

Chapter 1 : Harriet Martineau (70+ Sourced Quotes) - Lib Quotes

Harriet Martineau (/ˈhɑːrɪət ˈmɑːrtɪneɪ/; 12 June - 27 June) was a British social theorist and Whig writer, often cited as the first female sociologist.

Harriet Martineau In brief Harriet Martineau journalist and writer, was best known as a populariser of political economy, though her career spanned many other aspects of Victorian literary culture. The daughter of a Unitarian Norwich cloth manufacturer, she shot to fame in as author of *Illustrations of Political Economy* – twenty-five short stories showing how economic conditions impacted on the lives of ordinary people in a variety of social environments. She visited America in for two years and identified with the anti-slavery cause, which she promoted in her journalism for the rest of her working life. She also wrote fiction, travel books on America and the Middle East, and political analyses of conditions in India and Ireland, and is regarded by many regarded as the first significant British woman sociologist. Her lively and provocative *Autobiography* was written in but published posthumously in *Harriet Martineau* was a unique figure in Victorian culture, and a key contributor to a wide range of its intellectual and social debates. In more detail Harriet Martineau, the daughter of a textile manufacturer from Norwich, was born in Her parents, Thomas and Elizabeth Martineau, were Unitarians and held progressive views on the education of girls. The four daughters of the marriage received a similar education to their four brothers. However, whereas the boys were trained for a career, the girls were expected to stay at home. Harriet continued to write articles for the *Monthly Repository*, among other things. Deaf since the age of twelve, she would have been unsuitable as a governess, and though she was prepared to support herself with needlework, writing soon provided her with a career as well as her independence. Following the successful launch of her *Illustrations of Political Economy* , Harriet moved to London in November As well as continuing to write articles for the *Monthly Repository*, Harriet published two religious books: She then turned to the ambitious project of writing illustrative tales on the new science of political economy. Presented as a series of stories aimed at the ordinary reader, the tales revealed both her passion for social reform and the influence on her of intellectuals such as Jeremy Bentham, James Mill, Thomas Malthus, Adam Smith and David Ricardo. She chose to visit America rather than Europe because she was interested in seeing how the new democratic principles was working. Known as an abolitionist on the strength of her political economy tale, *Demerara*, she was immediately drawn into the anti-slavery cause, which remained a lifelong passion. On her return she published *Society in America* She also used her American experiences in the more popular travel book, *Retrospect of Western Travel*

Chapter 2 : Harriet Martineau - New World Encyclopedia

Discover Harriet Martineau famous and rare quotes. Share Harriet Martineau quotations about literature, atheism and suffering.

Early life[edit] The house in which Harriet Martineau was born. The sixth of eight children, Harriet Martineau was born in Norwich , England, where her father Thomas was a textile manufacturer. A highly respected Unitarian , he was also deacon of the Octagon Chapel, Norwich from The Martineau family was of French Huguenot ancestry and professed Unitarian views. Her uncles included the surgeon Philip Meadows Martineau " , whom she had enjoyed visiting at his nearby estate, Bracondale Lodge , [6] and businessman and benefactor Peter Finch Martineau. Her ideas on domesticity and the "natural faculty for housewifery", as described in her book Household Education , [2] stemmed from her lack of nurture growing up. Although their relationship was better in adulthood, Harriet saw her mother as the antithesis of the warm and nurturing qualities which she knew to be necessary for girls at an early age. Her mother urged all her children to be well read, but at the same time opposed female pedantics "with a sharp eye for feminine propriety and good manners. Her daughters could never be seen in public with a pen in their hand. It was the beginning of many health problems in her life. In she began to write anonymously for the Monthly Repository , a Unitarian periodical, and in she published Devotional Exercises and Addresses, Prayers and Hymns. Along with her needlework, she began selling her articles to the Monthly Repository, earning accolades, including three essay prizes from the Unitarian Association. Her regular work with the Repository helped establish her as a reliable and popular freelance writer. She described how she could then "truly live instead of vegetate". Illustrations was published in February in an edition of just copies, since the publisher assumed it would not sell well. Yet it very quickly became highly successful, and would steadily out-sell the work of Charles Dickens. Illustrations was her first work to receive widespread acclaim, and its success served to spread the free-market ideas of Adam Smith and others throughout the British Empire. Martineau then agreed to compose a series of similar monthly stories over a period of two years, the work being hastened by having her brother James also work on the series with her. Martineau relied on Malthus to form her view of the tendency of human population to exceed its means of subsistence. However, in stories such as "Weal and Woe in Garvelock", she promoted the idea of population control through what Malthus referred to as "voluntary checks" such as voluntary chastity and delayed marriages. London and the United States[edit] In the Victorian era, most social institutions and norms were strongly shaped by gender, or the perception of what was appropriate for men versus for women. Writing was no exception; non-fiction works about social, economic and political issues were dominated by men, while limited areas, such as romance fiction, and topics dealing with domesticity were considered to be appropriate for women authors. In Martineau moved to London. Among her acquaintances were: Until Martineau was occupied with her brother James on the political economy series, as well as a supplemental series of Poor Laws and Paupers Illustrated and Illustrations of Taxation which was intended to directly influence government policy. About the same time, she published four stories expressing support of the Whig Poor Law reforms. Tory paternalists reacted by calling her a Malthusian "who deprecates charity and provision for the poor", while Radicals opposed her to the same degree. Brougham who has set her to write stories on the poor Laws " and recommending Poor Laws and Paupers Illustrated in pamphlet -sized parts. Her support of abolitionism , then widely unpopular across the U. The two books are considered significant contributions to the then-emerging field of sociology. She wrote, The intellect of women is confined by an unjustifiable restriction of As women have none of the objects in life for which an enlarged education is considered requisite, the education is not given So much success that, "by , the monthly sales. He found him spending his days "driving out Miss Martineau", who had returned from her trip to the United States. Charles wrote to his sister, Our only protection from so admirable a sister-in-law is in her working him too hard. I much doubt whether it will be equality in practice. I was astonished to find how little ugly she is, but as it appears to me, she is overwhelmed with her own projects, her own thoughts and own abilities. Erasmus palliated all this, by maintaining one ought not to look at her as a woman. She is a wonderful woman.

