



The Quakers In The Pre-Twentieth-Century Humanity Issues In The United States: Some Reasons Make Them Not Prominent

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Abstract

The Quakers, officially called "the Religious Society of Friends", took roles in struggling against the events that contradicted humanism spirit and principle. However, the group's roles have been still not discussed prominently or properly in the United States history. The neglect comes from several factors: it was because of the Quakers' position as the minority; their involvements served as a part of large movement groups involving in the humanity issues; it was caused by the diversity of views and the quality of personality shown by Quakers; and it was because of the pacifism where the principle tended to prohibit them to totally involve in fighting physically against human rights abuse. Among the factors, pacifism was looked very prominent factor since it had restricted them appear as front-liners. They were even assumed less patriotic, inconsistent, and coward in their movements. Consequently, they were only as a subordinate group in the humanity movements.

Keywords: The Quakers; Quakerism; humanity issues; pacifism; American history.

Introduction

Quaker is a name of a denomination and a sect in Christianity existing in the United States. It was founded by George Fox in England in the seventeenth century, precisely around 1652. This sect was officially named "the Friends" or "the Religious Society of Friends" or sometimes "Children of Light" (Hamm, 2003; Bradley, 1962), but better known as "the Quakers" since the 17th century when George Fox, its founder, was still alive. This religious group came to America in 1655, as evidenced by Elizabeth Harris's presence, a female preacher. He went to the United States to spread Quakerism's teachings, which had developed rapidly in England (Hamm, 200:19). Since then, his arrival wave has continued and has become part of the American population until the present time.

In its development, Quakers' existence was focused not only on the spread of Quakerism's teachings but also on socio-political movements throughout American history, especially before the 20th century. The proof, his intellectual figures, such as John Woolman, John Whittier, Lucretia Mott, Sarah Grimke, and so on, became a significant part of the antislavery movement, the peace the feminist movement. These movements are a form of the humanitarian movement or the defense movement of universal principles of human rights. Interestingly, their involvement appeared consistently from one era to the next. This is due to their Quakerism belief that every human being has "the Inner Light" in which there is God so that all humans, regardless of differences in race, color, sex, and religion, are equal and have the same human rights (Filler, 1986: 30; Nuriadi, 2022: 1405).

Nuriadi (2014) found that the Quakers in the eras before twentieth century were actively involved in almost all movements of humanity in the United States, such as the abolitionism movement for the African Americans' freedom from slavery, the recognition of the Native Americans equality, and the women emancipation. Holcomb (2016) explores more empirically how the Quakers in the United States, especially Sarah Pugh, boycotted slave-labor goods. She did it as a form of her great spirit to fight against slavery. Jordan (2007) and Nuriadi (2021) also agree with the facts above that, based on his findings in meetinghouses, he can see how huge the Quakers' roles in defending the existence of minorities before twentieth century, as shown by William Penn when becoming the governor of Pennsylvania. Mack (2005) and Matthews (2010) have seen to the Quakers have been enlightened to the position of women in the world, particularly in the eras before twentieth, who were not yet emancipated. From this enlightenment, the Quakers had tried to show their vision to defend the women's acknowledgement, It is no wonder then Jordan (2007) states that the Quakers, as a group of Christian sect in United States, have shown their virtue and morality in human rights enforcement for minorities from which the Christian sect appear as a distinctive community in the country. They have done this activity consistently not only in the United States but also in the world in modern era (Bercovitch and Kadayifei-Orellana, 2009).

However, although Quakers were actively involved in upholding human rights principles throughout the era before the 20th century, this still caused problems experienced by Quakers. The problem is related to Quakers who are not highlighted or received proportional attention in American history. This fact shows that history has been unfair to the presence of Quakers. Despite the recognition in several references, the Quakers' efforts are still at the peripheral level. This is generally claimed to belong to a large group of all American Christian societies. In other words, the history of the human rights defense movement, for example, in abolitionism and feminism movements, precisely emphasizes the series of efforts carried out by non-Quaker figures rather than those carried out by Quaker figures. As shortly mentioned before, this kind of effort can be said to be the Quakers' identity.

Therefore, this paper unfolds several factors why the role and existence of Quakers represented by their figures are not so prominent in the historical record of humanity movements happened especially in the eras before the 20th century in the United States. This is considered necessary because Quakers also have a stake and need to be highlighted as the main actors in recording American history, not just figures outside the Quakers.

