

Literature on Humanity Campaign: Facts from Quaker Writers in the United States

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Abstract

This article discusses some facts about Quaker writers who used literature as a tool to advocate for the human values of minorities in the United States. Along with the objective, this article puts forward some Quaker writers in the United States, especially in the pre-twentieth era. Those writers are John Woolman, John Whittier, Elizabeth Chandler, Angelina Grimke, and Sarah Grimke. This is a qualitative writing using an interdisciplinary approach through which it presents literary works and the contexts experienced by Quaker writers. It is found that those writers consistently published essays, pamphlets, letters, and poetry. Along with their writings, the Quakers promoted humane values as expressions of their opposition to social injustice. In this regard, there are two main issues the Quakers consistently dealt with, i.e., the abolition of slavery faced by African Americans and the need for emancipation for women from the patriarchal system. This consistent attempt was made because of the beliefs of Quakerism, which acknowledge the presence of the Inner Light (Jesus Christ) in all human beings regardless of racial and gender differences. As a consequence, this fact serves as proof from the Quakers for all people that religious belief can be a trigger to persistently campaign for humanity's values and goodness for minorities. Besides, this facts proves that literature can be a tool in campaigning human values and fighting against inhumanity.

Keywords: Quaker writers, Quakerism, the value of humanity, abolitionism, women's emancipation

1. Introduction

In a mimetic perspective, literature is the imitation as well as the representation of reality (Abrams, 2010: 10), meaning that literary facts are closely related to and created based on what really happens in the real lives of human beings. In other words, the real facts serve as inspiration for the creation of the work. All works, of any kind, are present due to the stimulant drives that evoke the authors to write, which afterwards intermingle with their emotions, knowledge, experiences, and fictional capacity. The appearances of the works do not always affirm reality, but frequently protest it and attempt to transform it into an "ideal side" as imagined and wished for by their authors. In this regard, Quaker intellectuals in the United States can be a major topic of discussion.

Quaker is a popular name for a religious group, sect, or denomination among Christian Protestants. This hence makes this group similar to Baptists, Anabaptists, Mennonites, Methodists, Adventists, Moravians, Mormons, Episcopalians, Amish, Lutherans, Welsh Baptists, or Presbyterians (Ahlstrom, 1967: 10; Haddad, 2003: 92). The Quakers have the official names of "the Friends" or "the Religious Society of Friends" and "the Children of Light" (Hamm, 1989: 17; Williams, 1990: 130). The term "Quaker" began to develop as a group's name or identity since George Fox trial in England, sometime after the group was declared established. When George Fox was being tried by the Court of Derby, he told the presiding judges to quake when he heard the word of God (to tremble before the word of God). The moment he heard the remark, Judge Bennet immediately told George Fox, "You are the Quaker, not I". (Fox, 1904: 51; Bacon, 1969: 26). Since then, the group has come to be known as the Quakers, a name that has matched the popularity of other names.

As a religious group, the Quakers look to be a different or unique one among other religious groups, either in England or the United States (Leach, 2006: 70; Nuriadi, 2022: 1405). The differences or uniqueness refer to the core beliefs, ritual practices, life principles, and traditions. This started when it was founded by George Fox in England in 1652 and when it first appeared in America in 1655, marked by the arrival of Elizabeth Harris (Hamm, 1989: 22) and Mary Fisher and Ann Austin in 1656 (Bacon, 1969: 27). The group then became a radical religious movement and offered teachings and principles that were different from the teachings of Christianity in general. Since then, the group has been labeled as a radical religious organization, and its existence is intended to challenge the establishment of Christian religious teachings and traditions. One of these oppositions can be seen in the religious tradition that emerged, which later became a new sect or denomination. Haddad (2003:91) agreed that Quakerism is a sect or denomination of Christianity because it has its own beliefs, way of life, rituals, and institutions that its members follow.