She portrayed a failed love affair between a physician and his sister-in-law. It was considered her most successful novel. She several times visited her brother-in-law, Thomas Michael Greenhow , who was a celebrated doctor in Newcastle upon Tyne , to try to alleviate her symptoms. On the last occasion she stayed for six months in the Greenhow family house at 28 Eldon Square. Immobile and confined to a couch, she was cared for by her mother until purchasing a house and hiring a nurse to aid her. The establishment is still open as a guest house today, now named the "Martineau Guest House" in her honour. Being homebound is a major part of the process of becoming feminine. In this interior setting she Martineau is taught the home arts of working, serving, and cleaning, as well as the rehearsals for the role of mothering. She sees her mother They define femininity for her. Martineau wrote at least three books during her illness, and a historical plaque marks this house. A book of short stories for children, *The Playfellow*, was published in *Essays by an Invalid*, an autobiographical reflection on invalidism. Lastly, she began working on her autobiography. Completed much later, it included some hundred pages on this period. Martineau dedicated it to Elizabeth Barrett , as it was "an outpouring of feeling to an idealized female alter ego, both professional writer and professional invalid- and utterly unlike the women in her own family". The sickroom was her space. *Life in the Sickroom* explained how to regain control even in illness. Alarmed that a woman was suggesting such a position in the power dynamic, critics suggested that, as she was an invalid, her mind must also be sick and the work was not to be taken seriously. They thought it was unheard of for a woman to suggest being in a position of control, especially in sickness. Instead, the Review recommended that patients follow "unconditional submission" to the advice of doctors. When I look forth in the morning, the whole land may be sheeted with glistening snow, while the myrtle-green sea tumbles The robins twitter and hop in my flower-boxes What an expanse of stars above, appearing more steadfast, the more the Northern Lights dart and quiver! After publication of her letter on the subject, some of her friends raised a small annuity for her soon after. In Martineau underwent a course of mesmerism , returning to health after a few months. There was national interest in mesmerism at this time. Mesmerism was designed to make invisible forces augment the mental powers of the mesmeric object. Ambleside " views on religion, philosophical atheism, and Darwin[edit] This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. June Harriet Martineau, , by Camille Silvy In she left Tynemouth for Ambleside in the Lake District , where she designed herself and oversaw the construction of the house called The Knoll, Ambleside, where she spent the greater part of her later life. In , she resided with her elderly mother, Elizabeth , in Birmingham for some time, [27] following which she then toured Egypt , Palestine and Syria with some friends. On her return she published *Eastern Life, Present and Past* , in which she reports a breakthrough realization standing on a prominence looking out across the Nile and desert to the tombs of the dead, where "the deceased crossed the living valley and river" to "the caves of the death region" where Osiris the supreme judge "is to give the sign of acceptance or condemnation" *Eastern Life, Present and Past, Complete in One Volume*, Philadelphia, , p. This epiphany changed the course of her life. She believed the ultimate goal to be philosophic atheism , but did not explicitly say so in the book. She described ancient tombs, "the black pall of oblivion" set against the paschal "puppet show" in the Church of the Holy Sepulchre , and noted that Christian beliefs in reward and punishment were based on and similar to heathen superstitions. Describing an ancient Egyptian tomb, she wrote, "How like ours were his life and death! Compare him with a retired naval officer made country gentleman in our day, and in how much less do they differ than agree! She believed women had a natural inclination to motherhood and believed domestic work went hand in hand with academia for a proper, well-rounded education. She stated, "I go further than most persons Her interest in schemes of instruction led her to start a series of lectures, addressed at first to the school children of Ambleside, but afterward extended to their parents at the request of the adults. The subjects were sanitary principles and practice, the histories of England and North America , and the scenes of her Eastern travels. Martineau spanned a wide variety of subject matter in her writing and did so with more assertiveness than was expected of women at the time. She has been described as having an "essentially masculine nature". Its epistolary form is based on correspondence between her and the self-styled scientist Henry G. She expounded the doctrine of philosophical atheism, which she thought the tendency of human belief. She did not deny a first

cause but declared it unknowable. Atkinson was a zealous exponent of mesmerism. The prominence given to the topics of mesmerism and clairvoyance heightened the general disapproval of the book. Literary London was outraged by its mesmeric evolutionary atheism, and the book caused a lasting division between Martineau, her beloved brother, James who had become a Unitarian cleric, and some of her friends. From to , she contributed regularly to the Daily News , writing sometimes six leaders a week. She wrote over articles for the paper in total. For many years she was a contributor to the Westminster Review ; in she was among financial supporters who prevented its closing down. Martineau believed she was psychosomatic; this medical belief of the times related the uterus to emotions and hysteria. She had symptoms of hysteria in her loss of taste and smell. Her partial deafness throughout life may have contributed to her problems. Various people, including the maid, her brother, [25] and Spencer T. Hall a notable mesmerist performed mesmerism on her. Some historians attribute her apparent recovery from symptoms to a shift in the positioning of her tumor so that it no longer obstructed other organs.

Chapter 3 : What Does "Virtue Is Its Own Reward" Mean? - DYSKE

Of just a regulation head. Margaret Fishback, "Virtue is its Own Reward" from I Feel Better Now.