Methodology

This paper is a qualitative study which was fully conducted through library research, not field one. This mode of study was applied because the topic of this study was mostly on historical point of view, yet it also involves several data pertaining theology of Quakerism and sociology of the United States when the Quakers were involved in certain issue of humanity issues occurred in that country in the pre-twentieth century.

In other words, this paper uses interdisciplinary perspective in its presentation. The concept of that interdisciplinary perspective is taken from Henry Smith's concept as the main characteristic of American Studies stating that the best thing a researcher can do is to conceive American Studies as the collaboration among disciplines through which he attempts to widen the boundaries imposed by conventional methods of inquiry. This implied a sustained effort of the student of literature to take account of sociological, historical, and anthropological data and methods, and of the sociologist or the historian to take account of the data and methods of scholarship in the fields of the arts (Kwiat and Turpie, 1980: 14).

Referring to this statement, the interdisciplinary approach provides a huge space for a researcher to utilize several perspectives in his/her study. Those perspectives, in this case, are collaborated so as to obtain a comprehensive and holistic finding. To obtain this objective, this paper uses collaborates historical data supported by data from Quakerism and data of social settings in context of the time when the Quakers were involved on humanity issues in United States. Therefore the method of collecting data was documenting method where techniques of direct quotation, underlining, and paraphrasing are certainly used.

Discussion

Four reasons make it possible to be a factor in the Quakers' efforts not revealed much in America's history related to the enforcement of human rights principles in the era before the 20th century. The four reasons cover internal and external, namely: (a) the existence of Quakers with minority positions; (b) only as part of a significant reform movement; (c) the emergence of a variety of attitudes and views in addressing human rights issues and (d) robust passivity in influencing their activities.

First is the position of the minority Quakers with only as part of a large movement group. Quakers are already known as religious groups and minority communities in America. Quakers are one of the most well-established Christian groups in the New World (America), originating in the Old World (England). The driving factor came to America because they experienced social and political intolerance. According to Axelrod (2002: xxvi) and Parekh (1996: 254), the concept of 'minority refers to two things, namely: first, minority refers to the amount or quantity possessed by a group. So, this first concept only focuses on the percentage of the population. Second, the minority relates to the position, relations, and role of the group. In this case, the group is positioned as a marginalized, colonized, discriminated against, and sacrificed party because of the reasons for the dominant party's interests.

Regarding the minority concept above, Quakers' existence tends to refer more to the idea of the minority first than the second. This is because the Quakers have indeed become one of the religious groups that have few followers. Therefore the population is relatively small compared to the number of Americans, less than one percent of the American people. Bacon (1969: 4) notes that the number of Quakers before the 20th century, especially in the Revolutionary era, was 50,000 out of 1,580,000 Americans. The existence of this minority Quaker indeed has begun since its appearance. Also, regarding the second concept of minority, Quakers have historically not experienced significant problems of marginalization and discrimination by the power of the dominant system in America, except when they first arrived in the Massachusetts colony when the Puritans were in force and behaved intolerantly of any entity that is different from Puritanism (Ryan, 2000: 28). In this context, Quakers were arrested, imprisoned, expelled, and even sentenced to death as experienced by Mary Dyer, William Leddra, Marmaduke Stephenson, and William Robinson simply because they understood Quakerism which was different from Puritanism. According to the Puritans, Quakers are adherents of heretical, heretical religions, which could threaten the region's religious system 's stability.

With a relatively small population, Hamm (2003: 151) states that the number of Quakers in the 18th to 19th centuries was not so much, and it was challenging to identify the number because of its relatively closed existence. This happens because they adhere to a 'closed attitude' (quietism) spiritually. Besides, they are not in one community but spread in various places. Nevertheless, towards the end of the 19th century, its existence began to be recorded along with the strict American government policy in carrying out civil registration for all American people. Besides, Quakers also felt the need to show their existence as essential entities and play a nation-building role. Based on this thought, every Steeple House and Prayer Meetings such as the Monthly Meeting, Quarterly Meetings, and Yearly Meetings in each region and state record the number of Quaker followers, both active and inactive. Until the 2000s, the Quaker population numbered only about 1/30 of one percent (1%) of the American people, about 90,000 people

(Hamm, 2003: 151). This fact is not one of the factors that cause the effort not to have a significant impact.

