

# Huckleberry finn: jim

Literature



**ASSIGN  
BUSTER**

In numerous literary works, enigmatic characters such as the likes of a rebellious appeal or a villainous one doer appear in the compact structure of events, typically upon the datum of revenge; others, pure lustily desires for power and prosperity.

Whatever the case may typically be, the characters whom lurk in the midst of the unjust shadows of society are the ones who portray their own themes of humanity, whether pledged accountable towards morality or a gamble to acquire from an event. Such a character, for illustration, can be found in the deep shallows of the Mississippi River; his skin the complexion of the water, his heart hidden under the dire ripples. In Mark Twain's "The Adventures of Huckleberry Finn," Jim, a being bond by slavery for the historical racial discriminations claimed far beyond that of the Civil War, resembles an incriminate towards the book's ideal plot while also reflecting the hardships of prejudice petitions in that of his own modern day society. In other words, Jim is a "scapegoat" with a closet full of skeletons. Like crime TV, one cannot help but inspect in the core of curiosity.

A scapegoat in skeptical definition is a victim, most likely brought upon as an excuse to continue or obtain a substantial or selfish contribution to one's silly ideals or beliefs. Although Jim's seen as neither substantial in anyone's "true" mind, nor selfish in anyone's clouded heart,

Peake 2 he's classified very well as the victim towards Huck Finn's change throughout the book's own procedure of prosecutions. "It was fifteen minutes before I could work myself up to go and humble myself to a nigger—but I done it, and I warn't ever sorry for it afterwards, neither. I didn't do him

no more mean tricks, and I wouldn't done that one if I'd a knowed it would make him feel that way. (Twain 69)"

It is seen rather perceptibly that Huck's alternation from a naïve, sinful boy to a mature, civilized young man has set the main obligations of the book into promising, operative gears; however, all could have not been possible without the subsidiary eccentric of Jim, whose heart of gold covertly formed the affectionate barriers upon and around the more honest ornaments of the story...

Although Jim plays as a major setting stone in Huck's adventure and, more assuredly, life, he is recognized as a flat character; always separated or hijacked in the sheer cause for which leads Huck to more fascinating journeys. His role in this emphasizes that of his "scapegoat" integrity: "It would all get around, that Huck Finn helped a nigger to get his freedom; and if I was to ever see anybody from that town again, I'd be ready to get down and lick his boots for shame. That's just the way: a person does a low-down thing, and then he don't want to take no consequences of it. (Twain 169)."

In the cause for which Jim is taken, Huck is led to meet many other publics of different backgrounds, emphasizing one of Twain's main themes of civilization and its general pessimistic flaws. Another way to look at Jim playing as the majority quarry is that he may well also be looked upon as the stress above other characters and their personalities. "Well, I let go all holts then, like I was shot. It was the most astonishing speech I ever heard- and I'm bound to say Tom Sawyer fell, considerable, in my estimation. Only I couldn't believe it. Tom Sawyer a nigger stealer! (Twain 180)" Diminutive as

such an excerpt may be, it proves the compact statistic of Jim's underlying inform as to further develop and exaggerate the characters' full potentials.

Now life comes in a complex anxiety; one to further nerve others of their comfort and to bring visual and psychological contacts to a society with little understanding. Literature is used for this purpose; to pull a reader from their shell and bring them into a world of fitful pain and multifaceted sorrow; in the case of Jim, to introduce them to the realm of slavery. Jim's character commentaries that of racial discrimination, symbolizing all blacks of the South during the time of Mark Twain's writing of "The Adventures of Tom Sawyer" and "The Adventures of Huckleberry Finn."

Although, as read above, he is characterized as a scapegoat, he also brings the reader to full understanding of what it was like during the time where all blacks were forced to live out of today's modern boundaries; where all blacks were put in chains; convicted as nothing more than secondary others with mouths: "I see it wasn't no use wasting words- you can't learn a nigger to argue. So I quit. (Twain 64)" Although such an offense was not intended, it lays some spotlight on the factual evidence that racial unjust was based on the culture of the African American nation; their dialects and the colors of their skin.

Jim's hearty charisma brings much auxiliary insight to the emotional collages based on that of the national unmerited. Such a case can be found is Jim's overwhelming sentiment towards his family, whom also live in a life of slavery away from the husband and man, like many others, black and white, who made mistakes. "I went to sleep, and Jim didn't call me when it was my turn. He often done that. When I waked up just at day-break he was sitting

there with his head down betwixt his knees, moaning and mourning to himself. I didn't take notice, nor let on. I knowed what it was about. He was thinking about his wife and his children, away up yonder, and he was low and homesick; believe he cared just as much for his people as white folks does for their'n. (Twain 123)."

