

# Mark Twain's Tom Sawyer and Huckleberry Fin (The Civilized among the Sivilised)

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*Received: 10 September 2021 Accepted: 3 October 2021 Published: 15 October 2021*

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## Abstract

This article focuses on an American classic novel dealing with concepts of childhood and upbringing. We shall deal with an up-and-coming teenager, a character who's dealt with every problem life threw at him, and, in the end, considering he had neither the benefits of nature nor the ones of nurture, managed to become an adapted individual. Quite more so, if we consider the fact that he had, by the end of the book, surpassed all levels of human decency, Huck Fin, is a child who ends up being more civilized than the society in which he lived.

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*Index terms*— childhood, racism, civilisation, education, stereotypes.

## 1 Introduction

he Adventures of Huckleberry Finn is the sequel to The Adventures of Tom Sawyer. Huck Finn is the sidekick character in The Adventures of Tom Sawyer, his life is an adventure and he never has to go to school, however at the end of The Adventures of Tom Sawyer, he agrees to live a better life and goes on to live with the Widow Douglas. Huck, who narrates the book, is about 14 years old and he definitely doesn't approve of his guardian's methods of how one should live in a civilised community. He doesn't understand the concept of clean clothes, reading from the bible, table manners, all of these are confusing to him and on top of all he feels lonely, that is why he often sneaks out with Tom in search of "adventures" and fun things to do. However, all of these come to an end when his drunk and degenerate father kidnaps him and forces him to live in a shack, sometimes even locks him there for several days. After his father beats him and nearly kills Huck, the boy fakes his death and leaves his abusive father.

The novel by Mark Twain is about a young boy who was raised in the Deep South before slavery was abolished, a place where the fabric of daily life was prejudiced bigotry and nevertheless racism. The novel is an account of how, through his friendship with the fugitive slave Jim, Huck Finn, who is a product of these times, transcended the morality and values of those times. Furthermore, it is a novel about America's past and its origins, a past that still haunts the American conscience.

In his 1950 introduction to Huckleberry Finn, T.S. Eliot gives a compelling description for Mark Twain's reversion "to the mood of Tom Sawyer" in the novel's final chapters. Furthermore, he explains that neither a tragic nor happy ending would be appropriate because:

Huck Finn must come from nowhere and be bound for nowhere. His is not the independence of the typical or symbolic American Pioneer, but the independence of the vagabond?He is as much an affront to the "pioneer spirit" as he is to "business enterprise"; he is a state of nature as detached as the state of the saint. In a busy world, he represents the loafer?" ??Hsuan, 2009:687) T.S. Eliot believes that Huck is a protomodernist, a wandering "vagabond" shorn of his history and traditions, belonging to no particular place or family, living in an era that has no beginning and no end. Like other of Twain's characters, Huck embodies a "negative freedom from a culture oriented toward business gain, pioneer settler colonialism, and territorial bound labor" ??Hsuan, 688:2009).

Since the main focus of this present paper is to ascertain the importance and weight of nature versus nurture in the life of any particular individual, the same must be analysed for Huck as well. While we have previously encountered a character where nurture was, arguably, of more importance, now we shall briefly look at the effect a lack of nurture has on the literary individual.

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46 For all intents and purposes Huck is a character which does not benefit from the plethora of nurturing inputs  
47 and is, as such, subject to the influence nature (the gene lottery as previously explained) has had on him. There  
48 is no better character to give as an example than Huck in this respect since we can positively argue that in Huck's  
49 case 'Nature' can and will be understood in both the denotative (d) and figurative (f) sense.

50 Huck, in his running away from the 'sivilised' society submits himself to the shaping power of nature (d).  
51 As he travels down the Mississippi River he faces and overcomes various challenges which end up shaping his  
52 understanding of the world, giving him an updated axiological stance on society, and also producing a more  
53 civilised individual than the narrative's 'sivilised' individuals (sic).

54 "Now was the first time that I begun to worry about the men-I reckon I hadn't had time to before. I begun to  
55 think how dreadful it was, even for murders, to be in such a fix." ??Twain, 1884:62) In Chapter 13, after Huck  
56 and Jim steal a raft full of supplies and leave a band of wicked men behind on a wrecked steamboat, Huck begins  
57 to worry about their well-being. Although he recognises that the men deserve punishment for their offences,  
58 Huck also empathises with the men, whom he'd abandoned in a very dangerous situation. Regardless of their  
59 villainy, these are human beings, and as such they have the same fear response as everyone else. Thus, this quote  
60 demonstrates Huck's ability to put himself in others' shoes.

61 "I was feeling ruther comfortable on accounts of taking all this trouble for that gang, for not many would a  
62 done it. I wished the widow knowed about it. I judged she would be proud of me for helping these rapsCALLIONS,  
63 because rapsCALLIONS and dead beats is the kind the widow and good people takes the most interest in." ??Twain,  
64 1884:65) This section, shows us that Huck doesn't have the slightest clue of what empathy really means and he  
65 is not aware of his ability to emphasise with other people. Huck seems to understand empathy only in terms of  
66 Christian duty, rather than morality. That is to say, he believes that the Widow Douglas would be proud of him  
67 for helping the men in the wrecked raft simply because they are "rapsCALLIONS." This type of response would be  
68 dictated by a strict sense of duty. However, Huck's actions are motivated by empathy; he projects himself into  
69 these men's experience. Thus, he acted morally, not just dutifully, furthermore proving Huck's journey to be an  
70 educational one, wherein Huck overcomes his initial, savage-like state and ends up being civilized by nature itself.

