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Europeanization and Cultural Differences in Henry James' Daisy Miller

*An Extended Essay Submitted in Partial Fulfillment of the Requirement for
a Master's Degree in Anglo-Saxon Literature and Civilisation*

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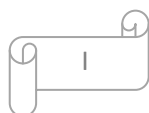
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Dedication

I dedicate this work to my dearest parents, my beloved brother and my sweet little sister.

My appreciation is also addressed to my lifelong friend Amine Belaid for his thorough assistance and all my faithful friends who supported me throughout my studies.



Acknowledgements

I would like to express my thorough admiration and recognition to my supervisor Dr. Wassila Mouro who does not spare any effort to provide me with thoughtful advice, emotional support, authentic guidance and total devotion.

My warmest acknowledgment and appreciation must go to Mr. Omar Rahmoun; undoubtedly, without his insightful feedback, genuine efforts, and constant moral support the work could never have been completed.

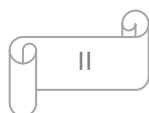
I am also extremely indebted to Dr. Frid Daoudi for his aspiring guidance, generosity, invaluable suggestions and encouragement at different levels.

I am fortunate to have met such influential teachers.

No man can reveal to your aught but that which lies half asleep in the dawning of your own knowledge. The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom, but rather his faith and lovingness. If he is indeed wise, he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind (from The Prophet by Khalil Gibran).

Last but not least, my gratefulness is also extended to the examiner Miss Meriem Mengouchi for accepting to read and examine this modest work.

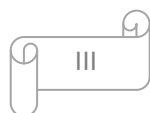
I am thankful to all my teachers who have been my guides through the path of knowledge.



ABSTRACT

Literature brings together what geography and culture tear apart, and reflects the differences between the distinct races of mankind. This dissertation explores the cultural differences and Europeanization in Henry James' novella Daisy Miller, aiming to provide an angle for the complications of Daisy's life by means of analysis of concepts such as integration, otherness, identity and Europeanization as well as an emphasis on the protagonist and the Europeanized expatriates who rejected her due to her behaviour in the Old World, and the issue of clash between the two cultures and how the misunderstandings purport the tragic fate to the heroine. This work is divided into two chapters; the first one is devoted to the theoretical part 'an Insight into Culture' which tackles cultural differences, otherness, identity and Europeanization. The second chapter 'Cultural Involvement of the Characters' explores the characters' behavior in relation to the abovementioned concepts.

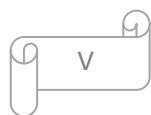
Keywords: cultural differences, integration, tragic fates, Europeanized Americans.



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*General
Introduction*

Literature is an impression of society which reflects norms, values culture's ethos and the clash of social classes. It has a close relationship with human being's life and the problem they face becomes foremost provenance of any work of art. The novelist may collect every aspect in his life as a background or a purpose to compose his/ her novel. The themes that he/she tackles transcend beyond the border of his/her countries or the understanding of a specific readership, attributing a characteristic of internationality to his/her works.

In the late nineteenth century America, authors started questioning the traits of the American identity, and the sense of rivalry between the European complexity and the American simplicity which consumed an abundance of pens, ink and papers. Henry James was a renowned American writer who dedicated his works to the portrayal of the cultural differences between The New World and The Old Continent and whether the citizens of both realms could live in harmony or die in agony.

Daisy Miller is one of James' novellas that addressed the cultural gap between America and Europe in addition to an emblematic description of the American girl, embodied in the character of Daisy that raised the controversy about the American values and manners, in contrast to other characters who totally embraced the European social code. In order to investigate the issues of Europeanization and cultural differences under international parameters, the researcher formulated the following research questions:

- How do the cultural differences contribute to the misunderstandings between Winterbourne and Daisy?
- How are cultural differences and the international theme portrayed in Daisy Miller?
- Why were the European values embraced by Mrs Costello and rejected by Daisy?

The first contact the researcher had with Henry James was the reading of his novella Daisy Miller. His narrative seemed interesting since his main character was

Daisy, a young American who challenged and confronted the European society with her American attitudes. In this investigation, the term “innocence” refers to a state of ignorance, or lack of personal experience. The American innocence issue depicted by Henry James in Daisy Miller may seem as a reflection of the perceptions and experiences of its author as the other in his native land and even in the nation he chose to live in. The cultural traits of the characters are put forward by James to emphasize the cultural differences, which suggests that they were the main reason behind the misunderstandings between Winterbourne and Daisy.

In order to answer the research questions, postcolonial theories and concepts will be applied on this realistic novella in order to tackle issues like integration, identity and otherness.

This extended essay is divided into two chapters. Chapter one is an insight into culture and cultural differences, tackling the tenet of Europeanization and international theme to facilitate the upcoming task of analysis.

Chapter two is an analysis of the portrayal of the abovementioned concepts in the novella and the clash of identities that attributed a great momentum to Daisy Miller. Based on previous readings, the author will cast light on the clash of identities as a barrier that hindered the furtherment of the relationship between the protagonists.

Chapter One

An Insight into Culture

Chapter One: An Insight into Culture

- 1.1** Introduction
- 1.2.** Culture and Cultural Differences
- 1.3.** Cultural Integration
- 1.4.** Europeanization
- 1.5.** Otherness
- 1.6.** Identity
- 1.7.** The Clash of Cultures.
- 1.8.** Innocence in American Literature
- 1.9.** Conclusion

1.1. Introduction

The strong bonds between the Old Continent and the New World resulted in a myriad of cases of both understanding and agony. This chapter lays out the theoretical framework of the thesis. The body of this research aims to analyze the issue of integration in the European societies mainly in Italy and Switzerland from a cultural standpoint, in addition to a discussion of the concepts of Identity and Otherness. It will also cast light on the international theme which was the fundamental matter of literature of late nineteenth and early twentieth century.

1.2. Culture and Cultural Differences

As culture has always been a privileged field of research and study, debates have arisen about the essence of such a vast concept. There is not a single definition of culture but rather a considerable number as there are many scholars who define the concept of culture differently and look at it from different angles.

To explore this multifaceted concept, Kenneth Chastain (1976) distinguishes between small “c” culture and big “C” Culture. The former refers to the social life, family institutions, customs, and leisure activities of a given society, whereas the latter is related to the civilization and society’s contributions to the world. (p.186). In other words, the former refers to culture as a process while the latter defines culture as a product.

Furthermore, Culture in the simple sense can be defined as the way of life of a particular group of people, race, or nation etc. However, one should not think that the concept of culture is as simple as it has just been presented by this definition; there have been ambiguity and disagreements about the essence of culture. The Oxford Concise Dictionary defines culture as: “The arts and other manifestations of human intellectual achievement regarded collectively” or as: “The customs, civilization, and achievements of a particular time or people”. The Oxford Advanced Learner’s Dictionary, in the same vein defined culture as: “Advanced

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development of the human powers; development of the mind and spirit by training and experience” (2010)

Hence, one can see that the nomenclature culture is complex and has multiple layers as it is presented in Raymond Williams’ book Culture and society (1966):

The word which more than any other comprises these relations is culture, with all its complexity of idea and reference. Because of its very range of reference, it is necessary however, to set the inquiry from the beginning on a wide basis (p.1)

He further adds that:

Culture as an abstraction and an absolute: an emergence which, in a very complex way, merges two general responses-first, the recognition of the practical separation of certain moral and intellectual activities from the driven impetus of a new kind of society; second the emphasis of these activities as a court of human appeal, to be set over the processes of practical social judgment and yet to offer itself as a mitigating and rallying alternative (idem)

In the same context, Sonia Nieto (2002) argues that the term “culture” has not one meaning since it can imply different things to different people and in different contexts (p.142). Hence, it is impossible to give a standard definition of it. Emphasizing the complexity of culture, Henry James stated that; ‘culture’ is certainly a complex and problematical value, as it is in those ancient myths, where culture is experience, experience is knowledge, and knowledge is loss of innocence.(Ike, 1998).

