

Literature Combats Human Trafficking: Tracing Out the Therapeutic Feature of Literature with Special Reference to Christopher Stoller's *The Black Lens*

¹G.Devikarpagam and ²Dr.Suja Mathew

¹ Ph.D. Scholar, ²Assistant Professor and Research Guide,

^{1,2} Department of English, Nallamuthu Gounder Mahalingam College, Pollachi, Tamilnadu, India.

¹gdevikarpagam@gmail.com, ²suja_geo@yahoo.com

Department of English, Nallamuthu Gounder Mahalingam College, Pollachi

Abstract— Christopher Stoller in his novel *The Black Lens* discuss in detail the power of Literature to combat Human Trafficking and exposes the therapeutic feature of Literature through the characters of the novel.

Keywords— Literature, Therapy, Human Trafficking, Modern slavery, Sex trafficking.

Slavery is a weed that grows on every soil.

- Edmund Burke [1]

The origin of the word 'slave' can be the shortening of Old French 'esclave', equivalent of Medieval Latin 'sclava'. It was a reflection of the servitude of Slavonic peoples by subjugation in the 9th century. Roger Sawyer, member of the Council of Anti – Slavery International and the Recipient of the Airey Neave Award for Research into Freedom Under National Laws, traces out the genesis of slavery to the life of Eve who was told by God that Adam would enslave her and was seen as a "law of nature" by the cultures older than Judaism [2].

Slavery has taken different forms to suit various civilizations and cultures: serfdom, chattel slavery, forced labour, slavery by descent, debt – bondage, domestic and agricultural servitude, child labour, child soldiering and exploitation of women through the institution of marriage. In the article, *Slavery in Africa*, it is explained that the relationship between the slaver and the enslaved, contained tensions that helped to define slavery in each situation [3]. Slavery is considered to be a form of exploitation and is omnipresent in the histories of civilizations. With the idea that slaves are just properties to be owned by a minor, dominating group of people, slavery has flourished. Through coercion, complete subordination of the commoditized individual is demanded. This slave status is under the complete control of the slaves. The economic, social and political rights are also denied to the enslaved. The slaves were assigned with various tasks based on the demand of the contemporary culture and economy: agriculture, mining, debt – bondage, sexual servitude, etc. If they resist or fail to obey, they were severely punished as Niall Mckeown, author and lecturer in Ancient History says, "Ancient writers clearly believed, however that helots were harshly treated, humiliated and sometimes murdered" [3].

The sociopolitical metamorphoses of many great civilizations in turn changed the temperament of slavery itself. The enslaved community was referred with different names to suit the nature of their enslavement – helot, communal slaves, mining or agricultural slaves, serfs, chattel slaves, etc. Sawyer, in his book entitled *Slavery in the Twentieth Century*, refers to the Roman Law that was followed in the Christian Church, throughout the period of medieval serfdom: a distinguish between Chattel slavery and ameliorated slavery. Chattel slavery was "unjust" and Ameliorated slavery was "morally legitimate" [2]. These explanations helped to continue with slavery under a descent cover. Further Mckeown also says, "... it remained a pattern into the classical period (500 – 300 B.C)" [2]. In spite of the changes in the norms and names of slavery, it has remained an unquestioned system of social life till the initiation of the abolitionist movement in the nineteenth century.