

CHAPTER: ONE

HENRY JAMES AND THE STORY OF CLASHES

This study is an attempt to explore the cultural clashes in Henry James' two stories, *Daisy Miller* and *An International Episode*. In both stories, the characters are from two different cultural backgrounds – Europe and America. Americans are freedom seekers, innocent and common in their manners and Europeans are tradition bound, aristocratic and hypocritical people. Their confrontation brings clash between them. Cultural clashes in these stories result from characters' orientation towards two different worldviews, represented by European and American culture.

Clashes and the Contexts

In almost all of his works, James projects confrontation between American innocence and European complication. He himself experiences different values and attitudes of American and European society by moving from America to Europe. This migration and his experience of disparity of cultures are reflected in most of his writing, which establishes him as an author of international theme. He places his American characters in the European convention to show the contrast between Europe and America. In their manners, Americans differ greatly from Europeans. They neither know nor care about the old pattern of European life. James' basic pattern is to show the adventure of young American women in European society and to reveal how they were always deceived in that society. American innocence is critiqued by him in most of his works and is considered as the master of portraying innocent American women against the corruption of European traditional values.

In *Daisy Miller*, James is concerned to explore the contrast between newly emerged, free American society and European traditional, hierarchical society. The character Daisy is an American tourist in Europe. She does not want to be enslaved by

tradition. She, as an American girl, surprises the circle of American expatriate in Europe who themselves become the part of European society. They are the Europeanized Americans who forget their Americanness. The conflict between Daisy's free spirit and innocent nature and the social conduct she refuses to be set is at the heart of the story. Her freshness, spontaneity and freedom come against the hypocrisy of European manners. The story moves from Daisy's resistance to conform to European manner, to her untimely death.

Daisy alone represents the American spirit; Winterburne, Mrs. Costello and Mrs. Walker represent the European manner. Mrs. Costello strongly disapproves and even refuses to be introduced to Daisy, saying she is very common. Anyway, Daisy asks about that "I shall be ever so glad to know your aunt" (Henry, 21). But Winterburne tries to keep formality by not saying the reality that she does not want to meet Daisy. Knowing the reality she speaks in extraordinary sense, she says, "she doesn't want to know me ... why don't you say so? You needn't be afraid. I'm not afraid" (21). It exposes her spontaneity and informality. She is straightforward and to the point. She does not know any formality and hypocrisy.

From the beginning to the end of the story, readers see Daisy from an expatriate American, Winterburne's eyes. The story is narrated from Winterburne's consciousness. He is occupied by the expatriate Americans' circle, who are influenced by European convention. Winterburne was caught by Daisy's beauty, audacity and independence, but began to suspect her character along with others when she spends more time with Giovanelli. He is cold in his judgment of Daisy like his name 'Winter'. They misconceive her and scandalize her free nature and dealing with boys. She is considered as stigma in American womanhood because of her openness and commonness but later she is approved as an innocent American girl. James made

Daisy a vantage point from where readers peep into the American code of conduct.

The presentation of those European and American characters urges readers to analyze the American and European culture. The story is not wholly about Daisy but it is all about Winterburne and his society's failure to understand her.

James' another story, *An International Episode*, is also a story of travel account. Unlike Daisy of *Daisy Miller*, the characters of *An International Episode* representing European and American culture, visit one another's country. Contrast between Europe and America can be seen through characters. They are skeptical about one another. Lord Lambeth, the Duchess of Bayswater, and Percy Beaumont are the representatives of European typical manner, and Bessie Alden and Mrs. Westgate mainly represent American freedom.

Both stories are about the failure of characters to understand each other. There is not any compromise, but always conflict between these characters who come from different cultures. In both stories, the American characters are spontaneous and of free nature, who fight for human liberty and personal liberty but Europeans are much more adherent to their tradition. Thus Cultural variation is explored in *Daisy Miller* and *An International Episode*. Europeans feel themselves as culturally more advanced than Americans, but these stories provide information about emerging modern American culture and American women. In James' writing, classless Americans come in contact with European aristocrats and explore how social hierarchy affects the life of American characters. In a nutshell, this study is an effort to analyze the differences between European and American cultures.

In this way, the major issue of this study is the reasons behind the clash of cultures in James' both stories *Daisy Miller* and *An International Episode*. More precisely, the present study has attempted to explore the following research questions:

- a) What are the factors of clash between European and American cultures?
- b) Why do the major characters hold skeptical attitude to each other?
- c) Why do people make harsh and hasty judgment regarding the people of other cultures?

The study, thus, goes ahead with a hypothesis that, there is a clash between European and American culture in James' stories because of the characters' different upbringing and thinking.

The Critics

James' *Daisy Miller* and *An International Episode* have attracted the attention of many critics like many of James' other works, and have been analyzed from various angles since their publication. Some focuses upon Daisy's representation of Americanness, others discuss the reasons of Daisy's death. Some early critics question about the character of Daisy, her frivolity and openness, but others defend and sympathize with this lovable American girl. And in *An International Episode* also critics focuses upon the representation of American and European character and their typicality.

F.H. Hill, in her review of *Daisy Miller*, comments on James' dealing with Americans, "...as in his other books, it is noticeable that Mr. James is courageous with his Americans. The best and most refined of them use words and phrases which other English-speaking persons are accustomed to think vulgar" (17). In the same review, she also writes about James' dealing with English people in *An International Episode*: "When he has to deal with English people, his cunning or his will is laid aside and readers feel bound to protest against the manners of Lord Lambeth and Mr. Percy Beaumont, in *An International Episode*, being received as typical of the manners of English Gentleman" (18). According to her, as James portrayed

Americans, they are courageous to use the words which others think as vulgar. They are spontaneous. While dealing with Europeans, James also portrays them in such a way that it arouses protest in readers against the manner of them. From this, it can be said that, he portrays English people in a negative sense.

Regarding the character of Daisy, Richard Ruland and Malcolm Bradbury note, "*Daisy Miller* (1878) tests a young American girl's complex innocence in the decadences of fever-infested Rome" (215). Here, they focus upon Daisy's innocence and her testing in fever infested Rome ultimately resulting in her collapse.

The main focus of James is on the conflict between the new world and the old world. Along with the growth of new innocent world, it came in contrast with old one, which is obviously experienced. The same view about James can be seen in Gifford Henry's criticism:

The sense of Europe involved him, as it had involved Cooper, Hawthorne, and Melville, in a continuing dialectic between present and past, present and future, between innocence and experience, good and evil. Usually he preferred to try 'the bewilderment of the good American of either sex and of almost any age, in presence of the "European" order. European bewilderment in presence of America he found less treatable: such attempts as *An International Episode* (1879), *Pandora* (1884), and *Lady Barbarina* (1884) couldn't be renewed indefinitely. (117)

According to Gifford, the bewilderment of the Americans is spontaneity and freedom, which is tried in European order. In presence of American bewilderment, the European is less treatable and traceable.

Monica O.V. Ike, quotes William Dean Howells' remark on the character of Daisy and observes, "There was never any civilisation offered a more precious tribute than that which a great artist paid theirs in the character of *Daisy Miller*" (44). Howells sees the pouring of civilization in the character of Daisy more than any great artist does. In this way, he praises the character Daisy. In the same document, Ike writes about Henry James' sense of Europe as: "James saw Europe as the ideal ground for the pursuit of culture and so he moved Daisy Miller from America to Europe; first to Switzerland, and latter to Rome"(15). This trend of writing can be seen in his other major novels, *The Portrait of a Lady*, *The Wings of The Dove*, *The American*, and *The European* as well.

The reaction of Europeans and Americans to each other can be seen in *An International Episode*. In this context, Hart argues, "*An International Episode* (1879), a novelette showing the reactions of Englishman to the American scene and of an American heiress to aristocratic Britain" (195). The contrast between European and American manners is clearly seen when Bessie Alden says to Lord Lambeth in *An International Episode*: "That's one of the few things I don't like about England – your keeping the distinguished people apart" (116). This saying reverberates the American free society and European aristocratic manner. Europeans behave different people differently according to their hierarchy, which does not exist in American free society.

Another critic Pat Righelato sees *An International Episode* as political story she points out that, "*An International Episode* plays on the expectation of a serious political dimension" (qtd. in James, xvi). She further express that the story explores the national characteristics of America and Europe. In the words of her, "the commercial bustle of New York, the vacation breeziness of Newport, Rhode Island,

the exclusive and insular round of London society, these locations, in their diverse scenic texture, become metaphors for national characteristics and attitudes” (xvi). The setting of the story is made in such a way that it speaks itself the characteristics of those countries.