In his case, he defines virtue as a moral and social concept. Despite my respect for his ideas on the paradox of choice, I disagree with his thesis on this topic. I think he got the order wrong. When you practice virtue as its own reward, what appears to be moral is actually not moral at all. It only appears so to other people who are observing your act. So, it does not need to have any external purpose, reason, or justification. Interestingly enough, at the opening of his speech, Barry Schwartz lists typical tasks that janitors are responsible for, such as sweeping, mopping, vacuuming, etc.. I believe he has it backwards. Being able to find virtue in these mundane non-social tasks is the key to being able to perform any tasks virtuously, whether the task is social or not is irrelevant. For virtue to be its own reward, we have to be able to find the drive or the motivation within the task itself. Being able to find virtue in mundane things like mopping the floor is not easy, but it can be done. Every time I peel an apple, I try to do it better than I did last time. I also try to be creative in my approach, not just simply repeat the same process every time. I also try to cut them into pieces that are perfectly geometric and identical; as if they were processed by a machine, which involves sharpening the knife perfectly too. Nobody notices my efforts, mainly because I usually eat them all myself. My effort to perfect or improve my apple peeling skill does not help, save, or inspire anyone, yet strangely, I get a feeling of satisfaction from this act. I also find a strange sense of joy in washing dishes too. When I was a teenager, working for a sushi restaurant in Japan, my favorite thing was to wash dishes during the lunch rush hours. Even to this day, I enjoy it, constantly optimizing my movements. I also enjoy the feeling of water on my hands. I believe there is some inherent maybe even evolutionary or biochemical reason we find joy in doing anything well. When you can enjoy mundane tasks for their own virtue, you can naturally extend your ability to social tasks also. In fact, there is no line between the two. When virtue is its own reward in my sense of the term, any task at hand is disinterested, that is, it is not about you or anyone else. You can do so only if you are able to efface self and others from the experience. When you are dealing with a social task, improving the society becomes the virtue of the task. You are not doing it for you or for the people of the society. You do them for their own virtue. In this scenario, there is no morality at all, but other people often project morality onto your act. In fact, not all tasks performed for their own virtue are socially or morally beneficial or positive. Dynamite was originally invented with the intention of improving the safety of mining and construction workers, but it became a popular weapon in wars and has killed millions of people. What I consider socially beneficial or morally correct, may not be so to others. For any arguments built on morality to work, they must rely on a certain degree of ignorance about what morality is. I find this type of arguments manipulative, and so try to avoid them. Many people are willing to accept fantasy as logical truth in situations where emotional investment is significant. I think this TED conference was one such situation, because we are in the midst of trying to fix our economy which was devastated by the irresponsible Wall Street bankers. Morally-based arguments are useful in galvanizing people, but in the long run, I believe that they lose steam, and the reality will push the believers to other emotionally powerful arguments. This leads back to the significance of virtue as its own reward.

Chapter 4 : Virtue Is Its Own Reward - Wikipedia

Harriet Martineau was a prominent British writer and political activist, and one of the earliest Western sociologists and founders of the discipline. Thomas owned a textile mill, and Elizabeth was the daughter of a sugar refiner and grocer, making the family economically stable and wealthier than most.

In this way she contributed to the advancement of our knowledge about human society. Harriet Martineau was born on June 12, 1776, in Norwich, England, to a family of Huguenot extraction that professed Unitarian views. The atmosphere of her home was industrious, intellectual, and austere. Martineau was very clever, but battled a lifetime of physical ailments leaving her without a sense of taste or smell. In her youth she also grew deaf, having to rely on an ear trumpet. Here, in the companionship of amiable and talented people, her life would become much happier. She soon fell under the influence of a Unitarian minister, Lant Carpenter, from whose instructions she claimed to derive "an abominable spiritual rigidity and a truly respectable force of conscience strangely mingled together. In 1798 Martineau began to write anonymously for the Monthly Repository, a Unitarian periodical, and in 1800, at the age of 21, she published her first work, entitled Devotional Exercises and Addresses, Prayers and Hymns. Her deafness was finally confirmed when she was twenty. Martineau, precluded by deafness from teaching, began reviewing articles for the Monthly Repository while also contributing short stories, which were subsequently published in the collection Traditions of Palestine. To her fellow Malthusian, George Holyoake, she wrote, "What a book it is! She eventually published an account of her case, causing much discussion, in 16 Letters on Mesmerism. The publication of her account led to considerable disagreement with her surgeon brother-in-law and in 1804 she left Tynemouth for Ambleside, a town in the Lake District, where she built herself "The Knoll. In 1805 Martineau found herself suffering from heart disease and soon thereafter began to construct her autobiography. Her life, which she feared to be so near its close, continued for nearly twenty more years. Work In 1805 Martineau was awarded three essay prizes from the Unitarian Association, and supplemented her growing income by needlework. In 1806 she sought a publisher for a collection of economic works entitled Illustrations of Political Economy. The sale of her first series was immediate and enormous. Tory paternalists reacted by calling her a Malthusian "who deprecates charity and provision for the poor. In 1807, with the series complete, Martineau traveled to the United States. There, her open adherence to the Abolitionist party, then small and very unpopular, gave great offense, which was later deepened by the publication of Theory and Practice of Society in America and the Retrospect of Western Travel. In 1809 Martineau published a three-volume novel titled Deerbrook, the story of middle class country life surrounding a surgeon hero. During this same period Martineau published a number of handbooks, forming a Guide to Service. The veracity of her later Maid of All Work led to a widespread belief, which she regarded with some complacency, that she had once been a maid of all work herself. Fearing the worst, she retired to solitary lodgings in Tynemouth near her sister and brother-in-law, a celebrated Newcastle surgeon. During her illness, Martineau declined for a second time a pension on the civil list, fearing it would compromise her political independence. This travelogue depicted a progressively abstract and indefinite conception of a deity and of a divine government throughout the Eastern World, and professed an ultimate belief of philosophic atheism. The piece argued that Christian beliefs in reward and punishment were based on Pagan superstitions. Describing an ancient tomb of an unknown Egyptian, Martineau wrote, "How like ours were his life and death!.. Compare him with a retired naval officer made country gentleman in our day, and in how much less do they differ than agree! Following her Eastern travels, Martineau published a Household Education which expounded the theory that freedom and rationality, rather than command and obedience, were the most effective instruments of education. Her interest in schemes of instruction inspired her to launch a series of lectures, addressed at first to the school children of Ambleside, but later extended per request to the town elders. Lecture subjects included sanitary principles and practice, the histories of England and North America, and reflections of her Eastern travel. The volume expounded the doctrine of philosophical atheism, which Martineau had depicted in her Eastern Life. Atkinson, like Martineau, was a zealous exponent of mesmerism. Soon after, Comte himself recommended these volumes to his students instead of his own. To date, many writers regard

