

**An Exploration of Mary Wollstonecraft's Writings: *Mary : A Fiction* and
*Letters Written During a Short Residence in Sweden, Norway and Denmark***



Inspiring Excellence

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An Exploration of Mary Wollstonecraft's Writings: *Mary : A Fiction and Letters Written During a Short Residence in Sweden, Norway and Denmark*

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Abstract

Mary Wollstonecraft (1756-1796) is the pioneer of western feminist tradition, whose influence crossed all national boundaries. As a popular feminist writer, Mary Wollstonecraft has been very influential in her writings as *A Vindication of the Rights of Woman* (1792) where she stated that to break the conventional rules of the society and think out of the box. In our feminism course or other woman's writing we usually start with Mary Wollstonecraft, we hardly complete all the chapters of Wollstonecraft's *A Vindication of the Rights of Woman* and we tend to forget that she has other literary product like novels, letters and short stories also. This dissertation attempts to examine the representation of liberal feminism in the light of Mary Wollstonecraft's *A Vindication of the Rights of Woman* and other literary works. In this paper, I am going to explore Mary Wollstonecraft as a liberal feminist writer and analyse her *Vindication on woman rights* because of its emphasis on women's education and individuals. I will also analyse her first complete novel *Mary: A Fiction* (1788) where Mary the protagonist, who deals with her social and private relationships. I have also taken her most talked about personal narrative travel letters of eighteenth century, *Letters Written During a Short Residence in Sweden, Norway, and Denmark* (1797) through which we can establish Wollstonecraft as an artist of nature. In addition these texts, relative journals, articles and other textbooks are used as secondary sources for this research.

Epigraph

“Solitude and reflection are necessary to give to wishes the force of passions.”

— Mary Wollstonecraft, *A Vindication of the Rights of Woman*

Introduction

In most civilized societies, women have always been considered inferior to men based on their physical differences from men. Many women throughout history challenged the social heroes to talk about equality between men and women. Mary Wollstonecraft (1759-1797) is considered as a one of the most influential women activist who has fought for women's betterment and rights. Her most talked about piece of work *A Vindication of the Rights of Woman* (1792) which is measured as a political text but here she coined up some important issue on women's right for education, sex, marriage, class, reasons and gender roles. In the text, her tone was harsh but true. Her approach was to notify the world about all the prejudices which have been done to women in the name of making balance in the society but she not only enlighten but also made some changes through her writing. As in the beginning of the text she said, to improve the society's norm it is our duty to start from the very beginning where prejudices has taken places. Her writing style is very persuasive to the every field of readers so that everyone can understand what she generally wanted to argue. Her arguments were delivered to both men and women of her contemporary late 18th century British society. Amy Elezabeth Smith claims that, "Through her control of language she can create the distance that she has automatically from men and can selectively shape her relationship with female readers (559)". One can easily understand Wollstonecraft's logical understanding when she says in her *Vindication of the Rights of Woman*-

Yet, because I am a woman, I would not lead my readers to suppose that I mean violently to agitate the contested question respecting the equality or inferiority of the sex; but as the subject lies in my way, and I cannot pass it over without subjecting themain

tendency of my reasoning to misconstruction, I shall stop a moment to deliver, in a few words, my opinion (12).

This passage explains that, Wollstonecraft's views on gender role are going to break the rules of the conventional society of England. Breaking the old norms of society for women is becoming a necessity for present society also. According to Matilde Martín González, "Postmodern feminist thinkers have thus recast the story of human rights from a feminine perspective, breaking out of the constraints imposed by masculine notions about woman's subjective and social condition(177)". However, Wollstonecraft's *A Vindication for The rights of woman* is an exceptional example where it is simple to identify by both gender and the importance to have a female perspective in every field of work. In the 18th century, the time of French revolution when the construction of the society was ready for some great outcome, yet even at the time of great social change in European society, her only role was get married and raising children. That time, women did not have any other option; they treated as an object for pleasure only not as human. Mary Wollstonecraft has long been considered the foremother of British feminist thoughts.

As a remarkable women activists and an English writer of 18th century Mary Wollstonecraft, in her essay, constantly compared men and women. Her comparisons range from their physical natures to their intelligence and even down to the education that each sex has been received is commendable. Wollstonecraft said that, "In the government of the physical world it is observable that the female in point of strength is, in general, inferior to the male" (Wollstonecraft 35). She has also revealed that women are inferior to men in physicality and a number of areas throughout the essay. However, her only concern was about women rights and how well deserved they are. Throughout the history of civilization, there has been an obvious bias towards men. They considered superior to women, whether it is physical or intellectual. When

Wollstonecraft says in her *Vindication* that, "...I presume that rational men will excuse me for endeavoring to persuade them [women] to become more masculine and respectable (83)". She has been told to her fellow women to fight for equality, while becoming the opposite sex. She talked about passion and sex in her book by stating these are the elements for strong bonding between man and woman. She argued against it also and uttered for how long a man and woman are sexually attracted to each other. She said that, a good marriage resembles friendship and it should give more priority to friendship rather than romance. She added that on her time many women were unhappy with their marriage, leading unhappy married life, as their passion was not sustained. Her statement tells women that in order to achieve equality they must change their ways and habits. It is sort of like if you can not beat them, join them.

Wollstonecraft states that in the text, "...men who, considering females rather as women than human creatures, have been more anxious to make them alluring mistresses than affectionate wives and rational mothers..." (17). Regardless of what women do there will always be men who will continue to degrade and discourage rational, intelligent, and freethinking women. She has been portrayed society as a debatable platform where is an urge to stand up for women to every women along with men. The rights of women and their place in society have been a debate of different degrees throughout time. As we grow up in a society and culture that raises us and educates us about rights and wrongs and how things should be it has blinded women from their true potential and rights as human beings. However, just like a child that learns to walk, Wollstonecraft took the first steps leading the ongoing prominent debate of the rights of women. This thesis is an exploration of the fictional and non-fictional writings of Mary Wollstonecraft, the foremother of western feminism. Wollstonecraft is widely known for her pamphlet *A Vindication of the Rights of Woman*. The pamphlet is now strongly regarded as the

first written arguments for women rights for education, and see them as men's equal, at least intellectually. Wollstonecraft has other significant writings, of which her fictional work *Mary: A Fiction* published in 1788 even before the *Vindication* and her *Letters written in a short residence in Sweden, Norway and Denmark* (1796) are very important and all these work deal with women's selfhood, reflection on society and cultures, ideas of marriage and friendship. This thesis brings together all these themes into a framework of the idea of liberal feminism with which Wollstonecraft is strongly associated.