71 " ??Jim] was thinking about his wife and his children, away up yonder, and he was low and homesick; because  
72 he hadn't ever been away from home before in his life; and I do believe he cared just as much for his people as  
73 white folks does for their'n. It don't seem natural, but I reckon it's so." ??Twain, 1884:133) In this quote, from  
74 Chapter 23, Huck demonstrates his ability to empathise across racial lines. This is an enormously significant  
75 moment, as it goes against contemporary social norms that tended to dehumanise black people. At the time  
76 when Huckleberry Finn is set, slaves were often understood and referred to in animal terms, which in turn made  
77 it difficult for white people to empathise with them in any meaningful way. Furthermore, Huck also struggles  
78 with this type of empathy, which he makes evident when he says that "it don't seem natural" for Jim to have a  
79 deep emotional attachment to his own family. Nevertheless, he concludes, "I reckon it's so" ??Twain, 1884:133).

80 Quite possibly, in this academic's opinion, it is here where we encounter the biggest EQ transcendence shift  
81 in Huck throughout the entire narrative. It is well establish in the story that racism was an institutionalised  
82 attitude at the time, and so, it is in no way, shape, or, form, ludicrous to assume and expect that Huck had had  
83 a similar upbringing, which, in turn, translates into a similar attitude and way of life in the early years. One may  
84 even argue that, in a parallelistic approach, Huck (provided that he had succumb to Widow Douglas' techniques)  
85 would have been, in broad terms, the same as all of the other 'sivilised' members of society-an uptight, stuck-up,  
86 Caucasian, with deeply rooted father figure issues and a proclivity for violence and racism. However, and in lines  
87 with our theory, by not having benefitted from nurture-Huck had nature nurture him and help him overcome the  
88 aforementioned dispositions.

89 Huck learns a great deal of life lessons while exploring the river that contribute to the growth of his character.  
90 He learns how to live away from society's demands and harsh rules, but also learns the value of friendship, and  
91 values used to make decisions on what his instinct advises him to do.

92 Instinct plays an important role in Huck's evolution as he does not have the crutches of his upbringing to fall  
93 back on. He simply has his gut. His actions are as such mostly dictated by his gut, and not by his nurture (or  
94 lack thereof).

95 In a world that imposes who to be and what to do, and considering their status as fugitives, Jim and Huck  
96 create their own boundaries. The set their own rules to follow, and create their own limitations of what freedom  
97 should be. All of that is then underlined by the raft, the place where this liberty starts, and, tragically, also the  
98 place where the limits of this newfound freedom ends. In a way, the raft works as a symbol of a divine power,  
99 nature even, who blesses both Jim and Huck to continue on their journey and to learn from each other. There  
100 are no rules on the raft, except for, an unwritten rule of all those who enter must leave enlightened.

101 Both Huck and Jim, during their adventures, are put to several tests, tests which they learn from, and help  
102 them, especially Huck. As he passes all the tests (sometimes by choosing the right way, other times choosing the  
103 wrong path) he comes to a better understanding of what is right and what is wrong.

104 When Huck finds himself dealing with the men with guns looking for runaway slaves, the wisest choice for  
105 him would be to turn Jim to the gang, however his consciousness reminds him that Jim is running towards his  
106 freedom, much like Huck, realising that after all, they are not as different as he thought they would be. His  
107 instinct choses to protect his friend based not on what society has thought him to do, but on his own judgement.  
108 In this very scene, Huck proves that sometimes the right thing to do is not always what society tells you to, but

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109 you have to take life on, and face it dead in the eye. In a very much similar manner, Huck stares life directly  
110 in its proverbial soul and understands that no matter the outcome, no matter the choicegood or bad-Huck must  
111 carry on and live; live with the consequences, live with the choices, live with the mistakes, but, not without  
112 saying that with living with the aforementioned one, just as Huck, will also grow, learn, and expand ones views  
113 and understanding of the world. While it has been said before, the importance of this cannot go unstated. Huck  
114 transcends every boundary society had placed in front of him, and in doing so he teaches the others and the  
115 reader alike that nothing worth having comes easy.

116 It is here where we may draw a line between Huck's experience and Eliade's Rites and Symbols of Initiation.  
117 Eliade states that every initiation a human faces (be it being born, going through puberty, marriage, death)  
118 comes through the medium of trauma (1958: x). One cannot ascend, or transcend, if you will, to the next stage  
119 in life without trauma. This trauma is understood in terms of a loss, meaning that in order to reach the next  
120 stage, one must lose the former stageand that is traumatic for the individual since it takes said individual out of  
121 their comfort zone and puts them in entirely uncharted waters.

122 We may read Huck's adventures in the same key. His fight with the civilized society, his flight from the  
123 usurping authoritarian figures, his constant run and wanted status are very much like Eliade's rite of initiation.  
124 In order for Huck to reach that next stage of a heightened presence in the world, Huck must first go through  
125 the trauma of losing everything that he had acquired in the past. While surely an unpleasant phenomenon to  
126 undergo, at the end, once the threshold had been crossed, Huck emerges as a better figure, someone who has  
127 overcome all of society's prejudices.

128 During his adventures with Jim, he made good choices and bad choices, but he learned from them each time.  
129 If he were to stay with the widow Douglas, following her Christian rules and playing by the book, he wouldn't  
130 have lived those experiences and he wouldn't have made mistakes and he wouldn't have learned from them, hence  
131 he wouldn't have received a so called "education" from nature, and in doing so he most certainly would have  
132 failed his initiation rite into young adulthood.

