stay with their current internet service providers. Consequently, these companies may not seek further improvement because they are aware that consumers will unlikely switch to a different provider (Forbes Technology Council, 2017).

The repeal of net neutrality may, however, incite further creativity and innovation. The rescinding of net neutrality principles prevents the FCC from controlling companies' new business ideas and technological innovations. Furthermore, small internet providers, who suffer from the heavy cost of government regulation, can produce their own innovations to the market, inciting competition. Consumers of the internet can benefit from broadband companies' competition if they compete by improving upon their competitors' internet infrastructure and technology.



## **IV. POLICY RECOMMENDATIONS**

### ***A. Establishing Explicit Fee for Content Providers***

To mitigate tensions between content providers, particularly those whose business depends on video streaming, and internet service providers, I suggest that broadband providers charge content providers a small additional fee if they consume a certain amount of bandwidth. Large website hosts do utilize a considerable amount of an internet service provider's limited infrastructure. Therefore, a small fee is reasonable compared to the amount that the companies make through sponsored advertisements. However, I emphasize that this fee should only apply to content providers that consume more than a specified amount of data. It would be unfair to charge small, startup content providers if they only utilize a small amount of data; charging small companies will impede competition and innovation since they will not be able to afford to enter the market. Furthermore, charging an additional fee to large content providers can induce creativity. If companies had to pay an extra fee to ensure quality content for their consumers, they will likely develop new software, technologies and applications to ensure that their clients will continue to pay for their products.

### ***B. Maintain the Policy on Internet Freedom for General Consumers***

To ensure the safety of the first amendment and protect the right of every American's ability to access legal content, I propose that we continue to enforce Michael Powell's "Internet Principles." The internet is a ubiquitous consumer good that many Americans depend on for their occupation and lifestyle. To restrict access to certain websites or applications would affect the livelihoods of thousands of Americans as well as breach the first amendment—the right to speech and the press. Following a utilitarianism approach, I believe that the FCC can still enforce that broadband companies cannot block legal websites or applications and slow the transmission of legal data. Moreover, the FCC must still enforce the following notions from Michael Powell's "Internet Principles" (Powell, 2004).

1. Consumers should have access to their choice of legal content.
2. Consumers should be able to run applications of their choice.
3. Consumers should be permitted to attach any devices they choose to the connection in their homes.
4. Consumers should receive meaningful information regarding their service plans.

### ***C. Permit Companies to Appeal the Federal Communications Commission's Decision on New Business Plans***

To ensure continued innovation, the FCC's power should be redefined. In particular, the FCC should permit broadband companies to appeal its rejection of new propositions and business alterations. The FCC should not take a dictatorial role in internet regulation; rather, it should act as a mediator to guarantee that internet service providers are not exploiting internet users. Consequently, if the FCC rejects a company's new business proposition because it is ethically unsound or exploitative, the company should have the opportunity to revise its plan and submit the proposition again for review. By allowing companies the right to appeal FCC decisions, companies can improve upon their current business model and implement new technologies as long as they lie within ethical guidelines, stimulating competition and innovation.

I also propose that there should be an accessible formal document delineating the FCC's specific jurisdiction and powers. The FCC currently holds an obscene amount of power over the internet and its functions. The FCC should not be an omnipotent arbiter, but it should still have the authority to keep broadband companies in check. Therefore, the FCC's role in regulation should be reduced in order to stimulate greater innovation and idea production.

## **V. CONCLUSION**

The vacillation between the classification of the internet as an "information service" and a "telecommunications service" has sparked a clear divide on the matter of net neutrality. Net neutrality thrives on the notion that the internet is a public utility; thus, internet service providers do not have the authority to inhibit users' access legal content and to implement paid prioritization. However, internet service providers see net neutrality as a way for the government to stringently regulate their business.

To mitigate the Federal Communications Commission's control over the internet and ensure the principles of internet freedom, I propose the need for a transparent document that clearly describes the role of the FCC and a company contract that states that internet service providers cannot block legal content and slow down data transmission. Furthermore, I suggest a policy that mandates large content providers to pay an additional fee if they exceed the consumption of a certain amount of bandwidth. This will address internet service providers' argument about infrastructure exploitation and may also stimulate innovation and competition among content providers. While these proposals may not solve all the issues regarding the net neutrality battle, I believe that they may help in alleviating the tensions between proponents and opponents of net neutrality.

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