

Tribhuvan University

Redefining Slavery in Mende Nazer's Novel, *Slave*

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Abstract

Mende Nazer's *Slave* depicts a grim and awful picture of a slave girl and honest rendition of her experiences as brightly as the beaming light of the day. Though the slavery existed in the past in various forms, it is a groundbreaking fact to record the history of slavery in the recent era i. e. at the time when slavery has been outlawed from the soil of world legally and formally.

It also suggests that the truth of slavery has been fictionalized and given a subjective twist to the reality by co-writer Damien Lewis. It has visualized the grim picture in details of the experience of a slave girl. A sense of awareness, feud between the groups, tussle between rich and poor are common issues in the novel. In this sense, the researcher's claim has been justified. The novel accommodates an honest rendition of the experience of a young Sudanese girl and unfolds a new definition of slavery through the experience of a slave writer in the twenty-first century against the background of previous slave history of Nineteenth and Twentieth century.

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I. Introduction

Mende Nazer and Her Work on Slavery

Mende Nazer, whose date of birth is unknown since there was no practice of recording date of birth, lost her childhood at the age of twelve, when she was sold into slavery. It all began one horrific night in 1993, when Arab raiders swept through her Nuba village, murdering the adults and rounding up thirty-one children, including Mende.

Mende was sold to a wealthy Arab family who lived in Sudan's capital city, Khartoum. So began her dark years of enslavement. Her Arab owners called her "Yebit," or "black slave." She called them "master." She was subjected to appalling physical, sexual, and mental abuse. She slept in a shed and ate the family left-overs like a dog. She had no rights, no freedom, and no life of her own. The institution of slavery usually tried to deny its victims their native cultural identity. Torn out of their own cultural milieus, they were expected to abandon their heritage and to adopt at least part of their enslavers' culture. Nonetheless, studies have shown that there were aspects of slave culture that differed from the master culture. Some of these have been interpreted as a form of resistance to oppression, while other aspects were clearly survivals of a native culture in the new society. Most of what is known about this topic comes from the circum-Caribbean world, but analogous developments may have occurred wherever alien slaves were concentrated in numbers sufficient to prevent their complete absorption by the host slave-owning or slave society.

This research hypothesizes the live depiction of the experience and dramatic performance of the heroine character unravels the slavery in existence even in the threshold of twenty-first century. The text, essentially draws the attention into it at a broader level, for it spirals as a whole on the pain and panic experience of Mende Nazer, whose birth is yet unknown (since there was no tradition of recording birth's

dates in Nuba tribe). The circumcision like brutal experience and her reaction with such an inhumane act, and her vulnerability before the cultural practice reveals the fact in the form of a fiction. To make it clear, the text has a mixture of fiction and fact. The issue is fiction based on fact. In doing so, it will prove that novel is a factual account of the happenings in the life of a Sudanese girl. It has set a new example of slave narrative, since it has come out in the time when everybody thinks there is no slavery, at least in the form of past one. Lewis, a British journalist and film maker working in the field of human rights in Sudan, assists Nazer to bring her factual experience in the form of a fiction into light. The text comprises Nazer's emotional voice and Lewis's subjective presentation. Subjective twist might have appeared. Also, the portrayed part is that slavery exists not only in a poor African country like Sudan, it equally exists in the heart of rich European country like the United Kingdom, actually in the very capital, in London, despite the fact that slavery is outlawed there and elsewhere in every conceivably civilized country.

Literature is both a reflection and a mirror to the times and society in which it is produced. It is inevitably intertwined too with the biography and experience of the author. This research tries to deal with the issue of how slavery is redefined in the 20th century with the eyes of one slave woman Mande Nazer. Especially, in the postmodern milieu, wherein, given a global currency owing to the unprecedented development in information, and communication technology, everything is related to everything else, literary output cannot remain a purely artistic work. It is somehow engaged and influenced by the historiography, biography and, though it might sound like an attempt at versification, but seriously enough, the geography and ethnography of the writer. In this context, the only novel so far, *Slave* (2005) by the one time Sudanese slave girl and now a literary and political celebrity Mende Nazer, is a unique blend of art and history, biography, therefore realism, and literature,

therefore fiction.

Normally, Mende's story never would have come to light. But seven years after she was seized and sold into slavery, she was sent to work for another master—a diplomat working in the United Kingdom. In London, she managed to make contact with other Sudanese, who took pity on her. In September 2000, she made a dramatic break for freedom. A speculation can be made on this foundation that Nazer, from her inside, was in the mood of eloping from the master to make her own identity and to family reunion. The tears and sobbing sounds inspired her to get rid from the modern vampires who live in the city and exploit the same human being as animal. This sense of inequality and the severe beating and virtual victim of the slave is nothing more than a acceptance of the victimized. She suffers a lot from the deprivation of the modern means of facilities. She was not allowed even to watch television.

Slave is a story almost beyond belief. It depicts the strength and dignity of the Nuba tribe. It recounts the savage way in which the Nuba and their ancient culture are being destroyed by a secret modern-day trade in slaves. Most of all, it is a remarkable testimony to one young woman's unbreakable spirit and tremendous courage.

One of Britain's leading newspapers, the *Sunday Telegraph*, reported the story without speaking with Nazer. The former diplomat filed a libel suit against the paper, and even claimed to have letters written by Nazer to her family that refuted her story. The paper eventually paid damages and published an apology declaring Nazer's story false. The Sudanese government has been extremely reluctant to investigate Nazer's claims, however, and given its obvious stake in wanting damning evidence of the country's slave trade refuted; this silence certainly lends credence to Nazer's story. If the experiences Nazer recounts here prove true, they will stand as an important reminder of the real, lived terrors of thousands of black southern Sudanese whose stories will never be told, and whose freedom may never be won.

Born into the Karko tribe in the Nuba Mountains of northern Sudan, Nazer has written a straightforward, harrowing memoir that's a sobering reminder that slavery still needs to be stamped out. The first, substantial section of the book concentrates on Nazer's idyllic childhood, Nuba culture of circumcision, her schooling, and storytelling, made all the more poignant for the misery readers know is to come. Nazer is presented as intelligent and headstrong, and her people as peaceful, generous and kind. In 1994, around age 12 (the Nuba do not keep birth records), Nazer was snatched by Arab raiders, raped and shipped to the nation's capital, Khartoum, where she was installed as a maid for a wealthy suburban family.

To Nazer, the modern landscape of Khartoum could not possibly have been more alien; after all, she had never seen even a spoon, a mirror or a sink, much less a telephone or television set. Nazer's urbane tormentors—mostly the pampered housewife—beat her frequently and dehumanized her in dozens of ways. They were affluent, petty and calculatedly cruel, all in the name of "keeping up appearances." The contrast between Nazer's pleasant but "primitive" early life and the horrors she experienced in Khartoum could hardly be starker; it's an object lesson in the sometimes dehumanizing power of progress and creature comforts. After seven years, Nazer was sent to work in the U.K., where she contacted other Sudanese and eventually escaped to freedom.

Her book is a profound meditation on the human ability to survive virtually any circumstances the shock of this title is that it refers to what is happening right now, in Sudan, Africa, and also in the West. For eight years, she toiled as a domestic worker for a wealthy family in Khartoum, beaten and abused by her vicious owners, who then sent her to work for a relative in London, an important Sudanese diplomat. With only broken English and no friends, she remained locked up and isolated until finally she managed to escape and tell her story. And it doesn't end there: the U.K.

refused her asylum ("Slavery is not persecution"). Now in 2003, the British government has given in to the global pressure of human-rights groups and allowed her to stay. Journalist Lewis helped her escape, and he spent months interviewing her. He tells her story in a clear, compelling, first-person narrative that conveys her young voice with powerful authenticity. Her memories of childhood in her Nuba village are idyllic (except for her brutal circumcision, described in graphic detail). But the core of the book is her daily labor and abuse as a house slave. The details are unforgettable, capturing both the innocence of the child and the world-weariness of one who has endured the worst.

The central problematic of the novel is not the question of how slavery still exists; it exists in multifarious forms ranging from chattel slavery, debt bondage, forced labor to serfdom. The names of slavery may and do differ but the essence remains intact. It lurks and survives deep down in the human psyche which loves to perceive the world in dichotomies: the pairs of self/other, we/them, free/slave self I preservation/exploitation etc. The real thing is, if one can speak of a real thing at all, it exists on the recesses of the selfish, coward, and masochistic, in human psyche. And to make it worse, it is practiced by the harbingers of good news of peace, friendship, and mutual trust. The people who practiced slavery in a barbaric land might have been forgiven in a true Christian bent of mind, but when so enlightened and responsible a personage as an ambassador falls into the temptation of keeping a slave at his home, it simply becomes outrageous.

It is indigestible without a pinch of salt, so to speak. Therefore, it calls for a rethinking and redefining of slavery as the dualism in human psyche which renders the weak under [privileged people a slave at the mercy of the privileged ones. This thesis attempts to unearth some of the mysteries related with slavery, its historical development and present practice in Africa, and the resistance adopted by the victims

against the dehumanizing system. The struggle for the survival was a massive race in the life of Nazer that has come in the form of narrative in the text. At the beginning, she suffers physical tortures and later on mental tortures with her vague desire to the destination of the freedom.

Review of Literature

Literature review of *Slave* examines the honest performance of Mende's experience on slavery. The experience of happy childhood to circumcision like brutal experience in the Nuba village and her bitter experiences in the journey of slavery like onion peeling, mental torment, physical abuse and her exploitation on different occasion are directly revealed in the novel. A new form of definition of slavery is being wrought in the novel in the verge of twenty first century. It is Mende's experience of slavery at the time when slavery has been outlawed from the soil of the world. It is fatal and incurable insult to the people belonging in the modern era. Mende, a free girl, had been enslaved which is unjust and is against the religious prescriptions and teachings. According to *The Columbia Encyclopedia*, the term slavery can be defined as: "An institution based on a relationship of dominance and submission, whereby one person owns another and can exact from that person labor or other services (234)."