Secondly, the involvement of Quakers in reform efforts is only part of a significant movement. This increasingly makes their existence invisible. In this context, the number of Quaker figures is seen not much from the total number of figures who made reform efforts. This fact began to emerge when the abolitionist movement increased from the end of the 18th century to the mid-19th century. In that era, the abolitionist movement had become the discourse of all intellectuals and American society entities, especially in the northern United States, not just intellectuals of the Quakers. This discourse and movement belonged to white people and men alone. Still, they became a significant concern of black and female figures in that era, for example, the emergence of Frederick Douglass, Harriet Tubman, Sojourner Truth, and so on. The Quakers' statistics only became a small part of the antislavery movement group in that era until the era before the Civil War (1861-1865). The issue of slavery became a national issue, making the United States split into two parts: the northern United States (the Union) and the southern United States (the Confederate). The first acted to reject the practice of slavery and referred to it as a "peculiar system." In contrast, the second remained to maintain slavery so that the Civil War was inevitable.

Interestingly, when the Quakers were involved in the wave of the reform movement in the context of human rights enforcement, they also did not identify themselves publicly that their existence was representative of the Quaker group. They do it individually or on their behalf and more on decisions and emotional awareness. Their attitude of rejection of slavery is the result of individual thought. In other words, the attitude of the sacrifice of slavery is a manifestation of their awareness evocation. That awareness is a combination of various sources. For example, that awareness was inspired by his understanding of Quakerism by previous Quaker figures. By the results of the meetings of the prayer meetings, especially the regular Yearly Meetings attended.

Thus, the effort to uphold the human rights principle, primarily through the abolitionism movement until the mid-19th century, was not only claimed by the Quakers but can also be claimed by other parties because they did it together with the same vision. As proof, when the Civil War triggered by the issue of slavery was won by the northern United States (the Union), figures from the Quakers were not mentioned in this regard. Instead, Abraham Lincoln was a hero and antislavery president. This proves that these issues and movements belong to all entities that happen to be in the northern United States. Moreover, it was found that Quakers had acted as pioneers and initiators in addition to being active actors in both movements. They were fully involved in the antislavery movements. Therefore, it is not appropriate if the existence of Quakers in this effort is not proportionally placed.

Thirdly, the lack of prominence of Quakers' role in the history of the United States can also be caused by the diversity of views and the quality of personality shown by Quaker figures. What is meant by this is the emergence of figures who are consistent and inconsistent in addressing a particular movement issue. The quality of personality is closely related to the robustness and persistence of the vision and mission they show. For example, when several Quaker figures fought totally to drive the spirit of antislavery, some figures supported and even practiced the slavery system. With this situation, the strength of the vision and mission associated with this matter becomes united and effective if it can be seen as a representation of the American Quakers' overall voice.

As proof of this fact, when abolitionism was initiated by Quaker figures such as George Fox, John Woolman, Elias Hicks, and Anthony Benezet in the 17th and 18th centuries, not a few Quakers continued to practice slavery. As proofs, the two Quaker figures who practiced this slavery were William Penn and John Dickinson. The first, William Penn, is known as a prominent and influential Quaker because of his humanitarian vision in forming a socio-political system in his colony, Pennsylvania. Nevertheless, he is known as a consistent figure in practicing slavery. The second figure, John Dickinson, was known as one of the 18th-century designers (Framers) and founders. In this case, he should have a clear concept of human rights and his firm defense against blacks. However, ironically, the Quaker was known as the person who had the most slaves in Philadelphia in 1776.

William Penn and John Dickinson were the same as other American figures, such as John Adams, Benjamin Franklin, and Thomas Jefferson. All these figures are perpetrators of slavery, even though they are all figures who carry the concept of human rights, as proof that all the founding figures of this nation became human rights figures were that they all became members of the Small Committee, which the Continental Congress showed. Their main task is to formulate the Declaration of Independence in 1776, which mentions the concept of human rights, namely "... that all are created equal, that their Creator endows them with certain unalienable rights" (Hollinger and Capper, 2001: 134).