Martineau herself as the first female sociologist. Citing her introduction of Comte to the English-speaking world, and the elements of sociological perspective that may be found in her original writing, sociologists worldwide often argue for her recognition as a kindred spirit, if not a significant contributor, to the sociological field. Feminism Martineau is regularly depicted as a leading feminist of her era, and a majority of her work included aspects of feminist ideology. Aside from promotions of her own agenda, Martineau also used her position to advance the work of female counterparts, and included in her *Illustrations of Political Economy* a great amount of information extracted from colleague Jane Marcet. Martineau was also the first woman to advocate for the payment of equal wages for both women and men, designing her argument around the belief that equivalent labor deserved equivalent pay. In Martineau showed public support for the Divorce and Matrimonial Causes Act, an act working to ease domestic brutality against poor married women. Major works Martineau, Harriet. *Devotional Exercises and Addresses, Prayers and Hymns. Illustrations of Political Economy. Poor Laws and Paupers Illustrated. Theory and Practice of Society in America. Retrospect of Western Travel. The Hour and the Man. Forest and Game Law Tales. Eastern Life, Present and Past. The Positive Philosophy of Auguste Comte: Freely translated and condensed by Harriet Martineau. Feats on the Fiord. Life in the Sickroom. Maid of All Work. The Peasant and the Prince.* She is recognized as an early pioneer of academic sociology for her work introducing the ideas of Auguste Comte to the world. Aside from her literary success, Martineau cultivated and maintained a tiny farm at Ambleside, and helped to sustain many of her poorer neighbors. Her busy life bore the consistent impress of two leading characteristics: On June 27, , Martineau died at her home, "The Knoll. Her original power was nothing more than was due to earnestness and intellectual clearness within a certain range. With small imaginative and suggestive powers, and therefore nothing approaching to genius, she could see clearly what she did see, and give a dear expression to what she had to say. In short, she could popularize while she could neither discover nor invent. Yates, Gayle Graham ed. *Harriet Martineau on Women.* Credits New World Encyclopedia writers and editors rewrote and completed the Wikipedia article in accordance with New World Encyclopedia standards. This article abides by terms of the Creative Commons CC-by-sa 3. Credit is due under the terms of this license that can reference both the New World Encyclopedia contributors and the selfless volunteer contributors of the Wikimedia Foundation. To cite this article click here for a list of acceptable citing formats. The history of earlier contributions by wikipedians is accessible to researchers here:

Chapter 5 : virtue is its own reward - Wiktionary

Harriet Pavles George was born and raised in Queens. She is a multitalented person. Her fine voice won her a medal from the Music Education What she did was effect change that made a positive difference in people's lives, and that does not always win applause. She feels rewarded in other ways.

For historical fairness, they should be principles that she herself endorsed. Yet that would not yield a full enough picture, for it is my intent to show her contribution to later feminism, including that of our time, as well as to the efforts of her time. Thus, the criteria must be both her own and ones that we still consider important today, though we must be aware of the difference between those ideas that were deliberately feminist on her part and the ones to which we in a later age have assigned feminist significance. Contemporary feminist scholars can note with appreciation that in her *Illustrations of Political Economy* she repeatedly gave Mrs. Jane Marcet credit for the idea of her own work. Present at the dinner at which John Stuart Mill and Harriet Taylor met, she is reputed to have been one of the worst gossips about the long, devoted relationship Taylor and Mill maintained while Taylor was married to someone else. Yet she was supportive of their feminism. Although she was not very tolerant of or informed about sexuality and unorthodox relationships, she was very supportive of work, education, political rights, and personal dignity for women; and she went a long way in supporting all manner of their manifestations. She came to be able to do this by objectifying the actual women involved as she led their causes. In a leader in the *London Daily News* published June 28, Harriet Martineau wrote that "the wife-beating which has excited so much attention for the last two or three years, and which we have endeavored to meet by express legislation, has revealed to alarmed thousands of us that the mistresses of tyrannical men have a great advantage over the wives in being able to free themselves from their tyrant when they please. They can tell the truth in court about the treatment they have undergone; for they have nothing to fear from the vindictiveness of the brute when he comes out of gaol again. Yet the book included a very astute chapter entitled "The Political Non-Existence of Women," in which she claimed that the democratic principle was violated by the denial of political participation to women. It was from women that she had learned much that she knew about the United States, and she gave credit to these women for their achievements and talents. At the same time she criticized the lack of authority and choice for American women and the resulting servitude for many of them. In presenting her chapter from Martineau, Rossi especially represents Martineau as a forerunner of the discipline of sociology. Others could make such a claim for her relation to economics, though Martineau was a popularizer in that field, not an original thinker. The most comprehensive "first" that Martineau accomplished as a woman was as a journalist, for besides earning her living from her early thirties by writing numerous popular books and many articles for major journals, she contributed, as mentioned, over 1, editorials to the *London Daily News* on an enormous range of political and social topics during the 1830s and 1840s. The article opens, I do not know whether it has been remarked by others as well as myself, that some of the finest and most useful English works on the subject of Practical Divinity are by female authors. I suppose it is owing to the peculiar susceptibility of the female mind, and its consequent warmth of feeling, that its productions, when they are really valuable, find a more ready way to the heart than those of the other sex; and it gives me great pleasure to see women gifted with superior talents, applying those talents to promote the cause of religion and virtue. She was to echo her first printed sentiment about women achievers as models in a piece written as an obituary for Florence Nightingale when Nightingale was believed to be dying after the Crimean War, but not published until when Nightingale actually died. Florence Nightingale was the woman of her time whom Martineau perhaps most greatly admired, and she wrote, Florence Nightingale encountered opposition--from her own sex as much as the other; and she achieved, as the most natural thing in the world, and without the smallest sacrifice of her womanly quality, what would beforehand have been declared a deed for a future age. She was no declaimer, but a housewifely woman; she talked little, and did great things. When other women see that there are things for them to do, and train themselves to the work, they will get it done easily enough. There can never be a more unthought-of and marvellous career before any working woman than Florence Nightingale has achieved; and her success has