The novel explores the physical, emotional, and spiritual devastation wrought by slavery. The most dangerous of slavery's effects is its negative impact of the senses of self, and the novel essentially accommodates the multiple examples of alienation-family alienation, cultural alienation and so on. In slavery, one has to carry out the very much difficult task with graved life and he is treated as subhuman. Slavery is an allegorical representation of the condition of blacks. Text, in deed, has been scrutinized from various angles. Remarking slavery as a harrowing memoir of an ex-slave girl Julia have remarked like this:

A powerful memoir [. . .] shocking and very moving [. . .] her book is an eloquent testament to the ability of a brave soul to survive, and to the need to bring an end to slavery.' Susan McKay, Sunday Tribune

'All the cliches of such survival stories - 'life-affirming, heartwarming'- are inadequate to describe the emotional impact of [Mende's] eventual deliverance.' Observer

'Intensely moving' Waterstone's Books Quarterly

'An eloquent testament to the ability of a brave soul to survive, and to the need to bring an end to slavery' Sunday Tribune

'A disturbing first-person insight into the 21st century slave trade. (185)

Among many interpretations of the novel *Slave*, an honest rendition of the struggle is the most practical and reasonable one. It presents a harsh but realistic picture of slavery in Sudan under forced labor. Honest literally means always telling the truth, never hiding the truth about something. Rendition usually means the performance of something. In sum total “honest rendition” means unhidden or true performance of the human ability to survive virtually any circumstances in this text’s regard. The novel has attracted many critics and readers alike, for it contains the intolerable story regarding slavery.

Slavery is the most extreme form of power that one human being can exercise over another is best revealed in the novel by Mende Nazer. Nazer was subjected to appallingly physical, mental and sexual abuse at the hand of the cruel masters. Masters dehumanized, exploited and distanced her even from the fundamental needs of human beings. She was kept as domestic slave, without any pay or a single day off. She slept in a shed and ate the family leftovers like a dog. She had no rights, no freedom, and no life of her own. She endured this harsh and lonely existence for eight long years. It is a peculiar slave narrative since it is narrated by a novice speaker before a male co- writer. Earlier, prior to the publication the slave narratives would be

narrated especially by male writers but this time a female writer who herself had been slave victim for more than eight years narrates the slave story against the backdrop of previous slave narratives in her unique way with perpetual help of Lewis.

It is the true story of a girl's lost childhood and her struggle for survival at various places, from Khartoum to London. Slaves become the object of humiliation and mocking. Rahab says, "You think that you are bottle, do you? And that you can put a cork in it to stop the blood?" (153). Rahab told it to Nazer during the blood rites. If observed the novel from another angle it is an eye-opening account of the atrocities that can and do happen when one's nationality believes it is superior to another, and an unforgettable plea for all people of all nations to focus on the importance of human rights and to understand that we are all equal, all part of one human race, and therefore should all be treated equally.

Slavery has been rife throughout all of ancient history. Most, if not all, ancient civilizations practiced this institution and it is described (and defended) in early writings of the Sumerians, Babylonians, and Egyptians. It was also practiced by early societies in Central America and Africa. Mostly inter-tribal and inter-religious slavery system prevailed in practice in Sudan.

The Qur'an prescribes a humanitarian approach to slavery-free men could not be enslaved, and those faithful to foreign religions could live as protected persons, *dhimmis*, under Muslim rule (as long as they maintained payment of taxes called *Kharaj and Jizya*). However, the spread of the Islamic Empire resulted in a much harsher interpretation of the law. For example, if a *dhimmi* was unable to pay the taxes they could be enslaved, and people from outside the borders of the Islamic Empire were considered an acceptable source slaves. By the same token, Christianity too, does not allow slavery. Then, how Hindu religion could be an exception? Abram Lincoln, the sixteenth president of America declared abolition of slavery. Tomas

Jefferson took campaigns a movement to uproot the slavery's fossils initiated by Lincoln two hundred years back.

Although the law required owners to treat slaves well and provide medical treatment, a slave had no right to be heard in court (testimony was forbidden by slaves), had no right to property, could marry only with permission of their owner, and was considered to be a chattel, that is the (movable) property, of the slave owner. Conversion to Islam did not automatically give a slave freedom nor did it confer freedom to their children. While highly educated slaves and those in the military did win their freedom, those used for basic duties rarely achieved freedom.

Slave is a story almost beyond belief. It depicts the strength and dignity of the Nuba tribe. It recounts the savage way in which the Nuba and their ancient culture are being destroyed by a secret modern-day trade in slaves. Most of all, it is a remarkable testimony to one young woman's unbreakable spirit and tremendous courage. On the surface, Mende Nazer is a bright, bubbly, confident young woman, quick to break into a beautiful infectious smile, which lights up her whole face. Nothing to suggest, that she spent eight years of her life as a slave after being captured from her village in Sudan's Nuba Mountains. But the smile soon disappears when she talks about her past and her eyes start to well up with tears. Mende elaborates that: "I still have nightmares," she told this reporter in London three years after she managed to escape to freedom. She was just 12 when one night her village was targeted by Arab slave raiders, who snatched her away from her loving family to be a slave in far away Khartoum.

The story of her capture and life in servitude, published in her book *Slave*, reads like something from the Middle Ages. It happened in the early 1990s, and she says there are still the lots of many young girls from southern Sudan. She worked from first thing in the morning until late at night, washing, cleaning and ironing,

without any pay or days off, sleeping in a locked shed in the garden Khartoum as well as in London. At first, her mistress thought she was unclean and diseased, so she wouldn't let Mende touch the children. But after a while, looking after the children and cooking for the family were added to her list of duties. She only ate the scraps left by her mistress' family - "like an animal," she said.

Eating these leftovers on her own in the kitchen was particularly demeaning for her, as sharing food is a central part of her Nuba culture, where no one eats alone. She was often beaten and on one occasion, after preparing fried eggs instead of poached eggs, her mistress "seized the ladle out of the frying pan, and thrust the burning hot metal against my forearm. "I cried out in agony, as she ground it, sizzling, into my skin," she wrote. Her left arm is still badly scarred. This is the life she was leading at the start of the 21st century. Then, a train of events began which would eventually lead to her freedom. Her mistress' sister, married to a Sudanese diplomat in London, had twins, so she was "given" to her as parcel to help her out. In London Mende experiences the utmost physical physical exploitation due to the heavy exercise of capitalism in London. She had to carry out the task from kitchen to car washing. "Well, it's easy for us to get you another abda [slave] [. . .] whereas I understand it's impossible for people to find one in London" the wife of a slave-dealer tells her mistress (Nazer 113).

Her new "owners" returned on holiday to Sudan, leaving her in the custody of some colleagues and she realized this was her chance to escape. But she spoke no English and had no concept of claiming asylum or how to survive in a bustling city of eight million people. She went up to anyone she saw on London's streets who looked like they could be from southern Sudan and greeted them in Arabic. After receiving endless quizzical looks and dismissals, she found someone working in a garage from Sudan and who knew someone from the Nuba Mountains. A few days later, they

waited for her outside her owner's house and told her to run away. What was that first taste of freedom like?" I was terrified that they would come and capture me again," she says. After eight years of being beaten and threatened into submission, physical freedom was one thing; mental emancipation would take far longer. When she first escaped, her family was taken to Khartoum and told to try and persuade her to return home. They were told she had been kidnapped and forced to renounce Islam and convert to Christianity.

But once the family spoke to her, she was able to tell them her true story and is now in regular contact with them. But she can't go to Sudan and so once every three months or so, her mother makes a day-long trip by lorry from her village to a town where there is a telephone, so they can talk. She hopes one day to meet them again - if she can get them to another country. Although *Slave* has already been published in Germany, she says she is worried that the publicity surrounding its release in the UK might cause more trouble for her family. "I could keep quiet because I've had my freedom but while others are still in slavery in Sudan, a part of me is, too," she says. During the past few days, the newswires have been busily documenting the sordid business of modern day slavery. "The story of Mende Nazer, a young Sudanese woman who was abducted by slave raiders at the age of twelve and spent eight years as a slave before she escaped." (BBC Today 5) Nazer was eventually given by her mistress to her mistress's sister who lived in London as parcel. The rationale for the human gift, as the wife of a slave trader once explains to Nazer's mistress, "'it's easy for us to get you another abda [slave] . . . whereas I understand it's impossible for people to find one in London'" (60). Nazer escaped while she was held captive in London and has recently published her book, *Slave*. Slaves receive no financial remunerations for their services, and are held captive by their owners. The numbers

are staggering. Nazer after being free Slaves estimates that the great numbers of domestic slaves are living hellish lives.

As stated by Michael Coren in his Frontpage:

Women and children abducted in slave raids and roped by the neck or strapped to animals and then marched north. Along the way, many women and girls are repeatedly gang- raped. Children who will not be silent are shot on the spot. In the north, slaves either kept individual militia soldiers or sold in markets. Boys work as livestock herders, forced to sleep with the animals they care for. Some who try to escape have their Achilles tendons cut to hamper their ability to run. Masters typically use women and girls as domestics and concubines, cleaning by day and serving the master sexually by night. Survivors report being called “Abeed” (black slave), enduring daily beatings and receiving awful food. Masters also strip slaves of their religious and cultural identities, giving them Arabic names and forcing to pray as Muslims.

(25)

As remarked above by Michael, the predicament of the abducted children would be so heart-rending. Children who would not be silent were shot on the spot. Mostly, the children were domesticated in master’s cattle herds and stables. The naïve children were compelled to adapt Muslim religion, they would be given a new name as per the interest of the masters. Among the slaves, the condition of the women would be so miserable. They were assigned to wash utensils, cleaning house by day and enforced to participate in the sexual acts by their master as per his desire. In this way, Coren also states in the very front page as, “Families were broken up, with children sometimes murdered in front of their mothers as a warning and because they were too

much trouble. We cried out to the west, to the countries who said they believed in human rights, but they were indifferent to our agony” (122).

These lines make clear that the slave victims not only suffered the poor behavior but also they had the pain of family detachment. They were far off in an unknown place living a sympathetic life. The problem is, it's not description of the ancient world or an example of the worst excesses of American slaves in the early 19th century. Rather, it's happening right now, and some of those who have escaped this evil have found sanctuary in many western countries. The heinous picture always haunts the slaves.

Slavery has been common for centuries in Sudan and it exists till now. Slave industry in modern Sudan is a complex organization, which consists of buyers, sellers, middlemen and a number of other people, who profit from slavery. For many year slaves serve as domestic servants, farm workers in the rich families. They can also be trained as soldiers to fight against their own people. Situation even deteriorated in 1983 after the Sudanese civil war between Arabs and black population of the south. After the victory, Arab-oriented government and state military obedient to it started a broad company on kidnapping women and children from the south and selling them in the north of the country. It may seem that slavery in Sudan is a result of state policy of the Arabian government and that it became widespread only during last several years. In reality, the situation reflects the historical state of events, when during the centuries black African people of the north of the country have been oppressed by the Arabic population.

