



KAPITEL 8 / CHAPTER 8 ⁸
SOCIAL VIEW OF THE AMERICAN SOCIETY IN WORKS BY
MARGARET FULLER (MULTI-PARADIGMAL APPROACH)

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Introduction

Among the American novels of the 19th century the works by M. Fuller has been attracting more and more attention of scientists of the latest decades. On one hand, as a publicist-writer, a determined, bright personality, even nowadays M. Fuller attracts attention of a huge audience of readers and literary critics. Her special style and popular literary genres, she used, have become the subject of studies of many research. But, on the other hand, it is not so easy to understand all the deepness of M. Fuller's works. She had enough bravery to oppose the marginalization of the society she lived in, defending a woman's right to self-determination and supporting the abolitionist movement. She was a symbol and the founder of cultural feminism in the USA. So, the key to understand deeper and study M. Fuller's works is her biography.

M. Fuller's ideological views were forming through her life together with her social skills and personal attitude to the American society of the 19th century. However, she had a lot of antagonists, surrounded her and prejudiced against her. No denying, M. Fuller was ahead of her time in ideological views and firmness of her character. That time there was an expanded awareness of the model of behavior of a woman of the 19th century. And it surely referred to this emancipated woman with fairly free views and preferences. Indeed, M. Fuller overstepped the boundaries inherent in the superstitious views of the contemporary society on women's education. As a writer, she was rather well-educated, participated actively in a public life. She was a professional journalist. Her life as a writer was full of internal connections between her aspiration, ambitions and social norms of the American society of the 19th century. And at the same time, she was a good mother, a lover and just a woman. All the versatility of M. Fuller's personality destroyed the traditional identification of a woman. To investigate it deeper in many aspects is the main task of the present research.

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8.1. The Aim, Topicality and Methodology of the Research. Recent Works Analyses

The present work is **aimed** on multi-paradigmatic investigation of fundamentals of the literary works of M. Fuller (her social views, philosophy, cultural sources, etc.) and their reflection in her texts. This study is a complex analyses permitting to observe the life activity of the American writer-publicist via perception of foreign critics and writers of the era of romanticism, which has not yet received a proper evaluation by researchers. In particular, the attempts of Russian-speaking critics to understand the development and social position of American society through the prism of the analysis of M. Fuller's work and life are given here.

The **subject of the research** is the embodiment in M. Fuller's literary works her views on the American society of the 19th century.

The **object** of the analyses is ways of implementing in literary texts M. Fuller's social position and attitude to feministic trends in the society she lived in.

The topicality of the study is determined, first of all, by the lack of Literary Studies devoted to literary criticism of M. Fuller's time and it's reflecting in her works as well as the absence of complex research of M. Fuller's literary inheritance. It is also strengthened by the necessity to create a complete view of the literature of the era of romanticism, as well as understanding of social transformations to which M. Fuller related directly, both in cultural and socio-political senses. "Today we consider Margaret Fuller one of the guiding lights of the first wave of feminism. She helped educate the women of her day by learning a series of Conversations in which women were empowered to read, think and discuss important issues of the day. She empowered generations to follow through her ground-breaking writings, especially her landmark book *Woman in the Nineteenth Century*" [www.uuwr.org]. And these achievements are yet burning for the most of progressive societies nowadays.

The main autobiographical works by M. Fuller were taken as the **material** of the present research. Critics' works, memories of her contemporaries and autobiographical works as well were used as the **sources** of the study.

Analysis of the main previous publications. The first works by M. Fuller and about M. Fuller's works were offered to the wide audience of readers in "Reminiscences" yet in 1852 by U.G. Channing, R.U. Emerson and J.F. Clark [Clark 1957; Emerson 2003]. It was the issue of notes of M. Fuller and memories of her. Almost in the same time the works by M. Fuller were translated to Russian [Фуллер 1852; 1852a].

The first investigations of M. Fuller creativity were conducted in the USA in



1950s. It was just artistic creativity and the author's style of M. Fuller that attracted the attention of scientists in the middle of the 20th century (see, for example, in [Clarke 1957]). That time the attempts to observe the American novel of romanticism (including the works by M. Fuller) were burning and spread.

In 1960s the first research of M. Fuller's literary heritage appeared. In his work, V.L. Parrington gives a deep assessment of the literary works of M. Fuller [Парингтон 1962]. S.G. Shishkina paid more attention to the life and creativity of Margaret Fuller, to her experience as a critic and a publicist [ШИШКИНА 1982]. Ch. Capper [1987], B.G. Chevigny [1994 (1976)], A. Douglas [1977] and J.K. Ellison [1990] focused on the cultural aspects of the author's heritage (its mythic nature is observed in [Steele 2001; Capper, Giorcelli 2007]).