This group of Quakers believes in pacifism as the principle of life, which leads them to avoid conflict or war in their lives. As the consequence of this principle, they actively perform attitudes in the sense of informality, friendship, or intimacy in their social lives. More importantly, when they are in the midst of injustice and war, the only safe way to keep away from the moments is to physically distance

themselves and position themselves as writers whose writings become their weapons to support their allies in fighting against the opponents. However, although some might say that the mode of stance tends to be of the cowardice, it works very effectively, especially in terms of arousing sentiments and provoking the mental sides of others. This attitude extends to inhumane treatment of minorities, such as the enslavement of African Americans. Here, the Quakers, along with other prominent intellectuals, used their writing and productivity skills to fight against inhumanity.

This article will therefore investigate how far Quaker writers and intellectuals have gone in campaigning for human values such as equality, liberty, and justice for minorities, as well as fighting against inhumane practices in general. In this regard, it will present some literary works along with their ideas on human values as proof that literature can be used as tools or media to combat inhumanity. This article will also figure out a certain factor that becomes a drive to lead them to do so. Through those objectives, it is possible to demonstrate how the Quakers have played a prominent role in using literature as a tool to campaign for humanism while remaining pacifists and covering that mission. This article therefore deals with several Quaker writers before the twentieth century in America, namely John Woolman, John Greenleaf Whittier, Sarah Grimke, Angelina Grimke, and Elizabeth Chandler. Regarding these objectives, it can be clearly seen that the Quakers, despite being a minority in population, have played prominent roles in struggling for the enforcement of humanitarian values through their productivity. The emergence of such ideas is driven by a religious belief and serves as their response to the inhuman injustices that have been continually practiced. Furthermore, this article demonstrates that literature not only serves as an imaginative and fictitious work, but it also serves as a tool to change people's stances when it deals with true facts that occurred in communities.

2. Beginning of Quakerism and Their Concerns

Valicenti (2017) exposes that literature can be used as a medium for war. His statement is based on the fact that the novel *Doctor Zhivago* by the Russian author, Boris Pasternak, was used by the US intelligence community as a "soft power" weapon against the Soviet Union, with the collaboration of two Italians, Giangiacomo Feltrinelli and the Vatican. Hammond (2020) shares Valicenti's belief that literature played a critical role in opposing authoritarian regimes around the world during the Cold War. He explored many genres of writing that advocated gender equality, ethnic equality, creative freedom, economic justice, etc. David Goudreault, a poet, novelist, and columnist, uses literature as a tool to struggle for emancipation in schools and detention centers in Quebec, particularly in Nunavik and in France in 2011 (Goudreault, 2021). Based on these facts, literature goes beyond its original function of being *dulce et utile* (entertaining and useful), as Greek scholars and their followers theorized (Eagleton, 1996). Literature does not only deal with fictitious and imaginative matters but also deals with factual and argumentative ones (Nuriadi, 2016). Therefore, literature is not only entertaining (*dulce*), but it is also useful (*utile*) in the context of being a medium for fighting for the truth, social justice, enlightenment, and humanity's values.

The concept of literature having roles other than its nature does not appear for the first time in the twentieth century, as stated by Valicenti or Hammond above, but many writers in previous eras have recognized that the function of literature is more than being works of imagination. This is proven by the facts, where literature was used as a tool to rebel and fight against social injustices like Harriet Beecher Stowe when she published her novel *Uncle Tom's Cabin* in the 1850s. She wrote the novel as an act of defiance against slavery. This fact is indeed the same as what was done by writers during the Cold War. Furthermore, this model of thinking has been used for a long time as a part of the literary tradition of a religious group known as the Quakers in the United States, i.e., a group that later emerged and was represented in society by a number of its figures, beginning in the 18th century, continuing through the 19th century, and even up to the present day. The Quaker intellectuals served as writers as well because they actively published their works.