The history of Sudan is a history of confrontation between Arabic and black population of the country. Religion confrontation also adds sharpness to this confrontation. Arabic population is all Islamic and most of the African Blacks are converted Christians. Sudan is Arabian means “land of blacks” and for centuries it

was not only the land of blacks, but also the source of income for Arabs, who regarded this territory as a big slave market. Arabs saw blacks as a source of slaves, nations of the “second chop” (Deng 97). Lawrence Tung, Sudanese human rights monitor write in his report, that “In the “mentality of the enslaver”, Southern Sudanese are seen as “less worthy” individuals whose rights can be violated at random” (Gurdon 75). In the nineteenth century, during the bloom of the slavery trade sellers have created and used the whole system of ratable names for the slaves, treating them same as other goods from the shelves. In the 19th century slave raids were common during the time of Turkish-Egyptian and Mahdist rule, when Northern Sudan was the source of slaves. Slavery was abolished in 1898 by the British Empire. It took several years to get rid of this disgraceful social vice and even during the civil war of 1955-1972 slavery wasn't widespread in the country.

It seemed that the problem of slavery was resolved in Sudan till the middle of 1980s, when the situation has changed with the changes in the government. Conception of lower sort people let Arabs treat the representatives of the black race as “natural slaves” (Mills 40). Such an attitude wasn't extirpated during the whole history of the country and was realized in the form of oppressions and humiliations of the black population during the time when the slavery was officially prohibited by the government. After governmental changes of 1983 slavery was legalized again in oppressions took more sever forms. In 1986 the government headed by Prime Minister Sadiq al-Mahdi asked Baggarda military to help with the rebels of southern citizens of the country (Scott 85).

Governmental regime, which exists in Sudan nowadays, is a radical regime, which supports oppressions of the black population of the country and also supports raids or the slaver-traders and even encourages them. Sharia or Islamic law was adopted in Sudan in 1983. Pushed by Radical Islamic movement, this law has

renewed raids and oppressions against black population of the country. Another outbreak of slavery raids was noticed in 1989 after the military coup of General Omar el-Bashir-the header of radical Islamic movement. This sad tendency lasts nowadays – people are sold as slaves and government not only allows selling people, but even encourages it. During the raids men are killed and women and children become easy reward for the soldiers. Slaves live in inhuman condition; have to stand acute hunger, hard and even exhausting labor, forced cultural and religious conversion, and even rapes and beatings. Situation has a tendency to deteriorate and the number of people who become slaves grew during last several years. During last ten years several thousands people were kidnapped and sold as slaves in Sudan. A bit number of people doesn't become slaves officially, but suffer from the oppressions of the governmental army. For example, almost all the representatives of Nuba tribe from the southern part of the country have been evicted from their native territory to “peace camps” created by the government (Abbas 78).

Whatever heavy burden that Mende had to tolerate at the hands of her masters at various places, she tells her story collecting stoic tolerance against the backdrop of the previous slave story. While telling the story her heart tears into splits. The heart wrenching story of Mende, in fact, slaps on the cheeks of modern human rights activists. It is, indeed, incompatible and shameful to narrate the story of slavery in he age era of science and technology in the first decade of 21st century. Mass enslavement is remarkable aspect over here. There are other numerous readers reviews regarding the story of Mende Nazer. The Washington Post states, “Nazer provides beautiful and a times heart-wrenching accounts of the Nuba’s traditions [. . .] an important reminder of the real, lived terrors of thousands of black southern Sudanese whose stories will never be told, and whose freedom may never be won” (6).

It is obvious the novel unravels real terrors of thousands of black southern Sudanese people. It reminds and challenges the civilized world to turn immediate action to prevent the possible misery in slaves' lives. It is, an actual, truthful and accurate experience of the novelist being representative character of slave in the threshold of twenty first century. The novel includes a clear, compelling, first-person narrative that conveys young voice with powerful authenticity, the details are unforgettable, capturing both the innocence of the child and the world-weariness of one who has endured the worst experience of slavery unlike nineteenth and pre-nineteenth century slavery system. Ultimately, *Slave* is the compelling memoir of Mende's struggle to hang on to her humanity and of her continuing fight to stop others from losing theirs. As we read about Nazer's enslavement and her eventual run to freedom in September, we weep, rage, and shout for justice. In sum, the novel is an honest rendition of her experience and it is her redefinition of slavery on the basis of her enslavement experiences and realizations.

Significance of Studying Mende's Text of Slave

The significance of studying Mende's text of *Slave* is to show slavery in the recent era and space. Moreover, the value of studying the text lies on the comparison and contrast between and among the slave histories of the west and the degree of brutality and the condition of slavery under the slavery outlawed era, in the twenty first century. It is a value laden text. So, it must be studied in the modern significance though the title of the text relies upon the ancient time. Despite the fact, slavery existed in the past and it has been formally outlawed from the soil of developed and developing countries, it is shameful to mention such a story in the time of robot and massive technological development. A remarkable aspect of modern slave and the same brutal inhumane torture to the modern girl using primitive way of slave treatment draws the attention of the modern readers. This thesis is of critical research

and literary value not for the mere postulations, it makes about the question of slavery in the world in general and in Sudan in particular. People want a thinking that slavery was a thing of the past, if not of the remote, and then of the recent past, some hundred or so years back. But it exists today in the form of bonded plantation labors in the Caribbean; the *Kamaiyas*, the traditionally enslaved families the in Nepal, in Africa and in Sudan. It lurks in the form of domestic servant, in the very household of no spectacular a personage than the very ambassador of Sudan! The matter of fact lies in the point that despite the passage of times, people are largely medieval in mentality. They look at the poor, the underprivileged as mere bond servants. The case is worse, if one happens to come from an ethnically minor, sexually female group. It is the most underprivileged of the subaltern groups, as Nazer herself comes from the same group.

Slavery in the past and present

The history of slave is long and it has come to the present domain in a different form and realization. In the past, Sethe, the representative slave character from the black sect, in the novel *Beloved* by Toni Morrison killed her daughter *Beloved* to get rid from the possible brutality by the masters over children. Similarly, Harriet Beacher Stowe's novel '*Uncle Tom's Cabin*' also has a history of slavery. Uncle Tom becomes so vulnerable and does not seek any way for redemption. The masters use slave either for making money by selling them like Uncle Tom and many more. Some slaves are kept for the comfort and exercise the elite and aristocratic class. Fashion of keeping slave is also not common.

Though the slavery has already been uprooted legally but it is yet in practice in various countries like Sudan, India, Nepal and so on. The very term slavery may not be relevant today. However, the form slavery exists today in different names. Bounded labour, *Kamayyas*, domestic labours, and so on. The heroine character in the novel *Slave* does not follow the path of earlier slave narratives. The earlier slave

novels used symbolic characters to show the condition of the victimized whereas this novel uses the real character and real voice with help of a white writer Damien Lewis.

The heroine character Mende's Nazer suffers, first of all, in her own country and her happy life is seized and taken to a deep doom by the white Arabs. Not only that, also she becomes a victimized individual due to her family detachment, reminiscence of the past experience. The sudden incident of awful situation led her grim journey of slavery in Sudan and London. Her happy family life in the Nuba Mountain is seized and her dreams to be a good professional individual suddenly breaks into fragment. It is the common predicament of all the slaves. There is continuation of racial segregation in the novel.

The very novel is different from other previous slave novels in the sense that it is brought to the fore mainly by the effort of a white journalist and human right activist. Time is remarkable in the context of the novel, for it takes place in the present era when the slavery has been already abolished in the earlier days at least by the government formally. But, the very denial of slavery by the governments in the world limited only on declaration but the so-called form of slavery remained intact in the underdeveloped country Sudan by name. This recent form of slavery and its grim sides as narrated by Mende are questioning the modern human civilization. A new threat has taken place before the human right activists who struggle day and night for the sake fundamental human rights as life, liberty and pursuit of happiness.

II. Theoretical Methodology

Exploitation in Capitalism

It takes the insight from a particular domain of theoretical model to examine a literary text to bring out its suggestion or meaning through a close textual exegesis and hermeneutics. For the purpose of analyzing the novel *Slave* by Mende Nazer, this paper uses the perspective of Marxism. Many Marxist sociologists argue that contradictions of capitalism will eventually lead to a class-conscious proletariat. Class consciousness involves full awareness by members of the working class of the reality of their exploitation, recognition of common interests, the identification of an opposing group with whom their interests are in conflict, and realizations that only by collective class action can that opponent be overthrown. Haralambos explicates, “When practical step are in pursuit of this goal, the working class becomes a class itself. Evidences from a variety of studies suggest that the working class is a long way from becoming a class itself” (85). Therefore, a brief conceptual framework as to what Marxism is and how it looks into literary works, is presented in what follows below.

As a political theory, Marxism came into currency in the mid nineteenth century with the publication of *The Communist Manifesto*, a joint venture in philosophy and political theory by the German thinkers Karl Marx and Frederic Angels in 1848.

The socio-political world view called Marxism that became the single most influential doctrine in the nineteenth and twentieth centuries. Their principle is explained in *The Communist Manifesto* which makes a survey of the social and economic development of human society, and the historical context of the origin of capitalism, and its consequential epoch called communism wherein humanity will be

free of the injustices and inequalities created by the capitalist, class-based social order.

Although Marx and Engels did not propound any systematic theory as regard to art and literature and their relation with the society, they did indicate that such creative realisms are not free of the political realities around them. This suggestion is now-a-days understood in terms of base and superstructures. According to Marxism, base affects the superstructure, and, as the base change, the superstructure also gets changed in time. To be explicit, the change in the base, that is the socio-economic relations, brings change in the ideology, religion, art and politics of the society.

The tradition of Marxist thought has provided the most powerful critique of capitalist institutions and ethics ever conducted. It is a set of theories or rather a system of thought and analysis developed by the German philosopher Karl Heinrich Marx in the nineteenth century in response to the western industrial revolution and the rise of industrial capitalism as the predominant economic mode. Marx himself was extremely well-read in the classical and contemporary literature and literary allusions and references abounded in his writing. Marxism is a theory directed at social change. The change is hoped to bring a new order, by eliminating the gross injustices and inequalities created by the capitalist mode of economic relations. The new order of society will be based on social justice reflected in economic equality and respect for labor as it has never been in human history to date.

Marxist literary criticism has had two periods of significant influence: in the 1930s and in the 1960s. In both periods this influence has been related to a more general interest in and commitment to Marxist ideas. Undoubtedly the most influential and important Marxist literary critic of the 1930s was Lukacs, associated in particular with a strong defense of the realism to which he believed his Marxism committed him, alongside a concomitant hostility on the artistic and political level to all forms of

modernism Lukacs's relationship to Stalinism is complex: on the one hand his realism and modernism was in tune with the line of Stalin and Socialist Realism, although this line tended to be played down as the period of the Popular Front developed. But Lukacs's own position was a lot more sophisticated than that of Stalin or of Zhdanov, his henchman, and Lukacs's very positive view of the high art of the bourgeoisie was not really equitable with Zhdanov's belief that the greatest literature in the world was then being written in the Soviet Union. In Lukacs's defense it has to be pointed out that his criticism, although generating in many ways, attempts to grapple with particularities of individual works of literature in a way that was not common at this time amongst Marxist critics.

