

Sudan University of Science and Technology

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**Investigating Social and Psychological Factors in the
Life of Nathaniel Hawthorne and Their Impact on his
Writings**

A Case Study of His Novel *"The Scarlet Letter"*

تقصى العوامل الاجتماعية و النفسية في حياة الكاتب ناثل هوثرن و اثرها على
كتاباتة:دراسة حالة للكاتب

هوثرن في روايته "الحرف القرمزي

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Chapter One

Introduction

1.0 Overview

This chapter is going to provide description of the theoretical framework of the study. It will particularly focus on the statement of the problem, questions, and hypotheses of the study, as well as the methodology of the study.

1.1 Context of the Study

The study investigates the social and psychological lives of the novelists and their impact on their writing. The events of the novel contains some of the author's autobiography, experience, and background.

Ellmand, (1994) pointed out "Scarlet Letter" is a psychological novel; it's also called psychological realism. It's work of prose fiction which places more than the usual amount of emphasis on interior characterization, on the motives, circumstances, and internal action.

The psychological novel is not a content which states what happens but it goes on to explain the motivation of the action. In this type of writing; characters and characterization are more than usual important and they often develop deeper, into the mind of a character than a novel of the inner man. To say, in some monologues, maybe employed to better illustrate the inner working of the human mind at the work. Ellmand (1994: p.4)

In this study, the concentration is not just on the content of the novel, but it rather goes to explain the action of the characters such as inner thinking, religious, moral, philosophical concepts and beliefs by which human actions are determined being right or wrong. All these features are considered to be

part of psychological novel, which appeared in the 20th century literature. It reflects Hawthorne own trends of life, community, and New England puritan culture. The study intends to investigate the social and psychological lives of novelists and their impact on their writing, with reference to the ‘Scarlet Letter’, written by Nathaniel Hawthorne.

The ‘Scarlet Letter’ could be considered one of the first American psychological novels, set in Puritan, New England in the 1600s. William Hawthorne, the author's great-great grandfather was in Dorchester, Massachusetts, before moving to Salem. There he became an important member of the Massachusetts Bay Colony and hold many political positions, including magistrate and judge, becoming famous for his harsh sentencing. William's son and Hawthorne great-great-great John Hawthorne, is one of the judges who oversaw the Salem witch trials. Nathaniel (1991: p.3).

This shows how Hawthorne family was decedent from the puritan roots. Understanding what mentioned above; the author probably added (W) to his surname in order to hide this relation.

According to Gervan, (2006) Hawthorne worked at custom house and joined Brook farm, before marrying Peabody in 1842. The ‘Scarlet Letter’ published in 1850, followed by a succession of other novels. Much of Nathaniel's writing centers in New England featuring oral allegories with a puritan inspiration. His fiction works are considered to be part of the Romantic Movement and more specifically, dark romanticism. His themes of (ten) centers focus on the inherent evil and sin of humanity, society, identity, and human nature. This represents the society and the social classes’ issues. Gervan (2006: p.6).

Most of his works contain moral messages that investigate his own society which he experienced. Hawthorne is a part of extremist religious group called puritan. After time of his experienced with Puritan people, he discovered the

fake actions of his religious leader as the result questioning himself and his own community, is not only that, but trying to illustrate the fake actions and the hypocrisy of his religious group to his own community.

There are many theories which can explain these types of works. These include Psychological Approach, Marxist theory, and Socialism theory. Psychological approach under the leadership of Sigmund Freud provides both to the readers and critics the opportunity to analyze the autobiography and the characters in the novel to find out the main causes of their faults or unwelcome behaviors, and most of their conflicts which can occur throughout the novel.

In Hawthorne the “Scarlet Letter” the central characters experience transformations and specific deteriorations in their personalities. They are under the influence of their id or egos (The part of the psyche, residing in the unconscious that is the sources of instinctive impulses that seek satisfaction in accordance with pleasure). This research will attempt to investigate the social and psychological lives of novelists and their impact on their writing.

Cody (2004) expressed out, there are many writers who narrate their novels through their own experience of their real life and in literary techniques; it is called psychological realism, in which the writers narrate what they have witnessed or lived within their own society. Psychological novels are known as stories of the “inner person” some stories employ stream of consciousness, interior monologues and flashbacks to illustrate characters’ mentalities. Cody (2004: p.11).

In a Psychological novel, the emotional reactions and internal states of the characters are influenced by external events in a meaningful symbiosis. This emphasis on the inner life of the characters is fundamental element of the vast body of fiction.

The society and Psychological lives of those writers influenced their writing. Such, as Joseph Conrad, Charles Dickens, Virginia Woolf, Alan Paton, Toni Morrison, and James Joyce. As the result masterpieces their novels, talking seriously about the problems or the gaps which exist within their society and giving chance to the public opinion to contribute or to fulfill the gaps which exist within their society or to participate to solve the problems within their community.

1.2 Statement of the Problem

In psychological novels, characters and events are influenced by the personal circumstances of the novelists. Most of the critics analyze the literary characters according to formal and thematic form. These formal and thematic forms would not assist them to get the messages of the novelists (the message they want to send to their readers), unless they go through the author background. A psychological approach provides, both to the readers and critics the opportunity to analyze the characters, finding out the main causes of their faults or unwelcome behaviors.

This study aims to investigate the social and psychological lives of the writers that affect their novels. Moreover, it investigates the conflicts of the characters of the novels connected with their own psyche.

1.3 Objectives of the Study

The general objectives of the study are:

- To analyze the novel ‘Scarlet Letter’ on the base of individual psychological perspectives.
- To analyze the structure of novel ‘Scarlet Letter’.
- To identify how the novelist reflects his own life, identity, habits, through ideas, vision in his own novel.

1.4 Significance of the Study

The study provides information for the critics which can guide them to know how psychological approach (stream of consciousness) assist to interpret what the author wants to say to his or her readers. Furthermore, the study can inspire researchers to conduct further research.

The study is expected to fulfill the gap in literature or to answer the question of how personal circumstances of Hawthorne’s life affect his novel.

1.5 Research Questions

In this study the following questions are raised:

1. How Hawthorn's personal circumstances affected his novel writing?
2. How Hawthorne does portray the conflict of the characters in his novel?
3. How are his social and psychological circumstances represented in his novel “Scarlet Letter”?

1.6 Hypotheses of the Study

The following hypotheses are postulated:

1. Most of Hawthorne's literary works are influenced by his lifestyle, ethics, morality, norms and religious, which reveal his own psyche toward what he has written.
2. Hawthorne portrays the concept of hypocrisy, inner conflict in his characters; guilt, suffering, and exemplified them by his own real community.
3. His Social and psychological circumstances are reflected in his novel 'Scarlet letter'.

1.7 limits of the Study

The researcher will focus on investigating the social and psychological factors in the life of novelist (Hawthorne) and their impact on his writing with reference to his Novel the 'Scarlet Letter' by Nathaniel Hawthorne.

1.8 Methodology

The method of this study is qualitative research, based on qualitative data, taken from the 'Scarlet Letter' by Nathaniel Hawthorne.

Type of Data and Data Sources

The data sources in this study are categorized into primary data sources and secondary data sources.

A. Primary Data Sources

The primary data are taken from the novel 'Scarlet Letter' by Hawthorne which is published by planet PDF (data).

B. Secondary Data Sources

Secondary data sources are some references, and materials related to the primary data sources such as, biography of the author, and website, about the novel.

Procedures of Data Collection

In conducting the study, the researcher followed the steps below:

- a. Reading the novel repeatedly to get deep understanding.
- b. Taking important notes in both primary and secondary data.
- c. Browsing the internet to get several information and articles related to the subject of the study.
- d. Drawing conclusions based on the analysis of the data.

Data Analysis Techniques and Tools

Coding and recursive abstraction will be adopted as tools of collecting data which are usually used in a qualitative research. Moreover, the coding and recursive abstraction will be discussed with questions and hypotheses of the study to achieve the objectives of the study.

Chapter Two

Literature Review

2.0 Overview

The present chapter reviews the literature which is relevant to the study. Moreover, the chapter will shed light on the current issues related to this study. According to this concept the study will investigate about the author's biographical background. Then the chapter will shed light on the novel "Scarlet Letter". However, the chapter will talk about the Puritan New England in 17th Century history. Also the chapter will discuss some of the concepts which are related to the study under investigation. The researcher will focus on the social and psychological factors that influenced the writer's production.

2.1 Conceptual Framework

2.1.1 Background: The Author's Life

Nathaniel Hawthorne born in Massachusetts on the July, (1809) was descendent from the Puritan worthies, he was the son of a ship captain who died in the sea in (1808). Nathaniel Hawthorne spent the Eden of his youth at the Lakeside wilderness of Raymond Maine, from (1816) to (1819), he lived with his mother and sisters, "free as a bird". Hawthorne was a nineteenth century American novelist and short story writer. He was hired in (1839) as surveyor at Boston Custom House which inspired him to write the novel "The Scarlet Letter". Hawthorne's write an introductory essay in "The Scarlet Letter" depicting his time at the Custom House with his friend Waldo Emerson. The idea of the transcendentalism aroused his inner

psychos which later contribute to the influence on his writing production. Hawthorne became engaged in the previous year to the illustrator and transcendentalist Sophia Peabody. He joined the transcendentalist Utopian at Brook Farm in (1841); however he became dissatisfied then left with the experiment. In (1852) he wrote the campaign biography of his old friend, Franklin Pierce. When Pierce's elected as President; Hawthorne rewarded with the position of the United States Consul in Liverpool England in (1857). He resigned from this post and traveled to France and Italy.

From (1821) to (1825), Hawthorne was a student at Bowdoin College, graduated in the middle of his class of Thirty-eight from the Scottish Philosophers'. He absorbed the concepts of Faculty of Psychology which would recur in his fictions; belief, perception, reason, memory, association of ideas and imagination. Three classmates become lifelong friends- Bridge (who helped to arrange publication of his first Book; who received it), and Pierce (who became president of the United States and appointed Hawthorne consul to Liverpool).

Even before college, Hawthorne had rejected the major careers open to graduates the ministry, medicine, and law. He mistrusted institutionalized authority, including organized religion. Though he would always provisionally believe in beneficent deity. In (1828), Hawthorne published a slender novel drawn from his college experience entitled "Fans hawed". He linked some of his tales into collections, but for lack of publishers, he burned some and submitted others to periodicals and gift-books. In (1836), with assistance of his sister Elizabeth, Hawthorne edited the American Magazine and wrote a best-selling children's text. (Peter Parley's Universal History. (Encyclopedia American 1995: p.28)

Wang, (2010) assumed that in (1813) Hawthorne wrote and published a tale called “Long Fellow” which enthusiastically praised and expose the author poetic imagination in his style and his use of New England materials. Also Hawthorne wrote and published “The Ministers Black Veil” which is historically talked about the guilt we hide from one another and about the dangers of self-absorption (which anticipates “The Scarlet Letter”). Hawthorne had chosen not to include two more complexes in his early stories; “My Kinsman”, “Major Molineux” or “Young Good Man Brown”, both probe the individual’s inner complex and relationships within the society. Warning against simplistic moral judgments and challenging pious which are concerning the assumptions about Puritanism and revolutionary America. (p.55)

Cody, (2008) pointed that Hawthorne emerges from confrontation with self-righteous as an individual of integrity, passion, and moral superiority. The introduction of the novel “The Scarlet Letter” also defines his requires for writing romance. The romance expresses Hawthorne’s romantic belief in subjective perception, showing how imagination participates in creating the world as we inhabited. Hawthorne moved his family to a small house in the Berkshires in the spring of (1850). Soon produced his second novel, “The House of the Seven Gables”, centering on a Salem family burdened by ancestral guilt.

The popularity of Nathaniel Hawthorne’s works to a great extent. It based on the themes of the human nature; such as romantic love, beauty, sins and punishment, crimes against human hearts, hypocrisy. All these can be seen throughout Hawthorne’s works. Hawthorne’s ancestors were some of the first colonist and one of them was actually involved with infamous witch trial. Certainly, this fact had something to do with Hawthorne’s keen interest in the Puritan subjects. Many of his novels and short stories deal

with many of the themes which are central to this period in American history.

Nicola (2011) also explains that Hawthorne fascinated with the idea of sin and punishment, this theme is expressed overtly in the “Scarlet Letter”. Hawthorne’s fictions are written during the Romanticism movement which made him to seek and explore the themes of nature and human kind as well as to push the limits of human imagination and creativity. That is to say, Hawthorne’s themes seek to explore the human psycho; this can be seen through his stories “Young Goodman Brown”, “The Minister Black Veil” and “The scarlet Letter”. These are recurring themes of the early American literature (Romantic era), which are clearly evident in Hawthorne’s works. (p.80)

According to Margarita, (2009) the fictions of Hawthorne have frequently defined in musical terms on account of the recurring themes it contains. Clearly, Hawthorne themes possess a moral value such as sin, guilt, and punishments. Obviously, reference to the sin can be found through Hawthorne writings in his earliest as well as in his latest works.

Also Margarita, states that the “Scarlet Letter” is the most quoted and frequently associated with the thematic sin. Hawthorne great numbers of short stories addressed the same problem. That is to say, his fictions explore the weight of the Puritan conception of sin at the time when the Transcendentalist idea of the goodness of man saw light. Hawthorne’s writing offers a relatively dark view of human nature. (p.89)

Barna, (1985) says, a number of critics have agreed that Hawthorne’s fiction shows signs of the disappearance of the doctrine of the original sin. It was gradually become “a back water theology” as the result has left something more positive and hopeful. (p.5)

However, Egan Kane, (1995) in his articles believes that Hawthorne comes before the public to condemn the sins of his generation. Then moves on something more constructive, suggesting future change and evolution. However, most of Hawthorne works contains elements of novelty that soften the sin which obsessed Puritan worldview. His distinction between knowledge as sin and secret sin is the key to the problem. (p.22)

Margarita, (2009) estimates that in (1759), a Puritan minister of a certain influence and eloquence, known by the name of Jonathan Edwards, wrote that humankind was “born into the world with tendency to sin”. Nathaniel Hawthorne’s paternal ancestors were all Puritan. A great part of his fictions in disputable anchored in this heritage. It’s concerned with the concept of sin. (p.44)

Donoghue, (2003) explains that when Hawthorne referred to sin he seemed to assume a force of evil. In another words, Donoguhe, indicates there is a lot of truth which can be applied to the quasi-totally of Hawthorne’s fiction. For example, in the “Scarlet Letter”, Hester Prynne’s sin is rarely talked about the frequent allusion to adulteration. The novel, “Scarlet Letter”, is more concerned with a kind of fetishistic with the nameless which seems to have more universal value than the simple reference to a definable sin. Hawthorne examines his major themes through his fiction the “House of the Seven Gables” where the seven gables manifestly stand for the seven capital transmission. In Hawthorne’s fictions the word “sin” itself is only sparsely used. A variety of expressions are synonyms to it such as evil, mischief, veil, vise, fall, and disobedience. (p.177)

Pearson, Norman (1999) indicates that some of Hawthorne’s short stories; the characters and the unconscious awareness of the original sin is transferred to a visible, physical burden. This is the case in the fictions “minster Black veil” (1836) and “The Birth mark” (1843) where sin is perceived as unavoidable. The characters bodies are maimed, they carry the indelible traces of sins. This exactly what Chilling Worth means in the novel “Scarlet Letter” when he explains to, Dimmesdale that “to whom only the outward and physical evil is laid upon.