According to Mytzi Myers, "Every biographer of Wollstonecraft must decide how to resolve complexities of her character and achievement, how to adjust nationalism and her romanticism. Godwin's decision was clearly mined by his own needs. And it is Wollstonecraft as exemplar for with which he is ultimately most concerned, her biography entailing his autobiography (309)". The Introduction chapter has holds some points: -Firstly, life and time of Mary Wollstonecraft. Secondly, French Revolution, John Stuart Mill and the new way of thinking about men to women. Thirdly, liberal feminism and the idea of lesbianism in association with Wollstonecraft's *Vindication* which deals with women's education, marriage, rationality, friendship and finally, brief description of the work.

Mary Wollstonecraft's life was boring before published of *Vindications* because many significant changes have been discovered which considered her as a strong and influential writer. In her life time she has been suffered a lot not only socially and politically but also emotionally. Mary was born in Spitalfields, London on 27 April 1759. She was the second of 7 children. Her family condition was very unpleasant and at her young age her mother passed away and Mary was struggling for employment but as a governess she did not find the vive to continue the job. However, Mary then tried her luck at writing and in the year of 1787 she published a book called

Thoughts on The Education of Daughters. In 1788, she published a novel called *Mary: A Fiction*. She also published a book for children called *Original Stories*. Afterwards Wollstonecraft wrote for Johnson's Critical Review. She also translated foreign books into English. However, her opportunity for fame came when the French Revolution began in 1789.

French revolution (1789-1799) is the changing ideology for great thinkers where Mary Wollstonecraft wrote right after that. The French Revolution was an extensive process rather than a single event but the striking events of the revolution's early phase forced one of the most important political debates in British history. Mary Wollstonecraft was became a great thinker at that time already because she raised the question on men's ability where she attacked Rousseau's views on women's intellectual ability. Rousseau believed that, rights should not be equal for men and women. Within the changing condition where feudalism was under attacked and western capitalist society was just turning into shape Wollstonecraft wrote *A Vindication of the Rights of Man* in the year of 1790. However, after published that text, it also questioning her identity and women's position in the society so, she wrote *A Vindication on the Rights of Woman* (1792) which says that, women are no less than to man in order to intellectual side and critical thinking, they should see as a human being first not as an object for pleasure. However, whether her produced fiction or personal letters the issues of women question was a recurrent theme. She also has a collection of her letters which is consisted of her love letters to her American lover, Gilbert Imlay. Some of are political letters and these letters have also represented the other side of her character. As Janet Todd argues, "because the views Wollstonecraft reveal much about general attitudes toward women, history of biographies becomes a history of two centuries of feminist and antifeminist thought (712)".

Mary Wollstonecraft was also a strong figure of liberal feminism. Liberal Feminism is a unique type of women's activist theory, which concentrates on women's capacity to keep up their spirit through their own particular activities and decisions. Liberal women's activists argue that society holds the false conviction that women are by nature less mentally and physically fit than men. In this method, it has a tendency to oppress women in the various platform of creativity. Liberal women's activists trust that Women should have their own opinion and standard opportunities to prove themselves in front of the legitimate world. As a popular feminist writer, John Stuart Mill (1806-1873) who was a British philosopher and a also a pioneer of liberal feminism believed that women should get the equal opportunity to be educated as men. He also believed that, women should be educated to serve the interests of men. Mill also supported the theory of utilitarian. According to Wendy Donner¹-

Mill is a utilitarian as well as a liberal and is thus committed to locating value in mental states of happiness or satisfaction. But he is a qualitative hedonist and claims that the quality or kind of happiness is important in assessing its value; moreover, the most valuable kinds of happiness are those that engage humans in developing and exercising certain capacities (156).

Like Wollstonecraft, Mill supported individualism of each gender. "Individualism is the process in which and the ability by means of which we discover our own endowment or balance of talents based on the generic capacities, for although all humans have these talents, the blend will vary and take many forms (Donner 158)". Liberal feminism movement was also indicating women's suffragette movement means the right for votes. In the second chapter of *A Vindication of the Rights of Woman* where she said, "I do not wish [women] to have power over men, but over

themselves (Wollstonecraft)” because at that time women have no right to vote as well as they were not part of any political system and ceremony but this prejudice was not acceptable for Wollstonecraft. She argued behalf of every women of Britain and her voice was also became new hope for early America also. According to Eileen Hunt Botting and Christine Carey, “Mary Wollstonecraft never visited America during her lifetime but her *A Vindication of the rights of Woman* had considerable impact on the political thoughts of American women’s rights advocates in the nineteenth century (707)”. When the movement ‘Feminism’ took a bold turns in the 1960s, it was not the first time that the World was experiencing a revolution against the injustice faced by women in the society. Starting from Mary Wollstonecraft to Virginia Woolf to Simone de Beauvoir to Begum Rokeya -they all were aware of how the females were being set isolated from reaching institutional education in different societies and were also unequally treated and thought to be submissive under the patriarchal society. Virginia Woolf declared that, women must have a room of their own along with a stable source of income to grow their own identities in *A Room of One’s Own* (1929). However, long before Woolf or other feminist, Mary Wollstonecraft emphasized that instead of looking into the mirror 24/7, a young-middle class woman must grow the habit of reading meaningful books to enrich their knowledge in the essay *A Vindication of the Rights of Woman* (1792). Besides, Simone de Beauvoir pointed out how peculiarly women are depicted in novels in his book *The Second Sex* (1949). Again, we find male chauvinists like Daniel Defoe who wrote the essays such as *The Education of Women* (1719) where he used puns to indicate how less important it was for women to be educated. Their varying ideas between Defoe’s and Wollstonecraft’s essays, regarding the education of women still manages to strike a sharp contrast in the mentality of both the sexes. In this section, I would also like to discuss how, ‘Women and Education’ are perceived differently by both these two

authors. Again, I would also like to highlight why our national treasure, Begum Rokeya, thought that women must be educated to bring some changes in their area.

In addition to, before Mill another literary figure who had supported women rights Daniel Defoe (1660-1731), he grew up in a time that was chaotic and not easy. He faced the plague, the great fire of London, a series of wars with the Dutch and etc. he was known for being unstable, particularly where financial matters were concerned. Defoe wrote on political, social, and business issues. Defoe wrote a prose titled *The Education of Women* in 1719.² Defoe wants women to be educated. However, Defoe has a very peculiar sense of humor. He wants to feel bold but that too by diminishing the opposite gender's right of having equal educational qualifications. Agreeing with the author that women are to be educated, but not just on the subjects he mentions. He talks about how women should be given the chance to be educated but at the same time he shows off the irony of the whole prose. He starts by a very neutral tone saying women are as equal as men when it comes to gaining education. But as he proceeds, it starts to get evident that Defoe is not exactly unbiased when it comes to judging women. He mentions in his second paragraph that in her earlier age, a girl is taught to "make baubles". He degrades the woman gender by thinking that their sole purpose is to gossip and not make constructive criticisms if she is not well educated. "How much worse is a wise woman than a fool?" he asks men. First of all, why are men to set the bar? Why would men be the judge and say, "Yes, she is educated enough to be wise." Or, "No, I would rather call her an idiot?" "What has the woman done?" the author asks men, because she is being deprived of educational qualifications. Again, men are being termed as "the one's" who set the bar. Are women the only ones to show off (or 'spread plague', in the author's words) their pride? Do men not have that

²Defoe, D.(1719).*The Education on Women*

instinct within them as well? Of course they too do. Or else why would Oedipus Rex deny of accepting the blind Prophet's testimony? The history tells, that through eras, men have made mistakes they could have avoided, provided they felt less proud and more realistic.