More specifically, the term ‘culture’ was first used by the anthropologist Edward B. Taylor (1871) who defines it as “that complex whole which includes knowledge- , belief, art, moral, law, custom, and any other capacities and habits acquired by man as a member of a society” (p.26) .From this quotation, one can say that culture is related only to society and norms acquired by man within his social

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group (small 'c' culture). From that time, studying the sense of culture became a significant concern in anthropology.

In his definition, Taylor emphasizes the fact that culture is a social behavior which is acquired and learned by men in their own society. He also focuses on culture as a shared feature of human group. In other words, culture is a non-instinctive cumulative of human experience which is socially learned.

From a sociological standpoint, culture is “everything that is socially learned and shared by the members of a society; social heritage which the individual receives from the group; a system of behavior shared by members of a society” (Horton & Hunt, 1984, p. 545). Accordingly, Culture is a learned heritage, which is socially transmitted from one generation to another, rather than any biological capacities that human beings are born with. In the same respect, Adler (1997) has synthesized many definitions of culture. She says;

Culture is something that is shared by all or almost all members of some social group. Something that the older members of the group try to pass on to the young members. Something (as in the case of moral, laws and customs) that shapes behavior, or structures one's perception of the world. (p. 15)

For ethnographers “culture is understood as the speech community: a group sharing knowledge of rules for the conduct and interpretation of speech” (Hymes, 1974, p. 51). This view is based on the assumption that culture is the ability to effectively communicate and appropriately use the rules that individuals of a group must know to accomplish and maintain relationships with people of their society.

It can be concluded from what the aforementioned scholars have stated that culture is a concept with a myriad of facets, and no single definition of it has achieved consensus in the literature. So, out of the many possible definitions examined, the following definition guides this study: culture is a set of shared and enduring meaning, values, and beliefs that characterize national, ethnic, or other groups and orient their behavior (Mulholland, 1991.p.3).

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As it is determined by human behavior, culture differs according to different factors. Different societies share different cultures; a culture represents the beliefs and practices of a specific group, while society represents the people who share those beliefs and practices. In the words of Mary Jo Hatch (1997)“when speaking of culture as shared meaning, understanding, values, belief systems, or knowledge, keep in mind that a culture depends upon both community and diversity. It allows for similarity, but also supports and relies upon difference” (p. 219),culture permits the distinct aspects of the human life to co-exist; furthermore, this diversity is the cornerstone of a standalone solid culture.

The communities who share similar culture characteristics do not necessarily belong to the same group with the same thoughts and traditions; rather communities can use similar components according to their own understanding and integrate these elements into their cultural context in a particular way. (Cited in Baltali, 2012,p. 5) . One may add that different groups develop their own cultural legacy in the light of their unparalleled historical background.

There is no culture in the society without individuals’ conduct. Each culture has diverse traits that make it unlike other cultures. This has been demonstrated through individual’s particular system of behavior patterns including the lifestyle, sentiments, and attitudes. In this respect, Levo-Henriksson (1994) claims that;

Culture covers the everyday way of life as well as myths and value systems of society. The values which one has are based on their culture. Attitudes express values and get us to act or react in a certain way toward something (p. 24).

This implies that Culture is a structure to one's life. In addition, it influences his values, attitudes and behaviors. Values are the driving force that pushes the individual to endorse or deny a certain behavior or action.

To sum up, cultural differences shape one’s identity and provide the individuals with a sense of belonging. Culture is of a crucial importance to the establishment of the individual’s identity.

1.3. Cultural Integration

Integration is considered to be a dynamic procedure which can shape culture. In fact, it is the “selection of foreign material embodied in the culture of the people, and the mutual transformation of the old culture and the newly acquired material” (Boas, 1940, p. 435). Ideas of cultural integration put forward by Boas hence stress the culturally-particular methods for appropriating foreign components.

Cultural integration can be defined as the process through which changes in certain cultural components cause changes in others. In other words, it is the reflective impact of a distinct culture on one’s own. The individual acquires a cultural pattern which may seem different from his native culture through the process of integration.

The cultural integration model explains how historical views change and societal identities emerge by focusing on processes of social construction. Cultural integration does not mean reproduction of existing cultural models; rather it is re-adaptation of ideas so that they fit their carriers (Strath, 2000).It shatters the boundaries within which all previous and traditional forms of identity were constructed (cited in Samson, 2006, p. 120-130).

Moreover, the aforesaid notion is a form of cultural exchange in which one group assumes the beliefs, practices and rituals of another group without sacrificing the characteristics of its own culture. In this vein, Gordon (1964) views, “immigrants began their adaptation to their new country through cultural assimilation¹, or acculturation”(p.71).Besides, cultural assimilation is necessary to the way of integration where immigrants gain the acceptance of the dominant population. Put simply, cultural integration can, thus, be defined as mutual acceptance of cultural differences.

As an inevitable result of the crossed paths of cultures, the cultural integration process may re-shape or reconstruct identities, societies and cause cultural change and societal transformation.

¹ to become full members of the host community

1.4. Europeanization

It had been contended that Europeanization has no single accurate or constant meaning. The term has been used in a number of ways to describe a variety of phenomena and processes of change.

There was no consensus about the definition of Europeanization; Radaelli (2000) stated that “Europeanization was difficult to define because, if all things have been touched by Europe, to some extent or other, all things have been Europeanized”(p. 123). It is totally logical since Europe is the Old Continent. It is worthwhile to mention that the mechanisms of this concept are the center of attention for the scholars; Olsen (2002) explained that it was not important to know what Europeanization was “... but whether and how the term can be useful for understanding the dynamics of the evolving European policy” (p. 2). Stricto sensu, Europeanization as a process of adaptation around conceptions of Europe and what it means to be ‘European’, but also as a process whereby national identity is re-defined. It is about a society or a group of societies’ place as it looks for answers to the questions: who are we and how we relate ourselves to Europe (Featherstone and Kazamias,2001, p. 263).

Europeanization as a connotation has been used in numerous ways to depict a variety of phenomena and procedures of change. It has to do with the idea that European integration has an impact on structures, actions, tradition, behavior and way of life. The simplest definition of the afore-stated term has frequently implied adaptation in European norms, etiquettes and practices. In other words; Being and becoming more European in every aspect of one’s life. In the similar vein, Martin Lodge (2000) posited: “Europeanization itself implies a seemingly unavoidable, irresistible shift towards a common (European) practice”(p.89) (cited in Paul S.) .Moreover, the notion is shaped by global processes, including the “lack of boundaries between Europe and the world” (Delanty and Rumford, 2005,p. 9).

The preceding concept has taken on different meanings throughout modern history. It has referred to the ‘export’ of European authority and social norms:

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imperial control, institutional organization and practices, social and cultural beliefs, values and behavior. Europeanization is used in this way by historians to describe the export of cultural norms and patterns (Featherstone & Kazamias, 2001,p. 6).

1.5. Otherness

The concept of Otherness refers to the situation that an individual is considered as foreign or completely different from a group of people who sees itself as the norm and judges those who are considered as distinct (Other) and seen as a lesser or inferior being and is treated accordingly. One may say that any stranger becomes the Other especially in term of culture and belonging (gender, race and social classes) as an example; the biological and psychological differences between a male and a female led to forge an abundance of prejudices as the inevitable result of mutual perception of each part of this dichotomy as “the Other”.