During the eighteenth and nineteenth centuries, when the Quaker writers lived, the humanity issues appeared as forms of social injustice, i.e., slavery and the emancipation of women due to the patriarchal system. The first issue was a type of transnational tradition that had been practiced for centuries all over the world, particularly in Europe (Trotter, 2001). It emerged as a "labor system" (Low and Virgil, 1981) or as a "work institution" (Filler, 1986), where the black Americans were assumed to be born as workers and servants for the white people. Slaves were projected as manual laborers on white farms under these conditions and due to their skills and strength. Hence, the second issue was started due to the appearance of awareness among many women intellectuals when struggling against the abolition of slavery in the United States in the nineteenth century in particular. This was triggered by their efforts, which were not appreciated by the male abolitionists in the country. Because of this, women intellectuals, particularly Elizabeth Stanton and Susan Anthony, took segregated action to demand women's emancipation. The main objective was to obtain an acknowledgement of equality (Anderson, 1983). Beard (1946) views equality as the key word underlining the attempts to enforce the emancipation of women in America, which are marked by the presence of feminism or the women's rights movement. This is because equality can mean that women's rights to justice, freedom, and not being treated unfairly come to the fore.

Slavery and emancipation became major issues addressed by Quaker writers in their writings. The issue of slavery was mostly raised by John Woolman and John Greenleaf Whittier. Meanwhile, the issue of emancipation was mostly discussed by Elizabeth Chandler, Sarah Grimke, and Angelina Grimke. They dealt with the two issues due to their being triggered by internal and external factors. The internal factor is their Quaker belief, which requires them to respect and admit the equal presence of other people because all humans are in the same position in front of God (Roslewicz, 1999), whereas the external factor was the actual social and cultural conditions in their era, in which black people were still treated as slaves and women were still viewed as powerless creatures who deserved to be subordinated within men's power (Nuriadi, 2014).

There were two ways used by the Quaker figures to fight against social injustices like slavery and women's rights. Firstly, they tried to

publish their works in various forms, either nonfiction or poetry. Almost all the figures mentioned above did this. They were all from middle-class families. Their intention in making that attempt was to raise the awareness of the American people in their eras so that they would see slavery as a practice against human values and against the teachings of Christianity. Second, Quaker figures attempted to fight for the enforcement of human values by being directly involved in various forms of movement organizations that explicitly opposed the slavery system as the well-established social system in the United States. Even though they were a minority in terms of religion, they were not necessarily a minority in the sense of their care and fight for the freedom of the slaves. Realizing this, they entered the anti-slavery organizations and mingled with other non-Quaker white intellectuals and activists in order to carry out the slave-liberation missions.

In relation to this fact, Hamm (1989) stated that there was one fundamental reason why these figures were actively involved in the attempt to uphold the value of humanism by opposing the slavery system; namely, slavery contradicts Quaker beliefs. Quakerism teaches its followers to believe in the presence of God or Jesus Christ in the soul or heart of every human being in the form of the Inner Light or the Inward Light, or the Christ Within. In this context, according to Williams (1990), the Quakers believe Jesus Christ to have never died in the events of His Crucifixion. On the contrary, the Quakers actually believe that the crucifixion made Jesus Christ live eternally or return to the true form of God, and His existence could then be felt or accessed by all mankind throughout the ages through the purity of their respective consciences (Bacon, 1969). This core teaching of Quakerism has several implications for the emergence of spiritual practices and life principles owned by the Quakers.

The teaching of "the Inner Light", as the first teaching, acknowledges that God's light or Jesus Christ's existence is present in every human being and functions as a principle or guideline for his or her life. Meanwhile, the second teaching, also known as universal grace, holds that every human being is given by God the ability to keep away from evil and do good. This second teaching also applies as a religious expression of the Golden Rule in the daily life of the Quakers. The third teaching of Quakerism refers to the view that all Christians, including the Quakers themselves and their community, are encouraged to continuously run their lives and existences to perfection. In this case, they must remain consistent in their continuous attempts at improvement. Finally, the fourth teaching reveals the existence of God's revelation, which is embodied in God's Will. Along with this will, humans can continuously live in harmony and surrender themselves to God (Bacon, 1969; Nuriadi, 2022).