opened a way to all others easier than anyone had prepared for her. Her second published piece was on that topic. She was well aware early that intellectual occupation was not considered fitting for a girl, writing that "when I was young, it was not thought proper for young ladies to study very conspicuously; and especially with pen in hand. Her feminist consciousness grew, and in later life, she encouraged the idea of education of women for its own sake and recommended a full program of advanced subjects. As a public figure and in the press, she supported the establishment of the colleges for women in London, Queens College in Harley Street and the Ladies College in Bedford Square, of the first professional school of nursing at St. Work for women was also a frequent theme. Martineau made a strong argument--amazing for the time--in favor of equal pay for equal work. Hers was not the literal argument still heard today that women should be paid the same amount of money for exactly the same jobs as men but was much stronger, insisting that equivalent labor deserves equal pay. She made it most forcefully, in fact, on behalf of the dairy maids whose job of milking the cows twice daily, straining the milk, preparing cheese, and churning butter had formerly been exclusively a female occupation. She wrote that "such work as this ought at least to be paid as well as the equivalent work of men; indeed, in the dairy farms of the west of England the same labour of milking the kine is now very generally performed by men, and the Dorset milkmaid, tripping along with her pail, is, we fear, becoming a myth. She wrote in several pieces of the degeneration of stamina and mental well-being experienced by governesses and servant women because of the crushing demands of their employers: The causes are obvious enough: But it was better wages and the obligation of good advice from their employers on savings pensions for themselves that Martineau advocated. Even the laissez-faire economist, she did not envision a social scheme for retirement benefits. For middle-class married women, Martineau advocated improved household management skills exemplified in learning expert cookery. The teaching of such skills as cookery could also become an occupation. These women need not be housebound, though, for many of them were already engaged alongside their husbands, brothers, and fathers in shopkeeping, crafts, small manufacturing, and the deskwork, especially accounting, that went with such employment. Martineau believed that such women should be encouraged to be more active in these pursuits, but that they would be much more useful if they were taught sufficient arithmetic to manage sales and accounting effectively. Though she did not propose wide-scale female ownership of businesses in preference to men and typically discussed female shopkeeping as though husbands were in charge, she did encourage single women to learn business skills and widows to learn to manage their inherited shops to avoid having to remarry so quickly. She spoke of nursing and medicine as newly opened occupations that should be attractive to middle-class women and predicted that scientists, artists, and writers would emerge from among educated women. When Harriet Martineau was fifty-two, she wrote to all her correspondents asking them to address her henceforth as "Mrs. It was an acknowledgment that greater respect was carried by the title "Mrs. This was resonant with the original meaning of the word "mistress," of which "Mrs. That meaning was largely gone by the end of the eighteenth century, but a few distinguished nineteenth-century single women like Martineau attempted to renew it, showing a sensitivity to the dignity conveyed by a title. Their attempts came from the same impulse that pressed feminists of the 1800s to introduce "Ms. Martineau was outspoken about the degradation and limits imposed on women by marriage, but she was understandably ambivalent in some of her statements and contradictory in some of her behavior having to do with marriage. In her time and place where marriage was so definitively normative for women, the wonder is that she was at times so piercingly critical of marriage in general, not that most of the time she fostered and approved of specific marriages between people she knew. This contradiction is vividly seen in two illustrations. She related that Martineau said that marriage "would deprive her of larger opportunities of usefulness to the world. She wrote, refusing an invitation received from a Mrs. My house, hands, heart and time will be very full till it is over. Given her opinion that marriage would "deprive [one young woman] of larger opportunities of usefulness," it is striking to find Martineau writing of "that remarkable regeneration which transformed her [Fuller] from the dreaming and haughty pedant into the true woman. In a few months more she had loved and married; and how interesting and beautiful was the closing period of her life, when husband and child concentrated the power and affections which had so long run to waste in intellectual and moral eccentricity. She is resentful that Fuller negatively criticized Society in America for its emphasis on the abolition of American slavery. It is no wonder

that they finally did not get along with each other. This evidence makes me wonder if Martineau was not being spiteful rather than truthful about the value of marriage for Margaret Fuller. Any agreement thus formed is imperfect, and is liable to disturbance; and the danger is great in proportion to the degradation of the supposed weaker party. The degree of the degradation of woman is as good a test as the moralist can adopt for ascertaining the state of domestic morals in any country. They are no more equal to the task of education than to that of governing the state; and, if any unexpected turn of adversity befalls them, they have no resource but a convent, or some other charitable provision. All were about women in American society; and all were very positive. But only once, in a passage in her Autobiography, did she address at its most abstract level what was typically called in her day the woman question, and on that occasion she is atypically negative. The tone of that piece suggests that women will come to have political rights if women will be worthy of them. Most other times she was far more willing to indict the political system for excluding women. However, she had written in, "I have no vote at elections, though I am a tax-paying housekeeper and responsible citizen; and I regard the disability as an absurdity, seeing that I have for a long course of years influenced public affairs to an extent not professed or attempted by many men. This time a thoroughly feminist organization was launched. It was liberal and even patronizing in the sense that it consisted of "respectable" women working for "fallen" women. Nevertheless, this movement was radical in the sense that the women involved realized that all women were potentially incriminated by laws that identified prostitutes too vaguely and punished women but not men for acts of prostitution. Martineau was invigorated by writing publicly for this campaign, which provided an appropriate finale for a distinguished career as a journalist, thinker, and feminist. Often she wrote several pieces on the same topic, and I usually picked the shortest one if it gave the complete scope of her argument. To choose from her many biographical works on women, I used two criteria: To my knowledge, the pieces on American women, Irish women, and the women in the harems in Cairo and Damascus are the only ones she wrote in a deliberately social mode about women in groups. I wanted to show how she attended to feminist material and developed feminist theory throughout her lifetime, so I chose material from different periods of her writing. Since my purpose was solely to develop the idea that over forty years Martineau fostered feminist causes and structured feminist theory in a great many works, I excluded from the selections printed here passages that were not directly about women. Leader 2 beginning "Divorce and Matrimonial Causes," p. Columbia University Press, , p. Martineau, *Society in America*, Lipset ed. Sarah Grimke made the same analogy the same year, in her *Letters to the Congregational Clergy*, which shows that the analogy was being made in the abolitionist circles in which they both moved in the United States. Oxford University Press, Humphrey Milford, , p. *Monthly Repository* 17 October The obituary from which this passage is taken forms the closing selection of Section V. Harriet Martineau, manuscript letter to Mrs. For more from this passage, see the first selection in Section II. George Allen and Unwin, , p. From Gayle Graham Yates, Ed. Rutgers University Press, , pp.