Staszak(2008) defines Otherness as “the result of a discursive process by which a dominant group (“Us”, the Self) constructs one or many out-groups (“Them”, the Others), by stigmatizing a real or imagined difference, presented as a motive of discrimination”(2).In other words, the process of othering involves the categorization of groups of people basing on certain criteria i.e. people of dark and fair complexion, of Semitic or non-Semitic origins, thus allowing stereotypes to be the only reference of judgment.

The symbolist poet Arthur Rimbaud said that "Je est un Autre"² ("I is an Other") which implies that the individual itself is categorized as “different” or “the Other” from a foreign perspective and vice versa. In the same respect Ricoeur(1965) notes:

When we discover that there are several cultures, instead of just one, and consequently, at the time we acknowledge the end of a sort of cultural monopoly, be it illusory or real, we are threatened...[by] our own discovery. Suddenly, it becomes possible

² Cited in *Passionate Intelligence*. (1990.p. 12). The Poetry of Geoffrey Hill , E. M. Knottenbelt

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that there are just others, that we ourselves are an ‘other’ among others. (p. 278)

This image of the “other” is specifically related to Western societies where the “other” is viewed in a negative manner. At the same time, very often the other is not defined in geographical terms, but in cultural ones. Said differently, the emergence of the concept of the other was related to the Western feeling of superiority, supremacy and dehumanization of all the strangers to the western cultural canon.

“Otherness” may include characteristics that are familiar but which are rejected because of the onus placed on the society or the societal unit in which the “other” appears (Smart, 2001, p. 45). From this point of view, the “other” is not necessarily a hostile or unfamiliar figure, simply one that is not the self or is different from the self.

The concept of The Other highlights how many societies create a sense of belonging, identity and social status by constructing social categories as binary opposites. It was particularly related to Europe which is not just a geographical site but also an idea inseparably linked with the myths of Western civilization. It is worth to note that, within European culture, the construction of ‘Otherness’ has its own history (McGrane, 1989,p. 6).

From a sociological standpoint, Otherness is viewed as an imposed state of distinction on a community by means of force and domination.

1.6. Identity

Identity is a key idea in various fields including cultural studies, anthropology, sociology and psychology. It seems to be a complicated notion which is shaped by individual qualities, cultural status and historical components.

Identities are forged by one experience and are constructed in the light of what others do to her/him. Abinitio, it is influenced by social and cultural contexts. Some aspects of one's identity are set from birth such as gender and appearances

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while faith and confidence can be acquired or adopted from her/his family and culture. Segundo, identities can be used also to impact other's behavior. In other words, identities are social and cultural products that are formed through the socialization process and the influence of social institutions like the family, the education system and the mass media.

As Castells (1997) states, “how, and by whom, different types of identities are constructed, and with what outcomes, cannot be addressed in general, abstract terms: it is a matter of social context” (p. 10)

Moreover, the aforementioned notion allows individuals to stratify their social experiences by linking with various others and groups or communities. In this respect, Tyson (2006) writes;

Individual identity is not merely a product of society. Neither is it merely a product of our own individual will and desire. Instead, individual identity and its cultural milieu inhabit, reflect, and define each other. Their relationship is mutually constitutive [...] and dynamically unstable (p. 284)

Erik Erikson, the psychoanalytic theorist who coined the term identity crisis, introduced the notion that the social, cultural, and historical context is the ground in which individual identity is embedded. Acknowledging the complexity of identity as a concept, he (1968) writes: “the concept of identity is a complex one, shaped by individual characteristics, family dynamics, historical factors, and social and political contexts” (p.22). One may say that identity is a multifaceted concept which involves both individual and group interaction that develops a sense of belonging under certain social parameters, along with the contribution of culture.

To sum up, identity is an important concept, as it is only through establishing one's identities and learning about the identities of other individuals and groups that one comes to know what makes them similar to some people and different from others, and therefore form social connections with them (Browne, 2008, p. 38).

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1.7. The Clash of Cultures

As the cradle of Greco-Roman civilizations and the birth place of an abundance of antique races, Europe was considered as the traditional Old World; on the other hand, America was rather a modern or newly discovered continent, and that fact was reflected in the manners of its people, albeit the new continent does not lack civilization.

The international theme was one of the central subjects of American literature of the nineteenth century particularly in mid 1870s. This is due to the fact that American writers have characterized the relation of their nation to Europe, it was as a duty and responsibility for an American writer to identify a mere American culture that would not be mixed or impacted from other European countries.

The social conditions were varied in America and Europe during the nineteenth and early twentieth century's. Europe, and particularly Italy and Switzerland, were characterized by Victorian morality and a rigid class system where social prestige was itself a form of currency. Social hierarchies were unyielding. Rank determined behavior, and social pressure was strong (cited in Kylmä, 2013).

The Old Continent was famous for its complex geography, ethnicity, diversity and culture. However, the newly-born country, often referred to as Uncle Sam's country, was deprived from such privileges. In this respect, Salenius(2007) states that “for the American travelers, [...], Italy in many ways was a polar contrast to America: it represented history, past, and culture that America was perceived to lack”(p.22). In other words, Italy was a rich country in term of culture and it played a crucial role in exporting the aspects of Renaissance to Europe, and this is the reason behind the American appreciation of this country.

Besides, the fact that America was a rootless country in terms of culture, the rise of industrialization allowed a new social class to emerge, that of the newly rich who arose from the low class. There was a very clear differentiation between the poor and the rich. There were countless chances to get a better life. It was possible

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for anybody who makes great effort to get it. They had numerous life styles. For the poor, they must work as labors in factories and mines however for the rich they live in luxurious life. They did not think about money anymore because money was flowing continually. Most of them were businessmen, owners of factories or mines. People moved to the cities and looked for opportunities on the nation's industry and commerce. With the advent of the Industrial Revolution, new big fortunes were introduced from the lower class. The country was still young without centuries of tradition as Europe.

European culture was conservative, restrictive, sophisticated, patriarchal, and a ritual-based society while America was the land of freedom, self-reliant, transcendental thinking, simple, independent, innocent spirit and spontaneous. In this context, James seems to be saying 'Europe is a beautiful place with high culture but if you are an innocent and gullible American seeking your fortune there; be careful, it is also a place of snare' (Cited in Ike,1998, p.46).

Most of Americans left their country in search of a better life in Europe. Americans have been crossing the Atlantic, in the last two centuries, to keep in touch and to admire the wonders of the Old Continent, but the citizens of America are still regarded, by many Europeans, as crude, boorish and uncultivated. Europe has been the great escape for generations of Americans seeking culture. America, in its turn, has been the great escape for Europeans looking for the liberating ambiance of a colony where one can throw off the restrictions and high-culture burdens of "back home" (Cited in Zardo, 2006,p.27-28).Equally said, there was an unconventional exchange between Europe and America in terms of citizens, and it was based on each one's hopes and expectations from this world. In the same vein, Susan Sontag (2003) recalls being told by a German film-maker, living at the time in San Francisco, that he loved being in the States "because you don't have any culture here".

As it was the case of all the preceding civilizations, some key events changed the American political and literary landscape forever. The Civil war and industrialization did not only have impact over the society of America but also it

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had effect over the literary works of America, it had changed the dominant movement and the subjects of literary works. According to Baym Nina (2005):

Before the Civil War and industrialization, workers, the poor, vagrants, and non-heroic soldiers were rarely the subjects of fiction. But changes in the marketplace, most notably in the publishing industry, altered this scenery. Newspapers became important spaces to disseminate political, social, and cultural ideas. Many writers, including Ambrose Bierce, Stephen Crane, Frank Norris, Mark Twain, Theodore Dreiser, and William Dean Howells began their careers as journalists...

In the early 19th century, Americans started to represent and defend their country. She added,

...realism became an important issue on the American literary aesthetics..... Twain, James and Howells together brought to fulfillment native trends in the realistic portrayal of the landscape and social surfaces, they brought to the perfection the possibilities of interior life.... They established the literary identity of distinctively American protagonists, specifically the vernacular hero and the 'American girl'.... and complicated citizens of a new international culture (p. 1-5).