3. Method

This is a qualitative descriptive mode of writing. Due to this, the writers can present the data and the analysis using descriptive information through sentences and notes, not in the form of statistics or numeric data (Mohajan, 2018: 23; Howitt, 2010: 296). A clear description of the social setting in which an object is situated is also required for qualitative writing. To employ this concept, this article then needs to apply interdisciplinary theory. Henry Smith, a prominent figure in American Studies, conceptualizes what interdisciplinary theory is, saying that it is a collaboration among men working within existing academic disciplines but attempting to widen the boundaries imposed by conventional methods of inquiry. This implies a sustained effort on the part of the student of literature to take into account any sociological, historical, and anthropological data and methods, and, by contrast, the sociologist or the historian can take into account the data and methods from other fields (Smith, 1957).

From the above-mentioned concept, it is clearly stated that those who apply the interdisciplinary framework have a huge space to use various data and information from several angles or perspectives, as long as the result of the analysis may give comprehensive or holistic information. Therefore, interdisciplinary study has to use more than one discipline that is applied at the same moment of analysis. In relation to this framework, this paper uses several perspectives within the framework of a qualitative study to see more clearly how literature can be a tool of struggle for American Quaker writers or intellectuals in campaigning for human values and fighting against practices of social injustices to minorities in the United States, particularly during the 18th and 19th centuries, when the selected Quaker writers lived.

In order to concretize the approach, there are several methods that are used in this study. In the process of collecting data, we use library study as the method, in which we use several techniques such as direct quotation, paraphrasing, coding, underlining, and so on (Gibaldi, 2003: 46). Since the dates are not only from books but also from websites, the technique of downloading is used. Those data are not only about the literary works written by the Quaker writers, but also about the history and religious landscape of Quakerism in the United States. During the data analysis process, we first classify the data based on the topics found in the historical context. We then take those and do a triangulation process, and we then analyze them based on an outline of the issues as they appeared in the history of America, especially in the eras before the twentieth century.

4. Discussion

4.1 Literature and Slavery Abolition

The spirit and awareness toward the abolition of slavery was firstly initiated by the very well-known Quaker intellectual in 18th century, he is John Woolman, a person who willingly dedicated his life as a preacher of Quakerism teachings. This fact is clearly seen in his writing entitled: *The Journal of John Woolman*, namely: "I still believed the practice [slavery] was not right, and desired to be excused from the writing; I spoke to him in goodwill..." (Woolman, 661774). In addition, similar to his religious understanding, which states that all human beings are the same and are brothers (brethren), with this in mind, John Woolman then recommends that all humans are to be treated equally despite the natural differences. It is also in line with this view that one should not view other people or groups as inferior to himself. In his pamphlet "The Essay on Some Considerations on the Keeping of Negroes," John Woolman wrote that this is how he felt. John Woolman's statement is quoted, namely, "We shall then consider mankind as brethren. In spite of different degrees and a variety of

qualifications and abilities, one is dependent on another person. One man ought not to look upon another man or a society of men as so far beneath him" (Moulton, 1971: 203).

John Woolman disagreed with the views shared by most white people in his era, who outspokenly stated slavery or the slave trade of African Americans as a mandate from the teachings of Christianity. Unlike those whites, he said that the view is definitely wrong. Therefore, John Woolman expressed his attitude and thoughts against most of the whites and said slavery was a great evil that must be opposed. When he saw and heard the story about the practice of slavery, John Woolman was spontaneously angry and rivalrous toward such an inhumane practice, demonstrating his decisive stance on it. This was because he could not understand the logic behind the white people's practice of slavery. His thoughts and attitudes can be followed in *The Journal of John Woolman* as quoted below:

When I heard, my belly trembled, my lips quivered, I trembled in myself that I might rest in the day of trouble". I had many cogitations, and was sorely distressed. I was desirous that Friends might petition the Legislature to use their endeavors to discourage the future importation of slaves, for I saw that this trade was a great evil and tended to multiply troubles, and to bring distresses on the people for whose welfare my heart was deeply concerned (Woolman, 1774).