133 "So in two seconds away we went a-sliding down the river, and it DID seem so good to be free again and all by  
134 ourselves on the big river, and nobody to bother us." ??Twain, 1884:183) In addition, when we consider the genes  
135 Huck had had passed down to him we ought to expect to discover a character much akin to the neanderthals  
136 of age. This is to say that since there is little to no information about his mother, and knowing the constantly  
137 inebriated state of his father we might be tempted to assume that Huck should and could become nothing more  
138 than the examples he had seen in his early stages of childhood. Simply put, Nature-in the figurative sense-has  
139 been nothing but savage with Huck and so, Huck ought to be the same. But this is the perfect example wherein  
140 we see a character overcoming this predicament. This is why it can be argued that, in this case, nature (f) doesn't  
141 have much to say since regardless of the gene pool, Huck does not end up like his father and so, while it was in  
142 his nature to be inadequate he surpasses all expectations (both the other characters' and the readers') ending  
143 up an updated version of a civilised person; certainly one that would have the characters of the times scoff and  
144 shrug.

145 The 19th century in the US was a time of reform. Be it religious, economic, social-everyone and everything  
146 would get a much needed update in regard to how things mundanely function. Be that as it may, this is not to  
147 say that the US was going through an age of enlightenment of sorts, far from it. Even if the US populous would  
148 now be rejecting the ideas of the harsh Calvinist doctrines and move towards a more humanitarian and liberal  
149 expressions of religion (preachers stressing the basic goodness of the human nature and urging believers to follow  
150 the examples of Christ), racism was as rampant as ever.

151 During the same period, social reforms launched unprecedented campaigns for the reduction of drinking,  
152 establishing prisons, creating public schools, advocating for the education of the deaf and blind-even going as  
153 far as advocating for equal rights for women. Be that as it may, Twain presents this era in the narrative as one  
154 riddled with drunks, degenerate fathers, uneducated children, and generally stiff upper lipped racist individuals;  
155 adequately and ironically called 'sivilised' folk. This context is thus ripe for the upbringing of children who would,  
156 in turn, perpetuate the same status quo.

157 Both in the book, and in the history of the time things are turned on their head-the Civil War ending slavery  
158 and Huck obliterating all pedagogical norms of the time while ending up a better human than his peers.

159 Another important aspect to be taken into consideration when it comes to Huck's upbringing is the family  
160 context. In his journey Huck is faced with moral choices which subsequently lead him to question the very idea  
161 of morality and the civilisation of society as such. Huck-at the end of the narrative becomes a character which  
162 outgrows his initial instincts of selfpreservation and assumes the role of a (in the eyes of the other characters)  
163 morally deviant youngster.

164 Huck rejects the 'prescribed morality' which is given to him by Widow Douglas and other authority figures  
165 insofar demonstrating how the experience of cruelty/kindness can ultimately affect the development of any  
166 individual's morality.

167 From the early onset of the narrative Huck is presented as a character who feels an ever present degree of  
168 restriction after being placed in Douglas' care by a judge who, ultimately, wishes that Huck be 'sivilised' and  
169 introduced to the proper Christian faith. Douglas tries to pass down to Huck basic principles of proper grammar,  
170 and religious dogmas, all the while aiming at improving Huck's literacy. Douglas also teaches, or tries to teach,  
171 Huck about proper posture, proper style, -in short how to properly be proper (sic). However, Huck only feels

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172 even more restricted and trapped, claiming and expressing his desire to leave and join a gang of thieves. He longs  
173 to go back to his more savage ways: smoking, cursing, slouching.

174 We may argue here that Huck rebels against the 'nurture' he gets, which, for any keen eye is certainly at least  
175 a half decent 'nurture'. The question that arises here is would Huck have benefited more had he succumb to the  
176 teachings of Widow Douglas, and would he have become properly civilised at the same time? Certainly for some  
177 the answer is yes. Nonetheless, the approach Huck takes, while a paradoxical one (he runs away from nurture  
178 and education, just to be free, and in doing so end up nurturing and educating himself meaning that in the end  
179 he had no escape from being civilised) will prove to be most beneficial as he will deal, head on with matters less  
180 trivial than what to wear, how to speak, and how to dress (i.e. systemic and institutionalised racism, division of  
181 class, gender roles, and gender stereotypes-none of which would have been addressed by Widow Douglas).

182 In a way we may look at Huck as a reversed Eliza from Shaw's Pygmalion. Eliza, though heavily 'nurtured'  
183 and civilised ends up being unable to surpass her inherited nature as Higgins' techniques prove fruitless and futile.  
184 Then, if we consider Huck, and equate Higgins to Widow Douglas, we notice that Huck refuted all of Douglas'  
185 'nurturing' techniques, yet he did not end up as he was in the beginning, but he ended up as a better and more  
186 evolved version of himself.

187 Huck's greatest battle, in this novel, is with himself and with his conscience. He continuously tries to  
188 differentiate between what is the right thing to do or what is the wrong thing, ultimately choosing none, but  
189 only following his heart.

190 After Huck runs away from his toxic and good for nothing father, he ends up on Jackson's Island and stays  
191 there for three days and three nights. While being on the island Huck manages to survive making use only of the  
192 resources made available to him by nature. He builds a tent where he can sleep and he takes care of procuring  
193 his necessary dietary needs by means of fishing and foraging. However, he begins to feel lonely and in a desperate  
194 need of company until he comes across a smoking campfire where he finds Jim, a fugitive slave, who falls to his  
195 knees and begs Huck not to hurt him. Later on, Huck begins to understand the value of friendship and the two  
196 companions start their journey together. During their travels, Huck's conscience troubles him relentlessly. He  
197 feels tremendous guilt when he realises that he is helping a fugitive gain freedom, something which he has been  
198 taught by society that is wrong.