Mary Wollstonecraft, who is considered as first 'a thinker' and second 'a feminist'. For her time, in fact, she was someone who 'over-thought' about the position of women in her society. It is evident that Wollstonecraft did not have a healthy upbringing. Her father was an abusive gentleman-farmer who was known to waste the wealth he inherited from his father. Wollstonecraft hated her father's cruelty. Moreover, she partly blamed her mother too for not being able to save the children from their father's wrath. This experience might have resulted in Wollstonecraft to resent women who are not educated. She thought that women must educate themselves to be strong and self-sufficient. Most probably, Wollstonecraft's mother's state highly influenced her into thinking that women without education are weak.

In *A Vindication of the Rights of Woman* (1792), Wollstonecraft clearly states her dislike of astrology, inferior books, sending new-born to wet-nurse, maltreatment of animals and more. She too despises upper-class, rich women who are devoted to fashion and busy flirting with men other than their husbands. Wollstonecraft's main aim was to educate and culture the middle-class young women of her time so that she can draw their attention away from fashion and superficial-attachments. Wollstonecraft believed in institutionalized educations for women to develop them into cultured and wise people. Unlike Defoe who believed that, women should be educated only to become good companions of their husbands, Wollstonecraft focuses on nurturing healthy children for the well-being of the future of England. Thus, we can see that, with the passage of eras, men like Mill in one hand who, encouraged women's liberty and rights for education and on the other hand, Defoe existed who took sides of those men who did not approve women

empowerment. Then again, with the passage of some years, feminists like Wollstonecraft emerged who started to initiate the awareness for female education.

If we shift our focus for a while towards characters and heroines in the Bangladeshi contemporary literature, the first author who comes to mind is Begum Rokeya, writer of *Sultana's Dream*.³ It is considered to be one of the most significant feminist books written in this part of the world. Rokeya actually created a revolution where she advocated for the power to dream, think and imagine. She was one of the very first female writers who spoke against women oppression in the last century. *Sultana's Dream* clearly displays the plight of women, especially those unmarried, in Bangladesh. In the novel, Rokeya makes her character, a woman, dream. Then she relates her imaginations to the world. Being a woman, she actually creates a phenomenal path through which she tells other women of her time that they must break barriers and think, dream and imagine. She tells others like her that dreaming of something and imagining the impossible are meant to be shared, just like food and knowledge.

Sultana's Dream was written at least 100 years ago, when women in this part of the world were not allowed to go to school or step outside the four walls unless it was of great necessity. A male relative always accompanied Rokeya. The girls in affluent households were taught to read and write in Arabic, Urdu and Persian. In fact, Rokeya was not even taught to either read or write her mother tongue Bangla. As a child, she would secretly sneak into her brother's room and with his help, teach herself both Bangla and English. It was only after she was married off, that with her husband's help, Rokeya's grasp in both these languages became stronger. Her self-confidence also grew accordingly and she would regularly express her feelings

³Begum. "Sultana's Dream." Sultana's dream, Digital.library.upenn.edu/women/sultana/dream/dream..html.

on paper. It was because of the support that she received from her husband, Begum Rokeya succeeded into inspiring a change in our part of the continent.

Wollstonecraft defines friendship and marriage in a way so that each reader can understand that there are some kinds of friendship, which can be hidden and it is society which has been given different name to it. Here, in this section friendship between two women and friendship between a man and a woman is going to be explored. Wollstonecraft argues that, marriage can be the best possible way to friendship but she also argued that man treated women as a slave, they are not object they are human too. In order to sex, men always dominant women but Wollstonecraft argues that, women have equal sexual desires as like men. On the basis of rights of woman Rousseau denied Wollstonecraft's arguments. He says that, they should not have the equal rights because men deserve ultimate rights for their intellectual level compare to women. According to Wollstonecraft, "Rousseau exerts himself to prove that all was right originally: a crowd of authors that all is now right: and I, that all will be right (23)". Wollstonecraft also argued that, a woman should not drag herself to a unhappy marriage to please her husband all the time, rather she should focus on her children to be a good mother. Her harsh comment on marriage and relationships did not keep her away from it. Her biography shows that she was to married to William Godwin and their marriage was not successful. In her text *A Vindication of the Rights of Woman* (1792) on marriage, she has given some different perspective. She said that, "Still, highly as I respect marriage, as the foundation of almost every social virtue, I cannot avoid feeling the most likely compassion for those unfortunate females who are broken off from society, and by one error torn from all those affections and relationships that improve the heart and mind (chapter 4)". Her biography also shows her illegitimate relationships and as well as romantic friendships especially with Gilbert Imlay. Her most of the

writings are also evidence of her on and off relationships. Besides, in this thesis to explore my understanding on Wollstonecraft here is the brief discussion of the two texts, which I am going to use for next chapters.

a) Mary: A Fiction

Mary is the main protagonist in this novel who struggles with several emotions and multiple identities. Her childhood was not pleasant for her parent's messy relationship and uninvolvedness of her father in the family. Eliza, the mother of Mary was very biased to her younger brother and forced Mary to marry someone rich and influential who can support her and her family equally. However, the marriage was also become a failure from the both side so Mary found her love in her romantic friendship with Ann who depends on Mary financially and emotionally. The concept of lesbianism and heterosexuality has emerged in her text where Mary's romantic exposures with Ann and Henry were much interesting compare to her loveless marriage with Charles. This notion of not engaged in the relation of marriage was not new to Mary because this same absurd nature was also seen in her parents' marriage. Mary proceeded herself toward a lesbian relationship which she was aware about later but it was too late for to return because the kind of affection and emotional bond had grow up with her servant Ann, Mary had never feel before. She threatens her marriage and chooses to nurse her ill friend for the rest of her life. She loved Ann from the core of heart but her love was too short for Ann's death. In the mean time, Henry came up as a light of hope and she gradually discovered a romantic attachment to Henry. Though they were not physically involved but more than emotionally and the irony of the story became Henry also surrendered to death for his illness and Mary who had seek for love to one from another she returned to her home and discovered her character in order to sensibility. She evaluates her role and became a genius. Therefore, from this text, it is clear

that Mary Wollstonecraft has changed the notion of friendship and marriage the way the conventional society has seen it till now through her narrative style and witty presentation.