Since 1960 Marxist literature criticism has reflected the diversities of Marxism in the modern world, and in certain usages today a point is made of dropping the capital 'M' so as to indicate less dependence upon the particular historical individual whose name is borrowed for the term. As a generalization we can say that the less contentious it has become to see literary works in the context of their emergence and subsequent life, the more Marxist ideas have penetrated literary criticism in general. Committed modern Marxist critics are more likely than their predecessors to be engaged in the study of mediating process: ideology, the 'political unconscious' of the American Marxist Frederic Jameson, the literary modes of production of the British Marxist Terry Eagleton, and the structure of feeling of the Welsh cultural theorist and novelist Raymond Williams. They are also less likely to be happy with a straightforward relegation of literature to the realm of the superstructure. The influential French Marxist Pierre Macherey, for instance, by seeing the writing of literature as a form of production necessarily sees it as more than the simple reflection of economic facts that vulgar Marxism attributed to literature as vehicle for non-literary ideas.

Marxist literary criticism analyses literature in terms of the historical conditions which produced it; and it needs, similarly, to be aware of its own historical situations outside it. As a matter of fact, it was quite safe and rather conventional to treat literary works as something referring to a reality outside them. For Marx, the external reality is prior to ideas in the mind and the material word is reflected in the mind and translated into forms of thought.

Lukacs, the best known Marxist literary theoretician, believes that “An artist is he who successfully depicts social and historical reality objectively in his literary works as they are inseparable phenomenon” (903) Reflection of the outer reality is the central idea of Lukacs’s literary must reflect the dialect of history. But the reality in literary works and the reality in the actual world need not have one to one correspondence. According to Lukacs, “The goal for all great art is to provide a picture of reality in which contradiction between appearance and reality, particular and general, the immediate and conceptual, etc., is so resolved that the two converge into a spontaneous integrity in the direct in the direct impression of thje work of art and provide a sense of inseparable integrity” (903). Artistic representation is not photographic as the artist is not a machine. A photographic machine presents everything indifferent as it can’t react, whereas, an artist is a sensitive creature, he feels and reacts. So pictures presented in the literary works like novels, dramas, poems etc. Ultimately passes through the active and sensitive mind of the author. The previous experience, and his own liking, and disliking influences his interpretation of the world. For Lukacs, the world is chaos from where an artist picks up the required materials. In *The Historical Novel*, Lukacs demands artist to portray reality as it exits. According to Lukacs:

Since reality as a whole is always richer and more varied than even the richest work of art, no episode etc. However exactly copied, however

biographically authentic, however factual, can possibly compete with reality. If one wishes to recreate the richness of reality the whole contest of life must be refashioned one's composition must take on an entirely new structures. (306)

He argues that an artist, however, should endeavor to portray an all round and comprehensive picture of his time. The universality of such picture depends upon the variety of the characters depicted in a work.

Lukacs also arrays his notions of realism against the ideology and literary forms of modernism:

It is easy to see what ideological inhibitions work against epic biographic portrayal in modern writers. The development of capitalism inevitably alienates writers from popular life, they find it more and more difficult to see into the inner active forces of capitalist society and as a result the same tendency comes to dominate their outlook as dominates the general philosophic development of the imperialist epoch. This tendency may be briefly stated: of all the factors which determine the complex context of life only the immediate causal connection between two related spatial-temporal phenomena is recognized (311-2).

Thus, he views the inability of modern writers to talk about the inner active forces of capitalist society by which, ultimately, their outlook is dominated. In his view, the ontological image of the human being as offered by modernists was asocial, alienated and pathologically inept as a political agent: Lukacs reject the power of this image to cast a critique of capitalism not only because it is a historical, but also because it elevates alienation to a seemingly eternal condition of human beings.

Lucien Goldman, the Rumanian critic and George Lukacs's chief disciple, is closer to Georg Lukacs chief disciple, in his views who is concerned to examine the structure of a literary text for the degree to which it embodies the structure of thought and world vision of the social class or group to which the writer belongs. According to him the social group may be both revolutionary and reactionary. However Goldman tries to co-relate literary works not with the ideology of an individual author but with the 'mental structure of the author's social group' which marks the originality of his theory. By mental structure he means the patterns of ideas and concepts possessed by certain social group. In *Marxism Ideology and Literature*, Cliff Slaughter states that in Goldman's opinion:

[. . .] the structure of the world vision of a social group was postulated as homologues with the structure of the universe of given literary works. The social groups whose life-situation and historical role necessitated a comprehensive vision would normally be found to be social classes. The form of the literary work would be structured in a manner congruent with the relations between whole and part, history and function etc; in the world vision of the class. However, the structures of the world vision of classes were not conceived as fixed but rather in a constant process of destruction and restructuration as the social group founding it necessary to confront and adopt to or overcome the new problems constantly thrown up by social life. (154)

In Goldmann's view, the creator of a work of art is social class itself. The language is simply the medium of expressing world view of his class which already exists. The success of a work of art depends on how much it expresses the world view of author's class in the same way the greatness of the writer depends on his ability to

manifest the worldview of his class coherently which for ordinary is chaotic. Thus the creator of a work of art is not an individual writer but a representative of his class.

What Goldmann is seeking, then, is a set of structural relations between literary text, world vision and history itself. He wants to show how the historical situation of a social group or class is transposed into the structure of a literary work. To do this, it is not enough to begin with the text and work outwards to history, or vice versa; what is required is a dialectical method of criticism which moves constantly between text world vision and history, adjusting each of the others.

Slavery: Concept and Origin

Studies have insinuated that the concept of slavery sticks in the human history from the origin of the human civilization. In the primitive era, with the trend of searching for convenient life people began to stay in group which led to develop tribes. Owing to collective living and hunting there would be a tribal war and the defeated were enslaved.

The concept of slavery, despite being begun in the primitive time, the colonial project made a wide and concrete. As we know that in the name of multi-faceted mission the colonizers initiated the huge business of slavery especially from African countries, minor groups, religion and women. Since the time of human civilization, slavery has been in existence in this or that name either for the purpose of domestic worker, herd, chattel, serfdom, and so on. Throughout history domestic service was probably the major slave occupation. Drawing water, hewing wood, cleaning, cooking, waiting on table, taking out the garbage, shopping, child-tending, and similar domestic occupations were the major functions of slaves in all slave-owning societies. It sounds shameful to remark that slavery system yet exists in different part of the world despite the UN already outlawed.

The names of slavery do and may differ but the quintessence remains intact. Yet, now, in the utmost human civilization and democratic practice at its top, slavery has been embedded in some of the countries like Sudan, and Nepal, though Nepal recently outlawed Kamyais, Haliyas like slavery system. *Slave*, Nazer's masterpiece well remarks the continuity of slavery in the first decade of twenty-first century. Slavery is a condition in which one human being is owned by another.

A slave was considered by law as property, or chattel, and was deprived of most of the rights ordinarily held by free persons. There is no consensus on what a slave was or on how the institution of slavery should be defined. Nevertheless, there is general agreement among historians, anthropologists, economists, sociologists, and others who study slavery that most of the following characteristics should be present in order to term a person a slave.

The slave was a species of property; thus, he belonged to someone else. In some societies slaves were considered movable property, in others immovable property, like real estate. They were objects of the law, not its subjects. Thus, like an ox or an ax, the slave was not ordinarily held responsible for what he did. He was not personally liable for torts or contracts. The slave usually had few rights and always fewer than his owner, but there were not many societies in which he had absolutely none. As there are limits in most societies on the extent to which animals may be abused, so there were limits in most societies on how much a slave could be abused. The slave was removed from lines of natal descent.

Legally and often socially he had no kin. No relatives could stand up for his rights or get vengeance for him. As an "outsider," "marginal individual," or "socially dead person" in the society where he was enslaved, his rights to participate in political decision making and other social activities were fewer than those enjoyed by his

owner. The product of a slave's labour could be claimed by someone else, who also frequently had the right to control his physical reproduction.

Slavery was a form of dependent labour performed by a nonfamily member. The slave was deprived of personal liberty and the right to move about geographically as he desired. There were likely to be limits on his capacity to make choices with regard to his occupation and sexual partners as well. Slavery was usually, but not always, involuntary. If not all of these characterizations in their most restrictive forms applied to a slave, the slave regime in that place is likely to be characterized as “mild”; if almost all of them did, then it ordinarily would be characterized as “severe.”

Slaves were generated in many ways. Probably the most frequent was capture in war, either by design, as a form of incentive to warriors, or as an accidental by-product, as a way of disposing of enemy troops or civilians. Others were kidnapped on slave-raiding or piracy expeditions. Many slaves were the offspring of slaves. Some people were enslaved as a punishment for crime or debt, others were sold into slavery by their parents, other relatives, or even spouses, sometimes to satisfy debts, sometimes to escape starvation. A variant on the selling of children was the exposure, either real or fictitious, of unwanted children, who were then rescued by others and made slaves. Another source of slavery was self-sale, undertaken sometimes to obtain an elite position, sometimes to escape destitution.

Slavery existed in a large number of past societies whose general characteristics are well-known. It was rare among primitive peoples, such as the hunter-gatherer societies, because for slavery to flourish, social differentiation or stratification was essential. Also essential was an economic surplus, for slaves were often consumption goods who themselves had to be maintained rather than productive

assets who generated income for their owner. Surplus was also essential in slave systems where the owners expected economic gain from slave ownership.

Ordinarily there had to be a perceived labour shortage, for otherwise it is unlikely that most people would bother to acquire or to keep slaves. Free land, and more generally, open resources, were often a prerequisite for slavery; in most cases where there were no open resources, non-slaves could be found who would fulfill the same social functions at lower cost. Last, some centralized governmental institutions willing to enforce slave laws had to exist, or else the property aspects of slavery were likely to be chimerical. Most of these conditions had to be present in order for slavery to exist in a society; if they all were, until the abolition movement of the 19th century swept throughout most of the world, it was almost certain that slavery would be present. Although slavery existed almost everywhere, it seems to have been especially important in the development of two of the world's major civilizations, Western (including ancient Greece and Rome) and Islamic.