Several research were devoted to the close connection of M Fuller's life and works in the beginning of 1990s in the USA (see, say, [Chevigny 1994; Steele 1992; Dickenson 1993; Ellison 1990], etc.). Sentimentalism and womanhood – that's what attracted the scientists' attention in M. Fuller's works that time (see more in [Gustafson 1995; 1997; Marshall 2013], etc.). But they do not represent the complete view of the autobiographic features of M. Fuller's works.

The studies, taken place recently, are concentrated on ideology and transcendent philosophy reflection in works by M. Fuller. They describe the roots of the world perception in M. Fuller's literary works. T.V. Alentyeva examined the core ideological views of M. Fuller, which were formed during her upbringing and had the direct impact on her creativity and further literary works [Алентьева 2001]. J. Argersinger and C. Phyllis observed transcendent philosophy features in M. Fuller's works [Argersinger, Phyllis 2014]. These led to more attention payed to feministic viwes of M. Fuller in her works [Okin 1979; Urbanski 1980; Matteson 2012; Thurman 2013].

Thus, by now almost all research concerning M. Fuller's works characterize the particular aspects of her multifaceted creatures. Only seldom research represents interdisciplinary approach of literary investigation of the author's works. So, no complex investigations have been conducted by 2020th. That's what has been developing recently.

The study of the author's creativity is based on a wide scientific apparatus, which requires the involvement of history, cultural, social, linguistic and literature data. Therefore, the introduction of a **complex, multi-paradigm approach** (see about it's structure, procedure and methodology in detail in [Терехова 2012; Терехова, Чень, Чжан, Лю 2022; Terekhova, Chen, Chzhan 2022]) to the writer's work is suggested to be the most acceptable approach of the research.

Taking into consideration the specifics of the material of the present research, a



complex, multi-paradigm analyses was applied being modified, as the **basic methodology** of the present research. The basis model of the methodology of multi-paradigm approach has been developed in [Terekhova 2012]. For particular lingual and literary studies this model was modified (see [Terekhova, Chen, Chzhan 2022; Terekhova, Rudnytska 2016; Terekhova, Rudnytskyi 2018; Терехова, Чень, Чжан, Лю 2022a]). It contains the following stages (steps) mutually connected by interdisciplinary approach (which is used additionally): stage 1) conceptual and semantic analyses, based on historic, philosophical, social, cultural, etc. approaches; stage 2) literary and linguistic text analyses (psycholinguistic, functional and semantic, conceptual and semantic analyses); stage 3) complex literary studies analyses.

8.2. Margaret Fuller's Life: Authobiography

As it has been mentioned above, the key word in the study of formation of M. Fuller's ideological views is her biography. Life and work of this American writer and publicist of the 19th century is observed via the existing that time social norms of the American society.

M. Fuller (Magnate Puiler, 1810-1850) attracts the attention of modern researchers from the standpoint of the development of American society of the romantic era, it's identity and the way of life.

Her short, eventful life ended tragically in 1849 off the coast of North America when the Elizabeth ship sank. According to contemporaries, the only passengers who did not manage to escape were the Ossoli family [Фуллер 1852, с. 103]. The fact is that none of M. Fuller's biographers confirms an officially registered marriage between M. Fuller and Ossoli. M. Fuller's Puritan upbringing and the Catholic faith of the Marquis of Ossoli directed her mode of life and literary creativity.

Russian critics and authors of the research devoted to M. Fuller's works, tried to find answers to "eccentricities" in her private life, in particular, in her upbringing. It should be noticed that the childhood of M. Fuller (the oldest child in the family) was spent in the demanding and strict conditions of a Puritan family, which affected her further personal and socio-political life. She was brought up by a lawyer, an active political figure, Congressman Timothy Fuller – M. Fuller's father (whose prudence was inferior to his character). The unbearable desire to have an heir reproduced in the upbringing and education of his daughter, as a result, the predominance of male character traits [Фуллер 1852a, с. 192]. Having no other goal in her life except education [Фуллер 1852a, с. 193], Margaret immersed herself in the world of literary



heroes created by Goethe, Schiller, Jean-Paul, Virgil, Horace, Ovid, Dante, Cervantes, Moliere, Rousseau, Stahl, Shakespeare, Byron, etc., admired L. van Beethoven's musical works [Фуллер 1852б, с. 104].

A clean room, without a single toy, a single girlfriend, subjection to strict discipline, continuous study, silence – this is what surrounded Margaret and led to the impossibility of living a full life, mental disorders, misunderstanding of her behavior by people surrounding her [Фуллер 1852а, с. 192]. Unfortunately, she did not find any support among her relatives, as well. The relationship between her father remained surprisingly cold, the fact that the future writer tried to create her own virtual world of communication with the literary and historical heroes of the books she read is quite justified. She was particularly fond of Shakespeare, but it was forbidden for her to read his drama [ПАНТЕОН 1852, с. 3].

