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Interrogation of Official History in Washington's *Up from Slavery*

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Letter of Recommendation

Baikuntha Khatiwada has completed his dissertation entitled "Interrogation of Official History in Washington's *Up from Slavery*" under my supervision. He carried out his dissertation from August 2017 to February 2018. I hereby recommend his dissertation to be submitted for viva.

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Hem La IPandey

Supervisor

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Letter of Approval

This thesis entitled "Interrogation of Official History in Washington's *Up from Slavery*" submitted to the Central Department of English, Tribhuvan University, by Baikuntha Khatiwada has been approved by the undersigned members of the Research Committee.

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## Interrogation of Official History in Washington's *Up from Slavery*

*The interaction of history and literature has been always an important subject among literary scholars. One of the newest approaches in the field of literary criticism is New Historicism. In this almost new way of analysis, not only history affects literature but also literature could be effective in understanding history. So, the relationship between literature and history is reciprocal. This research paper is an attempt to find traces of new historicity in Booker Taliaferro Washington's Up from Slavery by the help of the theories and ideas given by new historicist thinkers like: Michel Foucault, Stephen Greenblatt and Harold Arams Vaesser. In this text, Powerful people dominate lower class people by creating discourse called power in Foucauldian notion of new historicism. It is shown that the margin of society, the blacks have own discourses as whites have. There are subversive voices which resist the dominant culture through which they open a space for the other black men in order to show up themselves. Power as a social energy does not always belong to the whites who have imposing discourse but the blacks also have their own power too is the major finding of this research.*

Keywords: New Historicism, Power-politics, Discrimination, Resistance

This research paper explores interrogation of official history in Booker Taliaferro Washington's autobiography *Up from Slavery*. It analyzes how marginalized people resist against 'Civilizational' approach (white Americans) for the formation of their identity and status. In this autobiography, the author documents the personal achievement of the renowned educator in his long journey from being slave to becoming a leading educator and founder of the Tuskegee Institute, a famous speaker and spokesman for his race towards the turn of twentieth century.

This text takes us through the one of the most dynamic periods (1860-1901) in African American history. It provides a great deal of information on Washington's life, as well as his views on education and integration of African Americans. This study brings the quail-like situation of American South history and how he resisted against white supremacy. It excavates how majority of subaltern people are subjected to exclusion, oppression and bondage in slavery in United States. So, this paper investigates how the autobiographer himself cleansed his subaltern identity and be the role model for upcoming generation. He reflects on the generosity of both teachers and philanthropists who helped in educating blacks and Native Americans. This attempt to interpret Northern and Southern strategy of old views which was blacks were inferior and whites were superior and it also blurs the hierarchy between whites and blacks which was created before.

The relationship between literature and history has become significant in studying the literary texts. New Historicism focuses on the fact that all literary texts are woven within the social and political discourses and all the literary texts are vehicles of power. So, we need to know historical and cultural issues lead the authors to write a specific piece of art and how these conditions could be influential in readers understanding of that paper of writing. According to Veenser, " No text is produced in a socio-political and historical vacuum" (Veenser x). Washington as a writer has written and proved his autobiography within those historical periods, depicting variety of diverse and complex network of discourses (being the suppressing discourses or suppressed discourses). Moreover, it aims to show how the dominant discourses force their power on the black people and how these marginalized people of the society are influential by these socio-political conditions and how they react toward these dominant ideologies.

Official history is authorized history, history sponsored and published by or with the support of an agency of government. Since it is authorized and approved, official history, by its nature, must be partisan, must incorporate a particular point of view. Official history is mainly written from the perspective of the people who are in power and analyzed the whole history bypassing the issue of marginalized class. Thus, because official history presents a special outlook or plea that serves the government, it may not be able to follow where the evidence leads. It may have to overlook or even suppress pertinent information. It cannot, consequently, meet the tests of objectivity, balance and independence of judgment. At best a bland, cautious, diluted version of the truth, official history cannot be honest.

New historicism is a form of literary theory which investigates the originality of history, culture as well as societal norms and values. New historicism concerns for multiple voices and tries to include an equal representation of historical narrative from all groups of the society. Habib, in his book *A History of Literary Criticism: From Plato to Present* analyzes new historicism in the following ways;

New Historicism saw the literary text not as somehow unique but as a kind of discourses situated within a complex cultural discourses-religious, political, economic, aesthetic aspect. They attribute both to the new criticism and to the critical deconstruction that followed it. A text is analyzed from its historical and cultural conditions, its productions, its meanings, its later critical interpretations and evaluations. (182)

A text cannot be analyzed in isolation from its historical, political, social, and cultural conditions when the writer is writing the text and its effect the text has created in the society should be brought into considerations. Not only these, later critical interpretation of the text and interpretation the subjects to be analyzed by critics.