b) *Letters Written in During a Short Residence in Sweden, Norway and Denmark*

This book is considered as very special work in literature because it was the last work of Mary Wollstonecraft, which has been published after her death in 1797. This book has contained twenty-five letters, which were written during the journey of Scandinavian for three months. However, this journey was for a business purpose but Wollstonecraft's motive was to restore her relationship with Gilbert Imlay and that time she was pregnant but Imlay had no intention to reunite with Wollstonecraft. Gilbert Imlay was an American businessperson known for his land business in Kentucky. After giving birth her daughter Fanny who's biological was Imlay she returned to Paris and wait for Imlay's mind change but she sonly got to know that Imlay found another love and Mary tried to suicide but she failed. However, Mary was authorized as Mrs. Imlay in their business documents and Imlay's ship was wreck so, she went out for a business venture in Scandinavian to contact with Imlay but Imlay was not interested to marry her and with a broken heart and along with her daughter she ended all her contact with Imlay and marry William Godwin. At that time, she wrote this book, which shows her unique narrative style through her travel letters where she narrates her personal loss with the discussion of Scandinavian landscape which changed because of industrial revolution and her love for nature. Above all, in my thesis, I am going explore Mary Wollstonecraft's writings through two texts *Mary: A Fiction* and *Letters Written During a Short Residence in Sweden, Norway and Denmark* with the light of *A Vindication of the Rights of Women*. In the chapter one, *Mary: A Fiction* as a representation of romantic friendship and marriage and in the second chapter is about selected letters of Mary Wollstonecraft: a view of her life and thoughts and finally end with a conclusion

Chapter 1: *Mary: A Fiction* as a Representation of Romantic Friendship and Marriage

Mary Wollstonecraft's work *Mary: A Fiction* (1788) is considered as only complete novel of her from 18th century. It is completely an autobiographical work. It is a representation of the tyranny of the protagonist Mary, who deals with several emotions and identity crises as well as an exploration of the boundaries in view of the subject of romantic friendship between two women. Since this subject has gained much more acknowledgement in this present world than in the eighteenth century, it is possible to explore the theme of women's love and relationships in Wollstonecraft's writings and which in contemporary time can be seen as early face of lesbian love. In this novel, the author has shown some new angle like modern society in every mentioned relationship especially in marriage and friendship. We can see two types of marriages here, which related to this decade's marriage relationship. To start with, the marriage of Mary's parents Eliza and Edward. The marriage system is been discussed from the start of the novel, as representations of this system which have shown at the first chapter in this novel. Love and marriage these two strong bonds are not fit for Mary's parents, which Wollstonecraft portrayed very strategically. Although Eliza the foil character in this novel emerges to have fallen in love with an officer, Eliza's father wants her to marry someone "in a more distinguished rank of life (chapter 1)" and Eliza obeys the wishes of her father. Therefore, in spite of her true feelings, Eliza "promised to love, honor and obey, a vicious fool, as in duty bound (chapter 1)". From this sentence there are two interpretations for the 'vicious fool' that is mentioned. The first is an interpretation where the vicious fool is the man, Mary's father, to whom Eliza wed. In that case, the father is portrayed here very negatively, while Eliza is being persecuted. The second analysis is that Eliza herself is very materialistic. In this case, Eliza felt that, it is not bad to marry someone for money and property only but Wollstonecraft suggests that it is foolishness for

marrying someone for wealth instead of love. However, excluding of the way of understanding who is meant with the materialistic fool, Wollstonecraft surely creates a detachment between men and women. Moreover, she portrayed this detachment for representing the marriage system that existed in the society in which this story is situated. This chapter has three main themes to discuss. First of all, unhealthy conjugated life and its impact on daughters. Secondly, property and law in women's marriage system. Thirdly, on female leadership and romantic friendship.

Mary, who is the first female 'heroine' of dual personality and care. Mary's parents are also in the habit of creating a picture of a mistaken parent-child relationship. Mary's story shows how their ignorance and lack of love affected Mary to search a pinch of love from somewhere else. Mary's father Edward emerges as a type of man with prejudice and pessimistic thoughts on women and is presented as not a sympathetic man; incapable to feel for other human beings and more concerned with status and male power. To exemplify, "her father always exclaimed against female acquirements (chapter 4)", and was so insensitive that he even "had a dog hung in passion (chapter 4)". The lack of love from her father, moreover, creates an emptiness that Mary wants to fill with the relationship with Henry. Mary, like her mother, marries a man not for love but to obey her father's wishes and which was not unusual in the eighteenth century. In eighteenth century most of the women faced terrific stress on them to marry according to family's choice. Mary did the same also because poverty and lack of affection between parent and child made an impression on her attitude so that she could accept the rules and norms of the society. Her marriage was not a happy marriage either but Mary is a character of sweet sensibility and it's "her understanding was strong and clear, when not clouded by her feelings; but she was too much the creature of impulse, and the slave of compassion (Wollstonecraft 54)". Mary's life from the beginning was not pleasant not because of her father only but it is her mother who

always affectionate her other children especially Mary's younger brother who died for violent fever. Her brother's exit was a great emotional breakdown for her mother and after that, she eagerly push her Mary to hook up with a suitable of course a wealthy man for marriage so that he could support her and her family members as well. However, her marriage is not considered as a successful marriage because they were not emotionally connected with each other, which she swiftly found through Ann. Mary, however, tries to get a way to run away from her duty to marry and from the chains, she believes the marriage will become a breath taken knot. Even as Eliza, throughout her marriage with Edward, taught herself to keep inside her true self and to live according to what the society is expected from her, Mary wants overlook that same prospects. Mary already has been decided to escape from the country with her beloved friend Ann safe and soundly. They had known each other from their young age. Mary had very strong affection towards Ann and her feelings found no way to reach to its ultimate destination. Mary finds support in Ann and sees an escape with her best friend; away from the marriage and society that hold her captive, and towards a life filled with love and happiness. To give good reason for her leaving, Mary utilizes Ann's illness as the main reason for her parting.

