

Frederick Douglass
Selections from *Narrative of the Life of Frederick Douglass*

Frederick Douglass (c. 1818-1895) escaped from slavery in the South in 1838. He went on to become a fervent abolitionist, orator, and writer. He wrote the *Narrative* in 1845, and after the war, the *Life and Times of Frederick Douglass* (1881, revised 1892). In the following selection, Douglass describes how he was, with great difficulty, able to gain the ability to read, which was generally forbidden to all slaves since slaveholders recognized the liberating power of ideas. He also describes how he became determined to escape. Douglass became an advocate of equality for all, one of the luminaries of the continuing struggle of African-Americans for equality in this country, as well as the struggles of others throughout the world.

Information readily available on the internet has not been glossed. Additions are in brackets [like this].

Chapter 6

My new mistress proved to be all she appeared when I first met her at the door—a woman of the kindest heart and finest feelings. She had never had a slave under her control previously to myself, and prior to her marriage she had been dependent upon her own industry for a living. She was by trade a weaver, and by constant application to her business she had been in a good degree preserved from the blighting and dehumanizing effects of slavery. I was utterly astonished at her goodness. I scarcely knew how to behave towards her. She was entirely unlike any other white woman I had ever seen. I could not approach her as I was accustomed to approach other white ladies. My early instruction was all out of place. The crouching servility, usually so acceptable a quality in a slave, did not answer when manifested toward her. Her favor was not gained by it; she seemed to be disturbed by it. She did not deem it impudent or unmannerly for a slave to look her in the face. The meanest slave was put fully at ease in her presence, and none left without feeling better for having seen her. Her face was made of heavenly smiles, and her voice of tranquil music.

But, alas! this kind heart had but a short time to remain such. The fatal poison of irresponsible power was already in her hands, and soon commenced its infernal work. That cheerful eye, under the influence of slavery, soon became red with rage; that voice, made all of sweet accord, changed to one of harsh and horrid discord; and that angelic face gave place to that of a demon.

Very soon after I went to live with Mr. and Mrs. Auld, she very kindly commenced to teach me the A, B, C. After I had learned this, she assisted me in learning to spell words of three or four letters. Just at this point of my progress, Mr. Auld found out what was going on, and at once forbade Mrs. Auld to instruct me further, telling her, among other things, that it was unlawful, as well as unsafe, to teach a slave to read. To use his own words further, he said, “If you give a nigger an inch, he will take an ell. A nigger should know nothing but to obey his master—to do as he is told to do. Learning would *spoil* the best nigger in the world. Now,” said he, “if you teach that nigger (speaking of myself) how to read, there would be no keeping him. It would forever unfit him to be a slave. He would at once become unmanageable, and of no value to his master. As to himself, it could do him no good, but a great deal of harm. It would make him discontented and unhappy.” These words sank deep into my heart, stirred up sentiments within that lay slumbering, and called into existence an entirely new train of thought. It was a new and special revelation, explaining dark and mysterious things, with which my youthful understanding had struggled, but struggled in vain. I now understood what had been to me a most perplexing difficulty—to wit, the

white man's power to enslave the black man. It was a grand achievement, and I prized it highly. From that moment, I understood the pathway from slavery to freedom. It was just what I wanted, and I got it at a time when I the least expected it. Whilst I was saddened by the thought of losing the aid of my kind mistress, I was gladdened by the invaluable instruction which, by the merest accident, I had gained from my master. Though conscious of the difficulty of learning without a teacher, I set out with high hope, and a fixed purpose, at whatever cost of trouble, to learn how to read. The very decided manner with which he spoke, and strove to impress his wife with the evil consequences of giving me instruction, served to convince me that he was deeply sensible of the truths he was uttering. It gave me the best assurance that I might rely with the utmost confidence on the results which, he said, would flow from teaching me to read. What he most dreaded, that I most desired. What he most loved, that I most hated. That which to him was a great evil, to be carefully shunned, was to me a great good, to be diligently sought; and the argument which he so warmly urged, against my learning to read, only served to inspire me with a desire and determination to learn. In learning to read, I owe almost as much to the bitter opposition of my master, as to the kindly aid of my mistress. I acknowledge the benefit of both.