There have been two basic types of slavery throughout recorded history. The most common has been what is called household, patriarchal, or domestic slavery. Although domestic slaves occasionally worked outside the household, for example, in haying or harvesting, their primary function was that of menials who served their owners in their homes or wherever else the owners might be, such as in military service. Slaves often were a consumption-oriented status symbol for their owners, who in many societies spent much of their surplus on slaves. Household slaves sometimes merged in varying degrees with the families of their owners, so that boys became adopted sons or women became concubines or wives who gave birth to heirs. Temple slavery, state slavery, and military slavery were relatively rare and distinct from domestic slavery, but in a very broad outline they can be categorized as the household slaves of a temple or the state.

The other major type of slavery was productive slavery. It was relatively infrequent and occurred primarily in classical Athenian Greece and Rome and in the post-Columbian circum-Caribbean New World. It also was found in 9th-century Iraq, among the Kwakiutl Indians of the American Northwest, and in a few areas of sub-Saharan Africa in the 19th century. Although slaves also were employed in the household, slavery in all of those societies seems to have existed predominantly to produce marketable commodities in mines or on plantations.

A major theoretical issue is the relationship between productive slavery and the status of a society as a slave or a slave-owning society. If we look at the past slave history, in a slave society, slaves composed a significant portion of the total population, and much of that society's energies were mobilized toward getting and keeping slaves. In addition the institution of slavery had a significant impact on the society's institutions, such as the family, and on its social thought, law, and economy. It seems clear that it was quite possible for a slave society to exist without productive slavery; the known historical examples were concentrated in Africa and Asia. It is also clear that most of the slave societies have been concentrated in Western (including Greece and Rome) and Islamic civilizations. In a slave-owning society slaves were present, but in smaller numbers, and they were much less the focus of the society's energies.

Slavery was a species of dependent labour differentiated from other forms primarily by the fact that in any society it was the most degrading and most severe. Slavery was the prototype of a relationship defined by domination and power. But throughout the centuries man has invented other forms of dependent labour besides slavery, including serfdom, indentured labour, and peonage. The term serfdom is much overused, often where it is not appropriate (always as an appellation of opprobrium).

In the past a serf usually was an agriculturalist, whereas, depending upon the society, a slave could be employed in almost any occupation. Canonically, serfdom was the dependent condition of much of the western and central European peasantry from the time of the decline of the Roman Empire until the era of the French Revolution. This included a “second enserfment” that swept over central and some of eastern Europe in the 15th and 16th centuries. Russia did not know the “first enserfment”; serfdom began there gradually in the mid-15th century, was completed by 1649, and lasted until 1906. Whether the term serfdom appropriately describes the condition of the peasantry in other contexts is a matter of vigorous contention. Be that as it may, the serf was also distinguished from the slave by the fact that he was usually the subject of the law—*i.e.*, he had some rights, whereas the slave, the object of the law, had significantly fewer rights.

The serf, moreover, was usually bound to the land (the most significant exception was the Russian serf between about 1700 and 1861), whereas the slave was always bound to his owner; *i.e.*, he had to live where his owner told him to, and he often could be sold by his owner at any time. The serf usually owned his means of production (grain, livestock, and implements) except the land, whereas the slave owned nothing, often not even the clothes on his back. The serf's right to marry off his lord's estate often was restricted, but the master's interference in his reproductive and family life ordinarily was much less than was the case for the slave. Serfs could be called upon by the state to pay taxes, to perform *corvée* labour on roads, and to serve in the army, but slaves usually were exempt from all of those obligations.

A person became an indentured servant by borrowing money and then voluntarily agreeing to work off the debt during a specified term. In some societies indentured servants probably differed little from debt slaves (*i.e.*, persons who initially were unable to pay off obligations and thus were forced to work them off at

an amount per year specified by law). Debt slaves, however, were regarded as criminals (essentially thieves) and thus liable to harsher treatment. Perhaps as many as half of all the white settlers in North America were indentured servants, who agreed to work for someone (the purchaser of the indenture) upon arrival to pay for their passage. Some indentured servants alleged that they were treated worse than slaves; the economic logic of the situation was that slave owners thought of their slaves as a long-term investment whose value would drop if maltreated, whereas the short-term (typically four years) indentured servants could be abused almost to death because their masters had only a brief interest in them. Practices varied, but indenture contracts sometimes specified that the servants were to be set free with a sum of money, sometimes a plot of land, perhaps even a spouse, whereas for manumitted slaves the terms usually depended more on the generosity of the owner.

Peons were either persons forced to work off debts or criminals. Peons, who were the Latin-American variant of debt slaves, were forced to work for their creditors to pay off what they owed. They tended to merge with felons because people in both categories were considered criminals, and that was especially true in societies where money fines were the main sanction and form of restitution for crimes. Thus, the felon who could not pay his fine was an insolvent debtor. The debt peon had to work for his creditor, and the labour of the criminal peon was sold by the state to a third party. Peons had even less recourse to the law for bad treatment than did indentured servants, and the terms of manumission for the former typically were less favorable than for the latter`

Historical Development of Slavery in Sudan

Slavery has been common for centuries in Sudan and it exists till now. Slave industry in modern Sudan is a complex organization, which consists of buyers, sellers, middlemen and a number of other people, who profit from slavery. For many year

slaves serve as domestic servants, farm workers in the rich families. They can also be trained as soldiers to fight against their own people.

Situation even deteriorated in 1983 after the Sudanese civil war between Arabs and black population of the south. After the victory, Arab-oriented government and state military obedient to it started a broad company on kidnapping women and children from the south, and selling them in the north of the country. It may seem that slavery in Sudan is a result of state police of the Arabian government and that it became widespread only during last several years. In reality, the situation reflects the historical state of events, when during the centuries black African people of the north of the country have been oppressed by the Arabic population (Bashir 189).

The history of Sudan is a history of confrontation between Arabic and black population of the country. Religion confrontation also adds sharpness to this confrontation. Arabic population is all Islamic and most of the African Blacks are converted Christians. Sudan is Arabian means “land of blacks” and for centuries it was not only the land of blacks, but also the source of income for Arabs, who regarded this territory as a big slave market. Arabs saw blacks as a source of slaves, nation of the “second chop” (Deng 97). Lawrence Tung, Sudanese human rights monitor wrote in his report, that “In the “mentality of the enslaver”, Southern Sudanese are seen as “less worthy” individuals whose rights can be violated at random” (Gurdon 75).

In the nineteenth century, during the bloom of the slavery trade sellers have created and used the whole system of ratable names for the slaves, treating them same as other goods from the shelves. In the 19th century slave raids were common during the time of Turkish-Egyptian and Mahdist rule, when Northern Sudan was the source of slaves. Slavery was abolished in 1898 by the British Empire. It took several years to get rid of this disgraceful social vice and even during the civil war of 1955-1972

slavery wasn't widespread in the country. It seemed that the problem of slavery was resolved in Sudan till the middle of 1980s, when the situation has changed with the changes in the government. Conception of lower sort people let Arabs treat the representatives of the black race as "natural slaves" (Mills 40). Such an attitude wasn't extirpated during the whole history of the country and was realized in the form of oppressions and humiliations of the black population during the time when the slavery was officially prohibited by the government. After governmental changes of 1983 slavery was legalized again in oppressions took more sever forms. In 1986 the government headed by Prime Minister Sadiq al-Mahdi asked Baggarda military to help with the rebels of southern citizens of the country (Scott 185).

Governmental regime, which exists in Sudan nowadays, is a radical regime. This supports oppressions of the black population of the country and also supports raids or the slaver-traders and even encourages them. Sharia or Islamic law was adopted in Sudan in 1983. Pushed by Radical Islamic movement, this law has renewed raids and oppressions against black population of the country. Another outbreak of slavery raids was noticed in 1989 after the military coup of General Omar el-Bashir-the header of radical Islamic movement.

This sad tendency lasts nowadays-people are sold as slaves and government not only allows selling people, but even encourages it. During the raids men are killed and women and children become easy reward for the soldiers. Slaves live in inhuman condition, have to stand acute hunger, hard and even exhausting labor, forced cultural and religious conversion, and even rapes and beatings. Situation has a tendency to deteriorate and the number of people who become slaves grew during last several years. During last ten years several thousands people were kidnapped and sold as slaves in Sudan. A bit number of people doesn't become slaves officially, but suffer from the oppressions of the governmental army. For example, almost all the

representatives of Nuba tribe from the southern part of the country have been evicted from their native territory to “peace camps” created by the government (Abbas 78). The number of these people is more than 250 thousands of people, who are not imprisoned inside of this camp without possibility to leave. Dinka people also suffer oppressions and become the victims of slave traders.

‘There has been an alarming increase in the number of reports . . . of slavery, servitude, the slave trade and forced labor. I regret the total lack of interest shown by the competent Sudanese authorities . . .’ (251)

The government has been unable of its limited wealth and law enforcement resources to eliminate all instances of rural abductions and ransoms stemming from tribal conflicts. Mahdi Ibrahim Mohamed, Sudan’s Ambassador to the United States, August 1996 states, that “Human rights in war zones and areas outside government control are not fully respected...” (Gurdon 80).

Present government doesn’t confess the existence of slavery in the country and rejects the facts of people selling. Under the pressure of the world society, a number of committees aiming to investigate the causes of slavery trade have been created in the end of 1990s. The government doesn’t admit facts of slavery and explains the known facts by tribal wars between the representatives of different ethnic groups. Official law doesn’t recognize the slavery in Sudan, but in reality it’s even encouraged by the government. Unfortunately, very often military soldiers who ruin villages kill men, rape women and take their children to slavery can be examined as per the act and the order of the government.

Very often the relatives of the captured people have to pay money to return their relatives. The tribes try to negotiate with the state in order to return their stolen member, but the state helps very little. The representatives of Dinka and Rezeigat tribes had to give their pastures and waters, which historically belonged to them in

return to the lives of one thousand children from their tribes. It's evident that the government was aware of this shameful deal.

The practice of slavery, which was widespread in the 18-19th centuries, is renewed now. After the changes in the government in the middle of 1980s and long civil war, people are sold as slaves again. Historically, the southern part of the country, inhabited by blacks is oppressed by the Arabs from the North of the country. Government denies the facts of genocide and slavery, calling it the war between tribes. United Nations Organization and human rights group insist on investigations about the slavery cases in the country, force labor and killing people.

The Economy of Slavery

A wide range of economic gaps appear in the slavery system. On the lack of equal distribution of the sources and benefit making tendency of the master makes the poor, poorer. As the economic system redeems people's status, the slaves have no access to the least for their joining hands since they live under manipulation of owners eating food under nutrition. Poor economy governs the slaves for it is the master on whom everything is depends. Slaves' extreme exploitation, house imprisonment, beatings, mental, physical and sexual abuse reveals their designation.