Her father's words that she is not sick, but only perceives the surrounding world inadequately [Фуллер 1852б, с. 105] led to the decision to send her to the Groton School (1823), but this did not bring the desired results in terms of correcting such a woman as M. Fuller. The high intellectual level of the received education, meticulous attention to one's appearance [Фуллер 1852а, с. 193] became the reason for the prejudiced attitude of peers.

To prevent the girl's psychological trauma, her father was forced to take her out of school, and she continued her education at home. Therefore, M. Fuller did not receive a systematic education, and her knowledge of history, culture and literature mainly was the result of her self-education.

Due to her strong character, Margaret supported her family after father's death. She went on a trip to Europe as a governess [Фуллер 1852а, с. 194]. A woman in the role of breadwinner is an unacceptable and incomprehensible thing for men, who caused condemnation of such a manner. None of the authors paid attention on the compulsion of such an act, noted by U. Channing, U. Emerson, V. Parington [ПАРИНГТОН 1962], etc.

Considering the male chauvinism and religious prejudices of the society, it is quite probably that there was a misunderstanding of the combination of global interest in the problems of education and upbringing with a certain female "limitation and self-doubt" that time. Hence, the search for "naive answers" in books, the attraction to metaphysics, the belief in the power and magical power of precious stones [Фуллер 1852а, с. 193], which, seems, indicates the narrowness of the researchers' viewpoint or insufficient information. Reading "Memoirs" by U. Channing, we see the opposite thing – an incredible desire for knowledge, a deep interest in finding the true, and as a result, the formation of a scientifically based position on the presentation of own ideas [Emerson



2003].

Margaret's pride and, at the same time, uncontrollable desire to have friends everywhere, her benevolence are interpreted by critics as an attempt to penetrate people's thoughts and manipulate them. Although M. Fuller's manners and character have become easier to understand over the years, she still remained proud and steadfast in expressing her own opinion [Фуллер 1852a, с. 193]. The pride strength of M. Fuller's character is a typical feature of the American society of that time – a manifestation of acquired wisdom and high intelligence.

Despite everything, M. Fuller grew up to be a generous, loyal, purposeful and self-confident woman, qualified by critics as pride and lust for power [Фуллер 1852a, с. 197]. Despite all the challenges of her life, M. Fuller became the “first American to write a book about equality of women, first editor of *The Dial*, foremost Transcendental journal,... first woman to enter Harvard Library to pursue research, first woman journalist on Horace Greeley's *New York Daily Tribune*, first woman literary critic who also set literary standards, first woman foreign correspondent and war correspondent to serve under combat conditions” [www.uuwr.org].

8.3. Life position of M. Fuller through the prism of literary activity of foreign writers

The death of an unusual woman, an American writer M. Fuller, did not leave her friends indifferent. R.U. Emerson, D. Mazzini, T. Carlisle, A. Mickiewicz. X. Greeley, B. Olcott, D. Clark believed that her eventful life, creativity and awareness were worth only high praise. N. Hawthorne in the image of selfish and unrestrained Zenobia, the main character of the novel “Happy Dol”, reproduced the most noticeable character flaws of M. Fuller [Готопн 1982, с. 28]. We observe something similar in N. Hawthorne's novel “The Crimson Letter” as well. The heroine of the novel Esther Prine, worthy of becoming the archetype of women of the 19th century. In accordance with critics, her image is quite complex. This difficulty, as well as the comparison of the main hero's character with M. Fuller's one and her position in life, consist precisely in the fact that the inner development of a woman's personality precedes the movement of history; this is confirmed by the biography and ideological presupposition of M. Fuller. The main feature of Esther, like M. Fuller, is mobility, the ability to constantly grow creatively. In many episodes of the novel, Esther appears as a romantic heroine who has a personal opinion (which is atypical for women of her contemporaries); capable of a strong feeling and ready to defend it to the end.



According to Y. Kovalev, N. Hawthorne was aware of the danger of introducing such a character, but he tried to convince the reader of the strength of a woman's inner character [Готорн 1982, с. 29]. Instead, E. Poe urged women not to imitate her [Алентьева 2001, с. 84]. In honor of M. Fuller, R.W. Emerson, W.G. Channing and J.F. Clark published in 1852 “Reminiscences” [Шишкина 1982] (“Notes of Margaret Fuller Ossoli” – according to the Russian translation). In the same year, reviews of the book appeared not only among critics of the English-speaking society, but were also published in three Russian-language magazines “Pantheon” [ПАНТЕОН 1852, с. 1-14], “Homeland Notes” [Фуллер 1852б, с. 103-105], “Library for reading” [Фуллер 1852а, с. 192-199], their authors, unfortunately, are unknown (the fact indicating the relevance and danger of highlighting the problem of emancipation in the society of that time).