Daisy is of free and independent spirit. She wants to do whatever she thinks as good not what other people will say. Alwyn Berland describes the free nature of Daisy and her American background as:

Daisy’s fresh innocence, and the American background which has encouraged her to do what she wishes (while her mother vaguely marvels and frets, both ineffectually), lead her to conduct herself in a manner quite acceptable at home. But she is misunderstood and disapproved of in Europe, especially by the circle of expatriate Americans whom she has met. She dies of a fever caught during an assignation in the Roman colosseum, an assignation both innocent and foolish – and this tragedy captures well the essential critique which the story suggests about her typically ‘American’ pursuit of individual freedom: an admirable wish to be free of external restraint, and a relative absence of any more positive substance. (231)

Thus, the American pursuit of freedom encourages Daisy to act according to her wishes, but she is misunderstood and her acts are not accepted in Europe. She wants to be free of all external restraints imposed by the European society.

Unlike Berland, who focus upon the character of Daisy, some critics have questioned about Winterburnes’ unmanly behavior towards Daisy. Righelato critique: “his response to seeing Daisy and Giovanelli in the colosseum at midnight has been castigated as the cowardly action of ‘one who would rather kill than compete” (qtd. In

James, xii). He remains passive at every event. He is not guided by male impulse. His behavior expresses his cultural confusion. He could not do anything.

The disagreement between the young, independent and ununiformed heroine of common class to the old and conservative manners of upper class is dealt by *Daisy Miller*. Heath *Anthology of American Literature* also emphasizes upon this:

“*Daisy Miller: A Study*” emphasizes an upper-class expatriate’s effort to understand and deal with a charming, independent, but ununiformed heroine who poses a strong challenge to conservative manners. In the end the story’s emphasis is not so much on social portraiture as on the tragic effects of class distinction when Winterburne learns that Daisy was after all completely “innocent”, he understands what a grave mistake he has made in going along with the other Americans in Rome who blackball her. Like the ancient Roman spectators in the Colosseum, Winterburne has participated in a human sacrifice. (559)

Here, the focus is laid upon the strong challenge of modern independent girl against conservative manners. The upper-class expatriate’s effort to understand who Daisy is, fails. But later the main male character, Winterburne, realizes his mistakes and approves her as an “innocent” girl.

The Americanism of the story is reflected in the writing of Sunita Gurung as she argues, "*Daisy Miller*, in fact, is a story about America, American dream, American feeling, American experience and about a way of life which has differentiated it’s people, especially the children from the Europeans" (47). She takes this story as all about America which is different from Europe.

James explored his experience in his works. As he moved from America to Europe, his interest is mainly divided between European and American manners and

code of conduct. He himself was the keen spectator of American and European life. In this context, Hart throws his comment on James, "His conception of himself as a detached spectator of life was maturing, as was his idea that the American scene was hostile towards creative talent and offered no adequate subject matter for the time being, however, he divided his interest between European and American materials" (195). Although James thinks America itself does not provide adequate subject matter for writing, his interest is divided between European and American circumstances.

In his international novels, James has dealt with the social and moral differences of America and Europe, and it became the basic pattern of his international writing. About this, basic pattern in James' writing, Marcus Munch, in his paper "The International Theme: The Conflict of National Types in the Tales of Henry James" state:

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 the Europe (mainly represented by England, Italy and France), which he called the "Americano-European legend and is otherwise frequently referred to as the "International Theme". It reflects the mutual misunderstanding of Americans and Europeans. (qtd. in Moghadam, 8887)

According to Munch, in most of his works, James deals with the issue of America versus Europe and the misunderstanding between them.

It is not only the issue of America and Europe that is dealt by *Daisy Miller* but it is the matter of a woman who resist against the discriminating rules imposed upon women. Binod Gautam takes Daisy as a feminist figure. She rebels against the rules made for female. He defines:

Daisy's insistence on walking links her not only with the male subject position, then but also with various outlaw female subjectivities. She also represents a feminist refusal to adhere to the rules of girlhood, and places herself both physically and mentally outside the limits of what is acceptable for unmarried women. She insist on walking on the streets rather than riding in an enclosed carriage like a "good" woman, she reveals an impulse towards freedom. (Gautam, 23)

Gautam focused upon Daisy's desire to be equal with male. She comes out from the limitations imposed by male upon female.

Daisy challenged the existing codes of a 'good girl'. She does not compromise her freedom with anybody/anything else. The same view is also expressed by Louise K. Barnett: "...Daisy remains the most uncompromising and uninhibited of James many freedom-seeking heroines, a resister of patriarchal authority who 'has never allowed a gentleman to dictate to (her) or to interfere with anything (she does)' " (qtd. in Gautam, 20). Daisy does not want to be dominated by males. She thinks women are equally created as males. James made women of his time, aware about this fact with the character of Daisy Miller.

As discussed above, different critics have approached these two stories from different angles. Unlike them, the fundamental focus of this study is upon the clash of cultures in both stories, which is demonstrated through the conflict between the European or Europeanized American and American characters who represent their own cultures respectively. Thus, this clash has been displayed by analyzing the way of life and thought pattern led by major characters.

Outline of the study

The study is organized in four chapters. The first chapter is the introductory chapter, in which the general trend of Henry James' story of clashes is introduced; the confrontation between Americans and Europeans. The basic characteristics of European and American characters, in James' two stories, especially dealing with how they differ with each other and the problems between them are briefly discussed in this chapter that includes some research questions too. The views of different critics regarding these two texts and James' general trend of writing have also been incorporated in the same text.

In the second chapter, particularly, the study focuses upon the topics of culture. The answers to the questions like: What is culture? How does a cultural clash happen? And what is European and American culture have been discussed in this part of the study. It is the theoretical framework of the study.

In the third chapter, the irresolvable clash between the protagonists has been explored and analyzed with detailed evidences from both texts. The chaos between them has been analyzed from the cultural point of view. The main issue of the study is the tension between European and American characters because of their adherence to two different cultural backgrounds.

At last, the fourth chapter is the concluding chapter. It analyzes the reasons of the cultural clash and the similarities and differences of cultural clash in both texts.

CHAPTER: TWO

CULTURES AND CLASHES

Culture is major aspect of human life. Culture and human behavior are interrelated. People behave according to the cultural values they are accustomed to. Due to this situation, the people from different cultural backgrounds disagree with each other. In this context, Henry James' *Daisy Miller* and *An International Episode* are the best examples of exploring cultural disagreement. These stories expose the cultural variation of Europe and America. To explore the cultural clash in these texts, this study defines American and European cultures, and then explains how these two cultures clash.

Defining Culture

Culture can be defined as a way of life of people living in a certain place. It includes the material and non-material things, such as fooding, clothing, values, systems, attitudes, beliefs, etc. made to fulfill the necessity of life.

Culture makes people social; it means people represent the culture of their society. It can be said that what is learned from society as a member of it is culture. Eller defines the term as, "How people are raised and formed to become the kinds of individuals who can take their place in that society" (25). It is an abstract thing; culture itself can not be seen, what is seen is the differences of thought, action, behavior and tradition, that people represent being a member of it. It incorporates the whole patterning of life.

Although it is hard to define culture, many critics, especially sociologists and anthropologists have attempted to define it. The definition of E.B. Tylor is worth mentioning here: "Culture is that complex whole, which includes knowledge, belief, art, morals, law, customs and other capabilities acquired by man as a member of

society” (qtd. in Eller, 25). This definition includes a broader aspect of culture and is widely accepted. Culture cannot be defined in a single sentence. People learn culture as a member of a particular society. It is not inherited; rather it is man-made and learned process, handed over from one generation to another. But it is dynamic and changeable according to circumstances. Every society has its unique culture according to a socio-geographical condition. Those cultures which cannot adapt to the changing society and environment are liable to disappear. Therefore, they have to be adaptive in the changing environment.

There is no single definition of culture since it has diverse meanings according to the context of its use. People cannot separate themselves from their cultures. As a whole, it includes all the things, which people learn as a member of certain society. Religion, caste, custom, environment, etc. are the formative factors of distinction of cultures. It is reflected in peoples’ behavior, thinking, values, fooding, clothing, customs, rituals, traditions, etc. therefore, the differences of other’s behavior can be understood. All people exist in their background that is culture. They see things through the spectacle of their culture and tend to judge other’s behavior accordingly. They may make wrong judgment about the behavior of people from distinct cultural backgrounds. Each and every society has its own ways of life and living, that is unique and ideal for its people.

Culture is used for different things; sometimes it is used for fooding, clothing, traditions, rituals and customs and sometimes for thinking patterns, behaviors, manners and so on. It is integrated form of both material and non-material things made by people. Sometimes it refers to the people of Europe as coming from European culture. Culture may have different implications for different people. Along with the development of new technologies and transportation facilities, people come

in contact with the people of different cultures; there happens assimilation and acculturation between those diverse cultures. There remains no culture untouched and pure from others in this globalized world. Now, there is plurality and diversity of culture; there is no single culture like yesterday.