Thus, all these figures' concepts of human rights did not apply to the African-Americans in that era. Both specific Quaker figures and non-Quaker non-Quaker figures held that African-American slavery was their way of increasing these people's rank and destiny from a low stigma. With that, they could finally have status despite their status as slaves. Their argument was categorized by Ericson (2000: 19) as a "liberal slavery argument" (liberal proslavery argument), namely:

A liberal proslavery argument, in contrast, would claim that the institution was a just institution because slavery was the status in which African Americans could enjoy the most practical freedom in their light, which rendered them incapable of prospering as free men.

Fourthly, the principal reason that made the Quakers not stand out was the influence of pacifism. This principle tended to cause Quakers not to be total in fighting against human rights abuse happening in real life. They preferred to hide and avoid the happenings. They did not want to involve in quarrel, fight, riot, and war. Therefore, this factor identifies the Quakers as an inconsistent, ambiguous group and only dares to struggle with rhetoric alone, without any firm and frontal attitude. With this principle, Quakers tend to be seen by outsiders as a hypocritical group or person to behave, even though the Quaker does not feel that way.

Nevertheless, for Quakers in general, this principle is a noble value because it represents the figure of Jesus Christ within them and is a characteristic of Quakers. This principle formed the Quakers to be kind, loving, and reject various physical violence and war. Quakers show more friendliness and brotherhood than showing antagonistic attitudes or likes or fights in social life. For example, in the event of a conflict, Quakers tend to be more silent, passive, and even distant from the competition. With this, they seem unclear, timid, hypocritical. Even so, they remain proud and do not care about outside assessments because it has become an inherent part of Quakerism.

Historically, this principle emerged in 1658 when Oliver Cromwell died, which later British rule was held by his son, Richard Cromwell (Bell, 2011: 283). At that time, the new authority made a policy to recruit all entities in the U.K.U.K. to take part in military service or be actively involved in supporting expansionary policies and national defense. Quakers, in this case, are not a few involved in the military and political scene. The Quakers' involvement also continued when King Charles II retook office after the parliament appointed him to succeed the Cromwell dynasty. Seeing this phenomenon, several influential Quaker figures, such as Margaret Fell, finally reacted because she saw that the involvement of Quaker followers in politics and the military precisely ignored the efforts of social reform and freedom of conscience previously highlighted in the religious movement. Quaker. Margaret Fell, a wife of George Fox, was seen as the second most influential Quaker after her husband at the time.

Therefore, Margaret Fell then boldly and openly opposed the Quakers' actions and called on them to return to the great ideals of the Quaker movement. This action was daring to carry out because he had previously received inspiration from God as quoted by Weddle (2001), namely: "[I] was moved of the Lord to leave my House and Family." Not only that, Margaret Fell was able to travel a long distance, two hundred miles, only to protest directly to the King of England, Charles II, to convey his position, which was supported by thirteen other Quaker figures on June 5, 1660. This attitude was written in a declaration under the title A Declaration and Information of the People and God of the Call to the King and the Houses of Parliament (Weddle, 2001: 43).

From the title, it can be seen that this declaration is a formal and strict statement of the pacifist attitude of the Quaker regarding its refusal to be actively involved in military and political policies that support the war. As for the sound of this declaration fragment which shows the statement of Quaker pacifism is: "We are a People do beat and beare out testimony against all Strife, and Wars, and come from the Lusts ... that War against the Soul" (Weddle, 2001: 43).

This pacifist attitude turned out to get a reaction from various parties, especially from Quakerism followers who had been involved in the military and politics. This reaction is a rejection of the Margaret Fell declaration. They questioned the validity of the contents of the statement made by Margaret Fell. Driven by this, George Fox affirmed the ruling written by his wife by issuing a new report entitled A Declaration from the Harmless and Innocent People of God Called Quakers Against All Plotters and Fighters in the World. In this declaration, George Fox showed his firm attitude as shown through a quotation below:

We utterly deny all outward wars and strife, and fightings with external weapons, for any end, or under any pretense whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, as once to command us from a thing as evil, and again to move to it. We certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth, will never force us to fight against the man with outward weapons, neither for the kingdom of Christ nor for the kingdom of this world (Bacon, 1969: 18-19).

However, the pacifist attitude issued by George Fox caused a more significant reaction than before. The reaction was a political reaction from the British government that explicitly called the Quakers a group of antinomies and not loyal to the state. Thus, even the government and parliament passed the Quaker Act in 1662, which declared the prohibition of the existence of Quakers and Quakerism in Britain. Quakers are also prohibited from offering prayers. The government's decisive attitude that banned the presence of the Quakers was reinforced by the passage of the law of the Conventicle Act in 1664. Therefore, this pacifist principle had a significant impact on Quakers in Britain, who were not only labeled as dissident groups by Anglican Christians but also become an enemy of the British state.