That is to say, this is the burden of most sinners in Hawthorne’s fictions. In the novel “The Minister Black Veil” Rev.Hooper covers his face with a black veil to hide his sins and the veil is couldn’t be removed even after his death.

Pearson, (1999) clarify that according to some Puritan doctrines, the guilt of the first humans was handed down from one generation to another. Hence, every child has to carry the burden of the original sin.

This indicates that the beginning of the “Scarlet Letter” clarified that the past is not dead. It’s because of that persistent past which made Hawthorne himself to change his name. Actually Pearson, only refers to the common Puritan past and to its collective guilt. In another words, Hawthorne stories are about to explores the characters desire to discover the hushed secret that lies hidden beneath the complex symbols and taboos of the Puritan instincts. The deepest desire of many of these characters is to find out the exact nature of sin. (p. 32)

Hawthorne developed a style of romance of his fictions representative of his own beliefs. Although Hawthorne’s writing style often viewed as outdated when he compared to modern literature. Hawthorne conveyed modern themes of Psychology and human nature through his crafty use of allegory and symbolism. One of the aspects of Hawthorne’s writing is exclusive to his time period where is the use of formal dialogue which is remained fairly consistent from character to character. Hawthorne adopted the use of overly formal dialogue partly from a British writer, (Sir Walter), whose works were popular in the United States and Great Britain. Although Hawthorne’s dialogue is overly formal it can accurate tool in describing human emotion.

Gale, (1996) pointed that Hawthorne’s absence of the characters confrontation is another component of Hawthorne’s literary style. Hawthorne frequently focused more on a characters inner struggle which is a central theme in his fictions. One example of this style can be found in the “Scarlet Letter”; Hawthorne implied various modern themes in his works. One of Hawthorne’s recurring themes throughout his works is human nature. Hawthorne shows his interest in human psychology through his exploration of the dark side of human consciousness. However, in the “Scarlet Letter”, Hawthorne introduced a profound comment on the breaking down of human relationships in the society of the seventeenth century. (p. 266)

According to Harris, (1985) Hawthorne themes of human nature is full of wickedness as also evident in “Young Goodman Brown” when the title character encountered great difficulty in resisting temptation. Also Harris explains that Hawthorne explored themes of penance for sins and cowardliness when Arthur Dimmesdale struggled with himself to make his sin public. Hawthorne style contains elements such as description and

dialogue which seemed out of place when it's compared to modern Twentieth century literature. Hawthorne addressed modern themes and the same time expressed his own view on human nature and religion. In addition to that, Hawthorne's symbolism is an essential tool in addressing topics, which were too radical to be publicly in the nineteenth century. Hawthorne also achieved a unique form of allegory by placing characters in unusual situations. Hawthorne used various symbols to imply themes of adultery, sins, and human morality.

Litz, (1998) expressed that the concept of "Neutral Territory" found in Hawthorne's writing. Hawthorne described the concept between the real world and fairy. Where the actual and imaginary may meet, and each imbue itself with the nature of the other. To say, the concept of neutral ground is almost evident in the Custom House in the "Scarlet Letter" and served as the area in which romance took place.

Hawthorne modern themes were also modeled by Hawthorne own religious beliefs. His Puritan background contributed greatly to his portrayal of a sinner in a strict Puritan community in which Hawthorne exposed in his novels. However, Hawthorne raised questions concerning the morality and necessity of Hester Prynne's exile in the "Scarlet Letter".

Gail, (1996) points out that Hawthorne implied more modern themes through the use of symbolism. One of Hawthorne most obvious symbols in the "Scarlet Letter" is pearl; she is the living product of adulterous affair between the Arthur Dimmesdale and Hester Prynne. Even though some of Hawthorne's symbol is fantastical, they represent an anachronistic moral point of Hawthorne himself. Obviously, Hawthorne employed allegory as way of presenting themes.

Hawthorne often achieved allegory by placing characters in a situation outside of the ordinary. In the "Scarlet Letter" Hawthorne presented a highly complex variation on his usual themes of human isolation and the human community. In the "Scarlet Letter" Hester Prynne is an example of both these themes, since she is isolated from a strict Puritan community. However, Hawthorne requiring theme of isolation stemmed from his own experience of seclusion. (p.222)

Rita, (2002) expressed that Nathaniel Hawthorne is affected by Puritanism in many different ways, especially in his childhood and works. Hawthorne was born and raised in New England which is a part of the country in which the Puritan heritage. Hawthorne's ancestors are all Puritans and they deeply influenced by New England Puritanism. Therefore, the affection has been involved in the infamous witch trials at Salem. Hawthorne seems to have been quite troubled by the conduct of this ancestor in particular.

He also wrote most of his third novel, "The Blinthewdale Romance", drawing on his Brook farm experiences; his third major collection of short fiction, "The Sorrow Image" and collection of Greek myths retold from children entitled a wonder- Book. This is also the period of his friendship with Herman Melville- an ideal reader, whose review of "Mosses from an Old Manse Praised". (p.66)

Many of Hawthorne's writings are expressions of Puritan ideals and the correlation of those ideals with human nature. Hawthorne, clearly portrayed his feeling toward Puritanism throughout his works as an author. The influence of Puritanism can be seen in Hawthorne's writing which involve his deep interest in sin.

Also Elide (1987) talked that most of Hawthorne's works are mostly dark and gloom, because Puritans are mostly conveying moral serious in their community. In other words, they always deal with the right and wrong matters, the good and bad behavior. Hawthorne is highly aware of the grim legacy of Puritanism. Also interested in the hypocrisy of the Puritan beliefs which can sometimes produce among some people. (p.55)

Scharnhorst and Gary (1992) pointed, that Hawthorne came from a Puritan family as was influenced deeply by New England Puritanism. Hawthorne was not a Puritan, he understood the Puritan beliefs, but expressed deep suspicion for the harsh religious rules. Hawthorne was a young man who was aware of the sin of his ancestors believing in Puritanism, and with skeptical attitude towards his Puritan ancestors. He believes about the cramp style of Puritanism which is against the essence of society.

Hawthorne's wrote many works such as "The Scarlet Letter", and the "House of the Seven Gables" of his ancestors. Through these works Hawthorne showed his attitude, hoping to compensate the sin of his ancestors. He regarded American Puritanism as the theme of his works, the geography and cultural backgrounds of New England are closely linked to all his fictions. His works show the Puritan views of life. (p. 22)

2.1.2 The Social and Psychological Factors that influenced The Author Productions

Hawthorne's novels and stories were influenced heavily by the setting of his own life. His fictions reflected his various interest and experience with his Puritan ancestors. Hawthorne only streaming his own coconsciousness throughout his works of fictions and tell the reader what was happened during the time of his ancestors. He used many figures, symbols and setting to assert that was really true incident happened at the era of the Puritanism. Hawthorne condemns the immorality, injustice, hypocrisy which took place during the era of the seventeenth century America (first establishment of the New England) and described it as the evil action of the humanity. Hawthorne only sends messages to describe how sometimes a human could be evil and how human hide sins from each other.

Hawthorne descendants from the Puritan worthies whom he had a great impact of his life which later influenced his novels production.

Hawthorne was influenced by Puritanism in many ways especially in his childhood and works. Hawthorne was born and raised in New England which is a part of the country in which the Puritan heritage took place. Hawthorne seems to have been troubled by the conduct of his ancestors' in particular Salem witch trials.

Hawthorne's great-great grandfather was one of the judges of the Salem witch trial who was known by his hard sentences. The trials took place in (1692) in the town of Salem. Hawthorne heard about this trial which was described as illogical, hysterical, intolerance actions that happened at the early era of the Puritan New England. The trial story influenced Hawthorne's psychologically and not only that but even socially which later led him to be isolated from his own society and to try to change his name from (Hathorne) to (Hawthorne), in order to escape from the stigma reputation of his Puritan ancestors' whom they participate in such trials.

This incident consumes Hawthorne psychologically and made him to narrate his entire novels and stories only talking about the sin, guilt and the hypocrisy of his own puritan people using the symbols and setting of his Puritan ancestors.

John, (2004) mentioned that the factors which caused Salem witch trials in (1692) were religious, politics, family feuds, and economics. (p .53).

It's known that Puritans are group of people who made certain rules and methods written and guided by the state and the church. The Puritans likely punish the person who tracks out their belief, attitude and norms of their own method and system, as Puritanism. Many people in Salem were put to death for being against Puritan believes.

However, Bernard, (1995) regarded the Witch Trials is used as an accusation and handy way, to gain a control over the area, is not only that but also, puritans accused the old people and the useless poor.

In addition, to that Bernard, emphasized the arrests of women and men of Salem Village started and lasted for a long time because of the Afflicted-girls accusations. Those who confessed were not executed. The magistrates reasoned that witches, who confessed, had repented of their sins, and the devil was no longer with them. Besides, they were witness against those, who insisted they were innocent. Those who defended their innocence in spite the testimony of confessed witches and spectral evidence of the afflicted girls were hanged. (p.205)

Paul, (2010) narrated that from March to September (1692), the court sentenced (27) among them, more than (15) people accused. In the end, (19) people went to the gallows, and one man refused to be executed called (Giles Corey), at the result, was pressed to death by stones. So far the court called off the trials and freed the remaining prisoners including (Tituba). However, the episodes lessons about open-mindedness and tolerance in the puritan's community have echoed through that year. (p.169)

Tim Sutter, (2012) asserted, the Salem inherited legacy of association witchcraft may seem normal enough in view of trials; yet some statistics complicate the matter. Salem became associated with witchcraft because the legal system of Massachusetts Bay Colony chose it as the location for trials and executions. (p. 13)

Lori Lee, (1997) indicates that no one died as convicted witch trials in America again after the Salem witch trials. It was also the last of the religious witch hunts. Salem Village separated from Salem Town in (1752) and became the town of Danvers. However, this separation did not wipe away from history of the witch trials from its past. For over (300) years, historians, sociologists, psychologists and others continue to search and write about them up to this day, is not only that but, they continue to serve as reminder of how politics, family squabbles, religions, economics and the imaginations and fears of people can yield tragic.(p.27)

Hawthorne exposed the scene of Salem Witch trials in his novel the “Scarlet Letter” and used the Salem town as setting and witch craft trials as symbol of the Puritan Punishments. The incident of this trial which take place in (1692) in Salem influenced Hawthorne psychologically and made him to derive and masterpiece his novel “The Scarlet Letter”. The novel could be considered one of the first American psychological novels set in Salem New England in the (1600). William Hawthorne, the author great-great grandfather was in Dorchester, Massachusetts, before moving to Salem.

There he becomes an important member of the Massachusetts Bay Colony. William Hawthorne, known for his harsh sentences. William’s son and Hawthorne great-great John Hawthorne is one of the judges who oversaw the Salem witch trials, this show Hawthorne family decedent from the Puritan roots. Hawthorne was influenced by the historical background of his ancestors.’ Hawthorne, tried in most of his works to criticize the wrong deeds of the Puritan New England. In “The Scarlet Letter” Hawthorne obviously, reflected his historical and religious background of his ancestors’. Hawthorne was born during the infamous witch trials of (1600) of his ancestor’s John Hawthorne who presided as judge.

This connection with the witch trials surely influenced Hawthorne’s views of shame and guilt. To say; he depicted it in his novel “The Scarlet Letter”. In “The Scarlet Letter” one of the characters called Hester Prynne found guilty with the crime of the Adultery. As the result the Puritan Church and the State put a symbol (Letter A) in her chest as mark of shame. In

consequences becomes outcast. Hawthorne wants to show his social background about his own community by depicting them with his own works of fiction.

Hawthorne's display such characteristic which concern his ancestor's life in his novel "The House of Seven Gables", as the story goes; the House is built by Colonel Pyncheon, but the land was owned by Matthew Maule. When Maule refused to sell the land to Pyncheon he ultimately charged with witchcraft then executed. This shows how Hawthorne wants to reveal that only Puritans leaders achieve their material objectives through the church and the state of the Puritanism.

Hawthorne wants to show us his own attitude about witch trials in general; that is why the authors mentioned and repeat the trials and its symbols and setting in most of his works. The Salem witch trials in (1692) derive his emotion, feeling and made him to think that he is guilty because of his ancestor's deeply participated in trials. For him all the trials which were made in Salem were wrong. Also thought that all the Puritans laws, rules, are only made to satisfy the needs, and desire of the Puritans leaders.

In the "House of Seven Gables" Hawthorne (1845) said:

(Old Matthew Maule, in a word, was executed for the crime of witchcraft. He was one of the martyrs to that terrible delusion, which should teach us, among its other morals, that the influence classes, and those who take upon themselves to be leaders of the people, are fully liable to all the passionate error that has ever characterized the maddest mob. Clergymen, judges statesmen, - the wisest, calmest, holiest person of their day stood in the inner circle round, latest to confess themselves miserably. Nathaniel Hawthorne) (p.24)

Clearly, from this passage Hawthorne attacks the Puritans and accused them of being liars, and hypocrites including the clergymen, Judges and statesmen. This indicate that their system of law did not serve the community but rather serve its leaders. The Salem witch trials had great

impact upon his life which made him to wonder and ask many questions concerning the trials throughout his works. His feeling and emotion anguish and his moral value aroused his feeling which made him to be very annoyed about his ancestors' actions despite the Salem witch trials which took place before he was born Hawthorne, took his historical background of his ancestors' seriously and typically influenced his life.