Today's world is the multicultural world; it has become a melting pot. America is an example, where the people from all around the world come and live. There is not any single culture; there is diversity. But within that diversity, there can be found some particularity of the people following certain culture like, Red Indians, African, Indian, etc. Indonesia's Bali can also be taken as an example of diverse culture where the heritage of different cultures are found. Because of its richness and complexity, culture cannot exactly be defined. As Matsumoto puts it:

Culture is a complex concept that can be found in many aspects of life and living. Some of these aspects refer to material things such as food and clothing, some Refers to societal and structural things, such as government organization and Community structure, some refers to individual behaviors. Some refers to Reproduction. Some refers to organized activities, such as religion and science. (13)

According to him, culture is not biological or genetic process but it is inevitably developed, learned and shared phenomena of living.

A society has different tendencies, skills and habits to run life, learned from elders. Animals also learn essential skills for their living, but humans are always unique and different from them because of different cultures. In this context, Jack David Eller writes, "Culture then may be understood as those ways of thinking, feeling and behaving and the social and material products of those ways, which are shared among a group of people not on the basis of innate or physical traits but rather

on the basis of common experience and mutual learning" (26). Culture is not an innate trait rather it is learned and shared ways of life. According to cultural differences, there are different parameters of seeing, valuing or judging the things. What is good in one culture may not be good in another, what is accepted as moral, and legal in one culture may not be taken as that in another.

Different cultures have different rules regarding the appropriateness of things. In Muslim culture, polygamy is normal, even 'Koran' allows to keep four wives, but in most cultures it is taken as bad or illegal. People should not judge other's culture from their own cultural point of view, ignoring the fact that others also have their own cultural stand points. If people lock themselves into their own cultural viewpoint, they doom to fail in their judgment. People should be able to see the things from other's eyes as well. There is not any parameter to judge culture as good or bad. Relative point of view must be applied to judge other's culture. Eller emphasizes upon this,

...people tended to think of culture as referring to opera, symphony and proper table manners: to be "cultured" was to have refinement or sophisticated taste. Even quite recently, scholars like the historian Matthew Arnold (1869) could characterize culture as "the best which has been thought and said in the world." This, however, is not the view that cultural anthropology takes, nor is it one that cultural anthropology can take. First of all, it is elitist: who is to say what is the "best"? aboriginals do not have or perhaps care for opera, but they have corroborees and didgeridoo music, second it is exclusivist: on that definition, many – in fact, most-things that humans do would be excluded, since they are not the "best". (24)

He opposes this definition, labeling it elitist and exclusivist. What are the determinants of the best culture? Eller suggests being inclusive while considering culture. He insists upon the inclusiveness of culture.

People having the same cultural root share homogeneous traits or characteristics. Absence of shared values and behaviors distinguish the people of one culture from another. While studying about people of America and Europe, it is seen that people within their own cultures acquire relatively homogeneous attributes. Culture is relevant for all those people who adopt that culture. It is social as well as psychological construct of the people. It exists in every society as well as in each and every individual. It is handed over by one generation to another in the form of rituals, behavior, and customs as common ways of living. It is a long process. In this regard, Tyson observes:

...culture is a process, not a product; it is lived experience, not a fixed definition. More precisely, a culture is a collection of interactive cultures, each of which is growing and changing, each of which is constituted at any given moment in time by the intersection of gender, race, ethnicity, sexual orientation, socio-economic class, occupation, and similar factors that contribute to the experience of it's members.

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Culture, thus, affects a sense of self thereby affecting the feelings, behavior and motivations. Cultural differences can be seen among people through their attitudes, beliefs, traditions, customs, behaviors, etc. A person becomes a member of a certain culture when he/she follows the shared values of that particular culture along with other members of that culture.

Culture feeds back, influences and shapes the personality traits of people. People display different behaviors accordingly, that is, dictated by their cultural background. Different cultures have different pattern of greeting: some handshake, some greet each other with slight bow of head; some encourages doing 'Namaste'. These actions can be taken as manifestations of cultural differences. Ways of living and thinking are different in different cultures. Culture is invisible, abstract concept, which shapes the understanding of life. It is learned to adapt to certain circumstances and environment, from one generation to another.

In forming human personality and identity, culture plays an important and fundamental role. It is the base of a person's self. Different cultures may have fundamentally different views about what personality is? There is intimate relation between culture and human personality. It is socio-psychological phenomena. It determines a person's knowledge, attitudes, behaviors and overall outlook: how a person views? It is reflected in the personality of a person and a person is a part of a certain culture. Matsumoto is correct to say about this:

Culture is a macrolevel, social construct that identifies the characteristics and attributes we share with others. But culture also influences the very core nature of our beings as individuals. Because culture shapes and colors our experiences, behaviors, attitudes and feelings, it helps mold our fundamental sense of self, our self- concept, self- construal, and self- identities. (55)

Matsumoto focuses that all customs, behaviors, attitudes and values of people are influenced by their own culture. People work as an agent of their culture.

Understanding culture and its influence on behavior of people is not easy. Whenever the influence of culture is evaluated, it is seen from their own cultural

points of view. Culture remains behind as an invisible factor, which determines how people evaluate things and perceive them. People are prone to make biased and hasty judgment about others based on their own cultural view even though they think they are making unbiased judgment. It is not necessary that a citizen of certain nation act according to the dominant culture of that nation. He/she may not conform to the dominant culture of that nation. If people challenge or reject their culture, their culture is not apt and cannot adapt according to changing circumstance. If it is not fit according to the demand of time, people leave their culture. Culture should have the ability to adapt in changing context. With the span of time, it becomes more complex and is always heading towards complexity and diversity.

In addition, in every step of a person's life, a person has to follow his/her own culture. It plays dominant role in forming the personality thereby identity. There is hardly any gap between personality and culture; people's behavior is carried out by their culture. Culture and personality are interrelated. What is American and European culture and how they are carried out by their characteristics is described in the paragraphs below.

American Culture

American culture is the mixture of various cultures. It has become the destination of immigrants. People from all around the world have come there with their own culture after Columbus discovered it. It is culturally a diverse country. People are of various types, speak various languages, and follow different types of religion. It is a free society. America is all in one. But however there is also a dominant culture and people take part in this culture by giving up their anomalies to fit in the dominant culture of America.

Life, liberty and pursuit of happiness are the motto of declaration of independence of America. From there onwards, American culture is remarked by individualism, liberty and equality based on this very assumption. They give priority to equality and equal opportunities. They do not care from which family they came but who they are and they stand for what. They think everyone ought to be given an equal opportunity to acquire position in society, as it is declared in the declaration of independence that, 'all men are created equal'. People are self-centered, individualist in America and give priority to their own happiness. Pleasure seeking tendency is pervasive in all around America. In this sense, American culture is hedonistic culture. They place value to individualism and it is associated with privacy as well. About Americans' devotion to individualism, Gary Althen asserts:

Americans are trained to conceive of themselves as separate individuals, and they assume everyone else in the world is too. When they encounter a person from abroad who seems to them excessively concerned with the opinions of parents, with following traditions, or with fulfilling obligations to others, they assume that the person feels trapped or is weak, indecisive, or "overly dependent." They assume all people must resent being in situations where they are not "free to make up their own minds." (6)

American takes themselves as separate individual and when they find a person bound with tradition or parents, they think they are not vital in their personality.

Americans are more aware about time and its value. They pay respect to work, and think everything is within the control of human being. Nothing is impossible and beyond human capacity. With hard work and devotion, people can reach the height of success. Competition results in the best outcome; they believe and pay respect for

self-achievement. They do not believe in any hereditary privileges, are hardworking, goal oriented and bring forth the concept of a 'self-made man'. They are straightforward and future-oriented people and do not hold pessimistic attitude towards life/future. They think people should control their destiny, future. There is not any predetermined fate, and people themselves are the writer of their fate. They do not stick to tradition, but they are changeable. They are friendly and behave others equally, informally. They do not know any formality and do not worry about what others will say. Frankness, openness, practicality are the other characteristics of American culture. People are much more oriented towards material things rather than human relationships, emotions and feelings.

European Culture

European culture is a complex phenomenon. It is a long series of multiple cultures. Google focuses upon this:

Upon the pagan culture of aboriginal Europe, the foundation of modern European cultures were laid by the Greeks, strengthened by Romans, established by Christianity, added to by the rest of Europe, reformed and modernized by fifteenth Century Renaissance and Reformation, and globalized by successive European Empires between sixteenth and twentieth centuries. (1, web)

It is formed through a long series of change and reformation by various social, political, and philosophical movements.