I had resided but a short time in Baltimore before I observed a marked difference, in the treatment of slaves, from that which I had witnessed in the country. A city slave is almost a freeman, compared with a slave on the plantation. He is much better fed and clothed, and enjoys privileges altogether unknown to the slave on the plantation. There is a vestige of decency, a sense of shame, that does much to curb and check those outbreaks of atrocious cruelty so commonly enacted upon the plantation. He is a desperate slaveholder, who will shock the humanity of his non-slaveholding neighbors with the cries of his lacerated slave. Few are willing to incur the odium attaching to the reputation of being a cruel master; and above all things, they would not be known as not giving a slave enough to eat. Every city slaveholder is anxious to have it known of him, that he feeds his slaves well; and it is due to them to say that most of them do give their slaves enough to eat. There are, however, some painful exceptions to this rule. Directly opposite to us, on Philpot Street, lived Mr. Thomas Hamilton. He owned two slaves. Their names were Henrietta and Mary. Henrietta was about twenty-two years of age, Mary was about fourteen; and of all the mangled and emaciated creatures I ever looked upon, these two were the most so. His heart must be harder than stone, that could look upon these unmoved. The head, neck, and shoulders of Mary were literally cut to pieces. I have frequently felt her head, and found it nearly covered with festering sores, caused by the lash of her cruel mistress. I do not know that her master ever whipped her, but I have been an eye-witness to the cruelty of Mrs. Hamilton. I used to be in Mr. Hamilton's house nearly every day. Mrs. Hamilton used to sit in a large chair in the middle of the room, with a heavy cowskin always by her side, and scarce an hour passed during the day but was marked by the blood of one of these slaves. The girls seldom passed her without her saying, "Move faster, you *black gip* [Gypsy]!" at the same time giving them a blow with the cowskin over the head or shoulders, often drawing the blood. She would then say, "Take that, you *black gip*!"—continuing, "If you don't move faster, I'll move you!" Added to the cruel lashings to which these slaves were subjected, they were kept nearly half-starved. They seldom knew what it was to eat a full meal. I have seen Mary contending with the pigs for the offal thrown into the street. So much was Mary kicked and cut to pieces, that she was oftener called "*pecked*" [battered] than by her name.

Chapter 7

I lived in Master Hugh's family about seven years. During this time, I succeeded in learning to read and write. In accomplishing this, I was compelled to resort to various stratagems. I had no regular teacher. My mistress, who had kindly commenced to instruct me, had, in compliance with the advice and direction of her husband, not only ceased to instruct, but had set her face against my being instructed by anyone else. It is due, however, to my mistress to say of her, that she did not adopt this course of treatment immediately. She at first lacked the depravity indispensable to shutting me up in mental darkness. It was at least necessary for her to have some training in the exercise of irresponsible power to make her equal to the task of treating me as though I were a brute.

My mistress was, as I have said, a kind and tender-hearted woman; and in the simplicity of her soul she commenced, when I first went to live with her, to treat me as she supposed one human being ought to treat another. In entering upon the duties of a slaveholder, she did not seem to perceive that I sustained to her the relation of a mere chattel, and that for her to treat me as a human being was not only wrong, but dangerously so. Slavery proved as injurious to her as it did to me. When I went there, she was a pious, warm, and tender-hearted woman. There was no sorrow or suffering for which she had not a tear. She had bread for the hungry, clothes for the naked, and comfort for every mourner that came within her reach. Slavery soon proved its ability to divest her of these heavenly qualities. Under its influence, the tender heart became stone, and the lamblike disposition gave way to one of tiger-like fierceness. The first step in her downward course was in her ceasing to instruct me. She now commenced to practice her husband's precepts. She finally became even more violent in her opposition than her husband himself. She was not satisfied with simply doing as well as he had commanded; she seemed anxious to do better. Nothing seemed to make her more angry than to see me with a newspaper. She seemed to think that here lay the danger. I have had her rush at me with a face made all up of fury, and snatch from me a newspaper, in a manner that fully revealed her apprehension. She was an apt woman; and a little experience soon demonstrated, to her satisfaction, that education and slavery were incompatible with each other.

From this time I was most narrowly watched. If I was in a separate room any considerable length of time, I was sure to be suspected of having a book, and was at once called to give an account of myself. All this, however, was too late. The first step had been taken. Mistress, in teaching me the alphabet, had given me the *inch*, and no precaution could prevent me from taking the *ell*.