That means that journalism was the cornerstone that was laid by prolific American writers in the beginning of their literary quest, and used it as means to spread the American spirit. It was reflected in their writings since they always related to American protagonists

America based its freedom from European influence on undermining the Old Continent values. "You can never have a new thing without breaking an old", Lawrence wrote. "Europe happened to be the old thing. America should be the new thing. The new thing is the death of the old" (cited in Sontag, 2003). The past was Europe, and America was founded on the idea of breaking with the past. American

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democracy implies repudiating Europe, for the latter has always been a menace to the “American way of life”. Nevertheless, the fact that a considerable number of Americans went to Europe is undeniable (Cited in Zardo, 2006, p. 27). In other words, the American way of life should rise from the ashes of the European values, although a portion of the American population migrated to Europe.

As Erik Larsen (1998) defined the international theme as a process through which:

The American going to Europe and experiencing the clash between the American identity and the European origin will fall in between the American materialism and the European culturalism, the American vulgarity and the European sophistication and, also, the American dynamics and the European petrification. (p.22)

Stated differently, the Americans migrating to Europe encounter the dilemma of a scattered identity due to the vague differences between the two cultures. Marcus Münch (1999) explains that this;

...reflects the mutual misunderstandings of Americans and Europeans, often by following the same basic pattern, i.e. the innocent and naive American girl who journeys to the Old Country and encounters a corrupt, mostly rigid set of values which its advocates attempt to subjugate her to. Usually the heroine struggles to protect her integrity, her individualism and personal freedom against a society that strikes her as oppressive, anti-democratic or, as is the case with Madame de Mauves, as immoral, and undergoes a changing process in which she abandons her romantic vision and nostalgic longing for a quaint and picturesque Europe (p.28)

It can be concluded that the inevitable clash of cultures was fruitful to the American culture as it acquired its first traits from the opposition of the European complexity and paved the path to the idea of America being an exceptional nation.

1.8. The Concept of Innocence in American Literature

The Romantics valued innocence as something pure, wholesome, fulfilling, natural and individualistic. They considered it as antithetical to the corrupting influence of civilized conformity and the heartless, mechanized, industrialized, materialistic culture of the Enlightenment. As Emerson (1982) put it, "the simple genuine self against the whole world" (p. 99). The state of innocence was thought to be the ideal one for humanity. The concept can be defined by the capacity an adult has to maintain a child-like sense of wonder, faith, and goodness in spite of being aware of the cruelties, injustices, and heartaches of the world. 3

Another vision on the American innocence issue is given by Susan Sontag (2003), when explaining the roots of the conflicts between America and Europe:

... Foreigners brooded over them and they provided the palette, the recurrent melody, in much of American literature throughout the 19th century, from James Fenimore Cooper and Ralph Waldo Emerson to Walt Whitman, Henry James, William Dean Howells, and Mark Twain. American innocence and European sophistication; American pragmatism and European intellectualizing; American energy and European world-weariness; American naïveté and European cynicism; American good-heartedness and European malice; American moralism and the European arts of compromise you know the tunes (p. 194)

Put differently, innocence was American-specific due to its antagonism to the European vice and this rivalry prevailed to shape the American consciousness.

The American innocence is in contrast to the European malice, yet it is hardly considered as a mature concept. Susan Ballee (2002) points out that: "I suddenly find myself in tune with Europe's long history of grief, oppression, and

3https://web.cn.edu/kwheeler/lit_terms_R.html

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terrorism. For once, I am weary of America's innocence, of our historical approach to life, our all-consuming egoism, and our cultural adolescence” (29)

In the same respect, Eloína Prati dos Santos (1991) discusses the American innocence concept. She observes that “the examination of American relations to Europe at first consisted of merely contrasting the New World innocence against the Old World corruption. Important American figures such as Thomas Jefferson never ceased to be shocked by Europeans manners and morals” (p. 48). The last statement proves that America was founded upon a total despise of the European strict social code.

1.9. Literature

Among the manifestations of the human experience, literature imposes itself as the most verbatim one. The 11th edition of Merriam-Webster’s Collegiate Dictionary considers literature to be “writings having excellence of form or expression and expressing ideas of permanent or universal interest.” The 19th-century critic Walter Pater referred to “the matter of imaginative or artistic literature” as a “transcript, not of mere fact, but of fact in its infinitely varied forms”. In other words, the collection of writings does not necessarily reflect the human experience but also remedies the needs for imaginative nuances of the truth.

It is worthwhile mentioning that literature comprises those works that construe a language charged with meaning. It incorporates any sort of writing on different topics. A literary work is a reflection of an author’s thought. It is a spot where he puts his ideas, sentiments and criticism. Since he belongs to a given culture or society there would be a link between his work or his literary piece and the social circumstances and the reality he faces of that culture or society. One may say that literature is an impression of society. Thus, as Rene Wellek and Austin Warren (1959) state that “...literature represents “life”; and “life” is, in large measure a social reality, even though the natural work and the inner or objective world of the individual have also been objects of literary ‘imitation” (p.49) Stated

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differently, literature mirrors social conditions and it contributes, as all the other elements of society, to the accounting of the course of events.

Milton C. Albrecht (1978) explains in the Sociology of literature that literature was interpreted as reflecting norms and values, as revealing the ethos of culture, the processes of class struggle and certain types of social facts. This implies that literary works are the fruits of author's creativity however they generally uncover the truth of human life (p. 105) In other words, a literary work is a product of the author's imaginations, however , it generally exposes the reality of human being's life.

In the words of W. H. Hudson (2006):

Literature is a vital record of what men have seen in life, what they have experienced of it, what they have thought and felt about those aspects of it which have the most immediate and enduring interest for all of us. It is thus fundamentally an expression of life through the medium of language(p. 10)

In other words, literature is an authentic account of the collective human experience.

Goldman (1973) states that literature as a cultural and artistic world had a highly individual and highly socialized character. As a highly socialized character, literature had a social function to represent the collective consciousness of the cultural group of the author. A work reflects the worldwide of cultural group, but the worldwide in literary work as a worldwide of cultural group which had been digested through an author's individual consciousness (p. 115). The above mentioned aspect resulted in considerable difference in interpretations due to the existence of distinct cultural backgrounds.

To summarize, Literature is a reflection of society. An author mirrors the social conditions which does not only voice his own idea, but also covers the ambitions of the society and culture.

1.10. Conclusion

All things considered, it is always important to recognize the role of cultural differences in shaping the real world, thus affecting its representation in literature and leading to the emergence of worldwide literary discourses such as the international theme.

Chapter Two

Cultural Involvement of Daisy Miller's Characters

Chapter Two: Cultural Involvement in Daisy Miller's Characters

2.1 Introduction

2.2. Author's Profile

2.3. Background and Inspiration

2.4. International Theme

2.5. Cultural Integration

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Chapter 2: Cultural Involvement of Daisy Miller's Characters

2.1 Introduction

Daisy Miller's major theme is the cultural differences between the two societies notably, Europe versus America which is scrutinized as a primary reason for the doom of the heroine due to her denial process. Thence, the aim of the second chapter is to examine the character's displacement in search for other experiences and their cultural involvement. Furthermore, it aims at analyzing the Europeanized characters as the epitome of the European culture.

2.3 Author's Profile

Henry James was American by birth and went to live in Europe. He travelled around Europe and lived in many European countries. The cosmopolitan life permitted him to have an integral vision of European and American cultures.