From long time ago in history, European world came in connection with other parts of the globe. With its encounter with other parts, the European culture step ahead adopting and influencing other culture and became all inclusive. Its influence

pervades all over the world. Because of the expansion of colonialism and European education, European culture to a great extent transforms into universal culture.

European culture to a great extent is sophisticated as most of the part of Europe is governed by kingship. It is class based hierarchical society. It is strict and rule governed society. People in this society are allowed less freedom than in American society. Formality should be carried out in European society; it leads to corruption and hypocrisy in people. People are much more adherent to their tradition and customs; they pay attention to their elders. Usually, in European society, status is often given by one's birth.

Cultural Clashes

Cultural clashes happen when the people of two different cultures encounter with each other and can not adjust with each other because of their different cultural backgrounds. Cultural boundaries started to be broken along with the development in transportation facilities and new technologies. People started moving from one cultural space to another. This movement brought people from all around the world in contact with the people of different cultural backgrounds. With the globalization process, continuous cultural contact creates cultural hybridity and multicultural society. There is not only single culture in this world; cultural encounter provides space for co-existence of different cultures. But it is not always the case; the result may be cooperation or competition. In most of the cases, this kind of confrontation may create antagonism between or among the cultures. Such kind of clash occurs when two different kinds of culture come in touch with each other.

People cannot live without actual realm of their culture. Culture shapes the identity of people. People should know the values of other's culture to know the personal and social behavior of them. They cannot compromise with their identity.

Identities are constructed within culture, which is never complete. It is a historical process as Hall argues, “Our cultural identities reflect the common historical experiences and shared cultural codes which people provide us with stable, unchanging and continuous frames of reference and meaning” (qtd.in Gajmer 12-13). Identity is not fixed. It is made within the discourse of history and culture. Every culture has its unique features, tendencies, values, or costumes that distinguish one from another. But there is not any single culture which is universal, superior or inferior. But if people think themselves from superior culture and others from inferior and try to impose their tendencies to others, there happens cultural clashes. People should not think themselves absolute and superior. Everything is relative and relative point of view must be applied in viewing the people of another culture. The things which are said to be good in one culture may not be good in another. But if people try to apply their own cultural rules to others, it creates chaos, disharmony or conflict.

People unconsciously learn to reject other’s cultural norms, values and attitude and respect, and admire their own cultural values and attitudes. The thirst of people to their own culture and the consequences of cultural encounter are clearly exposed in James’ highly acclaimed stories *Daisy Miller* and *An International Episode*. It digs up the issue of culture, the confrontation between two different cultures – European and American.

CHAPTER: THREE

CULTURAL CLASHES AND JAMES' STORIES

James' two stories, *Daisy Miller* and *An International Episode* depict the clash of European and American cultures. In *Daisy Miller*, Daisy comes against the sophisticated world of Europe and refuses to be conformed to the conventional pattern of European society. As a result, she becomes the issue of talk and scandal in European culture. She is always found to be going around and is thought to be engaged with Giovanelli, because of her growing intimacy with him. She seeks for independence and freedom, which people try to limit. New free life of America, American innocence, independence and unsophistication, which Daisy represents, are contrasted against European sophistication and experience. Her steps on the way to freedom cause the disease and ultimately lead to death. She is the source of innocence and challenge as well. She wants to be free from the tyranny of conventional narrow minded world. She breaks rather than bind to any kind of traditional rules. She can not tolerate the interference on her way of freedom and equality. She does not want to be dictated by tradition, which tries to limit her freedom. At last, she leaves a message that she is not engaged. Thus, Winterburne and the European whole society, fail to understand her.

In the similar way, *An International Episode* exposes the clash between the two cultures. Lord Lambeth in his visit to America with Percy Beaumont, got attracted towards a Bostonian girl, Bessie Alden, but their relation became more complicated. The most important clash is seen when the two sisters (Bessie Alden and Mrs. Westgate) visit Duchess (mother of Lambeth) on their way to England. Mrs. Westgate takes their manner as not good and they cancel their visit and leave for Paris. Bessie's rejection of an English aristocrat, Lord Lambeth, can be taken as a

symbolic act of her rejection of hierarchy, power and position. They are skeptic about their manners; there is misconception about one another. They take themselves as free, independent, self-made and English as the practitioner of hereditary privileges.

Daisy Miller: A Story of Clash

Daisy Miller is set in Europe, where Daisy, the protagonist of the story, stands as a representative character of typical American culture and others as representatives of European 'culture. But they too are Americans who settle in Europe. Hence, they are Europeanized Americans and their culture has been changed. Europe, known as 'old world' is seen in contrast to the 'new world', America. America represents freedom and spontaneity whereas Europe stands for hypocrisy and restriction. Daisy rejects the conventional codes, conducts and rules of European world and rebels against it. She prefers to change the society rather than herself. She wants to be free from narrow, conventional and prejudiced rules. The difference between the European manner and code of conduct is the main issue presented in *Daisy Miller*.

The first part introduces Daisy and Winterburne to each other and the setting of the story. They meet each other in Switzerland at a hotel. From the very beginning of the story, there is noticeable contrast between European and American world. The wealthy Americans were visiting Europe and living in sophisticated hotel, but they were not as sophisticated as Europeans. They were common in their behavior. The description of the hotel also shows the sophistication of Europe as it is described:

At the little town of Vevey, in Switzerland, there is a particularly comfortable hotel. There are, indeed, many hotels; for the entertainment of tourist is the business of the place, which as many travelers will remember, is seated upon the edge of a remarkably blue lake - a lake that it behoves every tourist to visit. The shore of the lake

presents an unbroken array of establishments of this order, of every category from the 'grand hotel' of the newest fashion, with a chalk-white front, a hundred balconies, and a dozen flags flying from its roof.

(7)

The description of the hotel shows its grandness, a chalk white front, a hundred balconies and a dozen flags flying from its roof suggest the richness of European culture, which is based on the edge of blue lake. It stands for Europe. It is the symbol of European sophistication. The surrounding of hotel can not be compared with American's.

Winterburne attempts to speak with Daisy, a beautiful American girl, in spite of his awareness that "in Geneva a young man was not at liberty to speak to a young unmarried lady except under certain rarely occurring conditions" (10). The European society is strictly restricted. Even a man is not allowed to speak to a young unmarried girl. But he takes the opportunity of Daisy's ignorance about this social convention and talks to her. Her pure American character begins to appear when she starts talking to him. She talks with him in such a way that she has met him long before. She talked a lot with him. While she is engaged in talking with him, he noticed that, there was not any trace of shyness in her face. She is so spontaneous, frank and extremely innocent to talk about her family matter to a newly met man. Young ladies in European society, normally then never talk so freely to newly met men. He was surprised, as she talked so differently. He thinks she ought to seem nervous with him. It creates him confusion about her character, as it is described in the story:

Some people had told him that, after all, American girls were exceedingly innocent and others had told him that, after all, they were not. He could not help him in this matter. He was inclined to think

Miss Daisy Miller was a flirt—a pretty American flirt. He had never, as, yet, had any relations with young ladies of this category. He had known, here in Europe, two or three women—persons older than Miss Daisy Miller, and provided for respectability's sake, with husbands—who were great coquettes—dangerous, terrible women with whom ones relations were liable to take a serious turn. But this young was not a coquette in that sense; she was very unsophisticated; she was only a pretty American flirt. (15)

After all, he came to the conclusion that Daisy is only merely an innocent, unsophisticated American flirt.

When Winterburne tries to introduce Daisy to his aunt, Mrs. Costello, she rejects her to be introduced, labeling her very common. She does not accept them and says, “I can't ... I would if I could, but I can't ... she is a young lady who has an intimacy with her mama's courier! ... They treat the courier like a familiar friend—like a gentleman” (18). Mrs. Costello is a sophisticated woman who “spoke to no one and she never dined at the table de hote” (20). But Millers treat their courier, Eugenio as equal, like a familiar friend and it became an issue, a challenge to European social order for Mrs. Costello. The story deals with the emergence of common people to replace the aristocracy in the nineteenth century. Karen Bernardo comments:

There are certain periods in history which serve as great cultural watersheds ... Eras in which the normal conventions and expectations of society are in flux, as the entire society moves from one type of culture to another. In his novella Daisy Miller, Henry James shows how during the late Victorian era, a newly affluent moneyed middle class began moving into social territory formerly considered the sole

province of aristocracy.... however, the incursion of “common” people into this social setting has already had an effect. It has forced the ranks of the certifiably aristocratic to tighten against the invaders, much as the American pioneers pulled their covered wagons into tight circles to make them more easily defensible against Indian attack. (qtd. in Poudel, 12)

Daisy, a common girl, is an invader, who attacks normal conventions and expectations of aristocratic society. The attack forced the people of aristocracy to fight against the attack that Mrs. Costello stands for. She wants hierarchical order in the European society. It reveals the difference between the European and American world.