199 "Conscience says to me: "What had poor Miss Watson done to you, that you could see her nigger go off right  
200 under your eyes and never say one single word? What did that poor old woman do to you, that you could treat  
201 her so mean? . . ." I got to feeling somean and so miserable I most wished I was dead." ??Twain, 1884:76)  
202 This particular scene is one of the most important key point which triggers Huck's evolution as a character. So,  
203 to relieve his guilt, he sets sail for shore, telling Jim he's going to see if they have passed Cairo, but in fact his  
204 intentions were to expose Jim. When he encounters two men who are looking for a runaway slave, he is put to  
205 a test. A test which he passes, because he ends up protecting Jim. However, when he returns back to the raft,  
206 he is "feeling bad and low, because I knowed very well I had done wrong" ??Twain, 1884:79). Being unable to  
207 understand his choices and failing to understand that he has refuted the teachings of a corrupt society, he, out of  
208 naivety, comes to the conclusion that he is in fact a bad person and he saved Jim only because it made him feel  
209 good. Huck's conscience warns him that if he helps Jim, he will be responsible of Miss Watson's loss of property,  
210 then Jim tells him about his plan to save money and reunite with his family, adding that Huck is his best friend.  
211 That being said, Huck's conscience begins to afflict him even more. ??Schinkel, 2011:512) Later on in the novel,  
212 when Jim is turned in by the King and Duke, Huck realises that he has to do everything in his power to free  
213 Jim. So far, Huck only had the role of a protector, companion and friend for Jim, but now he becomes aware of  
214 a much deeper understanding: freeing Jim is a far more serious crime than lying to protect him, but a person's  
215 live is at stake and he has to do everything in his power to save him. That being said, he disregards society's  
216 teachings and morals and decides that he would rather "go to hell" than abandon Jim.

217 According to Anders Schinkel, Huck's inability to distinguish what is the right or wrong thing to do, indicates  
218 the fact that he most definitely has a flawed moral education, and a child who has received a proper moral  
219 education, most likely would not experience such conflicts (2011:516). These struggles that Huck experiences  
220 might be a result of the double influences to which he was exposed by Widow Douglas and her sister Miss Watson.  
221 The Widow was quite severe and had countless rules, both moral and nonmoral, but her reasons for being moral  
222 were good, emphasising reward, as opposed to Miss Watson, who chose punishment. Copeland writes: "Whereas  
223 Miss Volume XXI Issue XIV Version I 30 ( ) Watson tries to get Huck to behave by telling him 'all about the  
224 bad place,' the widow, in a more stoic frame of mind, teaches Huck to pray for 'spiritual gifts', which means,  
225 as Huck says, 'I must help other people, and do everything I could for other people, and look out for them all  
226 the time, and never think about myself' [. . .]" ??Copeland, 1992:160). And Huck himself explains: "Sometimes  
227 the widow would take me one side and talk about Providence in a way to make a body's mouth water; but  
228 maybe next day Miss Watson would take hold and knock it all down again. I judged I could see that there was  
229 two Providences, and a poor chap would stand considerable" ??Twain,1884:11) Throughout the novel, Huck is  
230 depicted as a liar, but his intentions are naive and he means no harm when he tells lies, in fact he believes them  
231 to be rather amusing. Another important key point in his evolution as a character is when Jim tries to teach  
232 him that lying is indeed unacceptable. Huck's ability to feel empathy is stunning, he feels guilty because he lied  
233 to Jim and ultimately says: "Then he got up slow and walked to the wigwam, and went in there without saying

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234 anything but that. But that was enough. It made me feel so mean I could almost kissed HIS foot to get him to  
235 take it back.

236 "It was fifteen minutes before I could work myself up to go and humble myself to a nigger; but I done it, and  
237 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  
238 if I'd a knowed it would make him feel that way." ??(Twain, 1884:74) It is undeniable that Huck's maturity and  
239 his general independence shift significantly during the book. In the beginning of the novel, he is portrayed as  
240 an immature young man who is incapable of having any sort of intellectual independence, however as he travels  
241 down the river with Jim and goes through different experiences that challenge his ability to understand morality,  
242 he slowly matures into a young man who is capable of taking and owning his decisions. His path to maturation  
243 is rather slow, but it is undoubtedly noticeable when Huck reunites with his old companion Tom, and their  
244 personalities have significantly alternated. The end of the novel, may well be, an essential key point to Huck's  
245 transformation. The two boys agree that they have to break Jim out of jail and Tom wants to use a case-knife,  
246 however, Huck objects to his idea, a choice which he wouldn't have taken at the beginning, and wants to use the  
247 proper tool, the pickaxe:

248 "It might answer for you to dig Jim out with a pick, without any letting on, because you don't know no better;  
249 but it wouldn't for me, because I do know better. Gimme a case knife.' He had his own by him, but I handed  
250 him mine. He flung it down, and says: 'Gimme a case-knife.' I didn't know just what to do-but then I thought.  
251 I scratched around amongst the old tools, and got a pickaxe and give it to him, and he took it and went to work,  
252 and never said a word. He was always just that particular. Full of principle" (Twain 1884:247). While today's  
253 reader may, and very well will, find the pedagogical norms described in the book as antiquated and sacrilegious,  
254 quite possible, just as sacrilegious was the protagonist's pairing with Jim. This would have come as a shock  
255 for the readers of the time as being a person of color would never have been considered worthy of enjoying the  
256 company of the civilised white folk.

257 Not only does Twain present such a pairing, but he also goes above and beyond (at least in the first two  
258 thirds of the book) in showing how this pair actually works and it doesn't portray any intrinsically problematic  
259 attitudes.