However, Mary has also a love relation with Ann and she has decided to live her rest of the life with her dearest and beloved friend and escape from the conservative society, where is no place for their romantic relationship. In chapter six, a new angle in Mary's character has emerged differently. Mary who is not known for her submissiveness to the society and on the other side she also admired for her nature of sensibility. "She had wonderful quickness in discerning distinctions and combining ideas that at the first glance did not appear to be similar (Wollstonecraft 5)". Mary was looking for a passionate companion that she found in Ann. Despite, having the passionate feelings for each other Mary could not set her free for Ann. She

was helping Ann from poverty by the help of her husbands' wealth that she thought as a negative blessing. Wollstonecraft felt that, as time passes her taste and thoughts will be move to a new direction and she felt that Mary is not capable of being a heroine. "Such as human nature, its laws were not to be inverted to gratify our heroine, and not stop the progress of her understanding, happiness only flourished in paradise---we cannot taste and live (Wollstonecraft 8)". Relationships in Mary's life was not remarkably pleasant at all especially the marriage of her parents and her own. . In *A Vindication of the Rights of Woman* the idea of marriage emerged in a different angle. She says "I will go still further, and advance, without dreaming of a paradox, that an unhappy marriage is often very advantageous to a family, and that the neglected wife is, in general, the best mother (chapter 2)". Wollstonecraft believes that, men are such torments to their wives that sad marriages can actually be better for a family than a happy one. In a sad marriage, a woman doesn't use all her time trying to satisfy her husband. Instead, she's forced to think for herself and to rely on her own resources, which makes her a better mother. For example, in the short story A Story of an Hour⁴ where the wife was very happy at the news of her husband's accident.

Moreover, in the novel *Mary: A Fiction*, Wollstonecraft's attempt to represent a female genius, and, moreover, "the freedom of genius from conventional class hierarchies, gender categories, and marriage ability" (Elfenbein 236). According to the text, "The exercise of her various virtues gave vigor to her genius, and dignity to her mind; she was sometimes inconsiderate, and violent; but never mean or cunning (chapter 13)". That explains, Mary could be dislike by many but it was her sensibility to face the world which made her as a genius. Hence, through the character of Mary, Wollstonecraft could liberally investigate the possibilities of a female protagonist. After all, a genius was a human being that automatically would be excused from

⁴ Chopin.k. A Story of an Hour

all the prejudices and expectations of society. In that sense, the heroine Mary was a trump card for Wollstonecraft in creating a world outside of reality in which her own ideas were free to exist. On the whole, the story of *Mary: A Fiction* shows how important the relationship between Ann and Mary was for the heroine of the story and the narrator applies the different characters of the novel to show the social milieu in which this relationship was set. The narrator also demonstrates how difficult it was for the heroine to live in a society with so many cultural rules, norms and social expectations. The following part will discuss the cultural and social influences of the eighteenth century upon the romantic friendship that is presented in the story.

In the eighteenth century, the society of England was as conservative and narrow which is totally opposite from present situation of the society. People only admired legitimate relationships but apart from old kind of relationship, there were some other relationships, which are not free to talk openly. Wollstonecraft applies this kind of private relationship in her writing to punch on the society's face so that, people can share their mix feelings about other sex. In the eighteenth century, close friendships between women were not usual thing and women often had a very close relationship with other women. A friendship between two women that showed signs of romance, such as the friendship between Ann and Mary in *Mary: A Fiction*, was therefore called a romantic friendship. These friendships were not frowned upon; in fact, they were even celebrated as people regarded these friendships as very valuable for a woman's development: "It was reasoned, apparently, that young women could practice these sentiments (sensibility, faithfulness, and devotion) on each other so that when they were ready for marriage they would have perfected themselves in those areas (Faderman 75)".

In that sense, romantic friendships between women were seen as advantageous for men, because women would use their friendships to grow the sentiments that were necessary in a marriage. A romantic friendship would go as far as hugging and kissing or sleeping in the same

bed. Only sexual contact was unacceptable in a romantic friendship. In literature, therefore, romantic friendships between women would not show any signs of a sexual relationship. As Faderman explains: “since decent women of the eighteenth century could admit to no sexual desires, and decent men would not attribute such desires to them, the sensual aspect of their relationship goes no further in fiction, as it probably would not in [real] life (Faderman 111)”. Thus, with the growing idea that women had to be decent and should not show sexual desire, a woman’s relationship, whether it was with a man or a woman, was described in literature as without any sexual behavior. For that reason, a romantic friendship would contain the same aspects, as a heterosexual relationship would have, which makes it difficult to decide to what extent a romantic friendship could have been a lesbian relationship. As the story develops, Mary and Ann were growing a very strong relationship. Ann, “she was particularly sensible of the presence of her Almighty friend (chapter 9)”. Their relationship was as warm as blaze and only they discovered that they are not just friend but more than any other relationship. As Wollstonecraft said in the text that, “This ill-fated love had given a bewitching softness to her manners, a delicacy so truly feminine, that a man of any feeling could not behold her without wishing to chase her sorrows away. She was timid and irresolute, and rather fond of dissipation; grief only had power to make her reflect (chapter 5)”. They got intimate several times and Mary was not shy about it at all though she had a husband already but the pleasure of a physical relationship she has found from Ann. Mary loved Ann very passionately. She never gives up on her until her miserable death. As Ann was ill and there was, a few chance to recover and Mary who was as dependable on Ann because Ann is her dearest friend. In chapter eleven, where we can see how gradually Ann is getting close to death. Mary was already made up her mind that she could escape with Ann from all the prejudice and customs of the society but she also aware

off her vow which she made to her husband. Mary was struggling with her mind and soul. As Wollstonecraft says, she exclaimed, "I cannot live without her! I have no other friend; if I lose her, what a desert will the world be to me. No other friend," re-echoed they, "have you not a husband? (Wollstonecraft 24)". This sentence explains how mentally and emotionally Mary broke down. In the one hand, she made a vow to her husband and on the other hand, the person of her romantic friendship is going away from her.

Although, "by the second half of the eighteenth century in England, romantic friendships became a popular theme in fiction (Faderman 103)", it was still a very difficult subject to explore, as the subject of female sexuality was restricted. To explain, it was possible for a writer to write extensively about a romantic friendship between two women, where the women cared so much for each other they were literally "willing to sacrifice everything for each other, even life itself" (Faderman 108). Their relationship would be described as passionate and caring and it would provide women with a feeling of hope. However, because of the limits that were put on a romantic friendship, writers were also limited in their fiction. Since "marriage to a man was frequently regarded as necessary [in the eighteenth century]" (Faderman 108), the stories that would contain a romantic friendship between two women, would eventually have a plot where the woman, or women, would eventually marry to a man. Faderman argues that, stories about a romantic friendship would always end with a heterosexual marriage, because, that way "none of the writers could have been accused of attempting to subvert marriage and the social structure" (109). Put differently, society would not object to a romantic friendship between women in fiction, because a friendship would not undermine male supremacy. As stated earlier, it was believed that a romantic friendship would only be beneficial to men. However, if a writer would decide to disregard the existing notions of heterosexual marriage and write about a romantic

friendship where the women would stay together forever, the writer could have been accused of wanting to change social hierarchies and the marriage system.

Moreover, for Wollstonecraft romantic friendships with women were not unusual, she had a romantic friendship with Jane Arden for a while and continued writing Arden after their relationship had ended. Their letters can be found in *The Collected Letters of Mary Wollstonecraft*, edited by Janet Todd. The more significant romantic friendship Wollstonecraft experienced, however, was with her friend Fanny Blood, who was also the inspiration for the character of Ann in *Mary: A Fiction*. *Mary* echoes Wollstonecraft's biography, since, as Wollstonecraft herself has said, the story of *Mary* is similar to personal experiences.