In addition to that David, (2008) stated that all Hawthorne's novels and fictions are only represents his Puritans forebears which indicate that his Puritan ancestors' and community had great impact upon his life. (p 64)

Hawthorne could not be able to move to any kind of novels and fictions unless he depicted his Puritans forebears in such manners; norms, attitude, belief, identity and human nature. Such as crimes against human heart, hypocrisy, sin and punishment. These becomes the central themes in all his fictions which indicate that Hawthorne social and psychological live of his community definitely affect his works. Hawthorne was famous of his dark romanticism, he found the subject of his ancestors' background serious matter that have to deal within. Hawthorne did not enjoy himself or show himself as a writer but rather as Psychologist and socialist who tried to analyze the custom and norms which were dominated by the church and the state of his own community.

Harold Bloom, (2000) stated:

(Hawthorne feels that he had born into the world of gloom and decay in his home town of Salem Massachusetts. Hawthorne is always complaining about the oppressive past that hunted Salem, with the memory of its witch trials that stern Puritans looming over the town) (p 11)

Hawthorne tried to answer many questions concerning the New England Puritans in which many of the writers; including sociologist and psychologist could not be able to answer. Hawthorne tried to popularize the view that the trials were the result of the Puritan prejudice and social

repression. His ancestor' William and John Hathorne were both men of rank in Massachusetts Bay Colony. William was merciless in his legal prosecutions of the Quakers and John sat in judgments of several of the accused witches during the Salem's witch trials of (1692). Hawthorne is extremely sensitive about fanatical roles played by his ancestors in the early days of the New England.

Cerbe, (2007) stated that Hawthorne's reputation as a romance created a neutral territory. His tales and novels came from everyday world, In addition to that Hawthorne paid a careful attention to the historical setting for the most of his literary works. To say, Hawthorne extent his literary works from many resources such as the Seventeenth Century history for English and American, the Journal of John Winthrop, the history of New England from (1630- 1649) and the Annals of Salem from its settlement (1827). These represent sources from which Hawthorne took background. (p. 55)

Obviously, Hawthorne was influenced by all these factors in consequence Hawthorne could not be able to move to any kind of novels without mentioning the era of the New England Puritans. The history of his forebears and his community characterized or featured his characters, which distinguish him from other American writers. Therefore, Hawthorne potential zed all his mental power to understand his Puritan ancestors' and try to justify and to criticize the wrong deeds of Puritans New England.

Also Hawthorne displayed his biographical side in most of his novels and fictions in particular the "Scarlet Letter". Hawthorne worked in "Custom House" for two years, there Hawthorne began to write another type of novel known as dark romanticism which contains a large history of the New England Puritans. However, the "Custom House" comes as introduction for the novel "The Scarlet Letter" which reflects the biographical side of Hawthorne. In the "Custom House" Hawthorne describes his weight responsibility as a Chief executive officer of the "Custom House" job which have extinguished his interest in literature.

Hawthorne said:

*(‘I care not, at this period, for books;
They were a part from me’)*

This indicates that Hawthorne novels and fictions are only from his own experiences and sometimes from his historical background. Hawthorne shows us his psychological side in which he felt among his community either were failure or satisfied. Hawthorne counts a large amount of information about his social life and reflects it in his Genre by using all the factors that are available to him such as symbolism, metaphor, subjects, figures, and setting. These truly indicate that Hawthorne was truly influenced by his social and psychological life which have great impact upon his literary productions.

Clearly the custom house robbed him from his desire for literary fame and recognition. Where he allegedly made a discovery that contributed in the creation of the “Scarlet Letter” which made him famous almost from the instant it was published.

Hawthorne writing often explores the dark side of the human nature with extended history background of the New England Puritans. He depicted the past generation of the era of the Puritanism to his current novels and fictions. Many of Hawthorne stories are set in 17th century New England history which was inspired by Hawthorne’s ancestors. Hawthorne tried to analyze the concept of sin, guilt; legalism and its punishment which is different from the Puritans throughout his works. It’s known that Puritanism

was group of the religious group who put certain rules and laws for their community which is guided by the church and the state.

The Puritans New England was restricted in applying the rules and laws, so they have a severe punishment for those who come across their rituality. Many people in Massachusetts Bay Colony particular in Salem were punished severely caused for the crimes such as disbelieve homosexual, adultery and witchcraft. Many Quakers in the history of the New England were hanged severely in the scaffold; some of them were forced to leave the Massachusetts Bay Colony. The church and the state dominated by the Puritans leaders who sometimes give sermon to their downtown, remembering them about the day of the judgments or the sin and guilty and its consequences. In addition to that all the New England was obliged to attend the sermon in the church. Women were forced to wear the garments and to have a specific place in the church. To say, women are not allowed to sit with men in the same places.

The statesmen of the Puritan New England did not believe that women have to be equal with men. These factors inspired Hawthorne to criticize the Puritan community at the same time to depict the history of the 17th century of the Puritan New England in his novels. Hawthorne another novel called “The House of Seven Gables” explored the old New England family and their ancestors’ home. The novel inspired by the Turner-Ingersoll Mansion in Salem Massachusetts Bay colony.

The novel is extended history of the New England Puritans. Hawthorne clarify how a Puritan leaders used to achieve their material objectives through the fake ideology of the bible. However, Hawthorne wants show to us the ministers of the state; do not worth with the morality, and belief

of the bible in which all the Puritan community forced to follow. This exactly happened during the era of the Puritan New England. The novel “House of the Seven Gables” set in 19th century, although it features flashbacks to 17th century history. The novel depicts how Puritans past is dark. The themes of the book center on guilt, selfishness, retribution, and atonement and the story involves more about supernatural and witchcraft.

According to the literary critic Harold Bloom, (2004) The “House of Seven Gables” explores how mental and spiritual power affects people and derives them to try to dominate others this is reoccurring theme runs throughout many of Hawthorne’s works (p 44)

After Hawthorne resigned from the Custom House in the Boston in (1840). He immediately joined the Brook Farm Community which was established in (1841) by men and women of the Transcendentalists movement. Ralph Waldo Emerson and Henry David Thoreau were among proponents of the philosophers. Nathaniel Hawthorne was one of the men who lived at Brook Farm. The Brook Farm combined the thinkers and the workers in order, to guarantee the greatest mental freedom and to prepare a society of liberal cultivated people. So the Transcendentalist is formal name of the Brook Farm who design how the society would be; at the same time to deal with social class issues in the Boston.

Hawthorne (1842) said

(Among all its bad influences, the black veil had the one desirable effect of making its wearer a very efficient clergyman. By the aid of his mysterious emblem, for there was no other apparent cause he becomes a man of awful power over soul that were in agony for sin)

The novel “The Minister Black Veil” explores the themes of the human nature in which Hawthorne examines in his novel, “The scarlet Letter”

Waldo Emerson (1849) defined a transcendentalist as religious, philosophical and literary movements that began to express itself in New England in the (1830) and continued through the (1840 - 1890)

There are several Transcendentalist who lived old age such as Ralph Waldo Emerson, Amos Bronson and Alcott, Hawthorn shared them the same idea of the beginning of its establishment.

Lesile, (2012) stated that New England Transcendentalist flowered during the period of the American history. Which is marked by expansion change growing from national self-awareness and this contribute to increase the social, political and regional polarization. (p 23)

Hawthorne was influenced by the Brook Farm Community; specifically what concern the social classes' issues. Hawthorne comes to disagree with his friend's views in the Brook Farm Community which inspired him to write his novel “The Blithe dale Romance”. The novel is about a group of friends living at a Utopian community called “Blithe dale Romance Farm”. The book explores how friendships evolve over the course of the year but

then result in a tragedy. The novel is based on Hawthorne own experience of Brook Farm which was a short lived and disappointed to him.

Hawthorne found that all the participants of the Transcendentalist are selfish and more concerned with their own plans and desires than with the blithe dale itself. Obviously, Hawthorne exposed this theme in his novel the “blithe dale Romance” .Throughout his novel Hawthorne talks about selfishness and self-interest; each of the blithe dale characters demonstrates selfishness that ultimately contributes to either their own down fall. They are unable to truly put aside their individuality, their own hopes, dreams, desires, and obsession for the sake of their community. Hawthorne was very skeptical of their claims at the same time Hawthorne could not be able to move to unite the farmer and the philosophers in one being.

Hawthorne does not believe that individuality can be put aside their social classes such as intellectual, proclivities and individual wants and needs in order to form a community. In another hands, Henry David, (1962) mentioned that Hawthorne interested in Transcendentalism with his friends Emerson, Thoreau and Margret Fuller. Hawthorne romance could be a part of the current Transcendentalism. Clearly Transcendentalist touches him is not merely that but Hawthorne assessed the influence of his friends, and his position precisely related to it (p 34)

Meyer Howard, (1971) also mentioned that Hawthorne shows the readers that he occupies the position between the popular writers of his age and the Transcendentalist. (p 5)

This does not explain his moral and aesthetic beliefs nor does it reveal whether he agrees or disagrees with the reform of Transcendentalism.

Furthermore, Marcus (1987) stated that Transcendentalism discusses the same matters which is interested Hawthorne. It's clearly could be seen throughout his novel "The Bathed Romance" which was produced at the year of (1841) when he joined the Brook Farm. Hawthorne raised by the Transcendentalist family even his wife was a Transcendentalist as the result Hawthorne shared them the same thought and views but when he grows up he tracks different way.

Transcendentalist is considered as extended reformation of the Puritan New England in the part which concerns the religious and political side of the country. On the contrary the Transcendentalist deletes some of the customs and belief which is considered immoral or goes against human rights such as women right or death penalty which in consequences of the crimes. Hence the Transcendentalist shared the same concept which concerns the reality of evil but Hawthorne did not denied it. Hawthorne observation of the human nature taught him that people believe in the reality of evil and feel really guilty.

According to Darrel, (1988) the reality of evil aroused Hawthorne consciousness and made him to accounts butter satire against Transcendentalism. Hawthorne is not concerned with the evil latent in every human hearts rather with psychological propping which exist in every human hearts. Likely to say the objectives of Hawthorne arts were Transcendentalist ideas and forms but his approach to them is distinctive (p 40)

Richard, (2004) stated that nature for Hawthorne is not transparent glass to see heaven through. According to Hawthorne's nature never subjugated by human laws, nor illumined by the higher truth. In addition to that

Hawthorne perceived nature as own laws, which has more evident and operative than Emerson's higher law. Hawthorne thought that nature is not mediate but compellingly immediate. He could not go to the God of the wood to fetch his world to men as Emerson did. The only spiritual refreshment that Hawthorne thought is that; nature is not a communication from over soul but a feeling of his own individual's spirit from the oppression of the conventions and society. (p 55)

Hawthorne's Transcendentalism views goes against Emerson in part of the human nature. Hawthorne believes that human nature is beautiful and that nature is a symbol of the human mind. He sees human nature as flawed as equally capable of sin and hate but also of great love. But more significantly Hawthorne believes in repentance and subsequent in redemption after sin.

Hawthorne's views of human nature is reflected in his characters; his novel "The Scarlet Letter". Hester is guilty of adultery; she is deeply ashamed for what had done as the result she spends the rest of the novel paying her dues. Another character in the novel Arthur Dimmesdale is a guilty as Hester even he is guiltier because he is lair; he tormented by guilty and tries to redeem that by torturing himself physically and mentally. At the same time covering up any sights of his guilt with holy words clothing.

The Puritans believed that human nature was inherently sinful therefore; they have complex rules and laws for their community in order to prevent the evil deeds of the community. They put harsh sentences for those who goes against the rules and laws. Apparently Hawthorne believes about the nature of evil but at the same time believe about the repentance in which the Puritans people do not believe. Hawthorne criticizes such punishment

in most of his stories and novels. The ambiguity of good and evil in each character strongly reflects Hawthorne's philosophy of the human nature and the iniquity of the Puritan society. In the novel "The Scarlet Letter" Hawthorne explores human nature in revealing the setting of 17th century history of the New England. Hawthorne uses varied motifs and symbols to represents the Puritans shells.

Hawthorne identifies the nature of sin and guilt throughout his novel the "Scarlet Letter". The perspective of the Puritans society, claims that guilty people cannot be good once again. In the novel "Scarlet Letter" all the Puritans community shared this concept and it's featured in the character of Hester even when she repents and becomes good character, the community still thought that she is bad and sinful. Hawthorne opposed this idea and comes to clarify that people can be sinner but also they can be good after repenting. Hawthorne demonstrates and condemns the Puritans society of such actions throughout his novels.

Hawthorne suggests the strictness of the Puritan code of law is against human nature. These rules and regulations are almost directly taken from the bible. Hawthorne thought that Puritans modes of punishment are outrages against human nature as. Hawthorne criticizes this method of punishment in particular and the Puritan society in general.

The ideology of the human nature of the Puritanism becomes a quite obsession for Hawthorne. These obsessions derive Hawthorne to deliver the bitter satire against the Puritans society in general. This clearly seen in his short story "Young Goodman Brown" the character of the story "Young Goodman Brown" had been a Puritan for several years. His father and grandfather had been connected with some Puritan activities which

appeared to be rather cruel involved in killing and persecuting the native Indians and the people of other religions such as the Quakers.

In addition to that the time of “Young Goodman Brown” the Salem’s town was caught in strong persecution of people primarily women who suspected to be witches. Eventually, (19) of witches were hanged. Hawthorne seems to have felt guilty for the sins of his ancestors which was the source of the most of his greatest books. The Puritans tried to create a religious society with strict morals and pious norms, which aroused Hawthorne’s own psycho and feeling in way derives him to criticize the Puritan society.

Harold Bloom, (1978) stated the Puritans believed that some people are predestined by God to go to heaven. Those people are identifiable by their morality and piety; people cannot earn their way to heaven by reforming good works but rather by the appearance of goodness believing that it was a reflection of inner goodness. Hawthorne opposed this view throughout his extended novels and fictions and tried to determine the failure of the Puritan society in regards to value, moral, and norms.

Hawthorne expresses the theme of the hypocrisy in his novel “The Minister Black Veil”. The novel took place in Salem Massachusetts where Puritanism was quite prevalent. Hawthorne uses his writing as a channel to prove the hypocrisy and extremities of the Puritan people and their religions.

Hawthorne’s novel “The Marble Faun” was inspired by Hawthorne’s time as United States consul in Liverpool in England in the mid (1850) during the time that he visited Rome and saw the Faun of Praxiteles. The novel explores the themes of transgression and guilt. The novel touches the

influence of the European's cultural ideas on Emerson's morality. Hawthorne became engaged with the illustrator and Transcendentalist Sophia Peabody; whom later becomes his wife. He joined the Transcendentalist Utopian community at Brook Farm in (1841). Then left when he becomes dissatisfied with the experiment with the Transcendentalism.