James wrote over twenty novels, some plays and more than 100 short fictions in his lifetime. James's works were first serialized in the magazine of The Atlantic Monthly (1865) when he was only 21 years old. In the 19th century, James exposed what he felt about the real social life of that period. Howells wrote that realism found "its chief exemplar in Mr. James... A novelist he is not, after the old fashion, or after any fashion but his own." (Cited in Mendelssohn, 2007). This implies that Henry James was idiosyncratic; he had his own style and vision that went hand in hand with the genteel tradition, a branch of realism. James's main interest was social classes, gender, personal freedom, women's roles in the society, feminism, and most importantly the confrontation between the two worlds, America and Europe; he often brought a fresh young American protagonist coming to discover the new world where people are generally corrupted, sophisticated and cynical. Then, he examines how the encounter of cultures affects the two in a distinct milieu¹. As his secretary Theodora Bosanquet remarked in her monograph Henry James at Work (2006):

¹<http://www.allabouttheaven.org/sources/362/190/james-henry>

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When he walked out of the refuge of his study and into the world and looked around him, he saw a place of torment, where creatures of prey perpetually thrust their claws into the quivering flesh of doomed, defenseless children of light.... His novels are a repeated exposure of this wickedness, a reiterated and passionate plea for the fullest freedom of development, imperiled by reckless and barbarous stupidity (p.275-276).

Henry James' writings reflected the spirit of the expatriate, an estranged person from his dwellings who discovers the imperfectness of his surrounding world.

In his narrative, he explores sophisticated and complex descriptive imagery style. He used psychological drama, consciousness, perception, point of view and interior monologue. Among his many influential works Daisy Miller (1879), Washington Square (1880), The Portrait of a Lady (1881), The Turn of the Screw (1898), The Wings of the Dove (1902), The Beast in the Jungle (1903): The Ambassadors (1903) and The Golden Bowl (1904). Many of his novels have been made into films and remain popular today.

Daisy Miller (1878) brought Henry James his first widespread commercial and critical success. It was published by Leslie Stephen (Virginia Woolf's father) and became instantly popular. It transformed James into an author of the international standing. He stated (1987) the novel this way:

The whole idea of the story is the little tragedy of a light, thin, natural, unsuspecting creature being sacrificed as it were to a social rumpus that went on quite over her head and to which she stood in no measurable relation. To deepen the effect, I have made it go over her mother's head as well". (p.172)

In other words, James argues that he made Daisy encounter her inevitable fate as a victim of the social misunderstandings and no character of the novel could interfere.

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2.2 Background and Inspiration

Daisy Miller is a Controversial novella about a naïve American girl and her journey in the Old World. It was published in 1879 in *The Cornhill Magazine*. Henry James was inspired from true events in the autumn of 1877, as he clarified at the beginning of the New York Edition Preface (1878). His friend told him about an ignorant American mother who was unaware of the European life style. An American lady that has little knowledge of the European norms and manners and her daughter, whose naturalness is in complete disregard to foreign values and culture. The mother permits her daughter to do whatever she likes and be friend with European men due to their poverty. Moreover, they were ostracized by Americans courtesy of their social status. However, James felt that he dramatized the novella: “Dramatize, dramatize!” The result of my recognizing a few months later the sense of my pencil-mark was the short chronicle of Daisy Miller”. (idem)

Furthermore, he was influenced by his Albanian free spirited cousin, Minny Temple, who died at a very young age of 25. Yet, she affected his writings and was an inspiration for many female protagonists. Leon Edel quotes James in his book entitled Henry James: The Untried Years (1953):

The more I think of her the more perfectly satisfied I am to have her translated from this changing realm of fact to the steady realm of thought. There she may bloom into a beauty more radiant than all our eyes avail to contemplate (p.324).

Most of James' literary works are considered as autobiographical where he can pour his own experiences. In this respect, James thinks that a literary work should be influenced by writer's experience. Accordingly, he states (1884): “A novel is in its broadest definition a personal, a direct impression of life; that, to begin with, constitutes its value, which is greater or less according to the intensity of the Impression” (p. 432). He adds “Write from experience and experience only” (p. 435). Said differently, Henry James asserts that the writer should employ his experience within his literary piece. Madeline Stanesco (2010) gave a further

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explanation in her essay American Innocence vs. European Vice in Henry James' Daisy Miller:

The international theme was one of James' biggest concerns and it was the theme that brought him fame. His works have autobiographical characteristics, because, like many of his heroes, James left his home land for Europe in order to find a better place and to enrich his experience of life and, therefore, he found himself on a different territory, with another mentality and another way of life. His experience is reflected in his works as all illustrate the European experience of young Americans, who come to the Old World to enrich their knowledge, but who find themselves against a space of difference.²

Henry James stories that are about the gap between two distinct cultures cannot go unnoticed in his works, depicting the internationality of his themes.

2.4. International Theme

Henry James is a pioneer of the writers who tackled the international theme in the 19th century. Marcus Munch (1999) asserts that

“Among the central motifs that can be traced throughout Henry James' career as a writer is his concern with the social and moral differences between the New World and Europe (mainly represented by England, Italy and France)...frequently referred to as the “international theme” (p.28).

This concept refers to the effects of the complex European culture upon the pure American characters that travelled there to look for a better life and discover various cultures. Furthermore, it was a mission and duty for American writers to specify their identity, status and own culture which has not been impacted by the European society (See chapter 1, p. 11).

²<http://egophobia.ro/?p=5302>

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Europe in the nineteenth century was deemed as the traditional 'Old World', on the other hand, America was actually a fledgling modern country. Through the international subject, the novelist displays the conflicts and clashes between the two cultures, conventions and ideals via American protagonists mainly female characters in European community. He used American characters coming to Europe who do not know how to deal appropriately with the Old World's values. James' main interest was the exodus of the American culture, embodied in American immigrants to Europe. Kelley (1965) states that "James was indeed interested not so much in Europe coming to America but in America gone to Europe". (p. 266). These Americans are unfamiliar with the European life style. Hence, the contrast is brought up to the stage. As Marcus Munch (1999) explained:

It reflects the mutual misunderstandings of Americans and Europeans, often by following the same basic pattern, i.e. the innocent and naive American girl who journeys to the Old Country and encounters a corrupt, mostly rigid set of values which its advocates attempt to subjugate her to. Usually the heroine struggles to protect her integrity, her individualism and personal freedom against a society that strikes her as oppressive, antidemocratic (p.28).

Daisy Miller is one of James' earliest works concerned with this theme since he lived under relatively similar circumstances. It seems that he describes his fate through the American protagonist as he was an expatriate or an outsider in Europe; he was aware of the dissimilarities. McWhirter (2010) states "James' 'international young ladies' are emblematic of general sociological phenomenon of his time." Then he adds, "The trip to Europe became a token of bourgeois respectability and a claim to social superiority... the frequent difficulties [American women] meet in negotiating European society are the result of wide divergence between the United States and Europe in almost every gender norm that directly affects them."³(p.281).

³ Emphasis is mine

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All these facts have a relation with Henry's life. Admittedly, he depicted the characters with regards to persons he met jointly in Europe and America.

In Daisy Miller, the novelist has created two types of characters; the Americans were defined by innocence and lack of experience while Europeans were depicted as aristocratic with civic demeanours. The story follows a pretty American girl Daisy (Annie P. Miller) and her tour in Europe with her hare-brained mother and her nine-year-old brother Randolph. The protagonist comes from Schenectady, New York. She came to the Old Continent in order to learn about its culture, history and to discover new societies; "I suppose there are some societies somewhere, but I haven't seen anything of it. I'm fond of society, I have always had a great deal of it"(18).

The novella is basically concerned with the difference between the Old World and Modern World's demeanours, beside the freedom given to American ladies while robustly restricted in European counterparts. Lund (1998) explains that it shows "an innocent young American woman attempting to live in the structured society of ancient Europe" (p.126). She, as Anderson (1977) depicted her, symbolizes the "apparently simple American hero" who is projected in the struggle to understand "the complex Europeans and expatriates with whom she becomes involved" (p.38).