The plan which I adopted, and the one by which I was most successful, was that of making friends of all the little white boys whom I met in the street. As many of these as I could, I converted into teachers. With their kindly aid, obtained at different times and in different places, I finally succeeded in learning to read. When I was sent on errands, I always took my book with me, and by going one part of my errand quickly, I found time to get a lesson before my return. I used also to carry bread with me, enough of which was always in the house, and to which I was always welcome; for I was much better off in this regard than many of the poor white children in our neighborhood. This bread I used to bestow upon the hungry little urchins, who, in return, would give me that more valuable bread of knowledge. I am strongly tempted to give the names of two or three of those little boys, as a testimonial of the gratitude and affection I bear them; but prudence forbids—not that it would injure me, but it might embarrass them; for it is almost an unpardonable offence to teach slaves to read in this Christian country. It is enough to say of the dear little fellows,

that they lived on Philpot Street, very near Durgin and Bailey's ship-yard. I used to talk this matter of slavery over with them. I would sometimes say to them, I wished I could be as free as they would be when they got to be men. "You will be free as soon as you are twenty-one, *but I am a slave for life!* Have not I as good a right to be free as you have?" These words used to trouble them; they would express for me the liveliest sympathy, and console me with the hope that something would occur by which I might be free.

I was now about twelve years old, and the thought of being *a slave for life* began to bear heavily upon my heart. Just about this time, I got hold of a book entitled *The Columbian Orator* [a collection of essays, poems, and dialogs, 1797]. Every opportunity I got, I used to read this book. Among much of other interesting matter, I found in it a dialogue between a master and his slave. The slave was represented as having run away from his master three times. The dialogue represented the conversation which took place between them, when the slave was retaken the third time. In this dialogue, the whole argument in behalf of slavery was brought forward by the master, all of which was disposed of by the slave. The slave was made to say some very smart as well as impressive things in reply to his master—things which had the desired though unexpected effect; for the conversation resulted in the voluntary emancipation of the slave on the part of the master.

In the same book, I met with one of Sheridan's mighty speeches on and in behalf of Catholic emancipation [wrongly attributed to the British playwright, but actually by an Irish politician]. These were choice documents to me. I read them over and over again with unabated interest. They gave tongue to interesting thoughts of my own soul, which had frequently flashed through my mind, and died away for want of utterance. The moral which I gained from the dialogue was the power of truth over the conscience of even a slaveholder. What I got from Sheridan was a bold denunciation of slavery, and a powerful vindication of human rights. The reading of these documents enabled me to utter my thoughts, and to meet the arguments brought forward to sustain slavery; but while they relieved me of one difficulty, they brought on another even more painful than the one of which I was relieved. The more I read, the more I was led to abhor and detest my enslavers. I could regard them in no other light than a band of successful robbers, who had left their homes, and gone to Africa, and stolen us from our homes, and in a strange land reduced us to slavery. I loathed them as being the meanest as well as the most wicked of men. As I read and contemplated the subject, behold! that very discontentment which Master Hugh had predicted would follow my learning to read had already come, to torment and sting my soul to unutterable anguish. As I writhed under it, I would at times feel that learning to read had been a curse rather than a blessing. It had given me a view of my wretched condition, without the remedy. It opened my eyes to the horrible pit, but to no ladder upon which to get out. In moments of agony, I envied my fellow-slaves for their stupidity. I have often wished myself a beast. I preferred the condition of the meanest reptile to my own. Anything, no matter what, to get rid of thinking! It was this everlasting thinking of my condition that tormented me. There was no getting rid of it. It was pressed upon me by every object within sight or hearing, animate or inanimate. The silver trumpet of freedom had roused my soul to eternal wakefulness. Freedom now appeared, to disappear no more forever. It was heard in every sound, and seen in everything. It was ever present to torment me with a sense of my wretched condition. I saw nothing without seeing it, I heard nothing without hearing it, and felt nothing without feeling it. It looked from every star, it smiled in every calm, breathed in every wind, and moved in every storm.