This issue that is presented in the text is the common issue in American society during 1860s and even after the declaration of Emancipation Proclamation in United States. The notion of subaltern in the text has been dramatized through the implementation of the theoretical modality postulated by the theorists but various other critics have examined *Up from Slavery* from multiple perspectives. This text has been analyzed from the perspective of Christianity. In the journal *Negro American Literature Forum*, Charles R. Larson has brought the reference from the critique Lepage where she has castigated Washington as a follower of Christ. She argues: "The whole book could never have been written, Miss Lepage continued, if Booker T. hadn't swallowed most of the Bible and Horatio Alger. Why, Booker T. is little more than the story of Christ with a happy ending" (125). According to her, Washington has written this text by the influence of Bible and Christ but how she can figure out him in the threshold of Christianity. Can't subaltern rise up with their dedication and struggle? Can only a follower of Christianity has merry in life? Even subaltern can reach at the peak of content of life by their hard work. Here the author has drafted his life from bottom to top not by the influence of religion rather by his struggle.

As new historicists argue that a literary text is a good means of reading history of the time, this autobiography also exhibits the historicity of the time by engaging in the discourse of racial discrimination of blacks and whites. Similarly, in 1861, Alexander H. Stephens, vice president of the confederate state of America was convinced:

[The Confederacy's] foundations are laid, its cornerstone rests, and upon the great truth that the Negro is not equal to the white man, that slavery, subordination to the superior race, is his natural and normal condition. This

new government is the first, in the history of the world, based on this great philosophical, physical and moral truth. (3)

These lines clearly show that whites are superior due to power. The blacks in America have been affected by racial oppression throughout the history. South and North are symbolized as slave and master respectively.

New Historicism is a tool which is based on the contextual reading of the text and find out the relationship between the text and the period of writing texts. In Montrose's opinion, the complete recovery of meanings in a diverse historical outlook is considered necessary since whiter historical criticism is "illusory," in that it attempts to "recover meaning that are in any final or absolute sense authentic, correct, and complete," because scholarship constantly "construct and delimits " the objects" (24). Clarifying the rhetorical position of New Historicism, Montrose further writes:

The practice of a new historical criticism invites rhetorical strategies by which to foreground the constitutive acts of textuality that traditional modes of literary history efface or misrecognize. It also necessitates efforts to historicize the present as well as the past, and to historicize the dialectic between them – those reciprocal historical pressures by which the past has shaped the present and the present reshapes the past. (24-25)

The new historicist outlook on literary criticism is primarily against literary formalism that excludes all consideration external to the "text," and evaluates it in isolation. The preliminary concern of new historicism is to refigure the relationship between texts and the cultural system in which they were produced. In terms of new historicism, a literary text can only be evaluated in its social, historical and political contexts.

Due to colored or marginalized people, history is treated him or other blacks as an object. Society did not take him as a progressive and dynamic citizen for the sake of their country, rather they create stereotypical notion and sheer value towards blacks in American history. Washington states, "I had associated with the Negro of the past, not with the Negro who was struggling upward. They brought my mind with the plantation, the cabin, the slave, not the freedom in quest of education" (11).

Hierarchical notion is created and in the name of binary opposition, white has dominated blacks. New Historicism has the combination of history, anthropology, art, politics, literature, and economics. Harold A. Veaser argues, "It has stuck down the doctrine of noninterference that forbade humanities to intrude on question of politics, power, indeed on all matters that deeply affect people's public life" (9). He further mentions:

New historicism threatens this quasi-monastic order. It has a portmanteau quality. It brackets together literature, ethnography, anthropology, art history, and other disciplines and science, hard and soft. It scrutinizes the barbaric acts that sometimes underwrite high cultural purposes and asks that we not blink away our complexity. At the same time, it encourages us to admire the sheer intricacy and unavoidability of exchanges between culture and power, its politics, its novelty, its historicity, its relationship to other prevailing ideologies all remain open questions. (10)

This approach is not only focused single dimension of literary genres. It brings culture, history, discourse and literature together. It tries to search the hidden meaning of the particular historical literary texts. It threatens all defenders of linear chronology and progressive history. It focuses on that official history cannot be true. So we should change our perspective towards looking official history.