Chapter 6 : English Proverbs -VIRTUE IS ITS OWN REWARD-New Speech Essay Topic

Harriet Martineau's quotes in this page. perpetually under process of observation and correction: but laws and customs cannot be creative of virtue: they may encourage and help to preserve it; but they Harriet Martineau (), British writer, social critic. "Marriage," vol. 3, *Society in America* ().

In her youth she was a professional writer who captured the popular English mind by wrapping social scientific instruction in a series of widely read novels. In her maturity she was an astute sociological theorist, methodologist, and analyst of the first order. Her parents were Thomas and Elizabeth Rankin Martineau. Thomas was a manufacturer of textiles and an importer of wine in the old cathedral city of Norwich. Barbauld and Amelia Opie. Thomas was a devout Unitarian, a trait that he passed onto his daughter Harriet. Harriet described her mother as a domestic tyrant and believed that her tyrannies stemmed from her perceived social inadequacies. But at the same time, it is true that the frugal efficiency and impersonal nature with which she ran her house was characteristic of the 19th century matriarch. Elizabeth enforced in Harriet a fearfulness and feelings of self doubt that would take her years to work out. Harriet described childhood overall as a "burdensome experience" written in *Household Education* No creature is so intensely reserved as a proud and timid child: It hides its miseries under an appearance of indifference or obstinacy, till its habitual terror impairs its health, or drives it into a temper of defiance or recklessness. I can speak with some certainty of this, from my own experience. I was as timid a child as ever was born. And though Harriet became deaf later in her life she claimed she had no sense of smell or taste, which some have linked to a traumatic event that blocked it out psychologically. Martineau that she had all but ceased lactation" Pichanick, 6. When Ellen was born, Harriet said she would "like to observe the growth of a human mind from the very beginning" Pichanick, 5. She had early exposure to subjects routinely taught only to males. University study was barred to women at the time, but Harriet maintained a regime of intense, self directed investigation throughout her life. When Harriet was about 15 years of age, and her deafness worsening, she was sent by her parents to stay with her aunt and uncle. It was through her uncle that she was introduced to the writings of Locke, Hartley and the principle of sensation. Her uncle was also a minister and reinforced her religious views as a devout Unitarian. Despite the imposing threat of poverty, Harriet felt a sense of freedom in facing the reality of earning her own living. She was able to escape the confines of a middle class Victorian marriage when her fiance, John Hugh Worthington, had a mental and physical collapse. She had no relationship after this - stating later that "there is a power of attachment in me that has never been touched. By she had decided that decided to commit herself to the profession, writing: I have determined that my chief subordinate object in life shall henceforth be the cultivation of my intellectual powers, with a view to the instruction of others by my writings. On this determination I pray for the blessing of God I believe myself possessed of no uncommon talents, and of not an atom of genius; but as various circumstances have allowed me to think more accurately than some women, I believe that I may so write on subjects of universal concern as to inform some minds and stir up others To be useful in my day and generation is enough for me. The adoption of Necessarianism by Harriet, however, provided her with the intellectual bridge to a social scientific perspective. In she abandoned her ecclesiastical dogma and began a relationship with social theory. In this book she used fiction to explicate the principles of the new science of political economy. She lived in London during these years and became part of a very influential and advanced literary circle. These empirical studies emerged at the same time as her foundational treatise on sociological data collection, *How to Observe Morals and Manners* This book articulated the principles and methods of empirical social research. *Society in America* is her most widely known work to sociologists in the U. In this work she compared valued moral principles and observable social patterns, illustrating insightfully the distinctions between rhetoric and reality. Her writings in *How to Observe Morals and Manners* offered a positivist solution to the correspondence problem between intersubjectivity, verifiable observables, and unobservable theoretical issues Hill, In , after her trip to the Mid-East and the publication of her work: *Eastern Life Past and Present*, Harriet openly embraced atheism. She lost much of the support in her family, especially her younger brother James, a known cleric at the time. She also received a cold reception in

the populous but was supported by her circle of literary friends. William Lloyd Garrison wrote in her support: I know what you have dared to be brave, what you have suffered, by the frank avowal of what a hireling priesthood and a corrupt church have branded atheistical sentiments. Though my belief in immortality is without peradventure, I desire to tell you that your skepticism, in lack of evidence, on that point, has never altered my confidence in the goodness of your heart and the nobleness of your character I respect and admire conscientious dissent and doubt Heresy is the only thing that will redeem mankind. Later Life Harriet Martineau spent her later years away from the bustling streets of London, moving to the serene Lake District. This was a welcome contrast to the years of constant trial and controversy that was characteristic of most of her life. During her life, she wrote over columns, undertook pioneering methodological studies in what is now called sociology. She was forgotten, in sociology, literature, history, and journalism due to the male academic system Hill She died after years of illness in, but, in her usual fashion, had already written her obituary, nearly twenty years before: Her original power was nothing more than was due to earnestness and intellectual clearness within a certain range. With small imaginative and suggestive powers, and therefore nothing approaching genius, she could see clearly what she did see, and give a clear expression to what she had to say. In short, she could popularize, while she could neither discover nor invent. The function of her life was to do this, and, insofar as it was done diligently and honestly, her life was of use, however far its achievements may have fallen short of expectations less moderate than her own. Her duties and her business were sufficient for the peace and the desires of her mind. She saw the human race, as she believed, advancing under the law of progress; she enjoyed her share of the experience, and had no ambition for a larger endowment, or reluctance or anxiety about leaving the enjoyment of such as she had. Works Consulted Hill, M. Women In Sociology "Harriet Martineau" p. University of Michigan Press.

Chapter 7 : Harriet Martineau's Feminism

For virtue to be its own reward, we have to be able to find the drive or the motivation within the task itself. This leads back to the significance of virtue as its own reward. Once you can do everything for its own virtue, you wouldn't need to listen to any motivational speakers because the motivation.