In the case of child, girl, and women slavery, situation goes beyond general assumption of exploitation. The speaker of the novel Nazer well represents the state slavery's economic circumstances- she eats family leftovers, sleeps in shed, and spends her nights without proper bed in the grave-like house. Now, we can visualize the economy of slavery. Masters have luxurious life, entertain modern technology as per will. On the other side, Nazer is deprived of all these modern means and luxuries. A wide abyss prevails in economy system between master and slave. No payment is bestowed to Nazer. Compensation and allowance is the issue of a remote distance. The value of the slave is measured on dollar, however the amount goes into the hands

of the masters. Sold and bought as sheep and cattle. If slaves are paid exceptionally, that is at very small scant. Due to which, slaves have no money to admit hospital if fallen sick and die untimely death. Nazer undergoes thrice severe beatings from her masters. At Khartoum, an immense economical exploitation is usually exercised over the slaves by Rahab. Master does not hospitalize Nazer in her wounding. Mende works for masters without having any taste of pleasure. Owing to a far off variation on economical status, the slaves become depressed. All the economic affairs are manipulated and the slaves are mere labor wherein only the master makes profit and advantage. The income of the nation has been centered in the city area and slaves are made to work without any payment.

III. Textual Analysis

Redefining Slavery: A Marxist Reading

The researcher employs the Marxist perspective to make a subtle study to the text *Slave* by Mende Nazer to highlight the class ego, village/town, master/slave, male/female, black tribal minorities/white Arab dichotomy. There are various types of Marxists and their views also differ to the greater extent regarding the reflection of society in art. Marxism is a broad principle within which many branches of principles of vulgar Marxism, neo-Marxism and liberal Marxism have been accommodated. Their views also differ. Also, the researcher makes the analysis of textual events in relation with the liberal Marxist view. Basically, the stereotyping and dehumanization of the slave is common in the societies where slavery exist. Regarding this text, we could see many ups and downs created by slavery and the experiences of the slaves especially of Mende have been revealed.

Stereotyping and Dehumanization of Slaves

Identification with a social class begins early in life. In addition to differences in occupation, wealth, and prestige, classes vary in many other ways, including religious affiliation, job satisfaction, leisure time activities, and style of clothes and furniture and even in styles of speech. Ember states:

Class ego leads to the domination and dehumanization of the slave by the master. Slaves are those who do not own their own labor, and as such they represent a class. Slaves are often obtained from other cultures directly: kidnapped, captured in war, or given as tribute. Or they may be obtained indirectly as payment in barter or trade. Slaves sometimes come from the same religion. (309)

In the context of the novel *Slave*, Mende heart-wrenchingly describes the ragged unpredictability of beatings, the crowding thoughts of home, the repulsive food and

the drear of daily toil. Mende suffers the cruelty at the hands of her captors in the more affluent culture of Khartoum. This progress of Khartoum does not assimilate with the dehumanizing experience of her. The dehumanization questions the affluent progress of modern Khartoum. Mende coped with the unspeakable cruelty and beatings enabling her personality or inner strength. The lost of identity leads to the climax of dehumanization apart from other aspects like family alienation. She translated pain into strength hoping to get the esteemed life. The continuous prayer of the god is the best instance of it. Up until the time the novel was written, Mende had taught herself not to grow dependent or close to, anyone. Gradually, she realized that she didn't really understand the concept of friendship any more. As Nazer says:

[. . .] it was a government –run school and there were no school fees to pay, but the teachers were always asking for money, saying they needed it to buy pens, books or chalk. We rarely saw any evidence of what they'd spent it on. If we didn't give them the money, they would beat us and send us home. Sometimes, I wasn't able to return to school for a week or more, because I had been told not to return until I had money. [. . .] These teachers always asking for money, 'my father would say, shaking his head. 'what do they use it for? (47)

They were the Arab teachers who were in their vagary of imposing fees upon the students like Nazer violating the general rule of the law. It was unjust, yet given continuity by the corrupted mind-set teachers. They would collect money in the name of buying chalk, pen and copy, but actually the students like Nazer were unknown regarding the reason of collection of fees. It is remarkable fact that students were beaten and given mental pressure to come up with money. It is, indeed in the modern term, a kind of insignificant and trifle manner presented by the so-called Arab teacher.

This type attempt to collect fees illegally creating a kind of terror mentally and psychologically is the manner presented by the Arab teacher upon the minorities:

[. . .] ‘One day, about two years ago, the Arabs came secretly into a Shimii village at night, when everyone was sleeping. They came into the huts and cut the throats of all the men and women. They came silently, in the darkness, and they killed silently with their knives. Then, they set fire to the huts, with all the bodies still inside. (70)

Not only the Nubas were the victims but also other tribal groups namely Shimii and so on. Prior to the attack over Nuba Mountain the Mujahadin Arab raiders raided the tribal community and boys and girls were flocked to the slave market to capital of Sudan as cattle. The innocent children, women and other members of the tribal community were slaughtered, beheaded and women were raped before their family members as stated by Mende Nazer herself.

The fire was seen by the neighboring Shimii villagers, who all came running to help. They didn’t know the Arabs had attacked. They just thought some huts had caught fire. They didn’t know that the Arabs were hiding in the forest with their guns. As they ran in to save the village, the Arabs opened fire on them. Hundreds of Shimii were killed. Then, the Arabs captured the young women and the children. Many of the girls were raped. The Arabs forced themselves on the Shimii girls- even very little girls, younger than you are, Mende. (71)

Perpetual attack of Arab raiders over minorities, women, and children in different remote villages unravels the inhumane show up of the Arab raiders. Mass killing, rape case and adultery were the common things and matters to those raiders who were wrought up with ammunitions and guns. Not only the Nuba village turns into ash owing to raiders’ attack and setting of fire but also other numerous village and

innocent native people living their life in the remote villages also had to be prey at the hand of Arab vampire. Shimii girls- even very little girls, even younger than Mende had to be in the claw of Arab raiders. They, in a sneaking style, besieged the whole village lived by farmers under the poverty, terrorized and wreak havoc. Some were killed, women were raped before their husband and rest of the people was taken to the slave tavern to enslave them in the sophisticated city-Khartoum:

[...] ‘When they realized that the Arabs were hiding in the trees, a group of Shimii warriors launched counter-attack with their guns and their spears,’ my father continued. ‘The Arabs were taken by surprise, and they fled. By dawn, the battle was over. Those Shimii who survived looked around the burned out village. There were hundreds of people who had been butchered with knives just like they were animals. (72)

The Arabs usually attacked the Shimii despite the launched counter-attack of the later. The grotesque picture narrated to Mende by her father does not become mere story in Mende’s life, it actually translates into a harrowing reality in her own life. Owing to the severe battle between Arab raiders and Shimii, the whole village was burning with hazy cloud of smoke and many people were slaughtered like animals on the spot during the clash. The duration of the battle between the two groups remained long and the result turned out to be the death of the innocent human being. On this surrounding, one could say that from the time immemorial, there had been occurrence of such clashes and the situation of the poor villagers has always been vulnerable before the well- off people who come with their guns. It is an instance of perennial exploitation at the societal, economic, physical and psychological level.

[...] We were following a stony river bed that wound through the forest. It was very uneven and dangerous, he explained, and he had to

hold onto me tightly, to protect me. My breasts were small and tender, and he kept pawing at them. Then, as we rode deeper into the forest, he pushed his hand down between my legs. I felt a stabbing pain and cried out, but he wouldn't stop. When I was younger, my mother had told me that I must not let any man touch my body before I was married.

(97)

It is an animalistic act that the soldiers present during the abduction period of Mende. She was, one after another, raped and made unconscious. The journey after having separated from her father led to the forest and the activities like rape took place. During the time Mende felt as she was being stabbed by the knife. The soldier tried to ravish her which was actually against the Nuba culture despite her own effort to prevent her from possible rape. But her attempt went in vain and useless. What one can do in such a dark place with number of bull like soldiers were in an insatiable desire for sex?

Struggle of a Marginal of the Marginalized

The novel is the successful to depict the sympathetic picture of a member of a marginalized. Mende Nazer belongs to the marginalized group because she was from Muslim religion, black, woman, and deprived tribal group. The slaves are marginalized. Nazer faces double marginalization due to her female gender. The marginalized girl from the marginal Nuba tribe contests down to earth to get rid of the physical, mental and spiritual abuse by the masters. She makes rule of her own to at least to defense the possible corporeal penalty from her master. She suggests the same to other girls like Nanu in Khartoum to escape the possible beatings. She makes an honest struggle despite harsh situations, she undergoes in her slave journey from Nuba Mountain to conceivably civilized city, London. She recalls:

[...] Many of the men in our village had several wives. My uncle Jerongir and my uncle Foneshir both had two wives I think these blacks are just sort of made for it. I suppose their people have been slaves for generations. They never complain. They just got on with it. [...] That I had been sold as a slave and would remain a slave for the rest of my life. It all seemed so final. That night, I prayed to God: ‘Oh Allah, please help me. Please find a way for me to escape Rahab and the raiders and Abdul Azzim- those who have enslaved me. Allah, only you can help me. (190-93).

On the background of these lines, anyone could easily make a speculation that the marginalized individual has no one to help and rescue other than God. So, Mende invokes god to have an immediate release from the terrible deprivation of life, liberty and pursuit of happiness. Mende has double exploitation so she is the marginalized of the margin. On the one hand side the whole Nuba tribe was a marginalized group and on the other hand side Mende is a woman. Two forces are working before – one Mujahidin Arab raiders and another Nuba patriarchal culture. But, in the context of the novel, Mende suffers more from women masters rather than male masters.

The Arab versus Sudanese Feud: Victimized Individual

People live in a civilized society and very often don't even remember that there are different ways of life in the world and that people can suffer from discrimination, slavery, famine and segregation. The Colombia Encyclopedia defines the term slavery as an institution based on a relationship of dominance and submission, whereby one person owns another and can exact from that person labor or other services. Slavery has been found among many groups of low material culture, as in the Malay Peninsula and among some Native Americans; it also has occurred in more highly developed societies such as the southern United State (The Colombia

Encyclopedia). When we hear the word “slavery” we start thinking about Roman Empire or colonization. We think about slavery in past tense as it is even hard to imagine that in our era, during the blossom of civilization, technical break through in the beginning of twenty-first century such a phenomenon can exist.