The element of the helpless and down trodden people range from underclass workers to women and homeless people are treated in a dehumanizing way. Black's complains and voices are snatched by the elite people of the society. Washington has tried to draft the objectification of marginalized people in American society in the following lines:

From the time that I can remember anything, almost every day of my life had been occupied in some kind of labor; during the period that I spent in slavery I was not large enough to be much service, still I was occupied most of the time in cleaning the yards, carry in the water to men in the field, or going to the mill to which I used to take the corn, once a week, to be grounded. The mill was about three miles from the plantation. This work I always dreaded. (20)

This statement emphasizes how powerless people are under the pressure from so-called people of the society and forced them to work hard labor. It shows that he is compelled to work low level work because he is from low or poor family background. Is not it the oppression by powerful people in the name of fulfilling their desires?

In "The Education of Booker T. Washington: American Democracy and the Idea of Race Relations" by Michael Rudolph West has excavated this text as a perplexing text. He argues in such a way that all the people in this world accomplish his succession. He argues:

What I have sought here is to show how Booker T. Washington and ideas that he gave voice three quarters of a century earlier lie back of the civil rights era's dramatic unfolding and ambiguous result. The author's findings are in some cases fresh and stimulating, but at the same time often perplexing and

unfathomable. What is more significant, however, is the author success in plodding the reader to appreciate old wine new ways. (114)

It shows that the critic he himself is in quandary regarding the reality of life and even he doesn't know the veracity how a person can carry out his life by the kick. The author, Washington has clearly shown that marginalized can also get succession in life with their great devotion and gusto.

New historicism is concerned with the interaction of political and cultural forces. It contends that cultural power is influential. Washington believes that cultural power, religious power, and their accompanying mindsets are as influential as political power. So, all authors are bound to the society in which they live. *In The Routledge Companion to Historical Studies*, Alun Monslow states, "New Historicism is characterized by the literary critic's awareness of the historical traditions of literary criticism and how changes in its methods have in the past served special interests like those of whites, middle class males or the forces of imperialism" (142). This line focuses on the fact that histories are changed on surface but biasness, inequality and the way behaving the people are not changed in real. The real condition and lifestyle of marginalized people are always pathetic and tragic. Powerful people create different form of suppression in the name of making history bypassing the voice of common people.

Washington's life gives the details of brutality of white upon colored men. His struggle in life architects to analyze his own history which was in shadow. How marginalized people were portrayed negatively as aggressive, uncivilized and also treated them as a secondary citizen and even as animals within their own society as well as country is the major issue of this research. It depicts the details of then society where there were sufferings, humiliation, lynching and so on. Due to these

stereotypes, blacks were not able to come in the mainstream of the country and their histories are hidden. Stanley J. Folmsbee in his essay, "The Origin of the First Jim Crow Law" focuses that there was strong biasness between them. He analyzes:

By the time Supreme Court ruled in Dred Scott V. Sanford (1857) that African American were not U.S citizen, northern whites had excluded blacks from seats on public transportation and barred their entry, except as servants, from most hotels and restaurants. When allowed into auditoriums and theatre, blacks occupied separate sections; they also attended segregated schools, most of churches, too were segregated. (2)

This focuses on the fact that segregation is designed to strengthen and reinforce racial boundaries and it is an attempt to remind people that they are different. It means they are not the same kinds of creatures. Its aim is to keep African Americans in a subordinate status by denying them equal access to public facilities and ensuring that blacks lied apart from whites.

How the personal narrative helped to transform from his past framed identity of black and subaltern, succeeded to overcome of his tag (fix) identity as blacks ,uncivilized as well as weak and explore the contextual history is significant for this research. So, this mark of writing (autobiography) gives an idea about the subjugation and history and how the oppressed character could overcome from it. Through the different forms of writings (e.g. diary, biography, memoirs and so on.) helped to know the real socio-political history of then contemporary society. It is also portrayed how the autobiographer himself cleansed his subaltern identity or black identity and rise as a famous spokesman, educator as well as the role model for the upcoming generation As new historicists argue that literary texts are a good means of reading the history of then society, this autobiography also exhibits the historicity of the time by engaging in

the discourse like racial discrimination of blacks and whites. The new historicist outlook on literacy criticism is primarily against literary formalism that excludes all consideration external to the “text,” and evaluates it in isolation. In terms of new historicism, a literary text can only be evaluated in its social, historical and political contexts. Then the misrepresented fact or truth in the history or fiction is the outcome of the discourse that constructs the body of knowledge and the knowledge further helps the ruling class to exercise the power over the multiple voices. Showing the imbedded structure of truth, Foucault opines:

Truth is of the world; it is produced there by virtue of multiple constraints. Each society has its regime of truth, 'it's general politics' of truth; that is the types of discourse it harbors and causes to function as true; the mechanism and instances which enable one to distinguish true from false statements, the way in which each is sanctioned: the techniques and procedures which are valorized for obtaining truth; the status of those who are charged with saying what counts as true. (46)

Thus, Foucault sees the discursive construction of the truth. The discourse formation is responsible for the construction of the truth serving the interest of the ruling class. The knowledge is manipulated and constructed in such a way that it works as the measuring procedure of the observation all of other statements.

African American always remains the object of study without sufficient knowledge, intelligence and command of language to be anything but an object, while the European narrator or author displays his/her own mastery in the act of disclosing information, knowledge and interpretation of everything from the dietary habits to the military capacity of African. Kingsley reinforces the absolute difference between the European 'us' and African 'them' in the following ways:

They are not dreamers, or poets, and you will observe, and I observe closely for to my mind this is the most important difference between their mind and our own- that they are notably deficient in all mechanical arts; they have never made, unless under white direction and instruction, a single fourteenth rate piece of cloth, pottery, a tool or machine, house, road, bridge, picture or statue; that a written language of their own construction they none of them possess. (165)

The sensitivity to the practices and customs, and local variations and distinctions, of the West African is absent entirely. They are the Africans and "you" or "we" are the whites. The text not only banishes African from a position of knowledge or mastery over his/her own culture, but excludes all non-white people from the possibility of even reading this narrative. The narrative also insists on the absolute and essential distinction between the mind of white and the mind of African, and deems it impossible for the African to advance or become more civilized without the direction and instruction of the European white. It is not just in individual and specific passage that Kingsley's narrative replicates the ideology of colonialism. What becomes blatantly clear when she advises readers of the wealth of ethnological studies which may be consulted on studying the African is that her narrative is backed by a system of representations and academic discourses, the function of which is to know, so as better to control, the naïve.

The theories that are most close to New Historicism are Marxism, Feminism, and Cultural Materialism in their being skeptical of the formalist view of literature as an autonomous realm of discourse. Discourses in the societies are created through various acts of representation by people who are in power. Thus, in a way, discourse means an authoritative way of interpreting or representing something and whatever is



represented within a discourse, propped by the power and time, becomes truth about certain thing in the world. These truths later on become subjects of knowledge for the people. In this context, Hans Bertens in *Literary Theory* reads the idea of the Foucauldian discourse in the following ways:

In any case, power works through discourses and discursive formations. In its policing of 'abnormal' behavior, the power of human sciences derives from what claimed to be knowledge is what Foucault calls a 'discourse'. To be more precise, a discourse is a loose structure of interconnection assumption that makes knowledge possible. (120)

This lines show that by creating discourse, power plays a vital role to produce interconnected assumption that is knowledge which is circulated in whole community. This suggests that what is right, natural and normal is the matter of definition. Societies accept this assumption because they are so ingrained in their culture. Greenblatt is able to illustrate difference and contingency in the haunting disturbance to the "real" of history. He writes:

The historical evidence-"mere anecdotes"- conventionally invoked in literary criticism to assist in the explication of a text seemed to me dead precisely because it was enemy of wonder: it was brought in to lay contingency and disturbance to rest. I do not want history to enable me to escape the effect of the literary but to deepen it by making it touch the effect of the real, a touch that would reciprocally deepen and complicate history. (5-6)

It focuses on the fact that any literary works should attach with history implicitly or explicitly which gives the real flavor of literature. Greenblatt is able to illustrate difference and contingency in the haunting disturbance to the "real" of history. It

focuses on the fact that any literary works should attach with history implicitly or explicitly which gives the real flavor of literature.