She was a prolific writer, publishing 25 novels that looked at the political economy. Martineau was progressive and a positivist, believing that societies would naturally evolve. This meant her sociology theory focused on how social life translated to human happiness. Martineau also used her work to focus on the work and lives of women, especially with the attitudes of domination and inequality that were present in the 19th century. Morals are a collective idea, offered by a society, to followed a prescribed behavior. Some morals are a human societal standard, though there are always some exceptions. In some sub-societies, an honor killing might be considered a righteous act to take. Manners are then based on the morals that are prescribed within that society. Each person has a personal interpretation of the morals and manners that is expected of them. Numerous influences can affect this interpretation. The environment where a child grows up has a profound influence on their perceived definition of morals and manners. If a person grows up in a privileged environment and does not face any discrimination, then their perception of the world will be different from the person who grows up in poverty and is treated in an inferior way because of who they are. In many societies, women are inferior to men. This occurs still today, even in societies where there is an emphasis on equality. The wage gap which exists in many career fields between men and women is an example of this. Different cultures have different definitions of what are acceptable morals and manners. Taking those definitions into a different society, which has different expectations, creates a conflict where both definitions demand to be followed because they are both considered to be accurate. At our very basic levels of society, we depend upon specific social norms and expected behaviors to operate. This helps to shape our actions, which then helps to shape our ideas. If an individual draws a different line in the sand for the moral standing and develops different behaviors and actions to support their view, then society begins to break down a little bit. Why People Change Their Morals and Manners Over Time Each person has specific foundations that build an initial awareness of morals and manners within a society. As that person begins to experience the world on their own, their perspectives begin to change. That change can lead to a change in how an individual implements the prescribed behaviors of the morals and manners that are expected of them. Take a very conservative family who homeschools their children. Suddenly a choice must be made. Which morals and manners are going to be followed? People are faced with decisions like this every day. Others are minor, like choosing whether to drink a soda. Every compromise we make takes us either toward or away from the prescribed behaviors that is expected of everyone. Our values help to define who we are, but it also defines us as a group society. When we can function together in a positive way, then we will reproduce that positivity and that is how evolution takes place.

Chapter 8 : Harriet Martineau Quotes - Quotes of Harriet Martineau Poem Hunter

Harriet Martineau on WN Network delivers the latest Videos and Editable pages for News & Events, including Entertainment, Music, Sports, Science and Martineau said of her own approach to writing: "when one studies a society, one must focus on all its aspects, including key political, religious, and.

Harriet Martineau English nonfiction writer, essayist, short story writer, novelist, autobiographer, historian, journalist, and travel writer. The following entry provides criticism on Martineau from to Biographical Information Martineau was the sixth of eight children, born June 12, to Thomas and Elizabeth Martineau. Her childhood was marked by chronic digestive and nervous system ailments, and she was born without a sense of smell or taste. A voracious reader, the young Martineau committed large portions of Paradise Lost to memory, reciting verses to help her fall asleep. Raised within the Unitarian church, Martineau strongly believed in the doctrine that every effect has a cause which neither divine nor human will can change. Belief in this doctrine proved to be a stabilizing force throughout her life. In the years , Martineau published a collection of stories entitled Illustrations of Political Economy, intended to inform the general reader about economic matters through the use of fiction. The work was highly successful, and provided her with enough money to fund an extensive tour of the United States. Her experiences in America formed the basis of two books, Society in America and Retrospect of Western Travel From to , a uterine tumor left Martineau bedridden. In search of a cure for her condition, she allowed herself to be hypnotized, after which her pain vanished. In , she traveled again, this time to the Middle East, where she studied ancient Egyptian religion and visited biblical sites. During the course of these studies, Martineau ceased to believe in Christian doctrines, including the afterlife. In the late s and early s, Martineau became a prolific contributor to the London Daily News and other liberal periodicals, writing several articles per week. Despite a recurrence of her illness in , Martineau continued to write, and over the course of her career she wrote more than 1, articles for the Daily News. Her illness forced Martineau to retire in , and she died from bronchitis in Major Works Martineau worked in many genres and discussed many social, religious and political issues during her prolific career. Several of her first articles argued that the apparent differences in intellect between men and women were the product of educational discrimination. Her focus on education continued in Household Education , which was based on personal experience. Her American travel experiences provided the material for Society in America, in which Martineau expressed a generally favorable impression of democracy. However, she also commented on several shortcomings she found in democratic society, including the fact that the free enterprise system allowed the greed of a few people to trample the rights of the many. Martineau also noted that women seemed more restricted in their lives than what she had anticipated after reading the Declaration of Independence. Her long illness prompted the writing of Life in the Sick-Room, in which she counseled readers on how to live with illness as well as how to behave when visiting those who are sick. Her Autobiography, written in and , but published posthumously in , raised a furor due to its atypically secular focus as well as the perceived lack of decorum with which she described the inadequacies of her family. Critical Reception While she was admired and respected by many during her lifetimeâ€”Auguste Comte reportedly stated that he preferred her translation of his Positive Philosophy to his textâ€”Martineau was also vehemently criticized for her writing on behalf of social causes. While Martineau was largely ignored by critics after her death, in recent years there has been a renewed interest in her political, social, and economic writings.

Chapter 9 : Harriet Martineau - Wikipedia

Harriet Martineau Quotes. 78 Sourced Quotes. For my own part, I had rather suffer any inconvenience from having to work occasionally in chambers and kitchen than witness Bio: Harriet Martineau was an English social theorist and Whig writer, often cited as the first female sociologist.