Daisy as an American girl is full of revolutionary energy; she never discriminates between ladies and gentlemen. She goes out with her boy partners. It is not the convention in Europe for the ladies to walk in public places without chaperon but she goes out late at night also. She prefers walking, it is especially known for male’s motive of freedom but she challenges such a separate code of conduct for male and female. In Europe, there is separate code for male and female. She ignores the existing social values and resists against it. Virginia Fowler asserts that “... James’ American girl: what survives in our memory of these fictional heroines is not the ‘strain’ they encounter on European stage, but the ‘resistance’ they display in their dramas” (61). She tries to go to those places where other European women do not go, at any time if it is day, evening or night. She is frank in her speech unlike the European social circle. Her actions revolve around the rejection of superficial social codes and urges to amend existing social codes based on hierarchy and discrimination. She demands for the free society based on equality. She does not like

to be limited within the limitation of female sexuality and identity granted by the traditional male dominated society.

Winterburne, after the rejection of his aunt, Mrs. Costello, to be introduced to Daisy, he was puzzled about what to say to Daisy. But she asks about that matter, “I have been looking round for that lady you want to introduce me to” (20). But Winterburne hides the reality about his aunt’s refusal to be introduced to her. He pretends that “she would be most happy-but I am afraid those headaches will interfere” (21). But Daisy knowing the reality about that matter, straightforwardly says, “she doesn’t want to know me! Why don’t you say so? You needn’t be afraid. I am not afraid!” (21). She is not afraid about what she says. It is her spontaneity and informality, she does not hesitate to talk about the reality. She is an American girl. Still Winterburne tries to save his face by turning the reality, “she knows no one. Its her wretched health” (21). It is his hypocritical manner, that he does not say the reality about his aunt’s manner.

Daisy thinks it is natural to have gentlemen friends to a girl, as it is to have ladies friends. That is why, she makes gentleman friends and introduces them to her mother, and she openly talks about her gentleman friends. She says, “If I didn’t introduce my gentlemen friends to mother ... I shouldn’t think I was natural” (22). She wants to be natural as everyone is created equal in the eyes of nature. There is not any discrimination between ladies and gentlemen in American culture that Daisy stands for. She makes plan to go to ‘Chillon Castle’ with Winterburne and puts her plan in front of her mother but she does not respond. Winterburne thinks she disapproves the plan, but she only says, “I presume you will go in the cars. Again she says – she had better go alone” (24). In Mrs. Miller’s way of speaking, there is no hint that she is a kind of mother who restricts their children in their decision.

Winterbourne began to feel that “this was a very different type of maternity from that of the vigilant matrons who massed themselves in the forefront of social intercourse in the dark old city at the other end of the lake” (24). In high society like Europe, girls are very much restricted by their parents in every step of their life. They are not allowed to walk openly in the street, Daisy’s plan to visit the Chillon castle with Winterburne just after some time’s interaction with him, makes his aunt Mrs. Costello say “What a dreadful girl” (19). She comes out totally without a sense of what is proper in the European society. Her breaking the European rule exposes the clash between European and American rules. She speaks and acts without restraint and hypocrisy. When Daisy expresses her desire to go out with Winterburne at eleven o’clock, her mother did not do much to restrict her. She leaves her according to her wish.

Daisy went all alone to visit the castle, with a foreign man whom she has met just before. Her American character makes her close with him in short time. On their way to Chillon Castle, Winterburne was afraid that “she would talk loud, laugh overmuch, and even perhaps, desire to move about the boat a good deal” (27), Which is different from European culture. Girls are not expected to speak loud as well as laugh overmuch in European culture. They should be shy and serene. Her sadness when she knows about his return to Geneva and her making him promise to come to Rome for her as she says, “I don’t want you to come for your aunt- I want you to come for me” (29), shows her intimacy with him in short time.

In Rome, Daisy continues to make intimate relation with half a dozen regular Roman fortune hunters, especially with Geovanelly, which became the talk of the town. She continues to break down the European convention. Mrs. Costello informs Winterburne that “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” (30). Her ways of living became the issue of talk. European people or the expatriate American could not digest the free nature of the Millers. They disapprove her relationship with Giovanelly. She further mentions about what is happening in demand of Winterburne; “the girl goes about alone with her foreigners. As to what happens farther, you must apply elsewhere for information. She has picked up half a dozen regular Roman fortune hunters, and she takes them about to people’s houses. When she comes to a party, she brings with her a gentleman with a good deal of manner and a wonderful mustache” (30). People began to label them as ‘bad’, ‘dreadful’ and ‘vulgar’ people. Everybody knows about them and began to talk about them. They dislike them as they go out of the European conventional track. The news about Daisy made Winterburne shocked as it was against his imagination; “the image of a very pretty girl looking out of an old Roman window and asking herself urgently when Mr. Winterburne would arrive” (31). He is thinking that she is waiting for him and only thinking for him, but Daisy is different from his thought. He becomes disappointed by the news.

Daisy goes around everywhere and at anytime with Giovanelly and also brings him to parties. Her strong sense of free will forces her to do things in her own way. The American circle began to warn her about the effect of her behavior on her reputation but Daisy did not pay any attention to such things. Despite the warning about the Roman fever by Mrs. Walker and her mother that it may not be safe to walk in evening (it also refers to women’s walking at evening, which is not acceptable in European society). Daisy comes out for walk with Giovanelly, insisting Winterburne to be with her. But after a while of their walking, Mrs. Walker comes with a carriage to rescue her from peoples eyes, “to drive her about here for half an hour, so that the world may see she is not running absolutely wild and then to take her safely home”

(38). She thinks that she must not do this sort of things as it is narrated, “she must not walk here with you two men. Fifty people have noticed her” (38). It is regarded as bad reputation for a girl to walk in public places in Europe. Mrs. Walker came to rescue her, which Daisy discards; as a result, her reputation in European society is bad. Mrs. Walker takes Daisy’s mother as weak and ‘stupid’ mother because she is helpless and does not do anything to save her reputation from being a bad girl.

Daisy does not think to save her reputation; she ought to get into the carriage. She takes ‘walking’ as her life, if she didn’t walk; she thinks she “should expire” (39). Winterburne also thinks she should get “into the carriage” (40), but it doesn’t make any sense to Daisy, instead she tries to make fun of them. She does not want to be guided by anybody else rather she wants to be addressed as an equal, and revolts against the discriminated rules of European society. She only listened to herself and takes their saying as “so stiff!” she says, “If this is improper Mrs. Walker, then I am all improper” (40). She laughs over their thought and attempt to dictate her. Her laugh is categorized here as ‘violent’ laugh rather than normal, emphasizing her response of ignoring them. She is that sort of girl who is always ready to grab the opportunities that life has to offer. Her behavior is regarded wrong by those people who are bound to traditional values. Mrs. Walker is whole heartedly devoted to existing social convention. It can be noticed when she “Sat looking after her and there was tears in Mrs. Walker’s eyes” (40) after Daisy refuses to get into the carriage and left them. She is very sensitive to the European social code. But, Daisy is not on wrong way. She is courageous enough not to follow the superficial and hypocritical ways of Europe.

Daisy has a rebellious spirit who refuses to adhere to conventional boundary of good girl, framed by patriarchy by appearing on the street, walking with two men

at evening and refusing to get into a carriage to save her reputation. She challenged the existing European code. After Daisy's rejection to get into the carriage, Mrs. Walker asked her, "Should you prefer being thought a very reckless girl?" Daisy is regarded as reckless, bad girl only because of her walking with two men together. Mrs. Walker thinks she "should walk with her mother" (39). It is her interference in Daisy's ways to freedom. American expatriate circle in Rome take her as unfit to the society. They are totally devoted to European culture and think Daisy as outrageous girl, stain in American culture. Mrs. Walker remarks:

She does everything that is not done here. Flirting with any man she could pick up, sitting in corners with mysterious Italians; dancing all the evenings with the same partners; receiving visits at eleven O' clock at night. Her mother goes away when visitors come... at their hotel, everyone is talking about her, and that a smile goes round among the servants when a gentleman comes and asks for Miss Miller. (41)

Daisy does everything that is not done in European society. Because her upbringing and thinking is different from them. It came to the point that if a man asks for Daisy, people began to laugh. She is misunderstood in European society as she follows American culture. Her attitudes and behaviors are in opposition to Europeans.