Despite gaining hostility and attacks from various parties, Quakers continued to develop at lower levels both in Britain. These Quakers have even begun to set in America and other countries such as Turkey and the Netherlands. The attitude of pacifism, in this case, continues to be developed as a culture throughout the Quaker community. As proof, all Quaker figures in America avoid conflicts with other community entities. Not only that, pacifism was used by William Penn, for example, as capital in formulating the runway and vision of his Holy Experiment when he wanted to make Pennsylvania, his colony in 1682. William Penn even tried to deal directly with the Indians based on enthusiasm and pacifism to avoid the hatred of Indigenous people. Similarly

with John Woolman. Therefore, the Quakers' efforts were practical and proved that Quakers were different from other white people.

In America, the pacifist attitude that gave rise to Quakers' negative judgments began in the Era of Independence in the mid-18th century. This is because most American Quakers refuse to go to war against British colonialists, although, in specific contexts, this Revolutionary War is to uphold human rights. Conversely, most Quaker figures declined to join the Patriot group but were affiliated with Whiggism (Calvert, 2009: 313), which supported British colonization. As Hamm said, they acted this way because they were skeptical of the American revolution's efforts and openly supported the strengthening of British colonial rule. Following Hamm's statement is meant:

[T]he war years from 1775 to 1783 were difficult times for American Quakers. Most were deeply skeptical about revolution; many were outspoken in loyalty to the Crown. A complex of factors produced this outlook (Hamm, 2003: 35).

With this attitude, Quakers are regarded as "not" Americans because they are not patriotic and loyal to the Patriots' national vision, even considered ignorant of the principle of freedom (liberty) as a principle of human rights. Therefore, in the matter of its inconsistency in supporting this war of the revolution, not a few of the founding figures of the United States of America considered the Quakers to be ambiguous and, with this, caused the Quakers to lose their political role after America gained independence (Hamm, 2003: 36). One of the figures who criticized the Quakers' attitude was Benjamin Franklin. He asked the Quakers to stay away from the process of American independence. His words are an expression of his disappointment with the unclear Quakers. As for these words he revealed in his biography as quoted below:

If their pacifist principles prevent them from acting, he said, they should step aside. He then turned on the 'great and rich men' of the proprietary faction, who were refusing to act because of their envy and resentment toward the Assembly (Isaacson, 2003: 124).

In the above quotation, Benjamin Franklin intends to strengthen the Quakers' inconsistent negative image, especially related to the constellation of the War of Independence at that time. This assessment is not wrong because Quakers face a dilemma problem. In principle, they support the mission of independence, but they also disapprove of the war to achieve the task. This dilemma problem was felt by John Dickinson, a Quaker figure when he responded to The Stamp Act (1765) and The Townshend Act (1767). To bridge this with the principle of pacifism, Dickinson took the political tactic of "Business as Usual" (2003: 209). For him, this political tactic was the best way not to avoid criticism from the Patriot group and to remain committed to the principle of pacifism. However, ultimately, this did not change many negative opinions of the Quakers. However, personally, Dickinson was finally able to be known as one of

the American figures, although his efficiency as a Quaker was questioned because Quakers generally behaved away from the state's question.

The Quaker inconsistency is also seen amid the abolitionist movement and women's emancipation movement, especially in the early and mid-19th century. This further strengthens the negative image built by the "enemies" of the Quakers in the previous era, which mentions the Quakers as an ambivalent, hypocritical and inconsistent group. The two movements above became a vehicle developed by the Quakers to make efforts to uphold the human rights principle in America. Quakers became parties who encouraged and supported the emergence of these two movements, even though they were ultimately considered inconsistent. This raises historical irony for the Quakers themselves.