Henry James depicted that contrast through his characters .i.e. Annie Miller and Mrs Costello. On the one hand, Daisy is a stereotype of independent, free-spirited American lady, a combination of innocence and vulgarity, also the representative of American culture in the European society. On the other hand, Mrs Costello was the delegate of snobbish European counterparts. She is an American but with European air or who adopted European manners. She looked down the Millers family because of their new money, unsophisticated conduct and intimacy with their courier. This was demonstrated when she said: "they are very common. They are the sort of Americans that one does one's duty by not—not accepting" "I can't get think where they get their taste"; "they treat the courier as a familiar friend—like a gentleman. I shouldn't wonder if he dines with them" (82-83).

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The wide gap between the European aristocracy and the other social classes made the task of understanding the American simplicity a very difficult one, if not impossible. This description indicates European high-minded pride over the newly-born American culture.

The American life style was very distinct from the European one. The Old Continent was based on manners, social classes and conventions, aristocracy and high education while the modern country relied on freedom and self-reliance. These latter, oppose the European social code, where young unmarried girls did not have the right to talk to men. This is shown when Daisy accepted the offer of Winterbourne to go to a famous old Castle "Château de Chillon" without the company of her family or at least a chaperon. Additionally, Annie was delighted to have so many friends from the opposite gender, "I used to go to New York every winter...last winter I had seventeen dinners given me ; and three of them were by gentlemen....I have always had ... a great deal of gentlemen's society."(18). Such conductance was totally inappropriate in the Old Continent those days.

On the other side of the fence, in the first pages of the novella, James presents an important and specific American quality; cheerfulness. This latter is put forward as well when Winterbourne observed that Daisy is "extremely animated and in charming spirits" (40) and reveals "of her own tastes, habits, and intentions, Miss Miller was prepared to give the most definite, and, indeed, the most favourable account."(41). Cheerfulness is, typically, an American trait. In this vein, Kotchemidova (2001)

U.S. emotion culture upholds a standard of cheerfulness well-examined in studies of emotion management, etiquette, nonverbal communication, sociolinguistics, interpersonal and organizational communication, self-presentation, identity construction, and other types of culture and communication research. (p.228)

As the chapters of the story unfold, Daisy was unable to deal with European standards since she does not have the right guidance from her wretched mother. Mrs

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Miller has her own troubles; she suffers from dyspepsia. Besides, she was ignorant or lacked experience about the Old World and its social conventions. Through the lenses of Winterbourne, she is described as a passive, weak and frail character who seems obsessed with her health and incapable to control her children. This was clarified by James when the mother permitted her daughter to go alone with a stranger:

Winterbourne took for granted that she deeply disapproved of the projected excursion, but he said to himself that she is a simple, easily-managed person.”(p45) “Well, if Daisy feels up to it “said Mrs Miller “she had better go alone”(p47).

In Daisy Miller, the Old Continent has rigorous regulation regarding man and woman relationships. The Americans who came to settle in Europe inherited their standards and followed them as Europeans. While in Uncle Sam's nation, things started to change for women as they gained more independence and freedom. Daisy was unaware of these regulations and once exposed to them, she did not have the least of respect for them.

To put it in a nutshell, Henry James intended to reveal the good and bad elements in both cultures. The Old World was described as a place of knowledge, experience and traditions while the modern country was depicted as a shelter of individuality, innocence and freedom. John Auchard states (2004) “From Daisy Miller on, American, English and European readers looked on Henry James as the master of the novel of international contrast” (p.3)

It implies that Henry James, due to his experience as an expatriate, was famous for exploring the distinct facets of the international theme

2.5 Cultural Integration

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In his novella, Henry James categorized two types of Americans; on the one hand, the Europeanized Americans who left America and accepted the European sophistication, and the Americans who travelled to Europe to acquaint its cultural features on the other hand.

2.5.1 Complete Integration

The American expatriates exhibited in Henry James's Daisy Miller are completely integrated into the European culture since they had adopted its manners, strict social codes and embraced its identity. Those expatriates are Mrs Costello, the voice of arrogant high society, Mr Winterbourne and Mrs Walker.

Frederick Winterbourne was an American by birth who had settled down in Europe since his infancy. This character was fully integrated in the lines of the story to the extent that when Daisy met him for the first time in the garden in the hotel, she thought that he was a German: "She asked him if he was "a real American"; she wouldn't have taken him for one; he seemed more like a German—this was said after a little hesitation—especially when he spoke" (15). Daisy took his linguistic sophistication as a sign of his European identity.

Through the lines of the story, when Daisy was telling Winterbourne that she "always had a great deal of gentlemen's society (18) , he affirms that he "had lived in Geneva so long that he had lost a good deal; he had become dishabituated to the American tone"(19). Additionally, as a Europeanized character, he was shocked by her actions since unmarried women in the European society were prohibited from talking to men they barely knew. He expected her to abide by the nineteenth century European norms but she does not seem to understand why she should reject her American identity and alter her behaviour. Winterbourne's reaction indicates that he is not used to the American culture.

Another character that made proof of complete integration is Mrs Costello, who is Winterbourne's aunt; an American widow woman of few words with European airs who had her position in the high social hierarchy in both Europe and America which implies that she does not belong to the newly rich Americans. She is

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an old woman of prestige. Epigram is her preferable mode of speaking; when Winterbourne asks her, in Vevey, if she “has observed an American family”, she immediately answered: “Oh, yes, I have observed them. Seen them-heard them-and kept out of their way”(24). As she mentioned, her milieu was “very exclusive” (25) and she asserted that she would have made a great impression upon the world if she was not ill: “if she were not dreadfully liable to sick-headaches, she would probably have left a deeper impress upon her time” (24).

Mrs Costello is first introduced in the novel with French style which was a symbol of aristocracy; “She wore a “rouleaux” on top of her head”. (24). She adopted the European manners even in her attitudes and judgments. Instead of guiding her compatriots “the Millers”, she neglects and dismisses them due to their vulgarity, inadequate behaviour and disobedience to the social norms. Accordingly, such social rules infringement is noticed with their courier. She stated: “She is a young lady... who had an intimacy with her mamma’s courier” (26). However, for the Americans, such intimacy may present the equal treatment vis-à-vis persons from other social classes; a behaviour that indicates the American identity.

Mrs Walker is another type of Europeanized woman who had lived many years in Europe and spent winter in Rome. She is Winterbourne’s friend in Geneva and the voice of European conformity. She was shown in the third part of the story. Mrs Walker shares the values of the rest of the American expatriate community; however she seems to care about Daisy’s inappropriate conduct and tries to save her reputation. This was displayed when Daisy went with a strange Italian man to the Pinicio Hill unchaperoned, she declared in her discussion with Winterbourne:

After you had all left me just now I could not still for thinking of it. It seemed too pitiful not even to attempt to save her. I ordered that carriage to put on my bonnet and came here as quickly as possible.
(58)

Mrs Walker literally turns her back to Daisy since this latter did not accept any obtrusion in her conduct; “If this is improper, Mrs Walker,” she pursued, “then

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I am all improper, and you must give me up... Mrs Walker sat looking after her, and there was tears in Mrs. Walker's eyes" (61).

Even though Daisy receives several warnings from Mrs Walker, she impolitely ignores her advice about public behaviour and considered it as a violation of her freedom, as the latter is one of the pillars of the American identity and simplicity.

Later, in her carriage, Mrs Walker talked about Daisy's attitude that did not exist in Europe. It seemed Daisy had been doing all kinds of things which were never done in a rigid society.

What has she been doing?