Mrs. Walker was sad and angry after Daisy's refusal to get into her carriage to be saved; Walker charged her "going too far" (41). She suggests Winterburne to cease his relation with Daisy because she became the scandal in the society and "to give her no farther opportunity to expose herself – to let her alone, in short" (41). Daisy does not think Mrs. Walker's attempt as good and asks Winterburne, "Did you ever hear anything as cool as Mrs. Walker's wanting me to get into her carriage and drop poor Mr. Giovanelli; and under the pretext that it was proper? People have different ideas!

It would have been the most unkind; he had been talking about that walk for 10 days” (41). She questioned about biased attitude, and impropriety of those who always label her improper. She is empathetic to others; she demands for equal behavior to Giovanelli also and her demand is not biased.

Daisy and the Expatriate Americans; Representative Voices of Two Worlds

The story explores the attitudes of ‘old world’ towards ‘new world’ and vice versa. The representative voice of ‘old world’, Mrs. Costello, Mrs. Walker and their circle judges the Millers who are different from European circle. They observed and analyzed them critically under whose influence, Winterburne lies, but they failed to judge the Millers. Mrs. Costello and Mrs. Walker became an icon of European convention. Mrs. Costello is framed as contrast to Daisy. She strictly clings to the diehard tradition of Europe and can not stand the free lifestyle of Daisy. She is rigid kind of woman who never came in contact with the Millers but she judged them from a distance. She only sit, watch and judge the girl, who is always found to be strolling, going around. She keeps double standard while she says, “They seem to have made several acquaintances...” (30), for the Millers but after a while she tells to Winterburne, “If you desire to keep up the acquaintance, you are very welcome to the privilege!”(30). It is ironic to say such things in itself. These statements explore her gender biased attitude. She makes discrimination based on gender, which is prevalent in ‘old world’ and Mrs. Costello is a follower of it. She is right down timid, and follows the European social system without question.

The Europeanized Americans or the expatriate Americans surrendered their freedom in front of European convention/restriction. That is why, Daisy’s open nature, her wandering in public places, in parks, gardens, chatting, flirting and walking with young man becomes vulgar to the European circle. They have different

codes for male and female, but Daisy thinks all as equal. Her codes and conducts are based on equalities.

Daisy does not want to be confined indoors rather wants to be around others. She wants to travel to public places. In contrast, she finds the role allowed to European girls, very narrow, as she says, "I thank goodness, am not a young lady of this country. The young ladies of this country have a dreadfully poky time of it, so far as I can learn; I don't see why I should change my habits for them" (44). In Italy, the young women are not allowed freedom, they are bound by tradition. Daisy is happy that she is not a lady of Italy. She refused to be bound to the demand of Europe. Her disagreement is not with a particular person, but with the whole way of life, European lead.

Winterburne basically focuses upon whether Daisy is innocent. At an initial part of the story, he thinks the Millers as "very ignorant" and "very innocent". As the story moves ahead, he becomes more susceptible about her character. Whether she is a good girl, it becomes the main concern of him as her intimacy with Giovanelli is growing up. It seems as if they could not separate. They are always found to be going around together and even in parties also. She always appears smiling and chattering, attended by Giovanelli. She does not mind what others say but only cares what her heart says. They always find outing. She is well known by all for her going out of European tradition.

In some interaction with Daisy, Winterburne tries to make her aware about the European convention, he says, "I am afraid your habits are those of a flirt". She boldly accepts, "of course they are, I am fearful, frightful flirt! Did you ever hear a nice girl that was not? But I suppose you will tell me now that I am not a nice girl!" (44). It shows that she will not change for others. Winterburne thinks flirting as purely

American culture, which does not exist in European society, and Daisy should follow European Custom. It exposes that Europeans think themselves as careful and American as vulgar and finally there is conflict between American and European culture. He states, "When you deal with natives, you must go by the custom of the place. Flirting is purely American custom; it does not exist here" (45). These statements clearly expose the clash between the characters, between American and European culture, in which one is the follower of freedom and equality, and the other is devoted to the traditional way.

The Millers are not finding at home, most of the times when Winterburne wants to meet them. As it is stated, "The ladies were rarely at home but when he found them the devoted Giovanelli was always present. Very often the polished little Roman was in the drawing room with Daisy alone" (46). Daisy continues to be found out with Giovanelli, but when she is found in, is accompanied by him. On his visit to St. Peter's church with his aunt, Winterburne finds Daisy in company with Giovanelli, strolling the church. Mrs. Costello states people's saying that, "she is quite carried away by him" (47). Mrs. Costello inspects about their engagement, she says, "she may tell you any moment that she is "engaged" (47). People began to talk about their engagement as their intimacy grows up. Keeping in mind their behavior, Winterburne does not think them as cultured people, that "Daisy and her mamma have not risen to that stage of - what shall I call it? - of culture, at which the idea of catching a count or a marchese begins. I believe that they are intellectually incapable of that conception" (48). He takes them as uncultured and uncultivated. Europeans have the misconception that they are only the cultured people and the expatriate Americans who want themselves to be called as Europeans, regard Daisy's free manner as vulgar

and uncultivated, which creates tension in the text. It is what exactly the clash between European and American culture.

In spite of their genuine liking to each other, Daisy and Winterburne, could not succeed to develop a genuine relationship because of cultural differences. Winterburne is carried away by the expatriate circle's opinion about Daisy and his own observation of her behavior:

Winterburne gathered that day at St. Peter's sufficient evidence. A dozen of the American colonist in Rome came to talk with Mrs. Costello, who sat on a little Portable stool at the base of one of the great pilasters. The vesper service was going forward in splendid chants and organ tones in the adjacent choir, and meanwhile, between Mrs. Costello and her friends, there was a great deal said about poor little Miss Miller's going really 'too far'. Winterburne was not pleased with what he heard; but when coming out upon the great step of the church, he saw Daisy, who had merged before him get into an open cab with her accomplice and roll away through the cynical streets of Rome, he could not deny to himself that she was going far indeed. (48)

Winterburne could not help him regarding Daisy as a good girl. He suspects about her as he hears so much about Daisy's 'going too far' and he himself sees her disregard for what he says; she did not listen to anybody's warning.

People turn their cold shoulders towards Daisy. They ostracize her regarding as stain to whole American circle and want to show the Europeans that "though Miss Daisy Miller was a young American lady, her behavior was not representative—was regarded by her compatriots as abnormal" (49). Gradually, people turn away from Daisy. The Europeanized Americans, who cease their actual Americanness, take

Daisy's Americanness-free nature, openness, and her unwillingness to be restricted- as stain to them. Daisy is a real American hero who does not surrender in front of biased, outmoded rules and regulations of European culture. She rebels against it, as Christof Wegelin writes expressing James' view that "one of the responsibilities of being an American is fighting against the superstitious valuation of Europe" (qtd. in Ike 2). For Winterburne, her behavior and activities are "too light and childish, too uncultivated and unreasoning, too provincial, to have reflected upon her ostracism or even to have perceived it" (50). Again he asked himself, "Whether Daisy's defiance come from the consciousness of her innocence or from her being, essentially, a young person of the reckless class." He is again divided between whether she is innocent or actually a reckless girl, "carried away by Mr. Giovanelli" (50). He is attracted towards Daisy by her spontaneity, audacity and beauty, but because of intercultural problems, he misjudges her by interpreting her freedom as corruption of nature.

The more people try to limit Daisy's freedom, more rebellious she becomes. She becomes a challenge for Europeans and they threat her about her manners and conduct. She fights to save her Americanness as many writers of the nineteenth century express their duty;

To define their own and their countries relation to Europe. The argument here is that the American of this time (19th and 20th c.) were really tired of having their cultures and duties greatly influenced and even to a great extend determined by other countries culture (esp. England and France), where majority of north Americans have their roots. They felt that American culture and taste should be purely American, just as their political and technological system. And American should be satisfied and proud of themselves as American

and not try to measure their worth by how much they are appreciated in some major European countries, England, France, Germany, and Spain. It was a fashion at that time that some American writers still had to make a name in Europe in order to be accepted in their homeland.

(qtd. in Ike, 2-3)

The American expatriate circle have inferiority complex that is why, they dissolve in European culture. They think that it is their duty to limit Daisy's freedom, but she wants to remain in her pure American character. She thinks that American culture should be purely American, but the people who have surrendered their ownness in front of European culture, take Daisy not as a representative of America, but as a 'abnormal' and 'vulgar girl', 'disloyal to American girlhood' who shows her pure Americanness.

Daisy's positive quality does not count for American snobs, especially Mrs. Costello, because of her being a common girl. Her position in society is not high; that is why, she is not fit for Winterburne, Mrs. Costello thinks. It is worth mentioning what Christof Wegelin states about Americans:

“they ostracize her, as we are told, “for the benefit of observant Europeans,” in order to prove their own proficiency in the rules of the social “system” they have adopted, in order to leave no doubt that they are fully aware of how “monstrous” the American freedom of Daisy's conduct are” (61).