In (1840) Hawthorne was appointed as Surveyor at Salem Custom House like his earlier appointment to the Custom House in Boston. This employment was vulnerable to the politics of the time when Hawthorne wrote the novel "Scarlet Letter". Hawthorne included a long introductory essay depicting his time at Salem custom house. Due to the common practices of the spoil system and change of administration in Washington Hawthorne lost his job. Hawthorne depicted his biography and experiences in most of his novels and stories.

2.1.3 The Novel (Scarlet Letter)

The Scarlet Letter is one of the most fascinating novels of Hawthorne's life. "The Scarlet Letter" is Hawthorne's own extended experience with Puritan community during the Seventeenth Century literature. The story talks widely about the good and evil, sin and the guilt. In addition, how the society should have to be built according to their visions, views, looks as New England Puritanism. So they put certain rules and instructions that all people in their community should have to be dealt accordingly.

Also the story talks about the fake and the hypocrisy of the officials and the ministers of the state. At last Hawthorne witnessed all the events during that era. Hawthorne only criticizing their methods, systems, rules, and beliefs. Hawthorne put the atmosphere of Puritanism as well as his

background as Puritan descendant in the novel. He wrote the novel in the gloomy short period when his mother died in (1849) and finished it in (1850)

2.1.4 The Puritan New England in the 17th century history

David, (1978) stated out the first feature of the Puritan movement was a love for the word of love. Before the rise of the Puritanism the word of God was widespread. In (1568) there were many congregations of the Anabaptists in London who called themselves Puritans or the unspotted lambs of the lord”. It has been widely accepted that the word “Puritan” first came into use in connection with these groups. (p. 268)

Durant, (1650) pointed out that Massachusetts colonies at Plymouth were the foundational colonies of all the New England is not only that but its history backup to early (1691). It’s exemplified a sort of petty microcosm which restored the reformation in Europe for instance, the earlier political wrestling between the Latin-Roman and Greek-Orthodox factions of the Christians. However, from (1630) to (1691) the colonial government of the Massachusetts is governed by the theocratic oligarchy. Through these periods the colonies witnessed passive aggressive congregation exercising the local authority in the towns. (p.529)

Jernigan, (1929) pointed out that the Massachusetts oligarchs conducted themselves as were an independent nation rather than a British colony, which helps the New England. Later became powder keg of the Revolution. These lead later to the independence of all the colonies under the Empire of the British.

Widely, the word “Puritan” began to be used to refer to these people who were scrupulous about their way of life “The godly”. Those who were not nominal were dubbed Puritans. Those who cared about the gospel (gospels) and sought to propagate the gospel were Puritans. The word “Puritan” has been used much as a term of derision throughout in New England.

Johnson, (1904) also stated out that in the (600s), English Puritans settled in New England. People in their communities obeyed the rules of the Bible. Puritan religion shaped the government of the Massachusetts Bay Colony. All the settlers had to go to Church and town meeting. Only men with property could vote on laws for their own. Puritans towns had more self-government than the most colonies. (P.56)

Thompson, (1989) precipitated that some colonists thought that Puritans should have not to tell them about what to believe or how to act. Roger Williams is a dissenter. He did not believe that the government should have to make law about religion. Williams wanted religious freedom. The Puritans banished him from Massachusetts. In (1636) Williams, started a new Colony called Rhode Island.

Its government separated from the Church (Ann Hutchison) also disagreed with the Puritan ministers. She held meetings that allowed men and women to discuss religion. Puritans also did not think that women should teach men about religion. Hutchison, also banished and moved to Rhode Island. Also Thomas Hooker disagreed with the puritan’s ideology so that he established a colony of Connecticut. Other colonists settled the area that later became Maine and New Hampshire colonists.

According to Johnson, (1904) Puritans lived on the Native Indian Land. Colonists bought the land from the Indians and expected them to leave the land but the colonist colonize the land which makes the Indians to believe that the land could be shared but not owned.

Later on the Colonists and the Pequot Indians fought over the land. Colonists killed most of the Pequot Indians and took their land. The Wampanoag Indian leader Mediacom, whom colonist called King Philip, felt his people had to defend their land. In (1675) another war began. A year later, the colonist won King Philip's war. They enslaved some Wampanoag and forced the rest to leave. A few American Indians remained in eastern New England after the war. (p.55)

Choudhure, (1985), stated out that Puritans is the name given in the 16th century to the more extreme Protestants within the Church of England. These Protestants thought the English Reformation had not gone far enough in reforming the doctrines and structure of the church. They wanted to purify their church.

In the 17th century many Puritans immigrated to the New World Where they sought to find a holy Commonwealth in New England. "The Puritans did not allow holding different religious belief. They insisted that high position and achievements were signs of 'eternal grace; which is favor of God. So the "Scarlet Letter" which was written by Hawthorne (1961) embodied a society in which the individual his or her actions were often pitted against a social order which is determined to stamp out behaviors when it's considered immoral.

Is not only that but also stated out that Puritans like the majority of Protestant sets, had only a very limited theology to call upon in comparison. To say, the Roman Catholic Church adopt the rules of reasoning for judging and deciding upon religious for instance questions and issues. Those issues which cannot be settled within the established theology are called the “Mysterious” of the religion; so every religion has its own set of Mysterious. (p. 58)

According to Thawites, (1910) beneath the umbrella of Puritan religious doctrine the development of New England Society took place in the presence of special set of external circumstances. And it goes through two steps:

First, the arrival of the settlers took place in the years just after the local Native American population had been decimated by a plague (1619-1620).

Second, the original colonists exposed by hostilities with the Indians. Some of the colonists witnessed good interchange between Indians and colonizers’ which help the settlers to establish their own colonists and called it a New England. So they rise out the trends methods and system of their belief away from the Britain kingdom.

The only serious event occurred in (1635) when settlers encountered the native.

The conflicts between The Indians (Pequot’s) and Colonists developed in (1637), as responding to an appeal for aid from colonists in the Connecticut valley. A colonial army launched a surprise attack on the Pequot’s main town and slaughtered the population. So the Pequot’s were driven south and west and almost exterminated.

In (1643) many incidents aroused due to colonial expansion into the native lands (Indians) but there is no serious conflict with Native American until King Philips war broke out in (1675). These witnessed the removal of the Native American from their lands and not only that but witnessed the death of the King Philips. However, many of the native Indians being enslaved by the army of colonists. (p.137)

Kuhn, (1970) pointed out that Puritans wanted their children to be able to read the Bible. Massachusetts Bay colony is a man's world. Women are not allowed to participate in town meetings as well as were excluded from the decision making in the church. Puritans ministers furthered male supremacy in their writing and sermons. Puritans preached out that the soul had two parts; the immortal masculine half, and the mortal female half.

Puritans law extremely strict; men and women were severely punished for variety of crimes. Even a child could be put to death for cursing his parents. It's believed that women who were pregnant with a male had a rosy complexion and the women who carried a female child were pale. So the church attendance was compulsory and those who missed the church and duties regularly were subject to a fine. (p.144)

Also Kuhn, added that the sermon becomes a means of addressing town problems or concerns. The church sometimes patrolled by a man who held a long pole. His job is to tickle the chins of old men who fell asleep. On the other part a hard wooden knob used to alert children who giggled or slept. Church is serious business indeed. The Puritans believed that they were doing God's work. Hence there is a little room for the compromise

and the harsh punishment is inflicted on those who seen a straying from God's work (p.56)

Bradford, (1966) mentioned out that the Scarlet Letter is a real forms of punishment in puritan society, adulterous were executed in Massachusetts Bay Colony.

According to Bradford, Puritans prescribed the death penalty which is applied to other sex crimes such as rape, and adultery. Although the laws in New England Puritan demanded capital punishment as the death penalty for adult adultery and homosexuality. Many magistrates opted to hand down lighter sentences in most cases. In fact there is only one recorded execution of a criminal of this sort. However, William Plains is executed in New England in (1646) for "Immoral Practices". He is charged with corrupting a great part of the youth by masturbation which he had committed. It's likely to say his views and actions which he expressed freely contributed to the magistrates to rule his for execution.

Mill,(1861) stated out that all the three major colonies; New Hampshire, Rhode Island, New Haven Colony of the America New England, were set up and organized. These societies stood up in conflict with the conditions for the social contract and the principle of justice. This does not mean that there is an utter absence of social contract or an utter absence of justice in any of these societies.

According to Mill, (1861) The Puritan society produced a community in which the Puritan system of belief and law didn't produced a civil community.

Hence the society consisted of an aggregation of granulated mini-communities where antagonistic relationships existed between pairs, or groups of mini-communities.

That is to say, the members of the particular mini-community were citizens of that community with respect to its internal relationships. So the society is overall composed with mixed citizen and outlaw mini-community relationships. There is social bonded mini- Communities within them, e.g. families, conforming to the both principles in so far as their own members were concerned (otherwise their mini- Community would not have formed). It does not mean that the conditions for social contract and the principle of justice were not put in place uniformly for all members of the colonial society. For example the non- Church members living within Puritan society did not have the same civil liberties nor as they granted the same civil rights as the Puritan members of the society. (P.50-52)

Toynbee, (1946) pointed out the puritan communities are not only setup in opposition to the condition for social contract and the principles of justice. However, the leaders of the puritan community faced a lot of challenges and difficulties in order to apply all the rules and law to their citizens. It's known that puritan law is extremely strict. However a lot of crimes are subjected to the death penalty.

For instance sometimes inner will be one of the relatives of the judges or minister. So in the case the crimes happened its punishment cannot be applied according to these reasons. Hence it's applied to the ordinary citizens of the puritan community. According to these cases Toynbee stated out that the system of the puritan community failed in the conditions of social contract and the principle of justice. (p.211)

The Massachusetts colonies were mother to the rest of New England during the early decades of New England. However, the story of the breaking down of Puritan Society in Massachusetts it's the story of the breaking down of Puritan Society throughout New England.

The founders of the two principle settlement in Massachusetts; the Plymouth colony and the Massachusetts Bay colony, were religious leaders rather than political scientists. So the law and the Puritans system are only established in accord to the original social contract which is formed from satisfying decision made in response to event-driven accidents. So some of the men and women in Massachusetts they don't felt that the system of the puritans fulfill their needs or demands of justice and social contract.

On the contrary they don't obey the system and law of the Puritan as the result they banished away from the Massachusetts and the Plymouth colony. These reasons lead them to establish a new colony called Rhoda Island. (p.30)

According to Cubberley, (1947) the colony of the Plymouth consists of the population of non-Puritans. So the original Plymouth social contract took the form of the Mayflower Compact. Moreover, the Plymouth colony unlike the colonists of the Virginia. Maryland and the Carolinas, were without charter. So the colony of Plymouth drew up a document on board ship in November (1920). Known as the "May-flower Compact" or "Civil body politic" signed by forty-one men seventeen of them were from Leyden.

However, the essential feature of the agreement is this; all who signed it agreed to submit to such just and equal laws in Plymouth. John Carver is chosen as governor and after his death in April (1621), William Bradford succeeded him though his duties as governor were not defined. So the whole of the free male settlers met and enacted the laws. This considered being the first pure democracy in America. (p. 37)

According to Thwaites, (1910) in the (1624) the commune system in Plymouth broke down into a colony and later on its replaced by what is known as New England town system. Each freeman is allocated one acre of land and it's increased in (1627) to twenty acres per household. In that year as well the colony paid off its London partners and became wholly independent of any economic or immigration dictation from England. Prior to this new colonists who had been selected did not belong to the Plymouth Puritan sect.

After (1627) the colonists controlled their own immigration policy and began to restrict it to the members of their own faith. By (1643) Plymouth colony had three thousand colonists living in eight distinct towns along with several independent trading and fishing stations. It's established along the coast. So in (1638) the Plymouth established a general Court which is consists from the governor assistants and two delegates from each town to assist the governor in the administration of the colony. The general Court is given no lawmaking powers. This contained to be in the hands of the whole body of freemen. Moreover, the Plymouth colony is remained as democratic colony until (1691). At that time it's incorporated with the Massachusetts Bay colony. (p.118)

The early establishment of the Massachusetts Bay colony is driven by the anti-Puritan hostility of King James, and after him, Charles (1), succeeded James in (1625). In an attempt to colonize the present site of Gloucester colony by the association of the merchant in Dorchester England but the colony proved to be unprofitable and the attempt is abandon in (1626). Most of these settlers returned to England. John White, described as a conforming Puritan rector at Dorchester in England who determined to make the colony success and set an organized colonization plan of “rising a bulwark against the Kingdom of anti-Christ” Ibid, (p. 125)

In (1628) John Endicott, arrived in Salem with sixty other persons to reinforce what remain of that colony. This venture had been organized as a trading company chartered as “the Governor and company of the Massachusetts Bay colony in New England.” Almost (300) colonists came over to settle the new colony. So in (1630) the seat of government of the colony removed itself from the England and came over to America. It’s led by John Winthrop, who brought with him (840) new Puritan colonists. The reestablishment and transformation of the government from an English trading company into an American colonial government is done without legal sanction in England. By then the colony consisted of several independent congregations and Boston became the capital of the colony. By (1631) the colonial government had assumed the form of a religious oligarchy. Ibid (p.127)

Jernegan, (1929) explained the oligarchy in all the New England colonists, lived under the umbrella of the puritan system. So they found a lot of challenges and difficulties to apply their laws and duties of their community which in return oppose to the Puritan customs and duties. As the result they began a series of political wrangling and compromise

leading to the eventual establishment of a representative assembly in (1634). However, the oligarchic leaders proved to be more skilled at political maneuvering, even though the compromise which took place between the Puritan and the oligarchy in Massachusetts Bay colony is very limited. That is to say, the compromise can't grant them the democracy and franchise which can allow them to express their community needs and demands. (P.32)

Alfred, (1966) pointed out the most common usage Puritanism refers to a movement within English Protestantism in both the British Isles and colonial America. Moreover, after the death of Cromwell the Puritans could not avoid Charles (11) "attacks. Since that time Puritanism in England encountered many problems. However, Puritans were divided into groups of Non- Separatist and Separatist. The first group is this who kept their effort in reforming the Church of England and maintaining their existence in England.

Meanwhile, the second group called The Separatist which is the group that could not run the model of Calvinistic Christianity that they believed. They got their name for the separated themselves from the Church of England and tried to have their own Church which is free from the Roman Catholicism. The Separatist moved out of England to find a place where they could make their dreams come true.