Furthermore, what the prominent nineteenth-century Quaker writers thought about slavery was really practiced in reality, which certainly contradicted the clauses of human rights as officially written in the 1948 *Universal Declaration of Human Rights*. The creation of the declaration is fully inspired by the previous inhuman event of enslavement. This fact also demonstrates that Quaker leaders were among the pioneer groups that pushed the appearance of human rights clauses in the modern era. In this regard, Angelina Grimke stated that slavery was against basic human values. This statement can be found in her pamphlet entitled "Appeal to Christian Women of the South" (1836), as quoted below:

We must come back to the good old doctrine of our forefathers, who declared to the world "this self-evident truth that all men are created equal, and that they have certain inalienable rights, among which are life, liberty, and the pursuit of happiness." If we have no right to enslave an African, surely we cannot have any right to enslave an African; if it is a self-evident truth that all men everywhere and of every color are born equal and have an inalienable right to liberty, then it is equally true that no man can be born a slave, and no man can ever be enslaved rightfully (Grimke, 1836).

The quotation above shows how Angelina Grimke firmly stated the practice of slavery as an action against the universal concept of human rights and against the philosophical basis for the founding of the United States as a country. Following the terms stated by Thomas Jefferson (1776) in his "Declaration of Independence", Angelina Grimke viewed human values like liberty and equality as "self-evident" facts or natural truths. Therefore, she strongly suggested freeing African Americans from bondage. Her call to stop slavery was also based on her conviction that African Americans were also God's creatures, just like other races of human beings. In other words, enslaving the black race means humiliating God.

The idea expressed by Angelina Grimke above was once again underlined by John Greenleaf Whittier, another Quaker writer and activist. Through his pamphlet "The Conflict with Slavery: Justice and Expediency" (1833: 200-235), John Whittier plainly stated, as many people said at that time, that slavery was a crime. What John Whittier thought about slavery as a practice of crime is in line with what some declarations on human rights deal with, especially the *Universal Declaration of Human Rights* in 1948. Therefore, this notion certainly deserves to be appreciated and respected. However, according to John Whittier, such a statement is not sufficient and cannot change the situation regarding the slavery system developing in the southern parts of the United States. In other words, this statement had not been able to reduce the number of slaves and had not made the masters stop practicing slavery as part of the social and economic system they developed. In reality, John Whittier expected something more than a statement, disapproval, or condemnation of this act. In this regard, John Whittier expected a more concrete movement. This idea is clearly seen in the opening section of his essay entitled "The Conflict with Slavery, Justice, and Expediency", as quoted below:

It may be inquired of me why I seek to agitate the subject of slavery in New England, where we all acknowledge it to be an evil. Because such an acknowledgement is not enough on our part, it is doing no more than the slave-master and the slave-trader. "We have found," says James Monroe in his speech on the subject before the Virginia Convention, "that this evil has preyed upon the very vitals of the Union; and has been prejudicial to all the states in which it has existed." All the states, in their several constitutions and declarations of rights, have made a similar statement. And what has been the consequence of this general belief in the evil of human servitude? Has it sapped the foundations of the infamous system? No. Has it decreased the number of its victims? (Whittier, 1969: 9-10).