They want to show the Europeans that they are not like Daisy. They want sanction from European society. They are not in the position to evaluate Daisy's behavior whether she is a representative of America or not. They could not judge Daisy because they live in Europe and become Europeanized. They are unaware about

Daisy's unawareness of their manners and they themselves are not aware about American manners. Winterburne is an example who misconceives Daisy's freedom, openness of her behavior, and public nature as corruption of her nature. He fails to judge her.

Daisy does not want to be dictated by others. Self-respect is more important than the respect by others, for her. If she is not wrong, she does not want to compromise with others. She wants to reconstruct society and wants guarantee for the rights based on equality. From all those actions, Winterburne, who first thinks Daisy as only innocent, ignorant and very unsophisticated girl, finally questions himself about her character. He ranks her as a bad girl. The narration explores his view about Daisy while he saw her with Giovanelly in the colosseum late at night:

It was as if a sudden illumination had been flashed upon the ambiguity of Daisy's behaviour and the riddle had become easy to read. She was a young lady whom the gentleman need no longer be at pains to respect. He stood there looking at her looking at her companion, and not reflecting that though he saw them vaguely, he himself must have been more brightly visible. He felt angry with himself that he had bothered so much about the right way of regarding Miss Daisy Miller.

(53)

From this, Winterburne became clear in his view about the character of Daisy. He was surprised to see how cleverly she played the role of an innocent girl. It came to the point to Winterburne that, whether she is engaged or not, it does not matter. While being in death bed, in her message to Winterburne, she mentions that she is not engaged. It indicates that she never said sorry for what she had done in Europe. She clarifies it not because of the European convention but because of her love to

Winterburne. But because of Winterburne's inability to judge Daisy's free American spirit, as he had stayed abroad too long to understand her, the relation could not be a success.

An International Episode: A Story of Clash

James' attempt to analyze the difference between America and Europe is explored in *An International Episode* as well. An English lord and his friend get chance to visit America. There they meet with two sisters. In their interaction, Mrs. Westgate talks a lot about American and European ways. Her conversation exposes America as land of freedom and choice and England as restriction. They do not have freedom of choices, as it is reflected, in the following lines:

I think you like much more to have - how shall I say it? One thing for everybody, I mean as regards dress. I don't know other things; but I have always supposed that in other things everything was different. I mean according to the people according to the classes and all that. I am afraid you'll think I don't take a very favorable view; but I know you can't take a very favorable view in Dover Street and the month of November. (76)

In her conversations she mentions a lot of negative things about England. Her attitude towards English way is negative.

Mr. Beaumont finds these young American ladies argumentative. Unlike the English ladies, they are talkative and argumentative for the matter unlike the English ladies. He says, "She is awfully argumentative. American ladies certainly don't mind contradicting you flat. Upon my word I don't think I was ever treated so by a woman before" (90). He was surprised, that he never saw a woman discussing for the matter in Europe. But Americans are different. Mrs. Westgate never apologizes although

America has nothing of that sort of Europeans. She does not have the inferiority complex with European. All people are born with imperfections. It is natural to accept it as it is described in the story:

Of course we have nothing of that sort; we have nothing on that scale. I don't apologize, Lord Lambeth; some Americans are always apologizing; you must have noticed that. We've the reputation of always boasting and "blowing" and waving the American flag; but I must say that what strikes me is that we're perpetually making excuses and trying to smooth things over. The American flag has quite gone out of fashion; it's very carefully folded up, like a table cloth the worse for wear. Why should we apologize? The English never apologize – do they? No I must say I never apologize. You must take us as we come with all our imperfections on our heads. Of course we haven't your country life and your old ruins and your great estates and your leisure-class and all that. (76-77)

Mrs. Westgate talks a lot. Despite their lack of old heritage, she is proud of what America has. She is natural and does not regret about anything. They talked a lot about the differences of European and American manners. Every one finds an American girl spontaneous, but at the same time Europeans cautious and rigid in their conversation. They seem shy in their first meeting with Mrs. Westgate who shook hands with her male guests.

The way of running government service is also different in Europe and America as it is reflected in the saying of Mrs. Westgate. She says, "I suppose at any rate that in England promotion and all that sort of thing is fearfully slow. With us you know it's a great deal too quick" (77). She considers Newport an ideal place, "it's a

much more refined place” (77). She is proud of her place. Lord Lambeth wondered whether all American ladies generalize the thing. They are much interested in English life. Bessie Alden time and again asks about Lord Lambeth’s position and about his hereditary legislation. She thinks it is very grand to possess the right to make laws by birth. But in America it is not the custom; everyone has the equal right to be a legislator. They do not have the privilege for certain high class of people in society.

In the two sister’s visit to England, the greeting provided for them at John’s hotel in London is described as ‘obsequious greeting’, which connote the negative attitude towards English behavior. It is their hypocritical nature. Bessie was much more excited about coming to England and she says it will be much nicer having friends there. But Mrs. Westgate is not innocent as her sister. Her skepticism is explored when she questions:

‘Whom do you mean by friends?’ Mrs. Westgate had then invited the girl to say. ‘All those English gentlemen you’ve known and intertained. Captain Littledale, for instance. And Lord Lambeth and Mr. Beaumont,’ the girl further mentioned. ‘Do you expect them to give us a very grand reception?’ (93).

She does not think that they will give them the response, which they receive in Newport. She is skeptic about their manner. She tells a story of the ‘The Duke of Green-Erin, his hypocrisy and deception to Americans, who did everything in the world for him. But in return, the Americans receive only negligence.

Bessie is innocent about all those things. She does not believe the story. But Mrs. Westgate is careful enough not to give them the opportunity to treat her ill. The conversation is worth mentioning here:

‘Is that the way,’ asked Bessie after a moment, ‘that you expect your friends to treat you?’ ‘I defy them to treat me very ill, for the simple reason that I shall never give them opportunity. With the best will in the world, in that case, they can’t be very disobliging.’ Our young lady for a time said nothing. ‘I don’t see what makes you talk that way,’ she then resumed. ‘The English are a great people.’ ‘Exactly; and that’s just the way they’ve grown great – by dropping you when you’ve ceased to be useful. People say they are not clever but I find them prodigiously clever.’ ‘You know you have liked them – all the Englishmen you’ve seen’ Bessie brought up.’ They liked *me*,’ her sister returned; so I think I’d rather put it. And of course one likes that.’ (95)

The conversation above clearly exposes severely negative attitude of Mrs. Westgate to English people. They have grown great by using and throwing the others. She thinks that they are the opportunist. It exposes the clash between Europeans and Americans. She says that it is not she who likes them, but it is they who like her. She is proud of herself.

Mrs. Westgate does not expect anything from them. They visit different places, old heritages themselves. They lack in America – great places, old heritages, cottages and country houses, cathedrals and ancestral houses. Because they are new culture and are unsophisticated unlike English. Mrs. Westgate time and again reminds her sister of English customs. But she never insists that her sister do this and that. They gave priority to personal liberty and freedom. She says “You may do as you please; ... ‘only – if you desire the information – it is not the custom here for young ladies to knock about London with wild young men” (97). In England, at that time,

young ladies are not allowed to walk publicly with young men. It is not considered as good. But Bessie does not want to follow the English culture as she is from free American culture. She thinks, “Why I should regard what is done here, why should I suffer the restrictions of a society of which I enjoy none of the privileges?” (97) She does not want to suffer the restriction of European society; she violates the rules of Europe. This saying is enough to explore the clash between European and American culture.

Mrs. Westgate is severely critical of English aristocracy and its showy manner. It is reflected here and there in her saying. Her not wanting to be patronized can be taken as her want for equality. She wants to be associated with other people as equal. She does not like and rejects special attention given to her by Europeans. It can be taken as her rejection of European sophisticated, hypocritical manner and her want for equality. Her disagreement with the European manner is reflected here. She is so proud of her being as an American girl and she takes their social position equal with the Emperor of Russia. She says, “For me there are only two social positions worth speaking of - that of an American lady and that of the Emperor of Russia” (108). The young American ladies seem little anarchist in terms of their freedom. Bessie regards it as her right to make mistakes. She asserts, “I regard it as my right to – as a free-born American – to make as many mistakes as I choose” (105). They seem very much spontaneous, liberal and talkative but in comparison of them, English are very cautious. They are sophisticated in their manner. English people are seen helpless in front of American characters; they talk a little.