Note that the above-mentioned works were published in the “Mix” section, where usually articles of various genres devoted to the country's cultural life were posted. This is explained by insufficient study of M. Fuller's work by foreign critics. Nevertheless, the interest in her bright personality and creative path testifies to the considerable interest and relevance of the writer's ideological ideas, even outside the New World. In these works, the tendency to emphasize M. Fuller's original individuality can be traced, the opinion of many critics and writers of that time about her extraordinariness is confirmed, despite the acceptable and understandable by society female image, which personifies inconsistency and superiority.

8.4. The influence of M. Fuller's literary views on the development of the American society

In the 19th century when women did not take part in the socio-political and intellectual life of the country, M. Fuller won the authority of a thinker, cultural figure, reformer, orator, publicist, teacher, journalist [Кізіма 2008, с. 260-274] and took a worthy place among prominent figures in American literature of that time. In the 19th century the false idea of “material values, which have a strong influence on the nation and individuals, hindered the improvement of the spiritual sincerity of the individual. The possibility of industrial development led the individual to perceive the environment from the position of self-interest, focusing only on material well-being. All this caused a spiritless upbringing of the American nation, turning it superficial and mercantile in its essence” [ПАНТЕОН 1852, с. 9]. The utopian discovery of humanity about the creation of God's Kingdom on earth led to false attitudes towards moral



behavior unacceptable in a civilized society. The protest of the intelligentsia against general injustice caused the formation of the school of transcendentalists. The main activists of the club were R.U. Emerson, J. Ripley, T. Parker, E. Olcott, and G.D. Thoreau. M. Fuller took an active part in the life of the club as a representative of the Boston elite. Her theory was expressed in the organizing of turbulent activities, which to a certain extent were embodied in her conversations and subsequent works (“Summer on the Lakes”, “Woman in the XIX Century”, etc.). As a result, circles, schools, lectures, discussions on literature, art, etc. began to appear actively in the cities and villages of New England. Scientific fields participants saw M. Fuller as a woman with a “broad but strangely focused mind” [Фуллер 1852а, с. 193; Кізіма 2006, с. 260], proud, freedom-loving, fickle, irritable and selfish, a woman who combined the extraordinary qualities and shortcomings of outstanding women of the era, while she was surprisingly purposeful, able to prove her point of view. Successfully working as a teacher and journalist, which enabled M. Fuller to travel around the country with a series of talks, she started the so-called “open university”, where interesting discussions about the heavenly sphere, the earthly genealogy of the gods and purely female questions about dance pas were held. Unfortunately, the authors of the magazines did not promote the manifestation of rationalism in the high intellectual level of women's education, which at that time had already gained depth. There was a noticeable, complete misunderstanding and donations in general “it takes time to understand these topics, and the Americans want everything at once, there will not be enough ages for this” [Фуллер 1852а, с. 197]. But for M. Fuller, full knowledge became her life support, that she tried to share with others, primarily to support women in their desire for self-education and independence.

Conclusions

The complex multi-paradigm analysis of M. Fuller’s life, her work and the attitude of critics towards her, showed that the writer, indeed, occupies one of the leading places in the American and European cultural community of the 19th century. M. Fuller is a type of a new woman: she was admired, but could not be understood. She attracts the attention of scientists today with her bold ideas and views, remaining one of the most mysterious women of her time [Алентьева 2001, с. 1-84]. To realize all the depth of her multifaceted talent, philosophical, social, historical, cultural, literary, and linguistic paradigms of a complex research should be engaged. That’s what has been done in the present study.



So, thanks to M. Fuller's life position and literary activity, by the end of the 19th century it had become clear that the development of the American society acquired new factors, namely, in the formation of a woman as an individual. Great importance was attached to the education and independence of women. As a result, circles, schools, lectures, discussions on literature, art, etc. were opened in the cities and villages of New England. M. Fuller tried to support women in their desire of self-education and independence. Thanks to M. Fuller, the so-called "open university" was started, where interesting discussions took place in the scientific sphere, theology and purely women's issues.

Her articles and main works were reprinted, her letters were collected and published, we can see them both in newspapers and magazines of those times and nowadays, as well. They are yet topical.

Analyzing the publications of the anonymous authors of the magazines "Pantheon", "Library for Reading", and "Patriotic Notes", a biased attitude towards the emancipated woman due to insufficient information and religious preferences of the community of that time was revealed.

We consider the importance of the results of this study in deepening the research discourse of the study of the history of the community and American literature in general and the possibility of further work on the problems of femininity and women's literature. That was possible to found out via complex, multi-paradigm analyses.

The further research of M. Fuller's works is forseen in the fields of Translatology, Literary Studies and Criticism, Psycholinguistics and Conceptual Semantics, Language and Culture Studies, that can be also combined in frames of multi-paradigm approach.