I often found myself regretting my own existence, and wishing myself dead; and but for the hope of being free, I have no doubt but that I should have killed myself, or done something for which I should have been killed. While in this state of mind, I was eager to hear any one speak of

slavery. I was a ready listener. Every little while, I could hear something about the abolitionists. It was some time before I found what the word meant. It was always used in such connections as to make it an interesting word to me. If a slave ran away and succeeded in getting clear, or if a slave killed his master, set fire to a barn, or did anything very wrong in the mind of a slaveholder, it was spoken of as the fruit of *abolition*. Hearing the word in this connection very often, I set about learning what it meant. The dictionary afforded me little or no help. I found it was “the act of abolishing;” but then I did not know what was to be abolished. Here I was perplexed. I did not dare to ask anyone about its meaning, for I was satisfied that it was something they wanted me to know very little about. After a patient waiting, I got one of our city papers, containing an account of the number of petitions from the north, praying for the abolition of slavery in the District of Columbia, and of the slave trade between the States. From this time, I understood the words *abolition* and *abolitionist*, and always drew near when that word was spoken, expecting to bear something of importance to myself and fellow-slaves. The light broke in upon me by degrees. I went one day down on the wharf of Mr. Waters; and seeing two Irishmen unloading a scow of stone, I went, unasked, and helped them. When we had finished, one of them came to me and asked me if I were a slave. I told him I was. He asked, “Are ye a slave for life?” I told him that I was. The good Irishman seemed to be deeply affected by the statement. He said to the other that it was a pity so fine a little fellow as myself should be a slave for life. He said it was a shame to hold me. They both advised me to run away to the north; that I should find friends there, and that I should be free. I pretended not to be interested in what they said, and treated them as if I did not understand them; for I feared they might be treacherous. White men have been known to encourage slaves to escape, and then, to get the reward, catch them and return them to their masters. I was afraid that these seemingly good men might use me so; but I nevertheless remembered their advice, and from that time I resolved to run away. I looked forward to a time at which it would be safe for me to escape. I was too young to think of doing so immediately; besides, I wished to learn how to write, as I might have occasion to write my own pass. I consoled myself with the hope that I should one day find a good chance. Meanwhile, I would learn to write.

The idea as to how I might learn to write was suggested to me by being in Durgin and Bailey's ship-yard, and frequently seeing the ship carpenters, after hewing, and getting a piece of timber ready for use, write on the timber the name of that part of the ship for which it was intended. When a piece of timber was intended for the larboard side, it would be marked thus—“L.” When a piece was for the starboard side, it would be marked thus—“S.” A piece for the larboard side forward would be marked thus “L. F.” When a piece was for starboard side forward, it would be marked thus—“S. F.” For larboard aft, it would be marked thus—“L. A.” For starboard aft, it would be marked thus—“S. A.” I soon learned the names of these letters, and for what they were intended when placed upon a piece of timber in the ship-yard. I immediately commenced copying them, and in a short time was able to make the four letters named. After that, when I met with any boy who I knew could write, I would tell him I could write as well as he. The next word would be, “I don't believe you. Let me see you try it.” I would then make the letters which I had been so fortunate as to learn, and ask him to beat that. In this way I got a good many lessons in writing, which it is quite possible I should never have gotten in any other way. During this time, my copy-book was the board fence, brick wall, and pavement; my pen and ink was a lump of chalk. With these, I learned mainly how to write. I then commenced and continued copying the Italics in Webster's Spelling Book, until I could make them all without looking in the book. By this time, my little Master Thomas had gone to school, and learned how to write, and had written over a number of copy-books. These had been brought home, and shown to some of our near neighbors,

and then laid aside. My mistress used to go to class meeting at the Wilk Street meeting house every Monday afternoon, and leave me to take care of the house. When left thus, I used to spend the time in writing in the spaces left in Master Thomas's copy-book, copying what he had written. I continued to do this until I could write a hand very similar to that of Master Thomas. Thus, after a long, tedious effort for years, I finally succeeded in learning how to write.

Chapter 8

In a very short time after I went to live at Baltimore, my old master's youngest son Richard died; and in about three years and six months after his death, my old master, Captain Anthony, died, leaving only his son, Andrew, and daughter, Lucretia, to share his estate. He died while on a visit to see his daughter at Hillsborough. Cut off thus unexpectedly, he left no will as to the disposal of his property. It was therefore necessary to have a valuation of the property, that it might be equally divided between Mrs. Lucretia and Master Andrew. I was immediately sent for, to be valued with the other property. Here again my feelings rose up in detestation of slavery. I had now a new conception of my degraded condition. Prior to this, I had become, if not insensible to my lot, at least partly so. I left Baltimore with a young heart overborne with sadness, and a soul full of apprehension. I took passage with Captain Rowe in the schooner Wild Cat, and, after a sail of about twenty-four hours, I found myself near the place of my birth. I had now been absent from it almost, if not quite, five years. I, however, remembered the place very well. I was only about five years old when I left it, to go and live with my old master on Colonel Lloyd's plantation; so that I was now between ten and eleven years old.