There are similar ethical dimensions to the new historicist insistence that subversion is always already co-opted by power. Lee Patterson argues, for example, that new historicist critics are responsible for perpetuating the interests of power by the very fact that they draw attention away from subversion, the effect of which is to disagree from official belief:

At the most basic level, the Foucauldian account of cultural formation that the New Historicists have adopted, by depoliticizing power, calls into question the efficacy of local and contingent political actions; since all of life is always already inscribed within and pre-determined by structures of dominance and subordination, the powers that will always be power that be. At a more local level, New Historicism typically focuses its attention not on the subversive and suppressed elements of society but on the dominant pure community was only confirmed. (Patterson 186)

It talks about the power politics. New historical reading valorizes depoliticizing power. All the suppressed people have also their certain status, identity as well as culture which symbolize their history. Dominant culture is not valorized rather popular culture in the society. It was wrong notion towards blacks which argues, "It is the first time that a Negro has made a speech in the south on any important occasion before an audience composed of white men and women. It electrified the audience and the response was as if it had come from the throat of a whirlwind"(171). Before blacks were tagged as an uneducated and could not get success in life but it was wrong notion towards blacks. This shows how blacks have such intellectual power to establish equality, justice and harmony among the people in American history.

Jim Crow law and behavior codes constituted a deliberate program to dehumanize blacks. Casting blacks as sub human was necessary in order to justify white supremacy. American Civil Right Union claims, "Through segregation, deprivation of legal rights and belittling social customs, the lesson was driven home to blacks and whites alike; blacks were inherently inferior to whites" (The Truth about Jim Crow 6). These lines are the best example of white domination. Blacks are treated as uncivilized and secondary citizen as animals. They have no minds and their race is inferior in front of white people in American history. In the same way, Washington argues, "No white American ever thinks that any other race is wholly civilized until he wears the white man's clothes, eats white man's food, speaks white man's language, and professes the white man's religion"(79). It directly suggests that there is white intervened upon blacks. Don't marginalized have their culture, language, norm and value in the society in order to exist is the major issue of this text. Are they always blindly followed others norms and cultures within their own country. New historicists believe that low class people or suppressed people have their daily lives, culture the way they behave or treat others, their self respect and identity. They do not need to be the blind follower of other cultures. Foucault in his book, *A Foucault Primer Discourse, power and the Subjects* argues:

One element of this critical phase, therefore involves an attention to subjugate or marginal knowledge, especially those which have been disqualified, taken less than seriously or deemed inadequate by official histories. These might be called naïve knowledge because they are located low down on most official hierarchies of ideas. (Foucault 82)

This shows that marginalized people or naïve people are treated as discourse of madman, the patient, and the delinquent, weak and so on. It also focuses on the fact

that official histories do not give the space for marginalized people who are really suppressed in the society in the name of savage, uncivilized, and naïve. Their rights are snatched by so-called elitist or civilized people. Similarly, the concept that visualized minority groups have negative impact in the society. Washington examines, "When a white boy undertakes a task, it is taken for granted that he will succeed. On the other hand, people are usually surprised if the Negro boy does not fail. In a word, the Negro starts out with the presumption against him" (39). These lines have shown that Negroes are inherently inferior, uncivilized, barbaric, naïve, weak as well as nothing more than objects.

Foucault's concern is that historical investigation is always subject to the force of historicity itself, always being cross-examined. So, we find Foucault revising his conceptions of history as he argues that own subjectivity is the establishing centre of history, historicizing his own subject position.

In the journal, *The Journal of Religion* by Robert J. Norell has analyzed the text in the following ways: "Washington has been most often described as an accommodationist to white supremacy in the United States. He has been blamed for blindly emphasizing industrial education and material wealth while accepting racial segregation, disfranchisement and racial violence against African Americans" (257). The author has blindly blamed Washington as a supporter of white supremacy in the constructing Tuskegee Institute. But why he cannot figure out him good educator because he has succeeded to spread knowledge through the black people. Pragmatically, he had never accepted racial violence and discrimination. He has always tried his best in order to maintain equality among the people through education. He always fights for freedom and justice for his race and even others marginalized groups.

Before the majority of marginalized people, minority ethnic group people were socially, politically, economically excluded and they had not their identity also. postcolonial critic Homi K Bhabha has emphasized the importance of social power relations in defining of the majority group; as such subaltern groups, nonetheless also are in a position to subvert the authority of the social groups who hold hegemonic power. This notion of this statement claims that it shows power relations who has in power and hegemonies to other powerless people. Racial segregation was the very heart of Jim Crow, and Jim Crow era was marked by the adoption of explicitly racist laws intended to keep blacks and whites away from each other, everywhere from ballparks to graveyards. In American Civil Right Union mentions, " Black access to public accommodations like; restaurants, buses, and trains were restricted as well as blacks were forced into separate (inferior) schools" (Jim Crow Law 6). These show that discrimination under Jim Crow extended beyond legal status to social interactions.