In lieu of his views quoted above, John Whittier defined the practice of slavery as a criminal act that was unacceptable to the conscience of all human beings. Here is how John Whittier explains his statement that slavery is the opposite of what people should value:

A system which holds two millions of God's creatures in bondage, which leaves one million females without any protection save their own feeble strength, and which makes even the exercise of that strength in resistance to outrage punishable with death! Which considers rational, immortal beings as articles of traffic, vendible commodities, merchantable property, -- which recognizes no social obligations, no natural relations, -- which tears without scruple the infant from the mother, the wife from the husband, the parent from the child (Whittier, 1969: 9).

The quotation above explicitly explains why slavery is said to be a crime against humanity. It is said so because this system places humans

in an inhumane situation, such as the separation of family ties between a baby and its mother, a wife and her husband, an old man and his child, and so on. This all happens because of a system that views slaves as mere commodities (vendible commodities) or properties that can be traded (merchantable property) in society, similar to pets, which do not have logic and conscience.

The description of slavery as a crime against humanity is also obviously shown in a poem written by Elizabeth Chandler entitled "The Negro Father's Lamentation over the Body of His Infant Son". In this poem, Elizabeth Chandler describes the feelings of a Negro father who was left alone by his infant and only son, who died. In a state of mourning, the father was described as being both sad and happy to learn that his son had died. He was sad because his only beloved child had left him. He was happy because his son did not see his father's miserable condition in slavery. Being miserable was definitely true because the practice of slavery positioned and treated the father no longer as a dignified human being but as a piece of property. A figure like a father should be commonly respected and treated well, yet after becoming a slave, he was no longer a father or even a human being but a property that was assumed to be like an animal. This condition further emphasizes the practice of slavery as a system that was far from conscience and humanity. This fact can be seen in the following excerpt of the poem:

I loved thee – oh! I need not say how well!
 Thou wert my all of hopes or bliss on earth!
 Yet I will not repine that thou dost dwell
 In happiness, with her who gave thee birth,
 While I, like yon dark rock of naked stone,
 Must bear the storms that round me beat, alone

‘T is well! Thou wilt not share those storms with me
 That is my all of comfort in this hour –
 I weep not, though I would have died for thee!
 Ay, more than died – that sacrifice were poor –
 I would have spurn’d the hand that set me free,
 And clasp’d my chain, and lived slave, for thee.
 My boy! My darling boy! Farewell, farewell!
 Thou ne’er shalt feel the pangs that rend me now
 (Lundy, 1836: 140)

As a result, the emergence of literary works such as essays, pamphlets, or poems written by Quaker writers had a significant impact. There are at least three impacts that can be factually felt, namely: firstly, the impact as directly experienced by the authors of the work; secondly, the impact contributing to the existence of Quakers as a religious group, and thirdly, the impact experienced by America as a nation. The first impact refers to the fact that the Quakers who wrote and published the work became famous and recognized for their socio-political position. The second impact refers to the fact that the Quakers are increasingly known for their Quakerism beliefs, thus generating more sympathy and followers, even though they are still a minority in America. Finally, the presence of said literary works, which were widely distributed throughout America, resulted in the emergence of various reactions and sentiments regarding the slavery system. Their thoughts had a broad impact on influencing the attitudes and views of the wider community in the United States towards slavery. They could, in this case, build the sentiments of people to the point where they started hating the practices of slavery in the South.

4.2 Literature and Women's Emancipation

Equality serves as the key word underlying the attempts to enforce the emancipation of women in America, which are marked by the presence of feminism or the women's rights movement. This is because equality can have implications for the emergence of the principles of justice, freedom, and non-discrimination that apply to women. Thus, equality refers to a meaning stated by Beard (1946: 147) namely: "what is right, proper, just, and reasonable." However, the first requirement to be able to have such a nature is that it must first be institutionalized in the world of thought, attitude, behavior, and relational connection of all individuals regarding their existence as actors in the domestic or public sphere.