We were all ranked together at the valuation. Men and women, old and young, married and single, were ranked with horses, sheep, and swine. There were horses and men, cattle and women, pigs and children, all holding the same rank in the scale of being, and were all subjected to the same narrow examination. Silvery-headed age and sprightly youth, maids and matrons, had to undergo the same indelicate inspection. At this moment, I saw more clearly than ever the brutalizing effects of slavery upon both slave and slaveholder.

After the valuation, then came the division. I have no language to express the high excitement and deep anxiety which were felt among us poor slaves during this time. Our fate for life was now to be decided. We had no more voice in that decision than the brutes among whom we were ranked. A single word from the white men was enough—against all our wishes, prayers, and entreaties—to sunder forever the dearest friends, dearest kindred, and strongest ties known to human beings. In addition to the pain of separation, there was the horrid dread of falling into the hands of Master Andrew. He was known to us all as being a most cruel wretch—a common drunkard, who had, by his reckless mismanagement and profligate dissipation already wasted a large portion of his father's property. We all felt that we might as well be sold at once to the Georgia traders, as to pass into his hands; for we knew that that would be our inevitable condition—a condition held by us all in the utmost horror and dread.

I suffered more anxiety than most of my fellow-slaves. I had known what it was to be kindly treated; they had known nothing of the kind. They had seen little or nothing of the world. They were in very deed men and women of sorrow, and acquainted with grief. Their backs had been made familiar with the bloody lash, so that they had become callous; mine was yet tender; for while at Baltimore I got few whippings, and few slaves could boast of a kinder master and mistress than myself; and the thought of passing out of their hands into those of Master Andrew—a man who, but a few days before, to give me a sample of his bloody disposition, took my little brother

by the throat, threw him on the ground, and with the heel of his boot stamped upon his head till the blood gushed from his nose and ears—was well calculated to make me anxious as to my fate. After he had committed this savage outrage upon my brother, he turned to me, and said that was the way he meant to serve me one of these days—meaning, I suppose, when I came into his possession.

Thanks to a kind Providence, I fell to the portion of Mrs. Lucretia and was sent immediately back to Baltimore, to live again in the family of Master Hugh. Their joy at my return equaled their sorrow at my departure. It was a glad day to me. I had escaped a [fate] worse than lion's jaws. I was absent from Baltimore, for the purpose of valuation and division, just about one month, and it seemed to have been six.

Very soon after my return to Baltimore, my mistress, Lucretia, died, leaving her husband and one child, Amanda; and in a very short time after her death, Master Andrew died. Now all the property of my old master, slaves included, was in the hands of strangers—strangers who had had nothing to do with accumulating it. Not a slave was left free. All remained slaves, from the youngest to the oldest. If any one thing in my experience, more than another, served to deepen my conviction of the infernal character of slavery, and to fill me with unutterable loathing of slaveholders, it was their base ingratitude to my poor old grandmother. She had served my old master faithfully from youth to old age. She had been the source of all his wealth; she had peopled his plantation with slaves; she had become a great grandmother in his service. She had rocked him in infancy, attended him in childhood, served him through life, and at his death wiped from his icy brow the cold death-sweat, and closed his eyes forever. She was nevertheless left a slave—a slave for life—a slave in the hands of strangers; and in their hands she saw her children, her grandchildren, and her great-grand-children, divided, like so many sheep, without being gratified with the small privilege of a single word, as to their or her own destiny. And, to cap the climax of their base ingratitude and fiendish barbarity, my grandmother, who was now very old, having outlived my old master and all his children, having seen the beginning and end of all of them, and her present owners finding she was of but little value, her frame already racked with the pains of old age, and complete helplessness fast stealing over her once active limbs, they took her to the woods, built her a little hut, put up a little mud-chimney, and then made her welcome to the privilege of supporting herself there in perfect loneliness, thus virtually turning her out to die! If my poor old grandmother now lives, she lives to suffer in utter loneliness; she lives to remember and mourn over the loss of children, the loss of grandchildren, and the loss of great-grandchildren. They are, in the language of the slave's poet, Whittier:

Gone, gone, sold and gone
 To the rice swamp dank and lone,
 Where the slave-whip ceaseless swings,
 Where the noisome insect stings,
 Where the fever-demon strews
 Poison with the failing dews,
 Where the sickly sunbeams glare
 Through the hot and misty air:—
 Gone, gone, sold and gone
 To the rice swamp dank and lone,
 From Virginia hills and waters—
 Woe is me, my stolen daughters!