260 As mentioned previously, Huck did not benefit from having a proper father figure in his life. Moreover, it can  
261 be ascertained that since Huck's father had never thrust upon him any sort of fatherly advice, nor was he present  
262 character in the upbringing (or lack thereof) Huck received, Huck never benefitted from the advantages fatherly  
263 love brings. Quite the opposite, really. It is this academic's opinion that acts of brutality, physical punishment,  
264 and starvation do not, and will not, qualify as act of fatherly love; not to mention Huck's kidnapping and  
265 attempted selling for alcohol.

266 Considering all of the above, it is easy to see why Huck had warmed up to Jim. While yes, at first, their  
267 relationship was still cancered by the faint traces of racism which were instilled in Huck by his previous caretakers,  
268 in time, the two characters become friends and, arguably, Huck starts seeing Jim as the father he never had. This  
269 comes at the most opportune moment as Huck had never, in the past, had a model of what a functioning family  
270 is. Jim, while separated from his family, tells Huck in the utmost detail about his loved ones, about how he was  
271 separated from them and how much anguish that caused him. Slowly, Huck starts learning the importance of  
272 family, of how much it matters to have it and to abide by it. If there is something very modern in this concept  
273 of family that Twain says, that is that "family" doesn't necessarily have to mean your blood relatives. Family  
274 can be just as powerful even if it is made out of people you've chosen in life.

275 It has previously been said that the nurture Huck didn't get from his caretakers he manages to get from Nature  
276 as is. Basically, through Jim, Huck gets to learn about the world all around him-from the natural elements, to  
277 the socio-economical attitudes and delusions of the time. Jim is a character of stunning compassion and brilliant  
278 intelligence. This, at first, doesn't come through as Jim is portrayed to be incredibly susceptible to superstitions,  
279 to the point of idiocy even, however, while reading more in depth one will find that while on Jackson's island Jim's  
280 superstition, in fact, hide a very strong and in depth understanding and knowledge of the natural world, and, as  
281 such, take a form of the alternative truth, the one the civilised folk are against; a different form of intelligence  
282 if you will. On the river, Jim, by all intents and purposes becomes a surrogate father, a friend, a confident,  
283 taking care of Huck without displaying any of the smothering features widow Douglas would. Jim also functions  
284 as Huck's emotional caretaker, a therapist even, as Jim shelters Huck from the worst imaginable horrors they  
285 encounter, including the display of Pap's dead body, or the news of his father's death.

286 While it may be said that Jim acts as a much too passive of a character we ought to always keep in mind the  
287 reality in which Jim lives, and as such understand the paradigm which looms over his head. Jim is constantly at  
288 the mercy of every other civilised character in the novel, this, of course, including the poor teenage Huck, who  
289 nearly sends the letter to Miss Watson. Jim is, however, a realistic person and understands his situation maybe  
290 better than any other character would. As such he understands that he must find ways of accomplishing his  
291 feats and goals without earning the wrath and punishment of those who would, sadly, have right of life or death  
292 over him. As such, in this very precarious position, Jim is rarely able to be anything but passive. He cannot act  
293 bold, or speak his honest mind. However, with all of that being said, and despite all of the numerous and idiotic  
294 restrictions Jim faces, he never, not for one second, shows any other trait other than nobleness. He is, thus, a  
295 good human, and a loyal friend. He is, as such, the only real adult in the novel who educates Huck by providing  
296 positive, respectable examples for Huck to follow.

297 A close familial relationship between a white boy and a black slave, like Huck and Jim, poses some major  
 298 problems; the two must experience a gradual progression as they grow in their understanding and realisation of  
 299 each other's worth and value. As they interact, both Huck and Jim get acquainted with the valuable qualities  
 300 present in their respective characters and accept one another as adopted family members. Huck, as already  
 301 mentioned, initially views Jim as a less-than-equal slave and feels justified to exploit Jim's gullibility and simplicity  
 302 for his own entertainment; however, with each new joke or trick he plays on Jim, Huck is struck with an increasing  
 303 sense of shame and penitence for what he has done, gradually acquiring an understanding of Jim's equality and  
 304 value as a human being and father figure. (Shrum, 2014:1) When Jim rightly calls Huck "trash" for treating  
 305 him in that way, Jim assumes the role of admonishing parent, and Huck meekly submits and humbles himself to  
 306 Jim, who "made [Huck] feel so mean [he] almost kissed his foot to get him to take it back" ??Twain,1884:84).  
 307 Another set of incidents that alerts Huck to Jim's natural, human characteristics is Jim's attitude toward his  
 308 wife and children, whom he is forced to leave behind at the point of his flight from Miss Watson. At first, Jim's  
 309 boldness and insistence that he would someday buy his family out of slavery or "get an Abolitionist to go and  
 310 steal them" ??Twain,1884:86) astonishes Huck and lowers Jim's standing in Huck's eyes, but later on, when Jim  
 311 is brokenhearted over the loss of his family and his past harsh treatment of his deaf daughter, Huck begins to  
 312 grasp the significance of Jim's humanity and realises that Jim "cared just as much for his people as white folks  
 313 does for their'n" ??Twain,1884:150).

314 Huck finally starts to understand that black people are just as natural as white, and that they have their equal  
 315 rights, familial affections, and "natural human desires" (Joshi 2013:3) just as their white counterparts. For Huck,  
 316 this is another step towards gaining that valuable friendship and familial relationship with Jim. Following the  
 317 escape from the Wilks' and the subsequent recapturing by the Duke and the King, Huck begins to view Jim as  
 318 a fatherly confidant and decides to have a "long gabble . . . and [tell] Jim everything" ??Twain 1884:201).