There are two basic thoughts or reasonings underlying the Quakers' involvement in the movement for women's emancipation in America in the nineteenth century. These two thoughts are related to each other, that is: the Quakers' viewing of women as God's equal creatures in terms of them also being moral beings and women also being God's creatures with significant roles. The ideas stem from Quakerism's core belief that all human beings, regardless of gender differences, are equal. To carry out their vision, the Quaker intellectuals made their attempts as soon as they became involved in the anti-slavery movements. They published written works in the form of essays, pamphlets, letters, and poetry. In addition to that, they were also directly involved as a part of the perpetrators of the women's emancipation movement, which later became known as the "liberal feminist movement." Along with that, there were two forms of endeavor that became the most

effective means and moments for upholding universal human values in the United States from the early nineteenth century up to the following eras.

Angelina Grimke firmly expressed her thoughts in support of the presence of the struggle for women's emancipation and the full provision of human rights for women. This expression of support can be found in her work as a letter titled "Human Rights Not Founded in Sex." This is Angelina Grimke's seventh letter among all of her letters written in 1837 and those sent to Catherine Beecher. In her letter, *Letter XII*, Angelina Grimke admitted that she was awakened or inspired to think about the existence of women after she actively became an anti-slavery actor. For her, human rights are things that need to be considered, studied, understood, and even taught to the public. If studied from the perspective of human rights, one can know that all human beings, regardless of differences in race and gender, have certain rights called "human rights" because they are moral beings and have a moral nature. These human rights can be twisted by slavery but cannot be completely eliminated. Here's what Angelina Grimke has to say about this: "Human beings have rights, because they are moral beings; the rights of all men grow out of their moral nature; and as all men have the same moral nature, they have essentially the same rights. These rights may be wrested from the slave, but they cannot be alienated..." (Langley and Fox, 1994: 64).

In line with Angelina Grimke, in *Letter II* entitled "Woman Subject Only to God," which she sent on the 17th of the 7th month (July) 1837, Sarah Grimke also emphasized that both men and women are equal in the sense that none is superior to the other. The only one who is superior to them is God. Men, on the other hand, developed the opposite thought. To them, women are more sinful. What Sarah Grimke proposed above has been deliberately developed for nearly six thousand years, and it becomes a truth when positioning women as the aggrieved party. Here is an excerpt from Sarah Grimke's statement on this matter:

They had incurred the penalty of sin; they were shorn of their innocence, but they stood on the same platform side by side, acknowledging no superior but their God.... Even admitting that Eve was the greater sinner, it seems to me that man might be satisfied with the dominion he has claimed and exercised for nearly six thousand years and that more true nobility would be manifested by endeavoring to raise the fallen and invigorate the weak, than by keeping woman in subjection. But I ask no favors for my sex. I surrender our claim to equality (Grimke, 1838).

That is why, as expressed by Sarah Grimke in *Letter III* and Angelina Grimke in *Letter XI* and *Letter XII*, women are becoming "free agents" and "moral and accountable beings." Andersen (1983: 49) states that the concepts of the Quakers refer to the extent to which women carry out the roles, duties, and responsibilities owned and carried out by women in society. Women are not in a discriminatory, unfair, subordinating position, and their existence should not be seen from gender-bias based perspectives. Women should be positioned as important figures and play a major role in social and political life, not only in the domestic sphere, just as men should.

Such a way of thinking also frames Elizabeth Chandler's poem entitled "Woman." Elizabeth Chandler highlights the facts about how women deserve to be treated this way. She rejects the patriarchal system, which commonly builds up negative images of women. Chandler's negative images in her poem include women as weak creatures, as having unstable and dull thoughts, and as slaves for clothing. These views are shown in the following lines of the poem:

There are who lightly with scornful smiles,
Of woman's faith, of woman's artful wiles;
Who call her false in heart, and weak in mind,
The slave of fashion, and to reason blind.
She may be such among the gilded bowers
Where changing follies serve to waste the hours –
(Lundy, 1836: 177).