Complex sets of rules governed the way that blacks and whites speak to each other, touched to each other, and ate with each other and even drove on the same roads. Thus, rules were designed to reinforce the notion of black inferiority. Republicans were having none of Johnson's leniency. After a major electoral victory in 1866, so-called "Radical Republicans" were able to force through a series of constitutional amendments and the laws guaranteeing blacks full civil right including right to vote. Johnson vetoed these laws, but congress overrode his vetoes. Eventually the House of Representatives impeached Johnson, but the Senate failed to remove him from office. Powered by black votes, Republicans established governments throughout the south. Stephen G. Hall in his book, *A Faithful Account of African American Historical Writing* notes:

The Republicans established a bi-racial coalition, with whites dominating. Blacks won hundreds of elected positions and were appointed to many administrative positions. But white Southerners began to rally under the banner of white supremacy. They won some states peacefully by a large majority of votes, but in Mississippi, Louisiana, and South Carolina Democrats used violence, fraud, intimidation and murder to win. (35)

Southern Democrats were determined to retake control of the South and put blacks back in their place, and they weren't fighting fair. Southern whites frustrated with policies giving former slaves the right to vote and hold office increasingly turned to intimidation and violence as a means of reaffirming white supremacy. The Ku Klux Klan targeted local Republican leaders and blacks who challenged their white employers. From the vantage point of an intellectual argued that the Civil War had created a great deal of animosity between Southerners and Northerners, blacks and whites, former masters and former slaves.

Washington has also described and witnessed the critical situation of reconstruction period. He writes, " It seemed to me as I watched this struggle between members of the two races that there was no hope for our people in this country. The Ku Klux period was the darkest part of reconstruction days" (66). They targeted local Republican leaders and blacks who challenged their white supremacist organizations during this period.

In a sparkling essay on Washington's "pragmatic religion", Wilson J. Moses also takes issue with Du Bois's interpretation of *Up from Slavery*, a creative "caricature", produced by one of America's brilliant wielders of poisoned pen, the real Washington, according to Moses, was a pragmatic rather than utilitarian, a 'grassroots' who challenged both Calvinistic fatalism and conspicuous consumptions"(117).

Washington is a powerful literary hero who has succeeded to touch the real feeling of the people either they are blacks or whites. His own ideology makes him such a famous people of American history. Washington posed an ideology that was clearly conceived, consistently maintained, and imaginatively expressed.

Easily the most striking thing in the history of the American Negro since 1876 is the ascendancy of Mr. Booker T. Washington. "He represents in Negro thought the old attitude of adjustment and submission. His program practically accepts the alleged inferiority of the Negro race and he withdraws many of the high demands of Negroes as men and American citizens "(239). He has succeeded to challenge the pre-existing notion of American society and warned so-called white people that blacks are also powerful guys to create their own history or re-defining history.

By constructing literature as an unstable and agonistic field of verbal and social practices-rather than as the trans-historical residence of what we call 'great works, ideas, and minds. Monslow's view is that literary criticism rearticulates itself as a site of intellectually and socially significant work in the historical present. If we choose to read Renaissance texts, we bring to our students and ourselves a sense of our own historicity, an apprehension of our own positioning within ideology, and then we are at the same time demonstrating the limited but nevertheless tangible possibility of contesting the regime of power and knowledge that at once sustains us and constrains us.

Scenario existing in the country is very grim and ruling elites are at confusion in taking abrupt and right decisions to solace the suffering of the people. The government has failed in its mission in maintaining the basic needs of the country such as security and order, economic reforms, social upliftment and even proportionate allocation and distribution of the state resources in the backwards and

remote parts of the of nation. The discourse, by way of using the power of language, only reflects the reality but also creates its own reality which is to say that to produce discourse is to establish the knowledge of the world. Foucault's notions of "power" and "discourse" are particularly formative of New Historicist thinking. The holidays are part and parcel of the gross fraud wrong and inhumanity of slavery.

Similarly, the black on the other hand, have circulated their power into the society by claiming to establish new power center .In these two power politics, the government had created has its own types of discourse and from the black side; they had created their own discourse. He argues, "Their minds had been starved by their cruel masters. They had been shut up in mental darkness. I taught them, because it was the delight of my soul to be doing something that looked like bettering the condition of my race" (90). He is succeeding to convince his race in order to fight for injustice and violence.