319 Although Huck has a habit of lying "to conceal and preserve his private life" (Knoper 2013:128) from the  
 320 public world, he doesn't mind telling Jim everything, thereby demonstrating his newfound trust and confidence  
 321 in Jim. Huck's final decision to "go to hell" (Twain 1884:206) rather than betray Jim comes after Huck hears of  
 322 Jim's capture, mourns over his loss, and recalls the kindness and unselfishness Jim has displayed toward Huck as  
 323 a father would toward a son, and as Carol Freedman says, "he comes to a more heart-felt conception of what's  
 324 right" (1997:103).

325 Together, Huck and Jim agree after their departure from the bloody Grangerford-Shepherdson feud that "there  
 326 warn't no home like a raft, after all" ??Twain, 1884:113). In addition, Jim shows a genuine care and sacrificial  
 327 compliance in subjecting himself to Huck and Tom Sawyer's multitude of unnecessary and demeaning prison  
 328 requirements during the evasion episode at the Phelpses'. Jim's willingness to meekly allow the two younger boys  
 329 to put him under such humiliating conditions indicates his unconditional love toward and implicit trust in Huck  
 330 as the "bes' fren' Jim's ever had" and the "on'y white genlman dat ever kep' his promise to ole Jim" ??Twain,  
 331 1884:87).

332 Ultimately, as Robert Shulman indicates, Huck and Jim's relationship is characterised by "genuine feelings of  
 333 joy and grief, real laughter and tears, the authentic language of the heart," which "all contribute to the value of  
 334 the family [they] create" (1986:33).

335 Provided that Huck is the realist of the novel, Tom Sawyer is the ideal romantic. Huck Finn and Tom Sawyer  
 336 are a rather peculiar duo, being the most well-known characters in American literature. The two leading characters  
 337 in Mark Twain's novels are very good friends for many years, however they are in fact very distinctive.

## 338 2 A

339 Even though both of them share the disadvantage of being orphans, they are raised in different environments.  
 340 Tom lives in a loving and caring environment and is raised by his aunt who is able to offer him the proper nurture  
 341 a child his age needs, in contrast to Huck who most of the time is alone and has an abusive father who frequently  
 342 treats him violently and forbids him to pursue an education. It is indisputable that the two companions share  
 343 a very different educational upbringing, a matter which is very much displayed in their actions. Huck is a free  
 344 spirit and as we sink deeper into the narrative, we are able to gain a deeper understanding of why Huck chooses to  
 345 follow his instincts and to believe only in things that he can see and discover some things the hard way instead  
 346 of listening to others, who according to society's beliefs is the right thing.

347 Huck's worldview is a great deal different from Tom's, simply because Huck does not live in an imaginative  
 348 world as Tom does. He refuses to follow the rules, he believes that life is not a game and while he is not aware  
 349 of the fact that he already is more mature than Tom he chooses to leave society behind and prefers to be a  
 350 participant into the authentic real world where he can discover and determine the genuine right or wrong. As  
 351 the story slowly develops, we see Huck gaining more and more understanding of the society in which he lives and  
 352 with the help of his companion, Jim, he manages to evaluate it morally and spiritually and discard it without  
 353 a doubt. ??Bhasha, ??5). With every adventure, he gains much more experience and with every initiation, he  
 354 becomes more aware of the fact that he needs to totally reject what society has taught him. To such a degree,  
 355 all attempts at initiation involve Huck "in an elemental conflict where the value of one world are pitted against  
 356 the values of another" ??Bhasha, ??5).

357 The Huckleberry Finn's adventures only seem to address the river trip of Huckleberry Finn and Jim but  
 358 contain intended but hidden meanings. At the end of the post-Civil War reconstruction era, Twain wrote

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359 Huckleberry Finn's adventures, a white guy and a black slave on a raft down the Mississippi River could only  
360 raise a controversy about racism. The connection between Huck and Jim appears both vertical and horizontal;  
361 in the slavery system, the person is either immutable or changing; Jim's character is both lower and greater than  
362 whites. The text demonstrates the restrictions and the likelihood of reconciliation between the two races taking  
363 account of these ambivalent examples. It is therefore very difficult to argue that Huckleberry Finn's Adventures  
364 indicate any limitation or opportunity. However, this ambivalent approach becomes normal when we realise that  
365 an individual can't be isolated from a social structure. You cannot exist away from society altogether. Since we  
366 were born and raised in a society, we have no other choice but to have a social standard like slavery affected.  
367 However, it's because we make the fetters that we should break free from them. Until this day, racists were  
368 always a hot potato. Therefore, looking both at the limitation and at the potential bigotry of Huckleberry Finn's  
369 adventures would make sense.

370 The 1880's Mark Twain's classic tale, *The Adventures of Huckleberry Finn*, is one of the classics of American  
371 literature, but also a mirror for the profoundly rooted racial attitudes of the South. (Amina, 2014:44) Firstly the  
372 liberal usage of the term -nigger to the whole novel -is not to mention the most controversial and clear. The word  
373 -nigger is simply a representation of the times-used by Twain as a derogative phrase by contemporary Americans.  
374 Huckleberry Finn portrays a period in which blacks were not treated as human beings but as mere property,  
375 emotional and personal. In the beginning, Jim is only known for his property, for instance (Miss Watson). He is  
376 avoided as a property, even sold -to a family who would most probably treat him even less humanely.