Slavery has been common for centuries in Sudan and it exists till now. Slave industry in modern Sudan complex organization, which consists of buyer, sellers and middlemen and a number of other people, who profit from slavery. For many year slaves serve as domestic servants, farm workers in the rich families. They can also be trained as soldiers to fight against their own people. Situation even deteriorated in 1983 after the Sudanese civil war between Arabs and black population of the south. After the victory, Arab-oriented government and state military obedient to it started a broad company on kidnapping women and children from the south, and selling tem in the north of the country. In reality, the situation reflects the historical state of events, when during the centuries black African people of the north of the country have been oppressed by the Arabic population (Beshir 89)

The history of Sudan is the history confrontation and feud between Arabic and black population of the country. Religious confrontation also adds sharpness to this confrontation and feud. Many southern and Nuba children had been captured and taken from their families during military raids on their villages by Arab militias and soldiers in the war zones who were the representatives of the Arab feudal system. They were kept to use as unpaid household servants. The soldiers and militia members sometimes took the children with them when they returned to their homes in western and northern Sudan, where the children continued to do unpaid labor inside the house or herding animals, on threat beatings. There had been cases of sexual abuse of these children. There are reports that some are sold like Mende Nazer. During last ten years several thousands people were kidnapped and sold as slaves in Sudan. A bit

number of people doesn't become slaves officially, but suffer from the oppressions of the governmental army. For example, almost all the representatives of Nuba tribe from the southern part of the country have been evicted from their native territory to "peace camps" created by the government (Abbas 78)

Army officers turn by turn raped her and made her a victimized individual. Army officers, soldiers, militia members, and others known as the agent of the Arab feudalistic movement operated their actions with total impunity. They violated the laws against kidnapping and forced child like Nazer. Obvious fact is that Arab raiders were victimizer, who victimized the individual in the vulnerable state.

A dispute between Arab versus Sudan and their hostile relationship explicitly as well as implicitly affected the life of the citizens. One had to be victim and prey in the clash. It is not a coincidence, but a real fact that Mende underwent the bitter victimization in her life. There was nothing apart from the hostility and enmity emerged in the mind of the some people who loved war and clash. Mujahidin Arab raiders entered the remote villages like Nuba and exploited individual's fundamental right. No individual could escape the feud, for it was the main cause of individual suffering and pain. Family alienation, cultural alienation, tribal alienation and self alienation was the common. Mende was not the exception, there were thousands of people who were enslaved separating them from family affection and cultural and tribal affinity. Mende can not exorcise her childhood desire and for a long span of time she worked as a slave in different place. The splendid majesty of Khartoum could not attract her attention to the bit, since she was in a mutual harmony of the Nuba tribal culture and its splendor. The feud destroyed and broke the natural way of living of the Nuba tribe. Many, not a single individual, were victimized. One remarkable brutality was that no captives were allowed to work together. Rather they were separated and made to work individually without any chance for sharing agony

and pain. The Nuba people were seeking harmony and equality in their lives. For that regard, Mende was instantly worshipping the lord Allah in the absence of her master, Rahab. The invocation to god by Nazer for her wish to live in her own native land in Nuba culture is a remarkable one. She laments and cries before god Allah for His help to liberate her from the brutality of the master. The Arabs dwelling in Sudan are not actually the native.

[. . .] The Arabs came from far away and took our lands and ruled over us and they became rich men. Now, they come and kill us, because they want to exterminate all black people and native minorities. But with Allah's help, we will stay in Sudan. And the day will come when there will be equality between Nuba and Arab alike. (110)

Nazer openly expresses her thoughts against the brutal acts of the Arab raiders who came in her lands and became rich corrupting them. It is their (Arabs) desire to exterminate the black and minorities. It is a kind of racial segregation and discrimination. And, according to Nazer, many minorities and blacks who have been the prey at the hand of Arabs are hopeful and optimistic to get liberation for they believe that god will redeem them soon. It means that Mende is oscillating between present harsh and grim reality and her future hope.

The long-term feud between Arabs and Sudanese, launched unilaterally by Arabs to occupy property, land and rule the minority Nuba tribal black people was unjustifiable and spiteful. Every individual especially like Mende had to be the direct victim in the furnace of the Arab raiders. These individual had to pass their whole life under masters' manipulation and control.

The two slaves on the way to Khartoum express their surprise to see the urban settings. Their surprise goes like this:

Nazer and Ashcuana express their surprise, “Is this city made for the people, or the cars?” Ashcuana asked. There seemed to be so many cars that none of us knew the answer. ‘Where do all the cars live?’ wondered on of the others. ‘Maybe in those houses,’ I suggested. ‘Maybe that’s why they’re so big.’(111)

Slave transportation takes place on different times and places. When the time changes the degree of brutality too changes. The more the sophisticated city the more the brutal act that Mende suffers at the hand of masters. Initially, Mende along with other underprivileged was parceled the capital of Sudan, Khartoum in a lorry of a slave dealer and suffered a lot in Khartoum in a frozen chilly gust due to a long journey from Delling to Khartoum. She faced newness in the heavy traffic. Despite these surprises Mende had had a stone in a first bite in Khartoum she was given the job of onion peeling. The newness of traffic, big houses and cars created mystery in their mind. They, for the first time in their life, had seen such a place of strangeness. So, Mende and her other slave peers expressed their bizarre remarks. They asked each other whether the city was made for the cars or people and the dwelling place of the cars.

[...] Why is there such a big room down here under the ground? It’s like a grave, but graves are only for people who die. So, why we do we have to stay down here? We’re not dead. Why do the Arabs build their house on the top of a big grave like this?’ It was a hole in the ground like a grave and I thought it would be full of ghosts. But I had to stay down there all alone. Imagine what that was like! It isn’t a grave-it’s just the way Arabs build their houses. (122)

The sophistication of the city for Mende is just like a grave. She tags the big houses and the foundation of the house as grave. According to her, the house belonging to

Rahab is equivalent to grave for there is only devil behaviour towards her. At the same time, she becomes conscious of the fact that the slaves exploit slaves not severely and they grind them under the grinding machine of inhumanity. For Mende, the Arabs make their house as grave and each and every night there come ghosts to haunt the slaves like Mende. It is her dissatisfaction and expression of disgust.

[...] The floor looked like a shiny, flat expanse of water. I could even see my reflection in it. I stepped gingerly out into the room, putting one foot carefully in front of the other. A huge wooded sofa stood against each of the walls, upholstered in white. In each corner, there was a polished wooden table, holding a round mirror and a vase. (128)

Because of the severe abuse, poor food, bed and manner of the master Mende as a slave compares the former's house with grave. It is appalling and terror creating for Mende. A sense of revolt and awareness against the master germinated in the mind of Nazer as she said that graves are for the dead one but she is girl living in the grave like house. There is nobody to share her happiness and sorrows. She questions the Arabs regarding the foundation of their houses upon the grave. The whole house turns out to be an awful place to her. It is like a big grave and almost all Arabs according to Mende make the house on the grave. Although the house was well-decorated and good furnished, it does not attract Mende because she has to live alone in a big house in the underground dark cell.

The floor looked like a shiny, flat expanse of water. She could even see her reflection in it. I stepped gingerly out into the room, putting one foot carefully in front of the other. A huge wooded sofa stood against each of the walls, upholstered in white. In each corner, there was a polished wooden table, holding a round mirror and a vase. Modern luxury and commodity exists on the one side on the other another there is the miserable condition of the slave. Master has used modern means of

furniture, the floor is shiny and reflecting one's shadow and all sorts of decorations are used to wrought the house. All such decoration does not touch the mind of slave due to inhumane and dehumanizing treatment of the master. For Mende, the sophistication of the house does not allure rather the desire for her own hut is intense.

[...] This one vase is worth more than your whole filthy tribe! Idiot! Are you blind!' You stupid girl! Why don't you watch at what you are doing? My head jerked back as she grabbed me by the hair and I felt a stinking slap across my cheek. (142)

As she entered the sophisticated house of Rahab as a slave, the new evil days came into her life. The torture was more severe and more extreme than the previous. She was mentally as well as physically exploited and beaten. Rahab as a member of a moneyed class expressed her inhumane act. She was obsessed with the notion that slave are not humans and not the members of this world. She considered Mende to be the second level citizen and treated in the same manner crossing the boundary of human right. This ill-treatment was intolerable. Rahab humiliated and degraded the poor Mende. She abused her psychologically and physically. The pain was unbearable to Mende. Anyone can perceive the fact that Mende was not only the slave enslaved by woman master, Rahab and she was greatly tortured to the bottom by the later. Although Rahab, a woman but she could not understand the feelings of Mende. Because she does not think that Mende belong to her own gender.

[...] I had studied so hard, because I dreamed of becoming a doctor. Now, the closest I could get to school looking at the books that Rabab's six -year-old- daughter had left lying around her room. These people had stolen my childhood and my dreams. (164)

It is the lower class of people whose dreams are always seized by the higher class of people. Although the proletariats make dream to become a good and occupy a proper

social status, upgrade their economical status. All these dreams are foiled by the capitalists. Mende, belonging to minor tribal group was caught by the Mujahidin Arab raiders and sold to Rahab, suffered to an intolerable degree. Previously, while being in the family with her father she had planned to become a doctor in the future despite her father's poor economic status and had studied well. But this aim and dream remain only in memory now. To see Rahab's daughter's textbooks around the room, Mende remembers her bygone childhood days. She speaks to herself that the people had stolen her dream and her childhood. She loved reading text and now it has been a memory of a past for her in the grave like house of the master. It's proletariat who works hard but gets poor treatment from the master. Best example is Mende who works for the unending happiness of the master but her master never gets satisfied and as reward she gets corporeal punishment, poor food, and bed in the bare floor and so on. How the slaves like Mende were treated in Rahab like masters' house, it is truly narrated below by Mende herself:

During the wet season, swarms of mosquitoes invaded the house. [. . .].

One night, I woke up in the early hours and started vomiting. Soon, I was shivering uncontrollably and I felt freezing cold. I began drifting in and out of consciousness and I was having terrible nightmares. I relived the raid on our village and my poor father trying to save me- I dreamed that the bed was rolling over and with me trapped in it.

Eventually, I tried to get up but I was far too weak. When Rahab came to wake me in the morning, even she could see that something was badly wrong. (169)

Mende expresses her agony tolerated in the house of Rahab during her day's and night's time. The very remarked lines clearly reveal the fact of the oppression and

suppression and inhuman behaviour by the so-called master. Mende expresses her experiences in her own words as below:

‘Yebit, what’s the matter?’

‘I’m sick,’ I whispered. ‘I have a fever and vomiting.’

‘You’re vomiting? Is it bitter?’

‘Yes. It’s is better and it’s yellow’. (169)

Capitalists regard that they need comfort and life should be passed on a convenient manner. But, in their mind the concept of equality never appears, for they never want to share the facilities and comfort to others. For them, the proletariats are not human and they can tolerate any kind of agony and pain. Masters not only debase the slave but also they completely discard the feelings, pain, hunger and human desire.