It has been already discussed that Mary Wollstonecraft was engaged with unusual relationship, which, she also portrayed in the character of Mary, but here Mary not only discovered a sense of lesbianism in association with Ann but also a romantic bond with the foil character Henry. Foil character, because of the impact of his character that, is less than Ann however, his portrayal in this text was sensitive too. Some critics target this as hetero-sexuality but in the text, there is no mention of sexual activity between Henry and Mary. According to Wollstonecraft-

He was also a pious man; his rational religious sentiments received warmth from his sensibility; and, except on very particular occasions, kept it in proper bounds; these sentiments had likewise formed his temper; he was gentle, and easily to be intreated. The ridiculous ceremonies they were every day witness to, led them into what are termed grave subjects, and made him explain his opinions, which, at

other times, he was neither ashamed of, nor unnecessarily brought forward to notice(chapter 12).

Mary had feelings for Henry too which she cannot hide from herself and she could not figure out her feelings on one. On the one hand, she left her unsuccessful marriage for ill Ann on the other hand, the same Mary showed her romantic attitude towards Henry and he was aware of her passionate friendship for Ann. Henry said to Mary that, “I would give the world for your picture, with the expression I have seen in your face, when you have been supporting your friend (chapter 13)”. After Ann, Mary needs someone close who she can trust so she sees that light of hope in Henry but he was not sexually involved but emotionally. However, Henry was ill too and his “illness was not alarming, it was rather pleasing(chapter 14)”.Mary utilized the chance to nurse him so that she can overcome with Ann’s farewell and she engaged her with Henry’s illness so that she could spent much of the time with him. Mary also discovered a warm vive from Henry, which she missed from her father and she shared her enchanted feelings for women. She said, “I have frequented the cheerful haunts of men, and wit!—enchanted wit! has made many moments fly free from care. I am too fond of the elegant arts; and woman—lovely woman! thou hast charmed me, though, perhaps, it would not be easy to find one to whom my reason would allow me to be constant(chapter 16)”. As the story goes on, Mary was affectionate to Henry intensely, she had tried to give her heart so that she could survive the rest of the life with him but that couldn’t be happened and she had to return home to her husband. In that period, she had discovered sensibility. She had discovered Henry as a man of virtue and a slave for beauty. He was not sexually engaged himself but lovely. His departure was also unbearable for Mary-

One moment she was a heroine, half determined to bear whatever fate should inflict; the next, her mind would recoil—and tenderness possessed her whole soul.

Some instances of Henry's affection, his worth and genius, were remembered: and the earth was only a vale of tears, because he was not to sojourn with her (chapter 25).

This passage explains how intensely they were in love with each other. It reflects that how love make someone so grand in his/her beloved eyes and one's elimination is not easy to handle when there is pure love and here Mary was about to find her love in a romantic friendship with Henry also.

In the end, of the chapter the main point's are-Wollstonecraft in her *Vindication of The Rights of Woman* says that, marriage can be a great scope to build friendship. However, in *Mary: A Fiction* we didn't see that friendship in marriage but there was a lot of love and emotions in those romantic friendship which Mary had live with Ann and Henry both. If Charles was much involved in his married life and so with Ann then perhaps, she (Ann) would not grab her attention to want for love or maybe she would not engaged with a lesbian relationship. Furthermore, this chapter also reflected that money and property was important at that time and for that if women forced to do marriage was not seen as a prejudice according to the text. Finally, it clears the idea between female leadership where Mary had taken care her both of friends during their sickness to their last breath. In the whole journey Mary, discover her as a female genius, which indicated her romantic sensibility.

Chapter 2: Selected Letters of Mary Wollstonecraft: A View of Her Life and Thoughts

Letters Written During a Short Residence in Sweden, Norway, and Denmark (1796) is considered as extraordinary work in British travel literature because there are many key peaches of the travelogue. According to Molly Hall, “Throughout her text she uses both botanical and inanimate natural imagery to depict ideas and dynamics which she attributes negatively to dominant cultural processes (218)”. Wollstonecraft portrayed cultural and economic development of Scandinavian countries and side by side that development hampering the nature and the natural process of those countries. Wollstonecraft agreed to her tour of Sweden, Norway, and Denmark in order to get back a stolen treasure ship for her lover, Gilbert Imlay. She had a great hope that the journey would revive their love less relationship, which she eagerly set off. However, more than the way of the three months she spent in Scandinavia, she understood that Imlay had no determination to restoring the relationship. The letters, which has build the text, took from her journal and from notes she sent to Imlay, reveal her anger and melancholy over his continued disloyalty. *Letters Written in Sweden, Norway, and Denmark* is therefore both a travel narrative and an autobiographical record. However, the letters were personal and political disappointment with a refusal to abandon her political and intellectual commitments not least her concern with the condition of the women. The impact of the French revolution was very deep which started with *A Vindication of Rights of Man* and *A Vindication of Rights of Woman*. Wollstonecraft coined up a new section of literature through her letters and many critiques admitted now that letters can be very much intense part of any literature.

According to Anthony Pollock, “Like *The Vindication of the Rights of Woman* (1792) and Wollstonecraft's two novels, the Letters are deeply concerned with the social effect of aesthetic experience, the ways in which writing and read- ing shape the cultural order in psychological,

economic, and juridical terms (194)". In addition to, personal, economical and political discussions, the letters are also responsible for the romanticism of Wollstonecraft and her love for nature. As Molly Hall says, "Wollstonecraft's use of animal and natural imagery introduces the reader to a complex system of meaning created by the feminization of nature and animals and the naturalization and animalization of women through the very language she employs to undermine these cultural constructions (218)". In this chapter, I am going to analyze some selected letters that, I want to comment on and how Wollstonecraft explored the relationship between self and society. She had also values subjective experience, particularly in relation to nature as well as victors the liberation and education of women and illustrates the detrimental effects of commerce on society. Mainly, the chapter has been divided into three most important themes. First of all, author's personal loss and her love for Gilbert Imlay. Secondly, love for nature. Thirdly, how Scandinavian landscape has changed because of the rapid growth of Industrialization.