Elizabeth Chandler, however, rejects such images as the most deceptive patriarchal concepts. This is due to the fact that the viewpoint is clearly biased toward women. To her, women actually possess abilities or potentials that are far beyond the common view. Women will reveal their true potential if they are released and trusted. Elizabeth Chandler viewed women as possessing potential that can be called "inner beauty," such as: patience, attentiveness, tenderness, sincerity, selflessness, devotion, and so on. In this context, she compared the ideal image of a woman to the evening star, which never stops shining with a light that is pure, gentle, calm, and caring, and which constantly emits its light. Women can be likened to angels who tirelessly provide care and patience to those who are sick. Elizabeth Chandler depicts the ideal figure of a woman's roles and position in her poem through some lines. Here are some examples:

But bear her from the giddy world far,
And place her lonely, like the evening star
And with as bright, as pure, as calm a beam,
Her milder virtues will serenely gleam:
Go, place her by the couch of pale disease,
And bid her give the feverish pulses ease –

Say, will she not the task un murmuring bear,
 To soothe the anguish'd brow with tender care –

 Glide, like an angel, round the sick man's bed –
 With tireless patience watch the speaking eye
 And all unask'd his slightest wants supply?

 (Lundy, 1836: 177)

Regarding the personal qualities and potentials possessed by women, Elizabeth Chandler implied that women should not be treated as inferior to men. Women should not be viewed as toys, as men in her era frequently do. On the other hand, women should be placed as figures who must be respected and whose existence and dignity in the family and society must be upheld and put above the dignity of men. According to Elizabeth Chandler, at the very least, women should be positioned as men's partners, with equal rights and obligations. These thoughts are proposed based on the lines of Elizabeth Chandler's poem below:

Such woman is – and shall proud man forbear,
 The converse of the mind with her to share?
 No! She with him shall knowledge' pages scan,
 And be the partner, not the toy, of man!
 When smit with angry fortune's adverse gale,
 E'en his stern spirit seems at length to quail –
 (Lundy, 1836: 178).

As a consequence, the emergence of emancipation thoughts through the publication of literary works in mass media had a broad impact on the emergence of feminist sentiment, spirit, and movement in America. As is known, the women's emancipation movement in America emerged in the middle of the 19th century. However, all of the movements did not spontaneously emerge. They went through a lengthy dialectical process, which was facilitated by a number of intellectual figures, including Quakers. They simultaneously published various types of work considered literary works. As a result, the feminist movement emerged widely in America, and Quaker figures were in it as a driving force. The Quakers are increasingly being considered in this regard.

5. Conclusion

Based on the discussion above, the literature of the Quaker writers appears to be non-imaginative, but it is surely something that is always based on real facts. This notion finally appears when looking at the works of the Quakers such as essays, pamphlets, letters, and poetry. This is because these works helped them get their ideas across in the campaign for human values. This was a way for them to protest social injustice in their own time. The Quaker writers making such attempts are John Woolman, John Greenleaf Whittier, Sarah Grimke, Angelina Grimke, and Elizabeth Chandler. They wrote and published literary works as an attempt to campaign for the abolition of slavery suffered by African Americans and to promote the idea of emancipation for women. These attempts could directly build the public's sentiment that slavery and subordination of women are crimes that, at the same time, are against their religious teachings. In this regard, unlike Valicenti's or Goudreault's efforts in Europe in the twentieth century, literary works have appeared to be very helpful as a tool or media in campaigning for human values and combating practices of social injustice in minorities in general. The Quaker writers used their capability in writing literary works in order to express their ideas on human values and fighting against inhumanity in reality. Together with other non-Quaker figures, they really did it along the eras before the twentieth century in the United States. Hence, despite being labeled as pacifists, the Quaker writers made the attempts consistently because of their faith and devotion to God, in which they serve as the representation of Jesus Christ, known as the Inner Light. Therefore, what was done by the Quakers is a real proof for all people that a religious belief can truly be a power to consistently struggle for the goodness of other people.

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