377 "Now I struck an idea, and fetched it out: "It warn't the grounding -that didn't keep us back but a little. We  
378 blowed out a cylinder-head "Good gracious! anybody hurt?" "No'm. Killed a nigger. "Well, it's lucky; because  
379 sometimes people do get hurt." ??Twain,1884: 214) In Fiskin's study, these few lines of dialog say something  
380 about how people in black people were seen at that time: they are nothing else, nothing else but humans, with  
381 lives with little to no importance for everyone. Huck's own character, and how he responds to the runaway  
382 Negro Slave, Jim, is most apparent in the South's racist attitude. Huck's just an atmosphere and a childhood  
383 commodity. Though he represents the brutality and injustice of the South to Black people, he does not know  
384 that this is the wrong way of behaving (Fiskin, 2005:2) But he's uncertain at first how to manage Jim. He shows  
385 attitudes that represent his times first. Jim's tricks and dialogs are embedded in Jim, which makes Jim look  
386 particularly stupid-or perhaps painfully conscious of his own inferiority. ??Amina, 2014: 45) The trick weighed  
387 most heavily on Huck and Jim, MacLeod argues, as Huck claims to have been there all along, despite having  
388 vanished from the raft. The worried Jim maintains he thought Huck nearly drowned, but Huck plays Jim a  
389 fool, tricking him to believe that he was dreaming. In contrast, Jim appears as a Negro stereotype in times: a  
390 backward buffoon and many superstitions with its slave dialect Only much later, as we uncover his admirable  
391 nature, particularly his fierce loyalty to his friend, Huck (MacLeod, 1995:2), will he assume a more human face.  
392 Huck also represents the view of White South that Black people were considerably lower. Huck concludes the  
393 talk with himself in his discussion of King Salomon and the French in Chapter 14: "I see it warn't no use wasting  
394 wordsyou can't learn'. a nigger to argue. So I quit" (Twain,1884:104)" Huck ends up being apparently irritated  
395 by the conversation change and rejected the analytical potential of the black man -his ability to understand, to  
396 see reason and to think rationally. This again points to the inherent assumption of the White South that the  
397 black person is less than that. Huck is often likely to say things early on that which further illustrate how he  
398 has profoundly racist attitudes. He refuses to apologise for any kind of company dictating that after the trick he  
399 plays on Jim is far below him. Jim still has to understand that, in these days, as a black he is lower than white.  
400 The rule of society is not denied by friendship, and even Huck is much superior to him with his good friend. Huck  
401 also takes responsibility for the rigid racial laws in his culture even in the book as Chapter 31, where empowering  
402 a black man is "low-down":

403 "And then think of ME! It would get all around that Huck Finn helped a nigger to get his freedom; and if I  
404 was ever to see anybody from that town again I'd be ready to get down and lick his 47 boots for shame. That's  
405 just the way: a person does a low-down thing, and then he don't want to take no consequences of it" ??Twain,  
406 1884: 219). But Huck's attitude towards his black partner is beginning to change in the course of the story. This  
407 is a fight for him at first and a reader gets a certain sense of Huck, who has always been obliged to think by  
408 society. For example, although Jim's excuses for his tricks are reluctant, he feels really the trash to which Jim  
409 links him. (Amina, 2014:46) Huck meets a group of white men who are searching for rushed slaves. He fights for  
410 a while over the morality of Jim's hiding, always seeing Jim as a stolen property and not a human. He swings  
411 around, however, and hides Jim from the men with an intelligent ruse. Finally, Huck and Jim both gain a certain  
412 amount of freedom after a long and arduous fight. Not just liberation from Huck's "culture" and Jim's slavery  
413 but liberation from the rigid mentality of the South racist. Huck learns to look at Jim not only as a Black, a  
414 bag, or a lower and useless person, but also as a person and as a friend.

415 Jim is often portrayed in the text as superior to the Whites, despite criticism of Jim's character. In citing  
416 the example that Huck saves Jim from slavery, Smith emphasises Jim's moral superiority ??Smith 2018:8). Jim  
417 is familiar, reliable and trustworthy. This feature provides white people with a refreshing jolt and even changes  
418 them. Unlike Huck's dad, Jim shows his family affection. Huck does not grasp the family spirit of the slaves at  
419 the start of the river journey. He did not live in a real family relationship; he believes that it is normal to live  
420 dispersed for a slave family. So, when Jim says that he wants to buy his wife and kids, and then live together,  
421 Huck says, "Give an inch to the nigger and take the ell." ??Twain,1884:76) In the 23rd chapter, however, Huck

422 feels empathy when Jim moans and grumbles and tells Huck to his daughter. Even Huck portrays Jim as careful  
 423 as whites for his family and it looks natural. On the journey, he learns that Jim is a decent person. In addition,  
 424 Jim watches the raft in Huck's place and lets Huck sleep. Since Jim has kids and Huck is a young boy, Huck might  
 425 be considered a sibling. So, Huck's heart is more and more mellowed by Jim's family-oriented and compassionate  
 426 mind.

427 Jim also demonstrates his confidence in a tough situation. In the 40th chapter in particular, Tom takes a  
 428 bullet to help Jim escape. Tom puts himself in danger in many ways. Since Tom wants to be more exciting in  
 429 the adventure, he makes the escape plan difficult and even risky. When Jim, Huck and Tom flee the hut, the  
 430 villagers fiercely pursue them and fire a weapon. But Tom can't blame Jim or Huck in its entirety. But Jim  
 431 voluntarily assumes the burden.

432 "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  
 433 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  
 434 Sawyer? Would he say dat? You bet he wouldn't! Well, den, is Jim gwyne to say it? No, sah—I doan' budge a  
 435 step out'n dis place, 'dout a doctor; not if it's forty year!'" ??Twain,1884: 247) Jim waits for Huck and his doctor  
 436 for Tom. Huck goes to the village to ask a doctor for help. Jim decides to put the security of Tom first. After  
 437 all, the doctor comes to the raft, but since there is so much work to do, he needs some help. Jim gets out and  
 438 helps him save Tom hidden in the bush. However, the doctor locks him up, and hands him over to Aunt Sally,  
 439 despite Jim's sacrifice. The doctor even says a thousand-dollar nigger like Jim is worth. The doctor considers  
 440 Jim no more and no less as land. So, Jim demonstrates moral dominance over whites, judging from this scene.