Firstly, the most important reason to choose Mary Wollstonecraft as the protagonist of the text is the emotional and psychological sufferings which she gone through when Gilbert Imlay, her illegitimate lover had no intension to recover their relationship for the sake of their unborn child. Gilbert Imlay was an American businessperson known for his land business in Kentucky. However, he was become popular after met with Wollstonecraft. He already knew that a relationship with her was enough for his popularity. "According to, Janet Todd, in one of the first of these reevaluations, *Mary Wollstonecraft: A Revolutionary Life* (2000), sets the tone. Notably, she does not turn away from the implications of Wollstonecraft's devotion to Imlay. In her telling, Wollstonecraft received not only pain but also considerable pleasure from that relationship (Cynthia D. Richards, 72)". Wollstonecraft, the lady who was purely determined to

solve their differences and took a long leap to Scandinavian to find out the reason though the tour was for business purpose to rescue Imlay's treasure ship and restore the economic situation. From *A Vindication of the Rights of Woman* some critics summed up their thoughts in a precise way. They say, only reason, virtue and knowledge can summarize a person's duty and rights in the human race. These qualities can regulate every person and harmonize the society specially women, who must have these qualities to survive in men's world. It was Wollstonecraft, who never led her life based upon her fate; she pushed herself to find out the reasons of Imlay's ultimate betrayal.

According to Deborah Weiss, "With her masculine observations and her feminine suffering, craft's protagonist blurs the gender differences of sentimental characterization by seeming to play male and female roles (206)". Wollstonecraft's sufferings and sentiments made her strong enough to approach Imlay by her numbers of letters. Some of letters are highly private, those are love letters where she mentioned about her loneliness, her shadow-gloomy days, her pregnancy though the news of her pregnancy was not pleasant to Imlay because it was only Imlay who was not committed to this relationship, for him it was only a sexual bond. According to, Cynthia D. Richard, "The depth of Wollstonecraft's attachment may still prove unsettling, but her attraction to this American is not in itself unseemly (73)". Wollstonecraft believed that, a woman's sorrow can be the only strength to her. During the time of her pregnancy only she and her unborn daughter suffered through the journey and that suffering created an emotional bond because her daughter, she is a woman. It is her presence of sensibility, which deals with her psychological identity. In the text, *Wollstonecraft's Letters to Imlay* (Appendix 3) where she overflowed her thoughts to Imlay. She wrote that-

Still, when we meet again, I will not torment you, I promise you. I blush when I recollect my former conduct-and will not in future confound myself with the beings whom I feel to be inferiors.-I will listen to delicacy, or pride (141).

In this letter, she tried to convince Imlay to meet so eagerly and also wanted to discuss about their future with the newborn daughter. A relationship, which only based on sexual limits where no string attached it is hard to face the truth for woman who is highly sentimental rather than sensible but Wollstonecraft is different. According to her, “the most perfect education, in my opinion, is such an exercise of the understanding as is best calculated to strengthen the body and from the heart (31)”. Rousseau claimed that on the purpose of gender ,education should be served in different way but Wollstonecraft was not believed the same. She believes that, education should not be differentiating on gender basis. Similarly, as Molly hall said that, “The foundation of Wollstonecraft’s argument in *Rights of Woman* is that women, being capable of reason, have the same intellectual potential as men, only they have been miss-educated and socially conditioned to believe and behave otherwise (220)”.She was continuously reviving women society to be brave and act rationally not emotionally. She said that, “Girls ought to be active and diligent; nor is that all; they should also be early subjected to restraint (104)”. However, she was acted rebelliously in one hand, to establish her arguments for business purpose. On the other hand, in the letters she was in dilemma with her daughter’s future, her life, social position and respect “but such an education, she realizes, would only render her daughter even more unhappy, as she would grow up to be insufficiently feminine to find a in society (208)”. In some of the letters, Wollstonecraft was continuously mentioned about her health issue which shows the fragile side of the author. She wrote-

For God's sake, let me hear from you immediately, my friend! I am not well, and yet you see I can not die (140).

Wollstonecraft was sick and tired for asking Imlay about their reunion. At some point, she was already understood that Imlay will not come back to her. She wrote-

I shall not come up in the vessel all the way, because I have no place to go. Captain--- will inform you where I am. It is needless to add, that I am not in a state of mind to bear suspense--- and that I wish to see you, though it be for the last time (152).

Secondly, to establish Wollstonecraft as a creative narrator of the text here is a device called nature, which is considered as an important section throughout the text and to know how to work with nature as a romantic writer Wollstonecraft done very commendable job. Wollstonecraft dedicates significant portions of *Letters Written in Sweden, Norway, and Denmark* to descriptions of nature and her emotional responses to it. One of her most effective devices is to associate a set of thoughts and feelings with a specific natural creation, such as the description of weather. Nature, Wollstonecraft imagines, is a universal reference point between readers and herself, therefore her letters should generate a connection of social sympathy with them. Many of the letters contain these small romantic portions, which illustrate Wollstonecraft's ideas regarding the bonding between nature, God, and herself. Wollstonecraft's natural world turns into the needed field of exploration and the important section of gaining knowledge. British Romanticism glimpses were also seen in Wollstonecraft's writing. Romantic writers use nature as an imagery to escape from reality. The play with various emotions to lock readers mind and they write from the readers perspective not from their point of view which is a great achievement for any romantic writer. In the romantic era we have found William Wordsworth, who is

considered as poet of nature. Wordsworth's Preface to *Lyrical Ballads* connects romantic world to the philosophical world. According to Wordsworth, "Author makes a formal engagement that he will gratify certain known habits of association; that he not only thus apprises the Reader that certain classes of ideas and expressions will be found in his book, but that others will be carefully excluded (Preface 4)".⁵ Wollstonecraft also celebrated nature in her writings and Wordsworth came after so many years later to talk on. A poet uses this technique of writing not to control but to read readers mind. His "Lines written a few miles above Tintern Abbey" (1798) is a recollection of memories where nature used as a tool to explore the emotions to whom it has been dedicated. Through this poem, we can easily understand that how Wordsworth uses natural landscapes to exemplify her thoughts, which he dedicated to his sister. Romantic poets are very much influenced by *Letters Written During a Short Residence in Sweden, Norway and Denmark*. The text is a combination of social and political advocacy that directly influenced the writers like William Wordsworth and Samuel Tylor Coleridge. Travel writings of 18th century turned into a new aesthetic of literature in the British Romantic period.

It is clear that women of 18th century were equally participants of travel literature though their journals, diaries and letters and those practice helped to change their way of seeing the world. As she said in *The Vindication of the Rights of Woman* that, "Women are everywhere in this deplorable state; for, in order to preserve their innocence, as ignorance is courteously termed, truth is hidden from them, and they are made to assume an artificial character before their faculties have acquired any strength" (58). That's why Wollstonecraft always lit up her curiosity to know more and her letters are the witnesses that reveals Scandinavian countries political, economic and nature state and also for that reason Wollstonecraft became the creative of the text.