Washington is born into an environment of hatred, violence, and degradation. Because of these early experiences, *Up from Slavery* takes a path of justified indignation with American injustices:

I had been born and largely reared in the lowest depth of slavery, ignorance, and poverty. In my childhood, I had suffered for want of a place to sleep, for lack of food, clothing, and shelter. I had not had privilege of sitting down to a dining table until I was quite well grown. Luxuries had always seemed to me to be something meant for white people, not my race. (192)

This book's early experiences that he utilizes Socratic questioning to bring about and societal change. These and others encounter with whites incepts his impassioned aggressive opposition of American injustices toward African American marginalized people.



Power as an ordering principle that governs every institution, the power relations at any given era in a society constitutes concepts oppositions and hierarchies. Old historicists are politically innocent-issues of ideology and class conflict rarely touch their literary work. Greenblatt more or less tells us that they needed to open their Marx. New historicists not only have reopened their Marx; they have embraced Michael Foucault (the deeper theoretical influence on their work), and the effect of this (I think, uncritical) acceptance is traced everywhere in new historicism in the coded term "power." The odd theoretical identity of new historicism is constituted by its unlikely marriage of Marx and Foucault, with Foucault as dominant partner.

Greenblatt describe his intention as an attempt to:

Achieve a concrete apprehension of the consequences for human expression for the "I" of a special form of power at once localized in particular institutions- the court, the church, the colonial administration, the patriarchal family and diffuse in ideological structures of meaning, characteristic modes of expression, recurrent narrative patterns. (235)

It shows that power functions institutionally .power does nor remain same for the elitist people. How Negro boy come up to the mass with his hard labor, dedication as well as self respect is crucial issue in this text. No doubt new historicism valorizes such minority class's issues and perspectives which help to re-frame their past identity.

New historical approaches insist on the fact that history should not only look from top to bottom approach rather it should be looked marginalized issues, and their innovative achievements without discriminating them. Equal access given to all the people either they are in power or not. History must be objective in terms of culture, rituals, language, and decentralized issues as well lifestyle they live in the society. Mr.

Clark Howell, the editor of the Atlanta Constitution, telegraphed to *New York* paper in the following:

I do not exaggerate when I say that professor Booker. T. Washington's address yesterday was one of the most notable speeches, both as to character and as to the warmth of its reception, ever delivered to a southern audience. The address was a revelation. The whole speech is a platform upon which blacks and whites can stand with full justice to each other. (161)

It focuses that he is also the role model for raising suppressed voices which was hidden before. We can confidently say that official history really snatched the subversive voices by creating different terms and laws which were only in favor of those who could speak, those who have power, as well as those who have strong in economy.

Similarly, Irvin Wisboro also analyzes the positive vision of Washington's achievements and deeds. He adds, "Framed in the terminology of solving of his era's Jim Crow overshadowing of the United States' historical commitment to democracy, Washington's concept of "race relations", "sort of reality", and "view of progress" for his race within the rigid color boundaries imposed by white Americans of the late nineteenth and early twentieth century" (114). It shows the new concept which is developed by Washington himself in order to uplift the lifestyle of Negroes. White Americans directly imposed upon the blacks. American history is hidden by biased law called Jim Crow law. Many writers advocate voice for black people's rights and their freedom. Malcolm X in his autobiography, *The Autobiography of Malcolm X* opines:

I found book like Will Durant's *Story of Civilization*. I read H.G Well's *Outline of History*. *Souls of Black Folk* by W.E.B Dubois gave me a glimpse

into the black people's history before they came to this country. Carter G. Woodson's *Negro History* opened my eyes about black's empires before the black slave was brought to the United States, and early Negro struggles for freedom. (178)

It shows that blacks have their unique and own old history which was clearly shown aforementioned books. But so-called white supremacists and European colonizers snatched their history and took them as objects nothing more than that in the society as well as history.

In the same way, many blacks have resisted the traditional biased norms through their weapons like; autobiography, memoir and other literary creations. Blacks have also respected from States, renowned Universities and government. D.C. Gilman writes invitation letter to Washington. He adds, "Dear Washington: would it be agreeable to you to be one of the Judges of Award in the Department of Education at Atlanta. If so, I shall be glad to place your name upon the list. A line by telegraph will be welcomed" (166). It focuses on the fact that blacks are respected from the society and governmental institutions.