441 Among literary critics there's a big debate whether *Huckleberry Finn* is or not a racist novel by Mark Twain.  
 442 The issue is based on Jim, the black slave, and on how Huck and other characters treat him. Some commentators,  
 443 who think that Twain use the term "nigger" too loosely, even make a statement. The word "niggers" in a negative  
 444 light, Mark Twain never portrays Jim. He shows Jim not like a drunkard, a middle man, or like a thief. This goes  
 445 against the way that is represented by Huck's (white) father, described by Twain using all the above features and  
 446 more. We consider Jim a true friend, a man dedicated to his family and faithful to his friends. Still he's very  
 447 naive and aberrant. Some critics argue Twain implies that everybody in black has these qualities. When Jim  
 448 turns to his magic hairball for potential answers, we see he trusting some stupid stuff. However, both blacks and  
 449 whites visit him to use the powers of hairball. This kind of naiveness at the time was abundant and the product  
 450 of a lack of proper training was found in all races (Amina 2014:47).

451 The representation of Jim therefore is not negative, because Jim is dumb and inferior and, of course, there is  
 452 no prejudice in this aspect of the story. The white characters handle Jim in the book also needs A to be analysed.  
 453 Notice that most of the characters around Jim do not feel the author and his sentiments are possibly only shown  
 454 by Huck. Black people were regarded as less in the South than humans during that time, and Twain had to  
 455 portray it. For the historical accuracy, Jim is denigrated by the example of how he has been locked up, his face  
 456 hidden during the day, and how he is usually ridicule. But, even though it's not how he felt, Mark Twain had to  
 457 show Jim's treatment in this manner. But Huck is not treating Jim like most whites are treating Jim.

458 Huck sees Jim as a comrade, and disagrees at the end of their trip with the idea that black people are lower.  
 459 The tale contains two key examples. The first is when Huck's attempts to steal his own children are disgusted  
 460 by Jim, which are "a possession of someone else." While Huck is still racial, Twain wrote the scene to mock the  
 461 idea that the children of somebody could in reality be the property of an alien because the father is black.

462 The distinction between Jim and Pap clearly underlines the book's anti-racist aspect. Pap is an uneducated,  
 463 violent, alcoholic and rash white father, Huck. Jim, however, is careful, compassionate, protective and human  
 464 when being the adopted figure of Huck's paternity. Huck runs away from his dad, and encounters Jim, a fugitive  
 465 slave, who decides to bind him. The slavery of Huck is comparable to that of his white dad, as horrific as slavery  
 466 of Jim is compared to slavery of Watson, both of which run away from home. This means that slavery is unfair  
 467 and should not be accepted in any way.

468 The Mississippi River is the physical setting for and the symbolic representation of the route Huck takes through  
 469 the adventures that test the principles of actin which guide him. ??Banta 1968:79) Despite their differences in  
 470 class and race, Huck and Jim both face immediate threats that heighten their need to flee. Huck's cruel, alcoholic  
 471 father kidnaps him and is willing to hurt him in order to obtain his fortune. Jim, on the other hand, overhears  
 472 Miss Watson talking about selling him downriver, where she could get a lot of money for him. Both of these  
 473 events culminate in a flight to Jackson's Island, where Huck and Jim embark on their journey together.

474 Much as Huck and Jim are escaping from various modes of imprisonment, they both have divergent ideas  
 475 of what freedom would look like, posing the question of whether there is a common meaning of the concept or  
 476 whether each individual's concept of freedom is special. In Huck's case, he imagines that freedom would allow  
 477 him to live an unlimited life of adventure and discovery, free of the constraints of society and religion. Huck's  
 478 view of democracy, strongly inspired by his relationship with Tom Sawyer, is naive since it comes from a position  
 479 of relative privilege. (Banta 1968:79) Jim's idea of independence, on the other hand, is much more modest: he  
 480 hopes to raise enough money to reunite with his family by leaving slavery. Since Jim is constantly reminded that  
 481 he is another person's property with no personal liberty, the freedom he seeks is easier, more basic, and yet more  
 482 profound: a state of being both literal and figurative.

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483 **3 II.**

484 **4 Conclusions**

485 The Mississippi River serves as a powerful symbol of independence for both Huck and Jim, but the symbol  
486 behaves differently for each character. Huck and Jim have full sovereignty on their raft. Huck gets a deep sense  
487 of peace from being on the river at night, invisible to the rest of the world when moving quickly across it: "You  
488 feel mighty free and easy and relaxed on a raft." Being on the river represents independence for Huck. ??Nilon,  
489 1984:21) The Mississippi River is a road to freedom for Jim, who hopes to travel it to the free states along the  
490 Ohio River. Jim is still a slave, his life is still in danger, and his personal liberty is still jeopardised as long as  
491 he and Huck are riding on the Mississippi. This is why he and Huck often travel at night, and he hides in the  
492 wigwam during the day when Huck, the king, and the duke come ashore. Although the river is a destination in  
493 and of itself for Huck, it is a means to an end for Jim, representing independence in principle but not in practice.  
494 ??Nilon 1984:23) Ultimately, and to conclude this article, The Adventures of Huckleberry Finn is not about the  
495 adventures per se, it's about the story of one boy overcoming his flawed upbringing -but not by using the means  
496 provided by the civilised population but by going through a series of life threatening, and life altering trials and  
497 tribulations that, ultimately, give us, the reader, a different, a more civilized type of Huck, than what we might  
498 have expected to see if we were to consider all the issues and problems Huck had to go through.

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<sup>1</sup>Mark Twain's Tom Sawyer and Huckleberry Finn (The civilized among the Sivilised)

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