Miller, (1982) stated out the Puritans who left England firstly, settle in Holland, before arriving at New England. Furthermore as Bradford stated in Miller, (1982) the Puritans who were badly treated and felt that there is no hope to continue their life in England. So they decided to go to the Low Countries where they could get their freedom and be far away from persecution. So far they found Amsterdam, and its surrounding area as a

suitable place to live. After living there for about eleven or twelve years the Puritans began to think to move away from Holland due to the several reasons. Such as the hardness of the place (Holland), unable to farm the lands, lack of labors, disease, drought, starvations, as the result they lost most of their loving fathers and mothers which led them to move away from Holland to come to America in 16th Century.

In (1628)-(1630) the Puritans arrive at the North of Plymouth, an area around Boston. So they came over under the auspices of the Massachusetts Bay Company. Its corporation with rights to the area of land lying between the Charles and the Merrimack rivers. They called colonization the place of the New England. (p.53)

According to Alfred, (1966) the first Puritans arrived at America in (1620) were the Separatists who wanted to separate themselves from established Church of England. So they became the Pilgrims who started the colonization in New England. “Ten years later the founders of Massachusetts Bay Colony came to the New England and established the Colony. (p.12)

Fostier, (1962) added These Puritan called “None separating Congregationalist. They had not denied the Church of England as a false Church. However, in practical life, they behaved like The Separatists. In addition to that the migrations from England to America continued two decades and later on spread the Connecticut colony into the New Hampshire, Rhode Island and Maine which is exemplified the limit of the New England. (p.4)

The Puritans came to New England because of some religious, political, and economic purposes. Their basic aims were avoiding conflicts with the

King at the same time to find a religious freedom in order to spread their belief. In (1630) the first governor of Massachusetts Bay Colony, John Winthrop, who believed that the colonists were the pioneer in establishing the Kingdom. John told that their mission to build “a city upon a hill “which is simply means to become a reverential congregation for others. (The Encyclopedia Americana, 1990: 23)

According to Taylor, (1978) The Puritans wanted their political purposes to be reached. So they sought a theocracy as the government form. In order to ensure their purposes to be realized they restricted the right to vote for officers of the colony to Church members and allow the clergy to direct the magistrates.

The Puritans migration to America gave significant impact on the development of America including the American thought and Literature. In another hands, the Puritans gave a lot of contributions to create the architect of religious freedom. Moreover, many scholars have noted the contribution of Puritanism to the development of democracy.

However, Puritanism revealed its negative side for the worst which includes dogmatic, narrow-minded, superstitious, and malicious. It's traced in the Salem witch trials, which took place in (1692). So a hundreds brought to trials as the result they exposed to the severe punishment.

2.1.5 The Contemporary Related Theories

2.1.6 The Theories, Approaches of Experience Effect

An author's life, to a large extent, could affect the meaning of his or her literary work. There are many theories and approaches to literature that manifests some interest in the author. In this section the researcher is going to show how the facts about an author's life could signpost the ideas in his works and how an event in the author's life could affect his or her themes or choice of subject matter.

2.1.7 The Biographical Criticism

Biographical criticism reveals that literature is written by actual people and that understanding an author's life can help readers to comprehend the work more thoroughly. Anyone who reads the biography of a writer quickly sees how much an author's experience shapes-both directly and indirectly or what he or she creates. Sometimes, mere knowing a single important fact about an author's life could illuminate our reading of a poem or story written by that author. Though many literary theorists have assailed biographical criticism on philosophical grounds, the biographical approach to literature has never disappeared because of its obvious practical advantage in illuminating literary texts .

According to Wellek, R. Warren, Austin (1984.p33) Biographical criticism is the practice of analyzing a piece of literary work through the lens of the author's experience. It considers the ways age, race, gender; family, education, and economic status inform a writer's work. In biographical criticism, a critic might also examine how a literary work reflects personality characteristics, life experiences, and psychological dynamics of the author. The thrust of biographical criticism is that to understand some literary works, readers need knowledge of the author's biographical facts or experiences.

2.1.8 Fundamental Tenets of Biographical Criticism.

As noted in the introductory section above, biographical criticism investigates how an individual author's life and thoughts influence a work. This means the biographical criticism is not an attempt to draw parallels between the author's life and his fiction; rather, it is a study of the author's intention and audience. Biographical criticism seeks to illuminate the deeper meaning of themes, conflicts, characters, settings and literary allusions based on the author's own concerns and conflicts. For biographical critics, a literary work is a reflection of the author's life, and should be studied in conjunction for full meaning appreciation. Biographical criticism examines the effect and influence of the writer's life on his or her work.

The premise behind biographical knowing something about the writer's life helps us to more fully understand his or her work. Understanding the writer's life and influences helps the reader discover the author's intended meaning. The assumption of biographical criticism is that interpretation of a literary work should be based on an understanding of the context in which the work was written. Although biographical criticism is not concerned with retelling the author's life, it applies information from the author's life to the interpretation of the work.

The focus remains on the work of literature, and the biographical information is pulled in only as a means of enhancing our understanding of the work. For biographical critics, the writing of literary works is affected by the lives and experiences of their authors. This, however, is not to assume that all works are biographical; rather, all works are certainly influenced by the life experience of the writer.

For a thorough biographical criticism, the reader should research the author's life, use the biographical information to understand the inferential and evaluative levels of the work; research the author's beliefs; relate those systems of belief to the work; explain how the connections reflect in the work's themes and topics; explain what can be determined about the author's statements within the text based on

the biographical information. Thus, when doing a biographical criticism, the following questions should be asked :

- 1- Are facts about the writer's life relevant to my understanding of the work?
- 2- Are characters and incidents in the work versions of the writer's own experiences?
- 3- Are the writer's values reflected in the work?
- 4- How do the connections explain the author's purpose and the overall meaning of the work?

Biographical criticism has some weaknesses that should be avoided. For instance, the critic should always avoid equating the work's content with the author's life (or the character with the author) as they may not necessarily be the same .

2.1.9 Shortcomings of Biographical Criticism

As you have learnt so far, biographical criticism examines to what extent an author's life unintentionally affects his work. One drawback to this approach in literary criticism is the reliance on source material that may not be accurate or complete. Again, the New Critics' schools of literary criticism believe that the biographical approach tends to reduce art to the level of biography, making it relative (to the times) rather than universal. Thus, a biographical critic should base his interpretation on what is in the text itself. In essence, biographical data should simply amplify the meaning of a text and not to drown it out with irrelevant material.

According to Wikipedia, biographical criticism is a form of literary criticism which analyses a writer's biography to show the relationship between the author's life and his work. This critical method dates back to the Renaissance period, and was employed extensively by Samuel Johnson in his Lives of the Poets. Like any critical methodology, biographical criticism should be used with discretion and insight or employed as a superficial shortcut to understanding the literary work on its own terms. Biographical criticism came under disapproval by the New Critics of the (1920s),

who coined the term "biographical fallacy" to describe criticism that neglected the imaginative genesis of literature. Notwithstanding this critique by the New Critics, biographical criticism remains a significant mode of literary inquiry and continues to be employed in the study of literature.

In summary, biographical criticism postulates that all literary works are situated in specific historical and biographical contexts from which they are generated. It rejects the concept that literary studies should be limited to the internal or formal characteristics of a literary work, and insists that it properly includes knowledge of the life of the author who created the work. The biographical approach allows one to better understand elements within a work, as well as to relate works to authorial intention and audience.

2.1.10 Jung's Theory of Archetypes and Individuation and their Effect on English literature

According to Jung, R.M. (1944.P787) Theory of archetypes arrived in 20th century along with other new psychological theories of human mind. Jung's specific conception of mind claims that human incentives are influenced by conscious and unconscious behavioral patterns. Despite the great complexity of the theory, most known is particularly the archetypal part of it. The theory has been used in the analysis of literary works the archetypes are patterns of behavior hidden in our unconscious.

The Jung's idea of innate, predestined pattern of behavior or thinking is not the first of its kind. Another theory was introduced in (1868) by Adolf Bastian, who created a theory based on resemblance of worldwide mythological motives. As noted by Marie-Louise von Franz, this idea of innate ideas resembles with later Jung's theory of archetypes and archetypal picture (Franz 17). Generally, the history of the notion "archetype" dates into treatises of Aristotle, references to it can be found also in Plato's exposition of ideas, in Kant's theory of cognition and Schopenhauer's philosophy (Müller(1999 :28).

As noted by Franz, Bastian's hypothesis stated that the humankind

possess “elementary ideas of humankind” (qtd. in Foster, 17-18), that can be found in mythology of India, Babylon and in stories of South Europe nations. These ideas are innate to every human being. Bastian also described a group of “national ideas” for motives that appeared local (ibid).

Current, similarly groundbreaking and more known conception of unconscious was introduced also by Sigmund Freud, Jung’s contemporary, friend and later opponent on the field of science. Freud accepted the existence of the personal unconscious as an area of repressed emotions and experience too. Whereas Freud aimed to analyze the unconscious and bring it under the conscious control to replace “unconscious” by “self”, Jung supposed the unconscious be dominant and controlling and therefore never replaceable by conscious (Muller (1999: 106).

The opinion disagreement between this authorities emphasized Jung’s perception of emotion that were taken as inseparable part of archetype. For this reason, the analytical psychology was viewed on as mythological. Since then, many respected subject fields (eg. biology, psychology of evolution, genetic research) brought so many theories parallel to the theory of archetypes that it can be stated confirmed (Müller(1999 p: 28).

Archetypes are defined as genetically based and evolutionary acquired universal emergency and reactive systems of the human organism. In other words, archetypes present the innate universal psychic dispositions that are shared in collective unconscious, and symbols and representations of the unconscious streams from there (Müller 31, Jung „Archetypy a Nevedomí“(1999 p: 98).

To demonstrate the broad area of archetype, Marie-Louise von Franz compares its notion in Bastian’s and Jung’s conception. Bastian regarded the elementary ideas as hypothetical fact which can never be seen, claiming that many of “national ideas” refer to the same elementary idea hidden in their background. (Foster 1982:

17). In terms of Carl Gustav Jung, the archetype is not only an elementary idea, but also an elementary image, fantasy or elementary incentive to a certain behavior that involves the whole range of personal feelings and emotions.

The archetypal picture is not only the thought, but also personal emotional experience. (Mülle(1999 : 29), Jung „Archetypy a Nevedomí“, 98-100) Practical analytical psychology (and psychoanalysis too) is based on interpretation with regard to personal feelings, because the archetypal picture can carry its meaning only in case it brings emotional feeling for the individual (Jung “Archetypy a Nevedomí”(1999 : 64). This fact may have helped to make a short fisherman’s story so attractive – it brings individual emotional experience beyond the frame of usual literary work, because this experience is grounded on archetypal images.

Emotional feelings have always been involved in psychology as a science. The integration of emotional experience into psychological analysis makes every interpretation personal, which is the aim of practical analytical psychology. In my thesis, I will consider symbols that obviously appear in the novella and interpret them in accordance with regarded psychological explication. Nevertheless, as it has already been mentioned, this work analyzes intellectual outcomes and as such necessarily contains subjective tenor. Author’s possible incentives that might have been unconsciously transformed into these symbols will be concurrently presented.

2.1.11 The Archetypal variation in Different Versions of the Cinderella

Jung's concept of psyche introduces two basic layers of a human mind – the conscious and the unconscious layer. The conscious layer contains personal life experience and knowledge such as education or social training. In other words, the personal conscious contains skills acquired during the individual's life, brought into practice consciously with the awareness of its reason and consequence

On the contrary, the unconscious layer of mind covers experience of which reasons and origin cannot be easily identified. The cause of this experience is hidden in personal unconscious and influence one's behavior and mind without his awareness. A good example of this unconscious experience with an influence on a person can be seen in a fear from dog -a person fears from dog or feels uneasy with them. He does not know why, the reason he was attacked or frightened by a dog, forgot it, but the fear stayed in his unconscious and projects into his life. In case the person is aware of the previous attack and therefore can identify the cause of his fear, it is a part of his personal conscious. (“Archetypy a Nevědomí“(1999:)

One more layer of human mind was described by Jung, called the collective unconscious. This layer includes both the personal conscious, and the personal unconscious, moreover the collective unconscious contains the experience of the whole humankind, acquired during millions of years of the human evolution. According to Jung, the collective unconscious is “the part of the psyche which was not formed by personal experience. The capacity of the collective unconscious has never been a part of a consciousness and has never been collected individually. The heritability is the only mode of its existence.” (“Archetypy a Nevědomí“(1999 p. 97- 98, 147-148)

In a more explicit description of the collective unconscious, Jung presented the notion of an “archetype”⁶ present in every human mind as a symbolic demonstration of inherited pattern of behavior. “These archetypes can be found only in the human unconscious, and people consciously do not know that they follow a general pattern of behavior. Then certain life situation activates the corresponding archetype even despite will and reason. As Jung continues, the number of archetypes matches the number of the typical Origin of the word followed to Aristotle and Dionysus Areopagite life situations and its continuous repetition of these situations implements them into the psychical constitution.” (“Archetypa a Nevědomí“(1999 - 155-156).

The purest forms of archetypes can be experienced in dreams or visions. The emotional experience brought by it presents a “touch” between an archetype and conscious, as expressed by Jung: “Dreams and fantasies of a man mediate meeting with archetypes.

Since archetypes themselves are unconscious, they cannot be studied directly but only through its various expressions. Apart from dreams or visions, the oldest form or archetype is thought to be a ritual, and archetypes can be present on the background of tales, myths, and legends, of performances, songs or writings.

The archetype, as explained above, is an unconscious psychological factor. Through the interpreted vision or writing we only try to describe the experience, but it can never be as exact and explicit as the original experience itself. The imitation or description of such an experience (of dream, vision etc) is there to mediate the archetype to others. The inner urge to impart this experience to the others causes the circulation of dreams, stories, myths and legends with similar motives. The urge to share the experience should lead to understanding of the archetype content to reconcile it with our own unconscious. Personal association and imagination, together with conscious thoughts, can reflect themselves into repeated interpretation and can influence it.

Likewise, culture can add its elements into the original story. Jung assumed the fairy tales to be the most suitable material for analyses, because they keep the most of the original background archetype and the least of cultural influence supplemented through the centuries of its oral tradition. Nevertheless, as I have studied in my bachelor thesis, even in fairy tales there are demonstrable differences that had developed from different cultures.