Bessie Alden does not agree with English manner as well. She thought that they engage in mean flattery. She mentions she does not like their “precedence!” (117) – the social custom of those of the highest rank coming into a room first or

being seated in the most advantageous position. It is not practiced in America, they treat all as equal and there is not any privileged place for some kind of people only. She criticizes about it, “that’s one of the few things I don’t like about England – your keeping the distinguished people apart” she again questions, “why letting them come only to certain places. You never see them” (116). The English society is based on social hierarchy and order. There is privileged position and right for that kind of people who are already in high position.

There is a gap, discrimination between common people and the people in high rank in European society. It is the tradition of English people and they are accustomed in such a way of living. But it is not the case with Americans. It is based on liberty and equality where they disagree with Europeans. The conversation between Lord Lambeth and Bessie Alden shows the contrast between European and American manner:

‘I’ve never abused you at all,’ said Bessie; ‘but I don’t like your “precedence”.’ She was to feel relieved at his not taking it solemnly. ‘It isn’t my precedence!’ Yes it’s yours – just exactly yours; and I think it’s odious,’ she insisted. I never saw such a young lady for discussing things! Has someone had the impudence to go before you?’ Lord Lambeth asked. ‘it’s not the going before me I object to,’ said Bessie; ‘it’s their pretending they’ve a right to do it – a right I should grovellingly recognize.’ I never saw such a person, either, for not “recognizing”, let alone for not “groveling”. Everyone here has to grovel to somebody or to something – and no doubt it’s all beastly. But one takes the thick with the thin, and it saves a lot of trouble.’ ‘It

makes a lot of trouble, by which I mean a lot of ugliness. It's horrid!'

Bessie maintained. (117)

Their being together with each other began to be the issue in England unlike in America. They were watched by skeptic eyes. Percy Beaumont himself mentions about the asking of Lambeth's mother and his sister. In England it was not the customs for young ladies to visit here and there with gentlemen together. If they do so, they were not taken as good. But in America while they were together with each other, people do not talk about them. It is a free society, they were allowed equal freedom.

Bessie Alden can be described as the first of the Jamesian heroine who takes, on behalf of her nation the revenge to which many years of European social and cultural domination have entitled her. Her rejection of Lord Lambeth is a symbolic act of her rejection of English aristocracy and its wealth and position. Although she is ignorant of England, in her attitude towards England, there exists a certain amount of imagination, based on books. She is said to be 'thoughtful'. Her attitude towards Lord Lambeth may sometimes be described as equivocal. There is an uncomfortable disparity between her conception of what Lambeth ought to be and what he is. The English countryside, its historical and literary association, delights her. Her illusions were shaken to use James' words, her silhouette refused to coincide with his Lordship's image.

On the other hand, Mrs. Westgate is hurried to leave England quickly since she thought the Duchess of Bayswater and the countess of Pamlico (sister of Lord Lambeth) will consider the act of visiting the Branches with them as a moral victory. She thinks, "They meant to overawe us by their fine manners" (125). To her, the two ladies offer merely a clinical interest upon them, who up to now were not introduced.

On several occasions, James emphasizes the need for the individuals to adjust themselves to a new environment. But the character follows their own cultural way. Because of the characters' different backgrounds they could not adjust to others' culture and there is a clash between them.

Exploring Cultural Differences

James' *Daisy Miller* and *An International Episode* clearly expose how cultural differences affect inter-human relationship. He brings the people from two different cultures – America, “new world” and Europe, “old world” together and shows how they behave. There arises an irresolvable dispute between “new world” and “old world”. America stands for freedom and innocence but Europe for opposite-restriction, sophistication and corruption. Daisy, Mrs. Westgate and Bessie Alden represent American freedom and reject and rebel against the European restriction and hypocrisy for the sake of individual freedom. Their spontaneity and adherence to freedom and equality become headache for Europeans. Mrs. Costello, Mrs. Walker, Winterburne, Duchess of Bayswater, Lady Pimlico, Lord Lambeth and Percy Beaumont represent European convention. They try to limit their freedom. But Americans do not surrender in front of rigid traditional boundary made by Europeans, leading to the clash between them.

Here, in these two stories, the cultural disagreement emerges because of the protagonists' two different world views represented by European and American culture. The characters view, the way of life from their own point of view, discarding each other's world view. They never come to compromise with each other. The way Europeans view may be different from American or vice versa. In *Daisy Miller*, an American tourist, Daisy, neither knows the European social conduct nor cares about it, but creates contestation. On the other, the European social circle never considers

the reality that she is unaware about the European manners. They regard her as themselves and she becomes the scandal in European society which is completely false. Daisy's struggle and death reflects her devotion to her culture and the tension between European and American culture. She is courageous enough to go against arbitrary and outmoded rules and regulation of older European world. And in *An International episode* also there is misconception about one another. Two countries are taken by James as the setting of this story: America and England. Their concept about one another is based on books or hearsay rather than actual grounds, which becomes the cause of their conflict. They misjudge one another based on their perception. It brings forth the contrast by bringing some European to Boston and American to England where there is confrontation between these two different cultures.

CHAPTER: FOUR
MISUNDERSTANDING EACH OTHER, LEADING TO
CULTURAL CLASHES

Many Americans were visiting Europe during the nineteenth century and it became the subject of literature also. American writers of that time, like Henry James, explore the experience of the journey of Americans in Europe. They try to focus upon the differences of Europe and America, their encounter with each other, the problem they face and the misunderstanding caused by cultural differences. Among them, many critics regard James as a master in portraying Americans in Europe. He himself was an American who lived most of his time in Europe and experienced the otherness in Europe. He portrayed deceived young American women in Europe and it became a basic pattern of James' international theme.

This study is particularly after how the clash between European and American culture occurred and the similarities and differences in the cultural conflicts that occurred in these stories. Women of both stories came from the same American culture with the same objectives in search of knowledge and experiences, to Europe although it is not said. The thirst of the ladies for freedom is such that they are not ready to compromise it for anything else. *In Daisy Miller* it is the American expatriate or the Europeanized Americans, who are the cause of conflict because of their cultural inferiority complex, while in *An International Episode*, it is European themselves. James' masterpiece *Daisy Miller* and another story on the same issue, *An International Episode*, are about the encounter between European and American culture that resulted in the clash. The 'new world' America represents the changing socio-economic world and Europe, the 'old world' stands for traditional society. Conventional European society is based on restrictions, rules and regulation. It tries to

limit the freedom of people. On the other hand, America, newly emerged society, is based on personal liberty. They give more emphasis on freedom and equality. The Europeans and Americans are raised in those two different circumstances and accustomed to their respective cultures. Such kind of people came in contact with each other and there appeared a clash. Both stories explore how cultural difference affects lifestyle and inter-human relationship.

Daisy and her family in *Daisy Miller* and Bessie Alden and Mrs. Westgate in *An International Episode* represent the 'new world freedom', while all the other expatriate Americans, Lord Lambeth, Duchess of Bayswater, Lady Pimalico and Percy Beaumont represent the 'old world'. They can not understand the demand of changing society. The European society attempts to limit the freedom of American women but they rebel and break the tradition of European aristocratic society. As a result they are misunderstood and labeled as vulgar people. Those women's public and free nature, walking in the street are their attack to the 'old world' propriety. The American women in both stories break the conventional boundary made separately for male and female and demand for the equal right.

The clash between Daisy and the European circle is more serious and attracts readers' attention as the main theme of the story. Daisy suffers a lot and becomes the issue of talk in Europe but despite it, she moves ahead on the basis of her own cultural upbringing. She does not want to be dictated by others. She strictly violated the rules of high society, as a result peoples' opinion turn against her. She is ostracized by them. Mrs. Costello rejects her, as Winterburne's companion only because she is a common girl. This common girl shows the courage to challenge the aristocratic notion because she is brought up in unsophisticated manner in America.

In between Mrs. Westgate, Miss Bessie Alden, Duchess of Bayswater, Lord Lambeth and Percy Beaumont, the character personally does not suffer as in *Daisy Miller* but there is misunderstanding and prejudiced view towards each other. Mrs. Westgate comments about the restricted way of England. She thinks her place is perfect. Two sisters do not want to limit their freedom in England either, which is the restricted society. They argue for different matter. People begin to talk about those two sisters that they are following Lord Lambeth. Lords families not visiting them was regarded as their aristocratic manner by Mrs. Westgate. When Duchess expresses that she herself will carry them to visit the Branches, Mrs. Westgate takes it as her attempt to limit their freedom thinking their manner as not good and she does not want to be restricted.

European tradition and American free manner is the point of conflict in both stories. American characters wanted to follow their own culture, their own freedom in the European society but Europeans try to impose their restriction upon them who are from another culture, is the pin-point from where the clash between these two cultures emerged. As a result, there is misconception about each other.

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