Everything that's not done here. Flirting with any man she can pick up; sitting in corners with mysterious Italians; dancing all the evening with the same partners; receiving visits at eleven o'clock at night. Her mother melts away when the visitors come (62-63).

This passage implies that Mrs Walker is a purely Europeanized American and she does not approve Daisy Miller's American behaviour.

As it is mentioned in chapter one integration process may re-shape identities, societies and cause societal transformation. This was manifested in the story in the case of Mrs Costello and Mrs Walker.

2.5.2 Failure of Integration

Frequently as people are in an alien area, it is complicated for them to adapt to its norms and conventions. Guidance and willingness are two crucial factors to the process of social integration.

Henry James presented a young independent girl in American mode with her naturalness, freedom and innocence encountering much difficulty in a complex and much demanding environment in terms of the etiquette and standards to be followed and respected. Daisy's name figuratively symbolizes a fragile April flower, the

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daisy. This latter is a wild flower, full bloom, without inhibitions that grows in common and waste places. It is known for its modest beauty and its white colour which symbolizes her innocence. But that name has other interpretations, it was stated that “Daisy is also a name applied to several plants in gardens in the United States”⁴. Henry James associated the heroine with such flower to denote her simplicity and freshness. The writer intended that Daisy lives as the flower naturally in a sophisticated and ritual society. Furthermore, a miller is a person who works at a mill, and so Daisy's last name gives away her working class roots and distances her from her the Europeanized characters.

Miss Miller came from America to Europe with her family to find herself trapped in the complexities of the Old Continent. The reader is not told that she was seeking knowledge, but he/she can suppose so, since her father “wanted her to see Europe for herself” (48). The inevitable clash between the two cultures starts. It seems that Europeans were formal and sophisticated while Americans were simple and ill-mannered. As a results, her enthusiasm and inner sense of discovery brought her to an inevitable fate rather than enjoying herself in a society wherein is well-rounded and pre-determined by the norms.

The lack of guidance and the absence of orientation in Daisy's close social circle led to her inappropriate behaviour, and she was in need of such help since there was a cultural gap between the two worlds: In Switzerland, when Daisy was planning to go out in a boat with the Europeanized protagonist at night, her mother did not preclude her, she just told the courier Eugenio “do tell her she can't” (38). Once more, in Rome as Daisy was talking to “third rate of Italians” (40) and taking promenade with Giovanilli, it was not Mrs Miller who came to forewarn her but rather Mrs Walker.

When the reader made acquaintance with her mother, he may probably assess that Daisy is allowed to act freely. The mother is unable to control her daughter or

⁴ Grolier Incorporated, Encyclopaedia Americana, 1990, p .431

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her son. This was clearly seen when Mrs Miller agreed easily and allowed her daughter to go with a strange man to Chillon and refused going with them.

‘I’m going there with Mr Winterbourne.’ To this announcement, very placidly made, Daisy’s mamma offered no response (34).

‘Well, if Daisy feels up to it-,’ said Mrs Miller, in a tone impregnated with a sense of the magnitude of the enterprise. ‘It seems as if there was nothing she wouldn’t undertake’(35) ...Then- ‘I guess she had better go along,’ she said (36).

Moreover, she could not take control of her little son Randolph:

‘Did you get Randolph to go to bed?’ asked the young girl.

‘No; I couldn’t induce him,’ said Mrs. Miller, very gently. ‘He wants to talk to the waiter. He likes to talk to that waiter.’ ‘I was telling Mr. Winterbourne,’ the young girl went on; and to the young man’s ear her tone might have indicated that she had been uttering his name all her life. (33)

Mrs Miller was contemptuous with the European society and its rigorous regulations; hence she had no interest in integrating and melting in the European pot. Daisy’s path was not different from her mother’s. The life in Europe did not meet Mrs Miller’s expectations, thus she was very disappointed and she revealed that feeling to Winterbourne:

The young man asked Mrs Miller how she was pleased with Rome. “Well, I must say I am disappointed.” She answered. “We had heard so much about it; I suppose we had heard too much. But we couldn’t help that. We had been led to expect something different” (49)

Apparently, Randolph shared the same opinion with his mother:

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It's this old Europe. It's the climate that makes them out. In America they did not come out. (10)

American candy's are the best candy. (idem)

"I don't want to Italy. I want to go to America" (13)

My father ain't in Europe; my father's in a better place than Europe. (16)

In the novella, Henry James' character especially Daisy's compatriots misunderstood her because she was doing what she saw right not what norms and people said. This can be manifested when she was talking to Winterbourne in Mrs Walker's party: "But did you hear anything so cool as Mrs Walker's wanting me get in her carriage and drop poor Mr Giovanelli, and under the pretext that it was proper? People have different ideas! It would have been most unkind" (68)

Daisy tends to behave naturally and innocently like she did in America, however, she encountered discomfort in adapting to European society. Most of Daisy's attitudes and behaviours were unacceptable in regard to European's social criteria. This was demonstrated in her liberty to "misbehave" without any restrictions, thinking that she was not breaking any rule. As a natural course of the events, Daisy's stubborn naivety and refusal to conform the social customs and conventions of the European high society and spurns expectations make her acclimatization to society impossible and, ultimately, lead to her death.

2.6 Clash of Identities in Daisy Miller

Henry James has proved that Americans are considered as other or distinct in Europe due to their demeanours which contrast the European life style. These Americans are as an epitome of their newly-discovered country America. Europeans were described as having more high culture as well as being aware of the norms and values; while Americans preferred moralities and innocence. It seems that Henry James wanted to contrast the American innocence and European experience.

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From the very beginning, the protagonist was a sample of the “Other” in the eyes of European or the Europeanized characters .i.e. Mrs Costello and Mrs Walker since she seems to lack experience about their manners. Her behaviour was erratic and inconsistent at that time. Mrs Costello was always criticizing Daisy's vulgarity which shows the pride and the civility of the European culture that differs from the American one. James (1975) wrote to his mother in a letter “We seem a people of character, we seem to have energy, capacity and intellectual stuff in ample measure, but all with culture quite left out. It's the absolute and incredible lack of culture that strikes you in common travelling Americans” (p.149). This was clearly seen in the story when Winterbourne declared that “Daisy and her mamma have not yet risen to that stage of—what shall I call it? – of culture, at which the idea of catching a count or a *marchese* begins” (74)

Despite Daisy's mystifying beauty and the perfection of her dress, Mrs Costello does not falter to pass judgment on the Millers especially the young lady's rudeness. The difference between the European sophistication and the American immaturity and simplicity is showcased when Henry James writes:

“She has that charming look that they all have... I can't think where they pick it up; and she dresses in perfection—no; you don't know how well she dresses. I can't think where they get their taste” (25)

He immediately perceived, from her tone, that Miss Daisy Miller's place in social scale is low. “I am afraid you don't approve of them”, he said.

“They are very common,” Mrs Costello declared. “They are the sort of Americans that one does one's duty not --- not accepting.” (idem)

The novel demonstrates the clash between the identity embraced by the Americans who recently arrived to the Old Continent and the Europeanized characters who embraced the European culture in order to socially survive. They

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had to become Europeanized, which implies to adjust their American attitude. Those expatriates insist upon the strict European social codes. They refuse cultural diversity and do not accept that every single culture has its own standards. Hence, they aspire to convert the Millers' behaviour to a conform fashion by assuming a role of the colonist (see Staszak in chapter one p.8). Christof Wegelin's (1958) comment on these American expatriate as follows:

... They are social snobs pure and simple. Mrs. Costello is typical, in all but the fact that her perch on the social ladder not only in Rome but, much more telling, in Washington and New York, was built long ago and high (p.61).