The excerpt brings to understanding the true difference between black and white men alike, which results to absolutely nothing. It dissects and conveys nether to existence the certainty for which so many of the racial unjust miss and that is, whether a person be black or white; big or small... they are still a person. Another part of observation for which reflects Jim's life as a slave is his determination towards the thriving dream of bringing his family back together: " Jim talked out loud all the time while I was talking to myself. He was saying how the first thing he would do when he got to a free State he would go to saving up money and never spend a single cent, and when he got enough he would buy his wife, which was owned on a farm close to where Miss Watson lived; and then they would both work to buy the two children, and if their master wouldn't sell them they'd get an Ab'litionist to go and steal them. (Twain 71)"

Although times were very serious, and rarely were any slaves given the leeway to become rich and buy their own family members out of confinement, Jim's character creates a sense of diligent hope and fierce flames of courage. It shows his overall love for his family, exaggerating the heartbreak for which so many slaves had to carry as a burden upon their backs.

The cohesion between acting as a scapegoat and fulfilling the commentary of life act as two opposing forces for which heavily conjoin upon the analysis of Jim's character. For starters, it is achieved through Jim's logic and fulfilling ability to grieve for others rather than grieving for himself.

“Well, den, dis is de way it look to me, Huck. Ef it wuz him dat ‘ uz bein’ sot free, en one er de boys wuz to git shot, would he say, “ Go on en save me, nemmine ‘ bout a doctor f’r to save dis one?” Is dat like Mars Tom Sawyer? Would he say dat? You bet he woudn’t! Well, den, is Jim gwyne to say it? No, sah—I doan’ budge a step out’n dis place ‘ dout a doctor, not if it’s forty year!’ I knowed he was white inside, and I reckoned he’d say what he did say- so it was all right, now, and I told Tom I was agoing for a doctor. (Twain 219)” It can also be found through the devoted heart for which replicates profoundly through his hefty passion in the aspects of friendship and freedom: “‘What do dey stan’ for? I’s e gwyne to tell you.

When I got all wore out wid work, en wid de callin’ for you, en went to sleep, my heart wuz mos’ broke bekase you wuz los’, en I didn’ k’yer no’ mo’ what come er me en de raf’ En When I wake up en fine you back agin, all safe en soun’, de tears come en I could a got down on my knees en kiss yo’ foot I’s so thankful. En all you wuz thinkin’ ‘ bout wuz how you could make a fool uv ole Jim wid a lie. Dat truck dah is trash; en trash is what people is dat puts dirt on de head er dey fren’s en makes ‘ em ashamed.’ (Twain 69)” Both excerpts prove severely the replicating temperament made through Jim's own understandings of existence and sensible rationality. Although the quotations do not directly set forth the glue between being a victim and proving the characteristics of historical excitement, they more than sincerely

bring forth Jim's indirect contributions towards society's wrongs and civilizations key to being one's self.

Jim's character also represents that of allegiance and deep respect for the elders around him, for although he is not mentioned during the passages for which he falls as a victim, he is later renounced as that of a slave with good selfless nobility rather than one with careless tidings towards anything other than freedom: "'Don't be no rougher on him than you're obleeged to, because he ain't a bad nigger.

When I got to where I found the boy, I see I couldn't cut the bullet out without some help, and he warn't in no condition for me to leave, to go and get help; and he got a little worse and a little worse, and after a long time he went out of his head, and wouldn't let me come anigh him, any more, and said if I chalked his raft he'd kill me, and no end of wild foolishness like that, and I see I couldn't do anything at all with him; so I says, I got to have help somehow; and the minute I says it, out crawls this nigger from somewheres, and says he'll help, and he done it, too, and done it very well.' (Twain 226)."

Such events prove Jim's character to be that of rightful society, making him an extremely notable, but invisible, character throughout the core schemes of the plot. His indirect emotions also suffer back to the historical commentaries of life before the times of the Civil War; how blacks wished for nothing more than liberty among their own kind, and coveted to emission into a world where such a desire could be settled: " Jim never asked no questions, he never said a word; but the way he worked for the next half an hour showed about how he was scared. By that time everything we had in the world was on our raft, and she was ready to be shoved out from the

willow cove where she was hid. (Twain 50).” His fear parallels with that of his lingering aspiration and love for his family, bouncing directly and indirectly between both the scapegoats back to the historians of feeling.

As Dr. Seuss well put it, “ a person is a person no matter how big or small”. In Jim’s case, although he is analyzed as the victim or most of the time the scapegoat, it altogether conjoins into something more reasonable that: you cannot judge a person by his or her cover. In Mark Twain’s “ The Adventures of Huckleberry Finn,” Jim brings to mind that of an innocent impeachment caught up in and imitating the hardships of prejudice entreaties that occur in his own everyday motivations. In other words, although the mysterious man in the closet is offered in the lights of ignorance, it is better to learn how he got there rather than ignore his own purpose to society.