The hearth is desolate. The children, the unconscious children, who once sang and danced in her presence, are gone. She gropes her way, in the darkness of age, for a drink of water. Instead of the voices of her children, she hears by day the moans of the dove, and by night the screams of the hideous owl. All is gloom. The grave is at the door. And now, when weighed down by the pains and aches of old age, when the head inclines to the feet, when the beginning and ending of human existence meet, and helpless infancy and painful old age combine together—at this time, this most needful time, the time for the exercise of that tenderness and affection which children only can exercise towards a declining parent—my poor old grandmother, the devoted mother of twelve children, is left all alone, in yonder little hut, before a few dim embers. She stands—she sits—she staggers—she falls—she groans—she dies—and there are none of her children or grandchildren present to wipe from her wrinkled brow the cold sweat of death, or to place beneath the sod her fallen remains. Will not a righteous God visit for these things?

In about two years after the death of Mrs. Lucretia, Master Thomas married his second wife. Her name was Rowena Hamilton. She was the eldest daughter of Mr. William Hamilton. Master now lived in St. Michael's. Not long after his marriage, a misunderstanding took place between himself and Master Hugh, and as a means of punishing his brother, he took me from him to live with himself at St. Michael's. Here I underwent another most painful separation. It, however, was not so severe as the one I dreaded at the division of property; for, during this interval, a great change had taken place in Master Hugh and his once kind and affectionate wife. The influence of brandy upon him, and of slavery upon her, had effected a disastrous change in the characters of both; so that, as far as they were concerned, I thought I had little to lose by the change. But it was not to them that I was attached. It was to those little Baltimore boys that I felt the strongest attachment. I had received many good lessons from them, and was still receiving them, and the thought of leaving them was painful indeed. I was leaving, too, without the hope of ever being allowed to return. Master Thomas had said he would never let me return again. The barrier betwixt himself and his brother he considered impassable.

I then had to regret that I did not at least make the attempt to carry out my resolution to run away; for the chances of success are tenfold greater from the city than from the country.

I sailed from Baltimore for St. Michael's in the sloop *Amanda*, Captain Edward Dodson. On my passage, I paid particular attention to the direction which the steamboats took to go to Philadelphia. I found, instead of going down, on reaching North Point they went up the bay, in a north-easterly direction. I deemed this knowledge of the utmost importance. My determination to run away was again revived. I resolved to wait only so long as the offering of a favorable opportunity. When that came, I was determined to be off.

Topics for Writing and Discussion

1. In this selection, Douglass describes his struggle to learn to read and write, which were generally forbidden to slaves in the South. Reading and writing were forbidden because slaveholders realized the liberating power of ideas, and thus sought to keep slaves ignorant. In fact, throughout history ruling classes have sought to keep those they ruled ignorant in order to maintain their power. As the old saying goes, “knowledge is power.” As students, your primary purpose is to learn, and thus to liberate yourself from ignorance. Write an essay on something you have learned in a class this year or last that came as a revelation to you, that helped you to understand something you did not know before. How has it changed you?

2. Another point made by Douglass is that the exercise of power over someone, particularly absolute power, tends to corrupt the person who has it. He says of his new mistress: “The fatal poison of irresponsible power was already in her hands, and soon commenced its infernal work.” Power—who has it, who exercises it, and whom it is exercised over—is a central topic of human existence. When we are young, for example, we are powerless and depend on the goodwill of our parents and others who have the right to exercise power over us. Whether we live in a democracy or a dictatorship has a major influence in the choices we are allowed to make as we grow and mature. History can be seen as a struggle between those who have power over others and those who want to be liberated from it, and in some ways, the shifting dynamics of power are central to the life of every human being. Discuss the subject of power as it relates to your own life in your group or class. Write an essay describing an incident or situation in your own life when you think power was unfairly exercised over you.