The essential point for the determination of the archetype form is the initial life situation where the motives spring from. The last important essential element of the archetype theory, in order to introduce the theory sufficiently for purposes of my thesis, is “Selbst” or “Self” in accustomed translation. The Jungian Self presents the unknown reality of our collective unconscious. It is complex and wide reality that we do need thousands of repetition of narratives to mediate it to our conscious. Yet, even after thousands various repetition this unknown reality of the psyche is not absolutely uncovered.

The repetition of tales containing archetypes is so popular because the unconscious aim of all people is to meet with their own self. This can be achieved only by recurring touches with unconscious, mediated through the archetypes. The process of meeting with one's self is called individuation and this represents the central concept of the archetype theory. Individuation is the final stage of the human development that represents the union of matured individual identity with one of the unconscious archetypes. The individuation is a process that can take the whole life, but it can be also achieved through a particular life situation. The individuation is a reconciliation of a man with his Self, which has to be consciously accepted. (Jung “Osobnost a Přenos”(1999 : 69).

2.1.12 Projection and Projective Identification in a Literary Work

The case of our study, the novel “The Scarlet Letter” can be stated projective. Apart from the meaning of projective work in psychological terms the projection is understood as one of “human defense mechanism through which personal psychological aspects are transferred into other persons, groups, things or situations in which these aspects are markedly seen. These aspects are often uncomfortable or unacceptable qualities, ways of behavior or feelings of individual’s own personality, which are noticed in another person. In this way, individual’s own self can stabilize its self-conception [in a sense that I can see it is not me having these qualities but somebody else]. Sometimes, positive qualities are transferred too” (Müller (1999 :77)

Projection was also dealt with in analytical psychology as a reflection of unconscious and archaic identity of subject and object in which the world is supposed to be as it is perceived by an individual (Müller, (1999, p 291). Expressed by Gaillard, the projection touches the unconscious contents and enables to recognize them. The analysis of a literary piece can show the author’s inner feelings, his fears of the state of the ego. Before its integration, the unconscious content appears first in its projected forms. Through the projection we can therefore find contents that had never been conscious before (Müller, 1999 p. 291).

As Gaillard continues in his article (in accordance with Müller, 1999 : 291), namely projections of the Jungian Shadow, Anima, Animus and Self should be withdrawn and integrated in the individuation process. But one is able to withdraw his projection only after it caused a disturbing misbalance. The recognition and withdrawal of projections usually provokes a state of disenchantment or, conversely, elation and inflation of the ego; however, these processes can also open the way to a practice of the symbolic life and of human relations without too much alienation or mystification, especially through the experience and analysis of the transference.”

In other words, after the awareness of one's own imperfections his ego may be hurt, but the awareness may evoke the integration process of this fact into the personality and may lead to its acceptance

A term projective identification is closely related to the projection. Projective identification concretely connects the projection of certain qualities into another person.

A part of personal identity is transferred into someone else's, but not the related emotional affects. The projecting person can feel connected with the object person and may feel endangered by the transferred qualities he believes the object person possesses.

To release this endanger, the subject person tries to control his projective object, wants to dominate or attack him to release this project.

2.1.13 Literature and Sociology

Warton, (1956) articulated out that, Literature cannot be separated from the society. It does not only provide picture of human experience but also issues of particular society. Warton, argued in (Theory of Literature) that Literature has the peculiar merit of faithfully of recording the features of the times, and preserving the most picturesque. Also literature express a representation of manners" it's primarily a treasury of costume and customs also it's a source book for the history of civilization (p.1030)

Thomas, (1988) regarded literature as the source of social events and history or the documents of social phenomenon. It has a social function in giving information and understanding of social issues such as norm, tradition, convention, myth, and morality of particular society". However, literature is different from other social documents is considered to be a combination of reality and imagination which is useful for both adding aspect and giving meaning to the reality. It is explained by Peter Berger that "Everyday life presents itself as a reality.

In other words, literature is really not a total reflection of reality but it is the essence and summary of the social process based on the writer's interpretation. (p.175)

Wellek and Warton, (1956) presented three perspectives of sociology of literature's relationship including; the sociology of the writer, the social content of the literary works and literature's influence on the society.

First, the sociology of the writer or biographical perspective deals with the life story of the author which includes social status, social ideology, and another factors related to the author who creates literary work. The relationship of sociology and literature exists since literary work is written by the author. The author himself is a member of society, the author makes use elements in society as the source of creative process, and the literary work produced is then consumed by society.

Second, the social content of the works of literature text perspective, discussed a literature as the reflection of society. The most common approach to the relations of literature and society is the study of works of literature as social documents, its assumed pictures of social reality.

Third, the influence of literature on society becomes the concern of sociology of literature as the receptive and perspective. Literature arise problems of its readers as well as the actual social problems influenced literature. Receptive theory deals with reader's ability in understanding literary works since literature provides many aspects to the society such as, aesthetic, ethical, cultural, philosophical, logical, and scientific aspects. Also literature strengthens the function of literature for both entertaining and educating its readers who are the members of society. Wellek and Warton. (p.55)

Also Newman, (1979) articulated that literature has important functions in society as the pioneer of innovation and the trace of social issues. Newman. (p. 34)

The writer considers that the subject matter of the research discusses much about the social content of the work. Here the researcher would explore the social and psychological lives of novelists and their impact on their writings as a social issue in the novel by Nathaniel Hawthorne entitled "The Scarlet Letter".

2.1.14 Psychoanalytic theory

The psychoanalytic approach under the leadership of Sigmund Freud has a significant place in literature. Ellmand, (1994) articulated out that Psychology is regarded as an inseparable part of literature. Literature is known as a collection of literary genres and texts, and these texts includes certain characters like living being. (p. 66)

Hoffman, (1957) mentioned that Sigmund Freud is believed to be the founder of modern psychiatry and psychology. As the founder of psychoanalysis, Freud tried to explain how the mind works in terms of psychology and neurology. During the treatments of his early patients with neurological disorders. The most of the symptoms showed that patients did not have an organic or bodily basis, and yet they could seem to the patient to be real. Freud insisted on the fact that there must be other reasons for their mental breakdowns which cannot be treated by medical care, stating: *"There must be other causes, which medical research had as yet been unable to determine"*. For this reason, Freud started to look for psychological explanations of these unreal symptoms and tried to search ways to treat them. (p. 4).

Hoffman, (1957) also added that during Freud years in France, he learned "hypnosis" from the neurologist Jean Charcot and then he started to use hypnosis during the treatment of his patients in Vienna. However, later Freud found out that the use of hypnosis for the treatment of neurological disorders had only temporary effect it did not show the origin. The basis of the modern or the causes of this type of neurological disorder. Freud talks about the psychoanalytic of the patient by saying:

“It had been noticed that the patient, in her states of “absence,” of psychic alteration, usually mumbled over several words to herself”.(p.184)

Ellamnd (1957) stated out that Freud, found out that if patients spoke freely about their neurotic symptoms, they can gain relief from their neuroses. In such treatment, patients could talk about their problems freely and loudly.

When Freud, abandoned the use of hypnosis in the (1890), he gradually dispensed it, with the cathartic model but replaced it with the equally Thespian concept of the ‘transference’. Also Ellamand, added, in the transference model, the psychoanalytic session provides as theatre in which patients re-enact the conflicts of their early history, ‘transferring their forgotten feelings towards their patients into the neutral figure of the analyst. Thus analyst is forced to play a part, and play it badly, so the patient may be freed from the compulsion to repeat the script of childhood.

Ellmand, (1994) also, stated out, the effective part of this method is that patients can speak freely; the aim of this method is to find out the exact causes of such neurological disorder. Furthermore, Freud, put forward the theory that most of his patients’ neurological disorders stemmed from psychological traumas repressed feelings or childhood memories. Freud attempted to bring all these traumas or repressed memories to the level of consciousness during letting his patients examine all these symptoms freely and help them overcome their breakdowns. (p.44)

Hoffman, (1957) also, added the main field of psychoanalysis is the repressed feelings, memories, in addition to the secret, unvoiced thoughts of individuals. Through his studies, Freud mainly focused on the causes of repression. Hoffman, explains repression is the mechanism by which unconscious impulses or drives are forbidden to access to conscious life. Only those impulses whose satisfaction it is apparently possible to put off are repressed. The repressed instinct does not “give up” when it is

denied entrance into consciousness. It expresses itself digressively, disguisedly, in derivatives. (p. 31)

Ellmand, (1994) explained that it can be accepted that psychoanalysis directly based on mental activity. The activities in brain consist of the basis of psychoanalysis. Also added that Freud's theories about psychoanalysis are concerned with the nature of the unconscious. The unconsciousness has the function of being store for the past memories and traumatic childhood events that have an impact on our unconscious thought and behavior. Repressed feelings, memories, unacceptable desires are generally connected to childhood abused and sexual harassment. Such problems are kept in the level of unconscious and later might have serious impacts on person's mental and psychical conditions.

Dolinick, (1998) pointed out that repressed feelings can lead to deformations, disorders in human personality, and self-destructive behavior. In order to recover from these symptoms, a person should have to make out what is hidden or kept in the unconscious mind. (p.11)

Freud, (1910) explained that the division of mental life which is divided into what is conscious and what is unconscious, are the fundamental premise on which psycho-analysis is based. Freud (p. 9).

Ellmand, (1994) pointed out that Freud's central aim is to make his patients understood, face their feelings, fears and at the same time help them to find a way to cope with problems. As for Freud, conscious represents reason in general. The part where all repressed feelings, desires, privates' ideas or thoughts of an individual are kept is the level of conscious mind. Hence, it is true that human personality resembles icebergs. The small part above the water that is visible to everyone represents our conscious deeds. However, the larger part in the deeper part of the water that is hard to see represents the unconscious part; such as passions, desires, impulses, private memories. (p.35)

Freud, (1949) explained the psyche or personality can be divided into the distinct parts: Id, Ego, and Superego. However, Freud illustrates the (Ed) which is the first part of the personality, includes our primitives such as anger, hunger, and hatred. As for Freud, the (Id) is something natural, and a human born with these primitives and natural impulses.

Freud also explained (Id) is one of the most important parts of our personality that helps people to meet their basic needs. It depends on the pleasure principle and requires satisfaction and requirement of the basic needs of people, and it is located in the sub-conscious, contributing to the improvement of ego and superego.

Hoffman, (1957) illustrated, the second part of the Ego is considered to be a part of our personality. So the Ego contains both conscious and unconsciousness. It lies under the conflict between instinctual pleasure and reality which takes place within it. (p.25)

Freud, (1949) explained that Ego is located in our unconscious and depends on the reality. It's one of the most crucial parts of the human personality. Simply, because Ego, decides what is suitable for the individual or which impulses or desire offered by the (Id), whether it can be satisfied or into what degree it can be satisfied. The Ego is not only the ally of the Id. It's also a submissive, slave who courts the love of his master.

The Superego is certainly about the moral values of society in which we live or what we have been taught by our parents. Moreover, Freud explained that Superego is always in close touch with Id and its act as representative in relation to the Ego.

Hoffman, (1957) also articulated, the main of super ego is to decide whether an action is true or not according to the ethical or moral values of the community, in which individual live. Super ego retains and struggles for perfection or satisfaction. (p.44)

Jakson, (2004) describes the Superego as the third major component-corresponding roughly to the unconscious. So the superego consists of social and in particular parental standards, which can interjected into the

mind. The superego is partly unconscious. It issues blind commands, just as the (Id), issues blind desires, and produces feelings of guilt when its commands are disobeyed. (p.49)

Hoffman, (1857) also pointed out that superego deals with both (Id and Ego) because individual deeds do not always fit into the moral codes that superego represents. The superego is developed according to the moral and ethical values which were taught by our families when we were young. It's the pitiful part of the personality since superego directs ego to base the behavior on how actions can affect the whole community. (p.29)

2.2 Review of Previous Studies

Nathaniel Hawthorne has successfully written "The Scarlet Letter" as a great novel. The novel contains many valuable aspects of literariness that attract its audiences to explore it. Many researchers have done the analysis of the Scarlet Letter from different perspectives. So, it is important to review this analysis to enrich knowledge about other related research in order to deepen this analysis and use it as both reference and comparison to this research.

Atsan,(2009) analyzed Hawthorne's work in "The Scarlet Letter" in her project entitled "*The puritan Law on Adultery and its Impact to the Society in Nathaniel Hawthorne's Scarlet Letter*". It discussed the law on adultery and the impact on Puritans. The analysis of her study uses a sociological approach in literature.

The results of the analysis showed that the Puritan society has some values that indicated their identity in the society. The Puritan society also has their own law to punish someone. The act not appropriately with the value and the regulation in that society. The Puritans used the Bible and social norms in their society to punish someone who violated Puritan law. In addition to that, the social norms that were implemented to punish outlaw or transgressor have the positive and negative impacts on the life of society.

The positive impacts are the well orderly regulated behavior of society, society's orderliness will be reached. So they can preserve their religions teaching which is based on Puritanism. While the negative impact is the outlaw and transgressor will be expelled condemn and the felling of depression of outlaw and transgressor. (p.55)

Lehtie, (2011) also, analyze the Hawthorne's work in "The Scarlet Letter" novel entitled "*A moral wilderness*" Nathaniel Hawthorne the *Scarlet Letter*". This analysis focused on Hawthorne's understanding of Puritan doctrines and culture. Hawthorne addresses sin and redemption through his primary characters Hester Prynne and the Reverend Mr. Dimmesdale, whose adultery has resulted in the birth of Pearl and Hester's scarlet (A). He demonstrates Hester's refusal to publically accept her sin. He also outlines the physical demise and spiritual indecision of the minister as Dimmesdale, struggles to live two opposing lives. He calls attention to how Hawthorne takes his knowledge of the New England Puritans and alters the historical context to emphasize his Romantic views and redemption. (p.44)

Faisal, (1990) tried to ascertain Arthur Dimmesdale, one of the characters in the novel, as the representation of the author of the novel. His research is aimed to know how Hawthorne presents Dimmesdale as Puritan priest to understand how Puritan ethics and morality influence Dimmesdale's inner conflict. At the same time, to know how Dimmesdale represent Hawthorne's chaotic manner. So the analysis elucidates that the characterization of Arthur Dimmesdale is a manifestation of Hawthorne's chaotic manner of his background as both Puritan and Transcendentalist. (p.23)

Another study by Naim and Malek, (2010) analyzed Hawthorne's work in "young Goodman Brown" the fiction which is written in seventeenth century only represents the Puritan ideology. "Brown" is not only one Salem Villager citizen of the late seventeenth century, but rather seems to typify or to copy every Puritan in Salem. However, "Brown" is the spokes-person and the mouth-piece of all Puritans whose words, actions, and interactions with other characters. So the settings gradually unfold the Puritan ideology into-a full-fledged system of belief.