Washington's struggle not only gives his name rather he has succeeded to re-draw the boundary of history. Before he was treated as slave but nowadays he is good human beings. He analyzes, "It was only a few years before that time that any white man in the audience might have claimed me as his slave; and it was easily possible that some of my former owners might be present to hear me speak" (152). So we never judge the people in the form of racial discrimination, gender discrimination as well as different forms of ideology and discourse. It is the most dangerous for them and it is also the black day in the history.

Washington has always concentrated towards his works which is fulfilled by dedication, hard labor. He has never blamed others because he is expert in upcoming results and its effects:

Some people may say that it was Tuskegee's good luck that brought to us this gift of fifty thousand dollars. No, it was not luck. It was hard work. Nothing ever comes to me, that is worth having, except as the result of hard work. When Mr. Huntington gave me the first two dollars, I did not blame him for not giving me more, but made up my mind that I was going to convince him by tangible results that we are worthy of larger gifts. For a dozen years, I made a strong effort to convince Mr. Huntington of the value of our work. (138)

The people are always in the margin of the society and the power centers and the elitist ruling class is unwilling to accept their marginal voices. Due to that frustration they are carrying the guns and they are not so happy to carry the arms and murder the people or revolt. Thus, the representation of American history from the side of ruling class ideology makes the fiction of wage full of misrepresentation of the history and the lopsided historiography that constructs the truths about the Black as the barbaric, thus, serves the ruling class to rule and exert the power over the marginalized people.

Washington's role is landmark for creating new way of lifestyles and identity of black people. In this way we can analyze; "I said that the whole future of the Negroes rested largely upon the question as to whether or not he should make himself through his skill, intelligence, and character, of such undeniable value to the community in which he lived that the whole community could not dispense with his presence" (146). He is role model to create new approach along with Lincoln and other human right activists.

In the same way, upcoming writers like; Malcolm X also tries to give the justice and equality in American history. He further analyzes: "The black man was original man, who had been kidnapped from his homeland and stripped of his language, his culture, his family structure, his family name, until the black man in the America did not even realize who he was" (201). It explores how blacks are treated in the history even they have own language, culture as well as identity. Historian never writes about black's position. They only discriminate and negatively portrayed in the society.

This new approach applied to literature that suggest literature must be studied and interpreted within the context of both the history of the author and the history of critic . It is also an approach to literary criticism and literary theory based on the premise that a literary work should be considered a product of time, place and circumstances of its composition rather than as an isolated creation. It evaluates how the work is influenced by the time in which it was produced. It also examines the social sphere in which the author moved the psychological background of the author, the books and theories that may have influenced the author, and any other factor which influenced the work of art. In the same way, the author analyzes his society in this way, "Some of our neighbors were colored people, and some were the poorest and most ignorant and degraded white people. It was a motley mixture. Drinking, gambling, quarrels, fights and shockingly immoral practices were frequent. All who lived in the little town were in one way or another connected with the salt business" (33). This is the society where he was grown up; it is the real condition of the people but government, the agency of government or even so-called historians don't have their eyes upon the situation rather they create false notions and stereotypes by creating different laws.

It has been Washington's privilege to deliver address at many of leading colleges including Harvard, Yale, Williams, Amherst, Fisk University, the University of Pennsylvania, Wellesley, the University of Michigan, Trinity college in North Carolina, and many others. Because during that period, blacks were not given space for upper level of institution.

This autobiography raises voices against the dominating mentality of American society. It attacks and tries to justify the way blacks are able to construct their identity and status. But they are always subjugated and misrepresented by nihilist point of view accompanied by immorality and shortsightedness. Either they have no worthwhile contribution to make or they are in valueless in state. Blacks on their basic of their skin should be banned, rather their heritage should be dig out, because even blacks are capable, witty, decent, who can earn their glory. This approach aids this thesis's investigation of how African American marginalized people have been repressed and silenced due to misrepresentation by Medias and also EWMs. This autobiography gives the raw materials in order to release their voice to the floor about the conditions and systems of historical time periods. The future of new historicism and cultural materialism lies not in the reproduction and literal application of their methodologies and strategies to texts, but in the capacity of the texts to speak back to counter historical trends as well as confirming them. Booker T. Washington is challenged established convictions and raises voices against it. It reflects even blacks have ability to perform well like whites. So, on the basic of color, these people should not be judged, identified and underestimated because these people are also the man of cognition who can uplift their identity from slave to prophetic speaker.

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