In the case of Daisy Miller, the heroine was not only foreign in the Old World but also to her own people .i.e. the compatriots; Mrs Costello along with Mrs Walker ostracized Daisy. The Europeanized ladies were so stringent in their adherence to cultural and social norms and so intolerant of those who show the trivial sign of *gaucherie*.

Furthermore, Mrs Costello and Mrs Walker were trying to control Daisy's conduct and sense of self to fit their cultural thoughts within the European context. Daisy is referred to as "American flirt" (23), "very common" (25), "uncultivated" (33), "dreadful girl" (27), "intellectually incapable" (75), and "improper" (88). These expressions are Daisy's nomenclatures in the novella which indicate that she is considered as the "Other". Pahl (2001) summarizes Henry James desires:

As much as possible to safeguard the purity of his conception, of his view of America, and to do so through controlling...those elements—social, cultural, or racial—that might conceivably contaminate it. Most essential for James, as well as for the Anglo-Saxon genteel class in general, is a clear notion of socio cultural boundaries, that is, stable and secure boundaries that would help define oneself, socially, in relation to those considered, from various angles, as other (p. 126).

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The protagonist does not fit the European manners, thus, the expatriates have endeavoured to change her attitudes. They were judging Daisy through the eyes of Europeans not their own. Erik Larsen states (1998),

Once the American gets the taste for Europe, the relationship between an Euro-American identity and its otherness is displayed or staged whether the American is at home or in the old world, but it is never lived through to a solution. (p.47)

This was manifested in the novella when Mrs Walker, as her name shows, is an active woman who tries to save Daisy's reputation by taking her in her carriage when she was unchaperoned in a public promenade with the Italian Mr. Giovanelli: "Mrs Walker was flushed; she wore an excited air. "It is really too dreadful," she said. "That girl must not do this sort of thing". She must not walk here with you two men. Fifty people have noticed her." (58). Furthermore, the hostess was insisting that Annie complies her and get into the carriage rather than walking on the Pinicio Hill with Giovanelli. This was showcased when Mrs Walker was talking with Winterbourne:

What do you propose to do with us? Asked Winterbourne." to ask her to get in, to drive her about here for half-an-hour, so that the world may see she is into running absolutely wild and then to take her safely home"(58), she asked "do get in and drive with me!" (idem).

Daisy's intimacy with the courier, "lowed-lived foreigners" (57) and "Third rate of Italians" (40) made Mrs Costello consider herself as superior than the Millers. She beholds them as "the other" when she asserted that they are "hopelessly vulgar...they are bad enough to dislike, at any rate" (46). She used some expressions that indicate her supremacy such as "third rate of Italians" (40), those people (45), and Roman fortune-hunters (idem). In her letter to Winterbourne, Mrs Costello criticized Daisy's behaviour vehemently and supported Winterbourne's condescension of Daisy:

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Those people you were so devoted to last summer at Vevey have turned up here, courier and all...the courier continues to be the most intimate. The young lady however, is also very intimate with some third-rate Italians, with whom she rackets about in a way that makes much talk (45).

It is worthwhile to mention that Mrs Costello was shocked by Daisy's attitudes and her connectedness with "foreigners" (idem) and that she has "picked up half-a-dozen of the regular Roman fortune-hunters, and she takes them about to people's houses" (46). Such attitude was completely intolerable in Europe at that time, especially that Daisy was not committed to one man but rather a group of them, and who obviously had no interest in her but rather in her wealth and beauty. Mrs Costello had never met Daisy, she just prejudged and stereotyped her, seeing only the mistakes she did.

Winterbourne, as the Europeanized man, unveils Giovanelli's true colour and considers himself as a person having a higher social status than the Italian, albeit he was a foreigner in Europe, since he succeeded to embrace the European civism more than him. Henry James clarified this when he stated

"Mr. Giovanelli had certainly a very pretty face; but Winterbourne felt superior indignation at his own lovely fellow – country woman's not knowing the difference between a spurious gentleman and a real one. (56), "He is not a gentleman" said the young American; "he is only a clever imitation of one...or third-rate artist" (idem)

Daisy does not consent anyone to control or interfere in her affairs. This was clearly seen when she explained "I don't like the way you say that", said Daisy. "It's too imperious.(56), then she added, "I have never allowed a gentleman to dictate to me, or to interfere with anything I do"(idem). The use of the terms "imperious", "never allowed" and to "interfere" indicate that she was against oppression that was used by Europeanized characters. Additionally, the protagonist accepted being an

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outsider and defended her otherness when she said: "I, thank goodness, am not a young lady of this country...I don't see why I should change my habits for them."(68). She embraces her American identity which kept her far from the Europeanized characters.

The Americans were embarrassed by Daisy's manners; hence, they stopped inviting her to their parties. Her exclusion from the Europeanized society was due to her behaviour and ignorance about their cultural codes:

Winterbourne ceased to meet her and the houses of their common acquaintances, because, as he perceived, these shrewd people had quite made up their minds that she was going too far. They ceased to invite her...Miss Daisy Miller was a young American lady, her behaviour was not representative - was regarded by her compatriots as abnormal(77)

Henry James has used "compatriots" in this passage to indicate that these Europeanized characters abandoned their American identity and adopted the European one.

In the last pages of the story, Daisy Miller became nameless for Winterbourne "the Signorina" (83) and "this young lady" (idem). These expressions suggest that Daisy was rejected by him, though he was fond of her, in addition to her complete exclusion from the Old Continent. By her rejection, the rigid European society fences its norms and customs. Simply put, society provides the survival of those who embrace its culture and ideals while it rejects the individual who abide its conventions in order to preserve the Old World's culture.

The reader may also misread and misjudge the heroine, in the same way Winterbourne did. However, at the end of the novella, the author declares in Winterbourne's words "I was booked to make a mistake. I have lived too long in foreign parts" (88). At that moment, the reader feels the same since he was seeing Daisy through the lenses of the expatriates which were full of stereotypes and prejudices and guided by a rigid society.

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2.6 Conclusion

A Thorough study of the characters' behavior indicates that the latter differed in terms of reaction after their exposure to the strict European social code; Mrs. Costello's rich cultural background allowed her to easily absorb the European manners while Daisy's lack of culture prevented her from blending in the European society. Therefore, the author seems to highlight the cultural differences as the driving force that leads to harmony and coexistence or to an agony and perishing

General Conclusion

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The aspects of culture were always reflected in literature, and Daisy Miller is no exception. The complexities that were encountered by the heroine prove not only the clash of cultures but also her imperfections under strict social parameters.

In Daisy Miller, Henry James explores the manners of his characters predominantly Europeanized characters and a young American lady who challenges the complex European society; on the one hand, the heroine Daisy Miller is ignorant yet simple. She could neither understand the European norms nor respect them. Her innocence (lack of culture), spontaneity and self-reliance mirror the American identity.

On the other hand, the Europeanized Americans i.e. Mrs. Costello, Mrs. Walker and Winterbourne symbolize the strict European norms and high class which differ in terms of social behaviours.

Daisy's reluctance to adapt in the European circle made her excluded from their circle. The protagonist is presented through the lenses of Winterbourne who could neither grasp her thought nor her behaviour until she dies at the end of the novella. Daisy's mother, Mrs. Miller, is a silent figure in the story. She could not save her daughter from this Europeanized society. The Millers misfit such society since they represent the 'nouveau riche' American class.

This research targets the cultural mosaic in the magnum opus of one of the American expatriate writers. Daisy Miller, as her name implies, is a fresh girl entangled in the web of restrictions of the Old Continent, which eventually resulted in her death. The study casts light on the contrast between simplicity and complexity in a cross-continental setting.

As a realistic writer, James tried to depict the reality of nineteenth century American social codes which contrast the European ones through the international theme. Innocence and self reliance were mostly associated with America while experience and knowledge was related to Europe.

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