Also their study investigates Hawthorne experience with Puritanism by analyzing Brown religious conflicts. Finally his unyielding stand on Puritanism. The study also show how the non-acceptance of other as reflection of a bigoted belief that tends to reject others in advance on the basis of pre-judging others related to Brown's close attachment both to his Puritan ancestors and finally to Puritanism.(p.66)

Canby, (1939) pointed out, that Puritanism becomes the subject of criticisms by many American writers including Nathaniel Hawthorne. Although Hawthorne decedent from a family with Puritan background. Hawthorne in "Young Goodman Brown" criticizes Puritanism and it's biased against the non-conformists. "The Puritan believed in the innate depravity of man". According to the Puritanism's "only the elect" or "chosen" were in good relationship with God'. Therefore Hawthorne's Puritan background is considered to be a treasure house of frailties of human certitude.

Therefore, his experience and knowledge of the history of Puritanism and his liberal temperament prompted Hawthorne to look at "Young Goodman Brown" as a satire of Puritanism, and at Brown as an incarnation of the Puritan ideology.

Canby, (1939) also added, in Young Goodman Brown, Hawthorne only satirizes the Puritanism which is the dominant faith of his home-town Salem Village. Moreover, he makes use of Salem Village, as setting for his works; especially the ones take up Puritanism as their subject matter.

For example, in Young Goodman Brown, whose actions take place in Salem Village, Hawthorne views of Puritanism is to suggest his disillusionment and dissatisfaction with its system of belief. Hawthorne seems to track back his personal experiences with Puritans as the inhabitants of Salem Village. (p.44)

Gunerin, (1951) ascertains that "Young Goodman Brown" and "The Scarlet Letter" and many other Hawthorne stories only illustrate his obsession with the guilt of his Puritan forebears.

Study by Karen Bernard, (1988) entitled, Hawthorne's satire of Puritanism in young good man brown, explained the Puritan vision of the "Godly procession" referred at the end of the story. However, Brown is seen to be historically and emotionally attached to Puritanism. He takes pride in his family whose members according to him never took part in such evil errands. Boasting of his Puritan family background Brown, tells the devil that:

("My father never went into the woods on such an errands or his father before him...We have been the race of honest men and good Christians since the days of the martyrs".)

This justifies how sensitive and guilty he feels about his present trip throughout the forest.

Also shows that Puritans experience in the forest are continuously checked by his archetypal Puritan belief. Brown has preconceived ideas about his ancestor's strong religious devotion. His religious devotion appears to reflect devotion resulting from self-satisfaction and approval.

When the devil informs Brown of his ancestors, participation in the persecution of the "Quaker Women", Brown expresses his doubt about such events by saying:

("I marvel they never spoke of the matters; or, verily, I marvel not seeing that the least rumor of the sort would have driven them from New England. We are people of prayers, and good works to boot, and abide no such wickedness").

This shows that Brown tries to copy his ancestors, faith irrespective of their malpractices. The way he takes pride in his Puritan ancestors blinds his eyes to many of the evil deeds which his ancestors committed against non-believers. Therefore, this shows Brown's commitment to the status quo-position and his refusal to compromise on the basis of the new information which the devil gives him about his ancestors. Moreover,

Brown is a staunch Puritan even at the moment when he made up his mind to take up the journey.

Brown's growing sense of guilt resulting from the various incompatible incidents which led Brown to change his priorities. The journey which he begins with a desire to discover the world in the forest has already changed into a journey that determines his destiny as a Puritan.

Brown's outlooks seem to be rooted in a belief which Hawthorne himself denounces as one sided. Hawthorne's treatment of the Puritan ideology aims at achieving a limited purpose namely, to criticize. Finally show his disillusionment with Puritanism as an outmoded system of belief. Hawthorne's satire of Puritanism mainly seen in the terrible end of Brown as "astern", a sad, darkly meditative, a distrustful. Therefore Brown's insistence on following the same line of thinking puts him on the wrong side as human being. Goodman Brown, who returns to Salem, determined to be more "Pure" than anyone else in town, in fact becomes a failure as a human being. (p.55)

Another, study by Thidarat, (2006) entitled Symbols and human nature in "Young Good Brown". The survey, briefly presented the concept of symbols. A character can be a kind of symbol which is powerful. Generally, the main characters illustrate the theme of a story, in "Young Goodman". The characters are used the theme of human nature. In the Oxford Encyclopedic English Dictionary; the "Young" means for not advanced in life, development, and existence or immature which represents young people. (678)

In "Young Good man" the word "Young" means that he is a young man not mature. Brown considers humans only from one side the 'Good. In fact, humans have both good and evil sides like his ancestors, Faith, Goody, Cloyse and Deacon Gookin. They display both sides of human nature. But Goodman Brown doesn't understand this because of his Faith.

The word "Goodman" suggests that he is good man, which he comes from a proper lineage. Also was a religious person. Goodman Brown is a

good man because he forbids his wife to worship the Devil in the forest Goodman Brown shouts to Faith:

“Faith I Faith I” cried the husband, “lookup to heaven, and resist the wicked one” (89)

When the words “Young” and “Goodman” are used as adjectives of the noun “Brown”, they refer to a young man who is not mature. Brown is presented as a young person who does not understand human nature.

His name has two levels of meaning; literal and symbolical. Literally, Young Good man Brown is a young good man of the puritan religion. Symbolically, Good man Brown is too young. He is not mature because he thinks puritan are perfect people. His innocence derives from his youth. Therefore, his youth makes him uncorrupt and innocent. He does not understand that people have both sides good and bad. He believes that they have only one side. For example, he thinks that his family is religious puritans. People in the town are good Christians, and Faith is a faithful wife.

Good man Brown ventures on a journey into the forest to meet the Devil. Although his wife forbids him, he intends to go to the forest for his errand with the Devil. He does not state what his specific purposes is, but the readers perceive apparently is involved with a witches “Sabbath” in the forest. When he sees the Devil, he feels guilty and dishonors himself because he thinks the first one to meet the Devil but the Devil says that Good man Brown’s family is not good. The Devil explains that the puritans are bad. They are the persecutors of Salem who are cruel to the Quakers. Goodman Brown is tempted by the Devil to reject his religion. When he enters the forest, he is suspicious of everything around him: trees, rocks, and the evil which hides in the forest.

In the deep forest, he meets the minister and Deacon Goo kin and Goody Cloyse. Goody Cloyse taught Goodman Brown about his catechism in his childhood. Goodman Brown wishes to venture as fast as possible. He accepts the Devil staff on his journey in order to go to the Devil meeting. Finally, he reaches his destination and see people in his community, including his wife Faith, participating in the Devil worship.

This destroys his Faith in his wife and people in his community and he loses faith in goodness. He cries, "My Faith is gone" (89) His use of the word "faith" representing not only his wife but also his faith in the goodness of the world. He wakes up in the morning uncertain of whether it was a real event or a dream. He wonders what happened in the previous night. He instantly concludes the people in his community are devils. His life becomes brown. It is not pure because he cannot accept and understand that good and evil are brotherhood in human nature.

In Hawthorne's story, Goodman Brown's wife Faith is an important character who presents human nature. According to the Oxford Advanced Learners Encyclopedia Dictionary, Faith means, a trust, strong belief, understanding and confidence. (32-330)

In "Young Good Brown", there are two meanings of the name Faith; Firstly, faith is Goodman Brown's trust or reliance in his wife. Goodman Brown admired and loves his wife. She uses a pink ribbon to adorn her cap.

The ribbon connects two conceptions of faith; a sweet little wife in the village and the woman who stands on the Devil's baptismal font. At the beginning of the story, Faith is introduced as a young and pretty girl. She is joyful and innocent like a child when she greets her husband before she goes to the forest. She has both youth and innocence. Faith is one of the people in the community who participates in the mystery of sin and lays the mark of baptism upon her forehead. Goodman Brown sees the pink ribbon fall from the sky in the forest. The name Faith is symbolic of the Brown's lost hope, since she displays both sides of human nature, good and bad.

Another meaning of faith in Goodman Brown's religion, faith implies a faithful Christian. Goodman Brown believes in his religion. Brown has faith in his wife, indicating that he has faith in his religion. Faith illustrates

the goodness. However, Brown marries Faith because faith is a symbol of goodness. He says:

("Well, she is a blessed, angel on earth; and after this one night I'll cling to her skirts and follow her t heaven"). 83

At the beginning of the story, Goodman Brown leaves his wife to go to the forest at sunset. He states that *"Faith kept me a while"* (82) Hawthorne presents the name of Brown's wife as symbol of Brown's Faith in goodness. That makes him hesitate to go on his wicked mission, when Brown enters the forests and sees Faith worshiping the Devil, he feels as an ordinary human being in both good and bad ways.

According to the Kaul, (1963) the word *"forest"* in Dictionary of Symbols and Imagery means: earth symbol. The unconscious, terrors and monsters, it represents the previous aspect of the unconscious. (p.44)

Richard Cavendis, (1998) states that in the Bible, darkness means; death the land of the dead, evil, and sin. (88) He also claims that the dualism of light and darkness is based on the fundamental rhythms of life. Darkness implies death, danger, the unknown inertia and sterility, ignorance, doubt, and spiritual blindness. (p.55)

Young Goodman Brown sees that all the people around him are good Christians, such as the old minister, old Deacon, Good Cloyse and Faith. Good man Brown sees them devote themselves to their religion. The Good old minister meditates about his sermon, old Deacon usually prays in his domestic worship. Goody Cloyse is also an excellent old Christians. She teaches Catechism to children in village. She taught it to Goodman Brown when he was young. Brown's sees them in the forest. The darkness of night time in the forest is a symbol of evil. It is a mysterious place and it is the residence of witches and demons. The atmosphere in the forest is mysterious.

Goodman Brown tells

("The fellow-traveler, there, may be a devilish Indian behind every tree")

("Goodman Brown walks a narrow path into the forest. "He had taken a dreary toad, darkened by all the gloomiest trees of the forest, which barely stood aside to let the narrow path creep through, and closed immediately behind")
(74)

The narrowness of the path symbolizes that Brown is surrounded by evil. In the forest there are many monstrous events. Hawthorne conveys the mysterious atmosphere by using words such as "Frightful sounds" the "creating of the trees" the "howling of wild beasts" and the "wind tolled like a distant church bell" (8) all of them are horrifying.

According to Laurie, and Stephen, (1991) states that dark forest is expected to evoke fear. Goodman Brown becomes fearful in this scene. There will be an evil ceremony. Hawthorne comprises the forest to verge of wickedness in the dark world. (p.33)

In the forest, Goodman Brown meets the fellow traveler, who is a symbolic of the Devil. In fact he is Goodman Brown's dark side. Hawthorne describes him thus:

("As nearly as could be discerned, the second traveler was about fifty years old, apparently in the same rank of life as Goodman, and bearing a considerable resemblance to him") (83)

Goodman Brown finds the fellow traveler looks like his relatives or father. He tries to convince Goodman Brown to worship the evil. He hastens Goodman Brown's journey by offering him walking stick. However, Goodman Brown informs the fellow traveler that he cannot begin the journey because his ancestors' are good and honest. Goodman Brown says: "My father never went into the woods on such errands, or his father before him. We have been a race of honest men and good Christians since the day of the martyrs" (83)

Actually, Goodman Brown's ancestors were not perfect puritans. The fellow traveler says that Goodman Brown's family is not good. He claims that he knows Goodman Brown's family well. The fellow traveler says:

("I have been as well acquainted with your family as with every one among the puritans and that is no trifle to say I helped your grandfather, the constable, when he lashed the Quakers woman so smartly through the streets of Salem. And it was that thought, your father a pitch pin, kindled at my own hearth, to set fire to an Indian village, in King Phillip's war.) (83)

In fact, the fellow traveler and Goodman's ancestors helped each other to do evil deeds, such as lashing the Quakers woman or setting fire to an Indian village in King Phillips war. In short, his ancestors were both good and bad people. His ancestors judged and condemned a Quakers woman. She was whipped in the streets of Salem for holding to a religion that puritan strongly opposed. Goodman Brown feels he is obsessed with sin when he learns about his family's history. Hawthorne presents Goodman Brown's father and his ancestors as human who surrounded by evil.

In short, Hawthorne father and his ancestors are not perfect Christens. They are ordinary humans who have good and bad sides.

As Ira KoingBergs, (1976) has pointed the influence of puritan religion on Hawthorne writing. Hawthorne sets the story in his home town of Salem, Massachusetts in New England. Moreover, harmoniously combines in his puritan background with the experience of his childhood. He refers to the bad actions of the puritans and his ancestors who treated the Quakers badly.

Mike, (1949) states that the name Quakers was first used in (1650) by Preacher George Fox, the son of a Leicestershire Weaver. It was applied to people who were dissatisfied with the existing denominations and other groups of Christianity. The Quakers were called The Religious Society of Friends. Quakerism began in England and spread to other countries. Mainly, the United States, Kenya, and Bolivia. Al though the number of Quakers in the world was relatively small, there were some

places, such as Pennsylvania, particularly, where the Quakers influence strength. (23-26)

Miller, (1982) states the Quakers came from a variety of back grounds and beliefs to embark together on a spiritual journey. They were divided into main groups; un programmed and programmed meetings for worships. The concept of programmed worships focused on communicating with God. The Quaker perspective is based on lying to hear what God is saying and to allow the spirit free action in the heart.

Although there were no church services, God is met in the gathered meeting. However, programmed worships on the other hands, a rose among a large number of converts of Quakerism during the national spiritual revivalism of that time. Typically there were readings from scripture, hymns, and a sermon from the pastor. Their individual beliefs vary, but Quakers share an understanding of a Divine presence in all the people. (P.39-41)

According to Eliade, Mircea (1987) the Quakers appeared in New England in the early (1650). It was a Nonconformist movement breaking away from Anglicanism. As the movement expanded, it faced oppression and persecutions. Quakers were banished on pain of death. Some Quakers were put to death for returning to preach their beliefs. In additions, Quakers did not like either the forms or ceremonies of the Church of England on the strict beliefs of the puritans. For their extremist ideas. Quakers were severely punished. English judges jailed hundreds of them for rejecting the established Church. Between (165) and (1661), Massachusetts puritans hanged three Quakers men and woman who had insisted on coming into the Colony. From June to September (1692), nineteen men and women were hanged near Salem village, Massachusetts for the crime of the witchcraft. (p.50)

In "Youngman Brown" the fellow-traveler refers to a Quakers woman who was persecuted by Goodman Brown's grandfather. The fellow traveler says:

("I helped your grandfather the constable when he lashed the Quaker woman smartly through the streets of Salem") (83)

When Goodman Brown enters the forest, he finds that many people whom he believes to be good participating in evil activities. He also learns from the fellow traveler about others who have committed evil deeds. The fellow traveler says to him:

("I have a very general acquaintance here in New England. The deacons of many Church have dunk the communion wine with my; the selection of divers towns make me their chairman; and a majority to the great and general Court are first supporters of my interest".) (83-84)

Another character is Goody Cloyse, a pious and exemplary woman, who taught Goodman Brown in his youth. She is still his moral and spiritual advisor along with the minister and Deacon. The meaning of her name, "Goody" comes from "Good" but her behavior is in contrast. She worships the Devil. Hawthorne describes the fellow-traveler pointing at Goody Cloyse with his staff and her reaction implies her acquaintance with him: she screams the evil. She has a conversation with him. She would like to go to the evil ceremony as fast as possible. The Devil offers his staff to her and she accepts his tool of Satan. Thus coming under his control.