A free trade advocate, she provided influential support for economic reform in Britain. The observational methodology she developed traveling in America was a forerunner of modern sociology. In her writing on the theory of education she advocated the kind and affectionate treatment of children. Harriet was born into a Unitarian family in Norwich, England. Her father, Thomas Martineau, was a prosperous textile manufacturer. Harriet lavished attention and affection on her two younger siblings, James and Ellen. James Martineau later became a noted Unitarian minister and theologian. Later in life, in , shortly after her mother died, Martineau came to terms with her own difficult childhood experience by writing a manual for the affectionate upbringing of children, *Household Education*. In this she rejected the idea of original sin as a "fatal notion. Progressive deafness became evident in adolescence. In early adulthood she was persuaded to use an ear trumpet. Toward the end of her life she concluded that her deafness was "about the best thing that ever happened to me," as it was both "the grandest impulse to self-mastery" and an opportunity to help others similarly afflicted. Harriet and her sisters were educated at home by older siblings and tutors; only the boys went to university. On a lengthy visit to relatives in Bristol when she was sixteen, Harriet fell under the spell of the Unitarian minister and educator, Lant Carpenter. She returned home more self-confident than when she had left, partly as a result of her new religious self-possession, but largely because her aunt had supplied some of the maternal affection withheld by her own mother. From Carpenter and from her brother James who also studied with Carpenter , Martineau imbibed the necessarian doctrine of Joseph Priestley. According to this doctrine, every effect has a cause rooted in the laws of the universe, which neither divine nor human will can change. She found this belief comforting and stabilizing, giving her "strength under sorrow, perplexity, sickness, and toil" for the rest of her life. Martineau began writing for the Unitarian periodical, *Monthly Repository*, in . In her second article, "Female Education," following the path of Mary Wollstonecraft , with whom she may already have been familiar, Martineau argued that apparent differences in intellect between men and women were the product of educational discrimination. Martineau eventually became the most frequent contributor to the *Monthly Repository*, the volume of her contributions peaking . In the British and Foreign Unitarian Association held a contest for essays in three categories, proving Unitarian ideas superior to those of Catholics, Jews and Moslems. Martineau entered and won all three prizes. These were, however, her last writings explicitly supporting Unitarianism. Her religious ideas began to shift immediately afterwards. Although she retained a nominal Unitarian connection and attended chapel regularly, she later judged that by she "had already ceased to be an Unitarian in the technical sense. She took as her motto for life, "Whatsoever thy hand findeth to do, do it with thy whole might. After the failure of the Martineau manufacturing business in , Harriet had been forced to fall back upon needlework to make a living. The reception of the Unitarian prize essays encouraged her resolution to try supporting herself by writing. She hoped to enable ordinary people to understand such things as tariffs, taxes and the national budget. She had to trek door-to-door to find a publisher, but when the series was published during , the two dozen volumes sold in phenomenal numbers. This success gave her a national reputation, and enough money to allow her both to set up a household in London and to fund a two-year tour of the United States. In , while attending an anti-slavery meeting in Boston as an observer, Martineau was invited to make a statement in favor of abolition. Although she had been opposed to slavery prior to her visit to America, she hesitated to comply because, as she later wrote, "I foresaw that almost every house in Boston, except those of the abolitionists, would be shut against me; that my relation to the country would be completely changed, as I should suddenly be transformed from being a guest and an observer to being considered a missionary or a spy. In her statement Martineau denounced slavery as "inconsistent with the law of God. The Follens, abolitionists themselves, accompanied her on her tour of the western states. Martineau had approached her American trip in the manner of a sociologist. She was determined to evaluate

and criticize what she saw, using only American terms of reference, and not British standards of behavior. She traveled widely, covering 10,000 miles, making the acquaintance of people of all classes. She based two books, *Society in America*, and *Retrospect of Western Travel*, upon these experiences. Although she was generally impressed by American democracy, in *Society in America* Martineau expressed disappointment in the free enterprise system for the tendency to allow some, pursuing "a sordid love of gain," to trample the rights of others. She thought that democracy could only be preserved, in the long run, by the abolition of private property. If so, what is the ground of the limitation? She used opiates to deaden the pain, but nothing stopped her writing. In the early 1840s mesmerism or hypnotism, a non-standard medical practice based upon the theory of animal magnetism was attracting considerable attention in Britain. As much out of scientific curiosity as desperation, Martineau allowed herself to be mesmerized. To her delight, she found that her pain vanished. She came out of seclusion and, typically, immediately advocated mesmerism for medical purposes. Now happily free of pain, Martineau moved to Ambleside in the Lake District. It was her home for the rest of her life. In a letter to her sister Emily from Ambleside, Charlotte Bronte expressed admiration of Martineau, for "the manner in which she combines the highest mental culture with the nicest discharge of feminine duties. This trip convinced her that religion had not been revealed all at once but had evolved. She had already dropped most Christian doctrines but had clung to belief in an afterlife. Now she let that go as well. As a travel book it was well received, though most readers considered her religious views atheistic. British Unitarians, on the whole, continued to claim her in spite of the embarrassment associated with the author of *Eastern Life*. Toward the end of her life Martineau wrote, "I hope and believe my old co-religionists understand and admit that I disdain their theology in toto, and that by no twisting of language or darkening of its meanings can I be made out to have any thing whatever in common with them about religious matters. She was determined, nevertheless, to pursue a journalistic career which she had begun two years before when she had become a leader writer for the *London Daily News*. Over the next fourteen years she wrote more than 1000 items for the *Daily News*, "Doing pretty well for a dying person. Notably, she opposed the notorious Contagious Diseases Act, which allowed the police to treat any woman unaccompanied by a man as a prostitute and which granted accused women no rights of defense or appeal. Her writings on slavery have been credited with swaying English public opinion in favor of the North in the American Civil war. A strong-minded and outspoken woman, she offended many people. Even so, her journalism made hers a well-respected name in her time. Although she lived for another decade, the progress of her illness forced Martineau to retire from writing in 1847. Even in retirement she wrote letters for publication and lent her name to numerous causes. Two published collections of her correspondence are Valerie Sanders, ed. *Miscellanies* consists of reprints of her *Monthly Repository* articles. *Letters from Ireland and Biographical Sketches* are collections of her work for the *Daily News*. Elisabeth Sanders Arbuckle, ed. *Selected Contributions*, is a modern anthology of Martineau journalism. Mineka, *The Dissidence of Dissent: The Monthly Repository*, contains a catalogue of the *Monthly Repository* articles. Rivlin prepared "Harriet Martineau: Martineau works not mentioned above include *Five Years of Youth: Her prize essays*, *The essential faith of the universal church*, *The faith as unfolded by many prophets*, and *Providence as manifested through Israel* were issued as pamphlets in 1847 and *Society in America* was issued on in a modern, abridged form, edited by Seymour Martin Lipset. The last volume, *Memorials*, was written by Chapman. Modern biographies include R.