In the abolitionist movement, Quakers were indeed the group that spearheaded and carried out the vision of abolitionism. George Fox and John Woolman evidence this in the mid-17th century and 18th century and John Whittier, Lucretia Mott, Sarah Grimke, Levi Coffin, Sarah Grimke, Angelina Grimke, Elizabeth Chandler in the 19th century. However, this abolitionist effort tends to be more attempted in the formation of discourse or opinion than other actions that are more real and pragmatic. These Quaker figures view that such a struggle model has a more effective impact on the advocacy of African Americans' human rights than others because the implementation of slavery is part of political policy in several states in the United States. This is because it directly targets the formation of sentiments and opinions that can sooner or later encourage changes in the authorities' perception and political awareness. However, this strengthens the negative image that was previously built. In addition to negative images, another historical fact that supports the notable prominence of Quaker figures is that the Quaker model of struggle has already been used accustomed by other movement figures. Therefore, when discussing the abolitionist movement, non-Quaker figures were mentioned and more prominent in American historical records, including William Garrison, Lewis Tappan, Arthur Tappan, Frederick Douglass, and Harriet Beecher Stowe.

Harriet Beecher Stowe received the existence of this pacifist principle through her novel entitled *Uncle Tom's Cabin*. In this context, Stowe called the Quakers represented by the Halliday family and his men, Phineas, as defenders and protectors of escaped slaves. However, when dealing with slave hunters or slave catchers, the Quakers were silent, without giving the slightest resistance. This happens only because they become perpetrators of pacifism. The following is a quote from Phineas, who does not want to resist only because of this attitude:

"It's quite welcome to do the fighting, George," said Phineas, chewing some of the checks on leaves, and he spoke, "But I may have the fun of looking on, I suppose. But see, these fellows

are kind of debating down there, and looking up, like hens when they are going to fly up to the roost (Stowe, 1994: 221)

From the quotation above, it is clear that the Quaker position is only passive, and George, a runaway slave, is precisely the one who will fight the enemy who is still below the hill. In other words, the slave could escape precisely because of the results of his efforts, not because of the effects of the defense of the Quakers. Even so, Stowe's allusions as above did not fully apply to all Quakers in that era. The Quakers who dared to defend the runaway slaves were Thomas Garrett and Levi Coffin. They even became a central figure in the effort to free slaves with the Underground Railroad system, and they faced many times with the legal apparatus and had to pay fines due to this action.

In the emancipation or feminism movement in America, when feminist leaders openly directed the struggle towards the recognition of suffrage for women (women's say), the Quakers did not support it. Even if it helps, Quakers only give moral support, as shown by Lucretia Mott or John Whittier, which raises the idea that Quakers are not involved. Thus, in this context, figures such as Elizabeth Cady Stanton or Susan B. Anthony is recognized as the central figure in the feminist movement in America. The two figures above are more highlighted as the main actors in the history of the feminist movement because of their frontal and consistent attitude in fighting for women's political rights. It finally succeeded in 1820 with the 19th amendment to the Constitution. This amendment recognizes the existence of women. This fact is the basis of the thesis, which states that Quakers are indeed deserving of neglect or not highlighted in American historical records because their efforts are not like the two non-Quaker figures above.

However, this writing has proven that Quakers are not supposed to be ignored as part of an entity in America that fights for, defends, and upholds human rights principles. Quakers are involved in social reform efforts throughout the history of the United States. Quakers are pioneers and actors in "educating the public" (Calvert (2009: 323) about the importance of recognizing the human rights of each minority group. This role can be seen as a new identity for the Quakers (Nuriadi, 2022), completing their other identities. Quakers carry out a series of enforcement efforts on human rights principles as a form of their adherence to Quakerism as their core faith believing in the Inner Light as a manifestation of God (Jesus Christ) in humans' hearts. It is the faith that stimulates and empowers them to do good actions.

Conclusion

The main spirit of humanity struggle owned by the Quakers is coming from "the Inner Light" or "the Inward Light." As a manifestation of this belief, the Quakers took roles in antislavery movements and the struggle for women's rights. However, their roles are not prominently recorded when compared to non-Quaker figures. As a matter of fact, the group's roles have been

still neglected or not discussed properly and prominently in the history of the United States. In fact, there had been several Quaker figures totally involved in struggling for humanity. The neglect is caused by the minority in terms of its population, their involvements as part of a large humanity movement group, the diversity of views and the quality of Quaker figures' personality, and the principle of pacifism. More concretely, they were actually served as a subordinate group among many groups in the movements. Besides, among the factors, pacifism's principle is looked very prominent by which they were looked at by other people less patriotic, coward, inconsistent, and hypocritical in their humanity movements.

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