⁵W. William. *Preface to Lyrical Ballads*

Finally, Wollstonecraft had shown through her letters that how Scandinavian landscapes has been changed for the rapid growth of Industrialization. At first it is necessary to know about Scandinavian. Sweden, Norway and Denmark these countries are known as Scandinavian continent. According to Eillen Hunt Botting, “Wollstonecraft's revolutionary philosophizing about the human condition, and especially the status of women and other disadvantaged groups, began with self-analysis of her own rather mobile, troubled, and adventurous life(297)”. Scandinavian is relatively known as its natural beauty and weather, which are cold, winter and pleasant summer. In the text, Wollstonecraft through her letters explains some picturesque travelogue of her. Wollstonecraft changed notion of travelogue, in this text she has used picturesque travelogue to define her three months journey of finding reason. Such reasons became aspirations later for the author to bring a change to the society. Wollstonecraft first introduces the picturesque in atypical fashion. She pairs the aesthetic with an uncustomary feeling. The picturesque travel writing generally inclined itself between the symmetry associated with beauty and the fascinated amazement of the sublime. The Picturesque is a modern British visuals concerned with how we gaze at landscape and with the knowledge of viewing. The Picturesque offers a new way of understanding Mary Wollstonecraft's position in between enlightenment, restoration and romanticism. In the end of the *letter IV* where Wollstonecraft exemplifies winter and the irregular cultivation of those countries which is a part of nature-

The beauties of nature appear to me now even more alluring than in my youth, because my intercourse with the world has formed without vitiating my taste. But, with respect to the inhabitants of the country, my fancy has probably, when disgusted with artificial manners, solaced itself by joining the advantages of cultivation with the interesting sincerity of innocence, forgetting the lassitude that ignorance will naturally produce. I

like to see animals sporting, and sympathies in their pains and pleasures. Still I love sometimes to view the human face divine, and trace the soul, as well as the heart, in its varying lineaments (24).

Wollstonecraft also added the language of cultivation which she complicated here. In her this portion the letter, she talked about agriculture most of the time because agriculture is very much part of any countries economical growth but after the French revolution the situation were not the same. People became more materialistic and mechanical. She also talked about the 'rocky land' and the uncultivated landscapes which are the fruits of Industrialization. In *letter VI* she said that, "Nature is the nurse of sentiment,--the true source of taste;--yet what misery, as well as rapture, is produced by a quick perception of the beautiful and sublime... (39)". The way she has given the light to the landscapes it changed reader's way of gazing to any picturesque travelogue. In the *letter V* is another example of picturesque description and aesthetic pleasure.

I was particularly impressed by the beauty of the situation. The road was on the declivity of a rocky mountain, slightly covered with a mossy herbage and vagrant firs. At the bottom, a river, straggling amongst the recesses of stone, was hastening forward to the ocean and its grey rocks, of which we had a prospect on the left; whilst on the right it stole peacefully forward into the meadows, losing itself in a thickly-wooded rising ground. As we drew near, the loveliest banks of wild flowers variegated the prospect, and promised to exhale odours to add to the sweetness of the air, the purity of which you could almost see, alas! not smell, for the putrefying herrings, which they use as manure, after the oil has been extracted, spread over the patches of earth, claimed by cultivation, destroyed every other(27).

This passage suggested the aesthetic pleasure that is underline in the Scandinavian natural beauty and Wollstonecraft's hard work. As Molly Hall said, "Though it is not her goal in *Rights of Woman* to correct the projection of ideologies of domination onto the natural world, her work points to what is increasingly a concern of feminist theory engaging with ideas of the natural"(218). As a female writer of eighteenth century, Wollstonecraft had the ability to see what is happening around the world; she not only kept herself busy to find out the reason of her arrival in Scandinavian countries but also was focused about nature. Nature is the great source of knowledge and it gives food to the poetic mind. However, some letters focuses on the devastating nature of Scandinavian countries because of Industrialization. She wrote in *letter XIII* that-

The hay was still bringing in, for one harvest in Norway treads on the heels of the other. The woods were more variegated, interspersed with shrubs. We no longer passed through forests of vast pines stretching along with savage magnificence. Forests that only exhibited the slow decay of time or the devastation produced by warring elements. No; oaks, ashes, beech, and all the light and graceful tenants of our woods here sported luxuriantly. I had not observed many oaks before, for the greater part of the oak-planks, I am informed, come from the westward (75).

This passage explains that, the wounded side of the forest where trees were cut down rapidly for woods especially oak trees, which are used for luxurious furniture's. Industrialization in Scandinavian countries has brought out the devastating side of the nature whereas these were the place which known its aesthetic nature .

To sum up, the discussion of this part, this chapter was divided in to three important themes: Wollstonecraft's personal loss and love for Imlay, then the narrator's love for the nature

and finally, the impact of industrialization in her writings throughout her life time. So , it is clear to understand here that, Wollstonecraft narrative technique was unique in the text because Wollstonecraft is not known for as a writer but also she was a great traveler who love to explore and wish for more.

Conclusion

To conclude, Mary Wollstonecraft fought for female rights and many critics now have acclaimed her credibility worldwide. She believes in self-assessment which makes a person better. She was not only, worked for the entire female community but also she has created the path so that upcoming generations can raise their voices against all previous prejudices. She has worked on education, class differences, gender roles and misogyny very gracefully. She has enlightened the society about taboo relationships. The concept of lesbian relationship and heterosexuality has again emerged in her text *Mary: A Fiction* which is a pure autobiographical novel, where Mary's romantic exposures with Ann and Henry was much more interesting compare to her loveless marriage with Charles. This notion of not engaged in the relation of marriage was not new to Mary because this same absurd nature was also seen in her parents' marriage. So, From this text, it is clear that Mary Wollstonecraft has changed the notion of friendship and marriage the way the conventional society has seen it till now through her narrative style and witty presentation. In the first chapter, this text deals with three most important themes, which are unhealthy, conjugated life and its impact on daughters. Then, the importance of property and women's marriage and finally, female leadership and the romantic friendship

Furthermore, In the text *A Vindication of the Rights of Woman* Wollstonecraft established the importance of gender roles and justify that every gender has equal rights and responsibility towards the society. It is not about only men who can served for society as well as county . It is a matter of making balance in every gender and women's are not going to be leg behind. Travelling is a most important part of gaining knowledge and for Victorian women travel was a part of their daily amusement. We have discovered through her letters that, she was a great

traveler. To recollect all the memory from their travelling they used to write letters. Some of letters got the chance to publish from that Wollstonecraft's travel memoir *Letters Written During a Short Residence in Sweden, Norway, and Denmark* where she talked about her sentimental journey. Her journey towards Scandinavian was for business purpose but throughout the journey she has discovered aesthetic beauty of nature, picturesque travelogue and her motherhood. As a female she has taken these long journey just only to regain her relationship with her lover but as time passes she got to know the truth that Imlay has no intention to get back her which made her stronger and she turned as a hero of the text. So, Wollstonecraft's narrative intellectuality has made these two texts valuable to the reader's perspective and so as the *Vindication* where being a female writer she has given all the answers from both points of view. In this thesis, both the texts are incorporated with *A Vindication of the Rights of Women* to illustrate the stands which have been pointed out critically.

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