Capitalists seek pleasure and want the slave to serve them to meet their desire for pleasure and comfort in their lives. They don’t want share comfort and happiness with the slaves or proletariats.

There is continuity of malevolent act over poor girl slave who was not given sufficient food to eat. Balance diet was the thing of a distance. Neither was she offered a comfortable bed to sleep except the shed of the tree in the garden. Almost all the seasons were passed by Mende under the shed of tree. During the summer and rainy season, she was inflicted by the swarms of mosquitoes. The same was not the condition to the master because she had to spray the mosquito killer in master’s room. One night, she woke up in the early hours and started vomiting. Soon, she was shivering uncontrollably and she felt freezing cold. She began drifting in and out of consciousness and she was having terrible nightmares. I relieved the raid on our village and my poor father trying to save me- I dreamed that the bed was rolling over and with me trapped in it. Eventually, I tried to get up but I was far too weak. She was excessively attacked by mosquitoes and she had malaria. Her whole body was

trembling and she was no more able to stand and started vomiting. Despite such a harsh pain and intolerable fever, the master was ridiculing Mende. The master Rahab is completely indifferent towards the pain and agony of Mende. The deteriorating health condition of Mende becomes a subject of derision to Rahab.

The Novel as Truthful Fictional Autobiography

Slave is a fiction dealing with the life and experience of Mende Nazer based on factual autobiography. According to Advanced Learner's Dictionary, fiction stands for a type of literature that describes imaginary people and events, not real ones. But the situational contrast rules the novel to be a truthful fiction, since the novel is related to Mende's real life experience. It is also true that the novel has been written following the fictional structure, in the presentation of the character, place, sub plots, events as such. British journalist and filmmaker Damien Lewis helps Mende to write this novel. From this remark on, it is obvious that the helper has given subjective twist to the novel. He fictionalizes the real event of slavery in the threshold of twenty-first century in Sudan.

Although the book was written by a man it possesses the first person narrative technique of Mende herself. Since the novel is an autobiographical piece of Mende one can find the real flavor of childlike tone, candor and appealing voice. But the question may arise regarding the authenticity and genuineness of the novelist. Who actually is the novelist? Mende Nazer? Or Damien Lewis? This question oscillates between fact and fiction-it is the story of Mende's life experience and by using her tone and narrative person, Damien Lewis writes the novel. In this surrounding, a tall questions lies in relation with the validity of autobiography of Mende.

Damien Lewis elaborates:

[...] Of course, no story is ever complete: Mende's has been through a creative process of selection, condensation and story writing, such that

it may be read in an accessible, compelling form. Names have been changed and locations altered, for obvious security reasons. Some scenes and parts of the narrative have been part-fictionalized in order to protect identities, and to aid the narrative flow of the story.[. . .] But the only times that I have significantly added any material are, for example, where factual clarification was absolutely necessary (for example, Chapter 20- Revenge, where I add in some facts and figures on the numbers killed in the US missile strike on the Al Shifa plant in Khartoum). The final product –*Slave* –remains an incredibly detailed account of Mende’s life story. In it I hope I have captured the voice of a young Nuba child and then woman in a way that is authentic, compelling and real (322)

The novel from these above mentioned lines of Lewis is an autobiographical version and account of the life experience of Mende but with some subjective twist and immediate change in locations, identities by him. The text is dehumanizing picture of the Sudanese girl on the basis of her own autobiography in the form of a truthful fiction. The story on the basis of real life has been given the form of truthful shape. Autobiography, as stated by Advanced Learner’s Dictionary is the story of a person’s life, written by that person. In this sense, the novel *Slave* was written by Mende Nazer about her own life. Although the novel is in the fictional form but it is on the basis of truthful ground. It means the novel is the writer’s own autobiographical narrative.

[. . .]Each has his reasons: for one, art is a flight; for another a means of conquering. But one can flee into a heroic age, into madness, into death. One can conquer by arms. Why does it have to be *writing*, why does one have to manage one’s escapes and conquests by writing?

Because, behind the various aims of authors, there is a deeper and more immediate choice which is common to all of us.(Lewis 250)

Each of the perceptions is accompanied by the consciousness that human reality is a “revealer”, that is, it is through human reality that “there is” being, or to put it differently, that man is the means by which things are manifested. Mende has also searched her being by narrating the slave narrative to reveal her existence after a long –timed enslavement. Writing becomes best source of revelation to her, yet she has the same harrowing memory of the slavery.

The Way to Liberation: Ameliorating Communalism

Many social problems afflict our life for a long period of time. To heal the problems extending in our life we need to search a therapeutic way. Generally, in any particular society, people suffer from various causes. Somebody’s life has been afflicted from the poor economic condition and rest of the people may have the problem of nutrition, family dispute, and so on. Naturally, one desires to come out from such kind of turmoil and tumult of the mind. So is the case with Mende. Man is a social animal who desires to live in the society with mutual sharing of happiness and sorrows. It is not a mankind who loves manipulation and control from mankind itself. Everybody wants to live a happy life in freedom and liberated life from all sort of bondage naturally. Mankind is selfish as well as curious who wants change in his social status. One can not remain silent if problems appear.

Mende Nazer also, from the day of her kidnapping from her own tribal village, had a desire to get free from the chain of Arab raiders and slavery. It took long time in her life to achieve this goal and aim. After seven years’ of her living in a grave house of Khartoum, she was sent to London in Rahab’s sister- the wife a diplomat of Sudan for UK. As she reached there, she was initially called by her name Mende but later on the exploitation became more severe than in Khartoum. She was thinking of

committing a suicide because the situation was very harsh. Hanan's strict instructions and psychological torture made Mende intolerable pain. And, she made a strong commitment to escape to the freedom since she had some men in contact and rescuer to help her to release from a hellish life.

[...] I threw the rubbish in the bin and turned around to look back at the house. No one had come yet. I forced myself to move ahead. I turned and started running up the driveway- all the time looking back over my shoulder and expecting to see one of them rushing after me. I felt wild with terror. I approached the road, a new fear took hold of me. What if Babo was not there? What if he wasn't there! Oh please Allah, make him be there! Make him be there! And then I caught sight of a tall black man across the road, waving at me frantically. (289)

These are the remarkable lines from the mouth of Mende who uttered such statements when she was escaping from the house of Rahab's sister in London escaping the chance of her master's absence. There is helper to help to the right and safe destination. Though she was leaving her master's house but yet a terrible fear was haunting her due to the possible seeing of her master. Babo, a helper from Sudan, working in London helped her to release from the hot furnace of the cruel rule of her master.

'Come on! Come on! He mouthed at me. 'Run, Mende! Run!' I rushed headlong across the road and fell straight into his arms.

'Quickly! Quickly!' I screamed at him. 'They're coming! They're coming! We have to go now! Now! You have to hide me! (290)'

Babo was there to help Mende escape the hellish life. She used to call her brother by the name Babo while being in her house in Nuba Mountain. After having fled from the diplomat's house, she roamed and drifted for months. She was

desperately seeking Asylum. For Mende, freedom became more terrible than slavery. She spent her childhood and adulthood in slavery. For all that time, she had no freedom and she was like a non-person. She remembers the harrowing existence. Despite the sitting of London paved the way for liberation. As stated by Jean-Paul Sartre: Each of our perceptions is accompanied by the consciousness that human reality is a “revealer”, that is, it is through human reality that “there is” being. (984) She was yet haunted by the bitter experience of the past. She had no friends, no house to live, no family, no money, no bank account, no taxes to pay and nothing to buy and sell. She had no diary, no papers to file. She had lack of clothes and didn't know what to eat, where to sleep, when to sleep and how to behave with others. She says that her transitional period from childhood to adulthood passed unknowingly. Freedom became vague and uncertain for her, for she did not know how to live in freedom.

After first two years of escape to freedom, Mende began to understand the value of freedom. It was, for her, more superior to the rest of the world. Freedom was wonderful and precious for the Sudanese people who appeared to London. Especially, to those people who had long been enslaved, the practice of freedom was wonderful and special experience. Mende openly hears the people criticizing governmental activities in London. These agitators were not punished, arrested and imprisoned. Such a grace in life Mende had never imagined previously. This was largely possible because of the friendly and humanitarian help on the part of the whites. This is a clear message of the novel that, to put an end to social evils like slavery, and indentured labor, and injustice, the co-operation of the whites and black is inevitable.

IV. Conclusion

After the analysis and discussion of Mende Nazer's novel *Slave*, the researcher comes to the conclusion that redefinition of the slavery is the main contention of the novel. The main measuring aspect of the new definition of slavery lies under time and space when the slavery has been denied all across the world. While dealing with the novel, the researcher finds an honest performance of the novelist, Mende Nazer by name.

The novelist is so open that she has disclosed her experiences of suffering and her sense of explicitly. The novel accommodates an honest rendition of the experience of a young Sudanese girl in her journey slavery and redemption. Each of the perceptions is accompanied by the consciousness that human reality is a revealer, i.e., it is through human reality that there is being, or to put it differently, that man is the means by which things are manifested. Mende has also searched her being by narrating the slave narrative to reveal her existence after a long -timed enslavement. Writing becomes best source of revelation to her, yet she has the same harrowing memory of the slavery.

Since the topic itself is so immediate and pressing, the novelist narrates the story against the backdrop of previous slave narratives. To be exact and unique, she has forwarded the slave narrative by depicting her own experience and justifies her attempt to be an autobiographical. The novel has fictional attributes with real and factual account of the happenings in the life of a Sudanese girl. Sudanese girl herself is the novelist narrating her own experience of struggle by blending fact and fiction. It has set a new example of slave narrative, since it has come out in the time when everybody thinks there is no slavery, at least in the form of the past one. The master/slave dichotomy clearly demanded the Marxist interpretation. This research has been able to justify and prove the demand of the title and hypothesis in an

appropriate manner. In this context, the only novel so far, *Slave* (2005) by the one time Sudanese slave girl and now a literary and political celebrity Mende Nazer, is free. To cut the entire matter short, the researcher digs the matter out about the atrocity of slavery, master/slave dichotomy and the behaviours and manners of the masters and consciousness of the slave in a new way unlike the previous history of slavery. And, the researcher claims that this thesis is a new definition of slavery at the time slavery is assumed to be outlawed.

Mende Nazer has written a book, together with Damien Lewis, *slave*. Thus, the novelist has successfully brought to the fore her harrowing experience of struggle during the slavery in her life. The novelist's account of her harsh struggle in the journey of slavery materializes after a white journalist and human right activist, Damien Lewis helped her. When Mende, in London, managed to make contact with other Sudanese, and anti-slavery activists, who took pity on her, she made a dramatic break for freedom.

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