The minister and Deacon Gookin also go to the meeting with the Devil. Goodman Brown finds out they cannot miss the meeting. If the minister is late, the meeting will not start. Goody Cloyse, the minister and Deacon Gookin are also people who are surrounded by evil and worship the Devil like other people in the community. Hawthorne indicates that humans usually commit misdeeds in the dark and suggests that both goodness and evil exist in their minds because they are a part of human nature.

Another significant symbol is the staff which is the fellow-traveler support. The fellow traveler's staff looks like a serpent. Hawthorne describes it as having the likeness of great black snake. Curiously wrought that it might almost be seen to twist and wriggle itself like a living serpent. The shape is a symbol of Satan's snake. He gives his staff to Goodman Brown to persuade him to go quickly into the forest. According to the Old Testament, Adam and Eve were the first man and woman in the world

Rowland and Stanford, (2008) pointed God placed Adam and Eve in a beautiful garden, called Eden, where several fruits and trees grow. God warned Adam not to eat the fruit of one particular tree. One day came to Eve and told her that if she ate the forbidden fruit, she would gain knowledge. So Eve ate some of the fruit and gave some to Adam. When God knew that Adam and Eve had disobeyed him, he punished them by forcing them to leave Eden. Satan in the guise of a serpent tempted Eve to commit original sin. Thus, is the staff in the shape of a snake which is a symbol of Satan (p.66)

In "Young Goodman Brown" the fellow traveler-represents the evil that guides Goodman Brown to commit sin. Likewise, the fellow-traveler uses his staff to tempt Goodman Brown uses his staff to tempt Goodman Brown to attend the evil meeting. The staff is the tool which provides implies for Goodman Brown to commit sin. After first refusing the staff, Goodman Brown accepts it from the devil and continues along the evil path.

Hawthorne presents many symbols to support the theme of the story. The theme of "Young Goodman Brown" is the evil a part of human nature. Hawthorne (1847) says:

(“Depending upon one another hearts still had hopes, that virtues were not all a dream. Now are you undeceived, evil is the nature of mankind. Evil must be your only happiness, welcome, again, my children, to the communion of your race”)
(89)

Hawthorne proposes his perception of human nature. At the beginning of the story “Young Goodman” is a good and optimistic man. Later, the Devil leads him to the forest where evil resides. Consequently, he finds that people around him whom he thought to be good are bad. Then he feels disappointed and cannot accept that humans are both good and bad. He doesn’t trust anyone, not even his wife. He becomes a miserable and distrusting man. He isolates himself from the community after he comes back. His life becomes a failure. Finally, he lives alone in suffering and dies in agony.

Moreover, Hawthorne presents human nature as possessing both good and evil. In society, people who can accept human nature can live happily. In other words, if they cannot accept it they will be unhappy.

Hawthorne applies his religious beliefs to his writing. His experience in the past makes him wonder that what really morality is because he suspects his puritan ancestors persecuted the Quakers. The puritan society had very strict rules.

According to Ketstud Vanit, (1956) the puritans rejected people of other religions. They usually punished the Quakers who did not agree with them, for example by whipping them in public as good Christians. In contrast, their actions were cruel. Hawthorne felt ashamed to be a part of the Quakers who had persecuted the Quakers. (p.55)

2.3 Summary of the Chapter

This chapter involves the conceptual framework of the study, which investigate the life of the author (Hawthorne) and his other literary works in connection to the influence of life on his literary productions. Moreover, the chapter also involves Hawthorne themes and style which are appeared to be as repeated themes in most of his novels. Clearly, Hawthorne literary themes identify the subjects of the Puritan New England in the mid of 17th century. Also Hawthorne highlighted some of the Transcendentalism aspects in most of his books. Furthermore, the researcher exposes the factors that influenced Hawthorne literary works. The chapter also highlighted some of the literary critics and theories which are related to the current study such as the Biographical criticisms, Fundamental tents Biographical criticisms, social and psychological theories. Moreover, the chapter also provides previous studies which show that Hawthorne use the same themes and other elements of literature such as symbolism, setting and characterization. Only to represent his society; these led many American critics to criticize the notion of the Puritanism at the same time contribute to the development of America. Simply the previous studies investigate Hawthorne literary works and the Puritan New England in the mid of 17th century.

Chapter Three

Research Methodology

3.1 Introduction

The Chapter describes the research methodology which will be used to investigate the impact of the social and psychological lives' of the author on his writing. The research methods that can be utilized in this study are mentioned in this chapter and the methodology of the study is presented in the following sections; research design, research methods, procedures, and data analysis techniques.

3.2 Research Design

The aims of this study is to investigate the social and psychological lives of novelist and their impact on their writing as a case study Hawthorne's novel the "Scarlet Letter". This Survey exposed social constructivist which is type of the research design that relate to the qualitative research. Social constructivist holds assumptions that individual seek understanding of the world in which they live and work. Individuals develop subjective meanings of their experiences and meaning directed toward objects or things. This enables the researcher to look for the complexity of views rather than narrowing meaning into few categories. In social constructivists the study will be focused on the specific contexts in which people live and work, in order to understand the historical and cultural setting of the participants. The writer's own background, cultural, and historical experience could be examined throughout the research in analyzing the data. Due to the nature of the study the qualitative research will be adopted in this study.

Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to social or human problems. The process of the research involves emerging questions and procedures, data

analysis inductively building from particulars to general themes, and the researcher make interpretations of the meaning of the data

Bogdan & Taylor, (1990) define Qualitative research as a major field of academic research study, and the basis for awarding thesis and dissertations, the aim of a qualitative researcher may vary with his or her disciplinary background, such as a psychologist seeking to gather an in-depth understanding of human behavior and the reasons that govern such behavior. The qualitative method investigates; why and how of decision making, not just what, where, when, or "who", has a strong basis in the field of sociology to understand government and social programs, and is popular among political science, social work, and special education and education majors. In the conventional view by statisticians, qualitative methods produce information only on the particular cases studied (e.g., ethnographies paid for governmental funds which may involve research teams), and any more general conclusions are considered propositions (informed assertions). Quantitative methods can be used to seek empirical support for such research hypotheses.

Dogpan (2003) states that qualitative methods used most appropriately in literature because it study phenomena that provides an analytical frame as an object within which the study is conducted and which the case illuminates and explicates. Analyzing the narrative research enables the researcher to study or examine the novel or the lives of individual and ask one or more individual to provide stories about their lives. Also enables the researcher to combine views from the participant's life with those of the researcher life in collaborative manner. In particular, the researcher used this method because it's very flexible and can analyzes the texts which can provide the facts that enable the researcher to observe the impact of Social and Psychological lives of Hawthorne's life in his literary works, by the analysis of one of his novels "The Scarlet Letter"

3.3 Research Methodology

Qualitative researchers face many choices related to data collection ranging from grounded theory development, narratology, storytelling, classical ethnography, state or governmental studies, focus groups, case studies, and participant observation. Qualitative methods are also present in other methodological approaches, such as action research which has sociological bases or actor-network theory. The most common method is the qualitative research interview, but forms of the data collected can also include group discussions, observation and reflection field notes, various texts, pictures, and other materials. But in this study, the tools of collecting data will be through texts, books, historical documents, also another tools of collecting data includes coding and recursive abstraction which fit the nature of the study as qualitative research.

The novel (“Scarlet Letter”) will be analyzed with the intention to explore and depict the aspects and features of the impact of Social and psychological lives on his works. The source of data is documented materials therefore, the researcher plans to collect the data from many documents such as books, historical articles and historical documents. The sample is selected from the most distinguished work of Hawthorne which made the writer to be a famous of his use of New England materials (Puritanism) and other works of Hawthorne such as “The Minster Black Veil”, “the House of Seven Gables”, Young Goodman Brown” that are valid to proof the independent variable of the study i.e. the impact of social and psychological lives of Hawthorne’s works. Also viewpoints of some critics and studies which examine the work of Hawthorne, the Seventeenth century American history, Hawthorne life and works.

Hawthorne’s contribution to the literary works such as using of stream of consciousness is considered as a new technique that is used in writing the novels in the 19th century. These will be used as data source of the study to accomplish this task; the researcher will rely on the analytical frameworks conceptualized by literary critics. In relation to this, a variety of analytical approaches will be employed among which are the descriptive, explanative, and comparative- but the overriding basis will be the text of the novel and other literary viewpoints concerning what is said about Hawthorne. Also a lot of theories and approaches can explain and emphasis the role of experience on human behavior and achievement. This will be

used to answer the questions of the study. The type of analysis will be rational one and it will be based on literary norms. It will be also based on style or eloquence. The method of analyzing data is a rational one because it is literary work.

The textual data's content will be analyzed through social and literary norms. The social aspects include social conducts, values and morals. Textual data that are obtained from the novel and other critic's viewpoints can be analyzed in relation to these social aspects so as to test and to answer the questions of the study depending on these theories. The social analysis will be based on the trace of the stages of development of certain social aspects, such as moving from romanticism to modernism and moving from extreme to modified individualism in American literature that has great influence in the writer.

Also the analysis will be based on the style, the discourse and the eloquence of the author's language in which material under investigation is written. There will be analysis of the texts concerning the ideas expressed, the style and the language used for expressing ideas to find the logic behind the author's own way of writing. The author's personality will be analyzed with the same framework of the text since the literary texts are tools to express their author's ideas and feelings.

The procedure that is followed by the researcher is to use the literary techniques which are considered the steps making stylistic analysis for appreciating novels. These techniques are: summary, plot, themes, characterization, diction (choice of particular words rather than others), structure of phrases, clauses and sentences, and the figure of speech.

As has been mentioned above about the stylistic analysis of Hawthorne's works, it's going to be on the base of two norms; social and literary norms.

The social norms are concerned with the social aspect, such as social conducts, value, and moral. Text data that obtained from the novel under investigation and other printed materials can be analyzed in relation to these social aspects. For example, in the study of the impact of social and psychological lives in Hawthorne's works, these norms would be used to evaluate his works. That is to say, Hawthorne distinguish his own style and norms when he wrote novels which is appeared clearly in most of his works such as "The Minister Black Veil" The House of Seven Gables,

because they are the most prominent of his works that made him to be a famous of his use of New England materials (Puritanism)

The analysis enables the researcher to find out the influence of the social and psychological life of the writer, and their impact on their writings. These allow the researcher to test the most important variable i.e. the impact of the social and the psychological lives, in Hawthorne's works. The second one is literary analysis. It is well known that the nature of the field of literature takes a form of text, poem, prose, novel, play, and so on. They are considered as the raw material which cannot give us a meaningful interpretation of the phenomenon under investigation until they are put in systematic simple form. So the data is going to be classified, quantified, manipulated, and compared according to the need so as to get the condition easily. In other words, such data should be processed in one way or another in order to reach conditions from them.

The Rational analysis (logical reasoning) is one of the tools through which literary analysis is done. It is going to be adopted in analysis of the data because it is determined by nature of the text that is collected i.e. the text obtained from printed materials e.g. books, journals, diaries, personal letters, e.g. they are called textual data and they are different from empirical one.

3.4 Data Analysis Interpretive Techniques

Coding and recursive abstraction will be adopted as tools of collecting data which are usually used in a qualitative research. Coding and recursive abstraction will be discussed with questions and hypotheses of this study to achieve the objectives of the study. Coding is an interpretive technique that both organizes the data and provides a means to introduce the interpretations of it into certain quantitative methods. Most coding requires the analyst to read the data and demarcate segments within it, which may be done at different times throughout the process.[28] Each segment is labeled with a "code" usually a word or short phrase that suggests how the associated data segments inform the research objectives. When coding is complete, the analyst prepares reports via a mix of: summarizing the prevalence of codes, discussing similarities and differences in related codes

across distinct original sources/contexts, or comparing the relationship between one or more codes.

Some qualitative data that is highly structured (e.g., close-end responses from surveys or tightly defined interview questions) is typically coded without additional segmenting of the content. In these cases, codes are often applied as a layer on top of the data. Quantitative analysis of these codes is typically the capstone analytical step for this type of qualitative data. The most common form of coding is open-ended coding, while other more structured techniques such as axial coding or integration are described (Strauss & Corbin, 1990).[29] However, more important than coding are qualities such as the "theoretical sensitivity" of the researcher.

Contemporary qualitative data analyses are sometimes supported by computer programs, termed Computer Assisted Qualitative Data Analysis Software which has replaced the detailed hand coding and labeling of the past decades. These programs do not supplant the interpretive nature of coding but rather are aimed at enhancing the analyst's efficiency at data storage/retrieval and at applying the codes to the data. Many programs offer efficiencies in editing and revising coding, which allow for work sharing, peer review, and recursive examination of data. The university goals were to place such programs on computer mainframes and analyze large data sets which is not easily conducted past 1,000 to 2,000 pages of text

A frequent criticism of coding method by individuals from other research tracks is that it seeks to transform qualitative data into empirically valid data, which contain: actual value range, structural proportion, contrast ratios, and scientific objective properties; thereby draining the data of its variety, richness, and individual character. Analysts respond to this criticism by thoroughly expositing their definitions of codes and linking those codes soundly to the underlying data, therein bringing back some of the richness that might be absent from a mere list of codes.

Some qualitative datasets are analyzed without coding. A common method here is recursive abstraction, where datasets are summarized; those summaries are therefore furthered into summary and so on. The end result is a more compact summary that would have been difficult to accurately discern without the preceding steps of distillation.

A frequent criticism of recursive abstraction is that the final conclusions are several times removed from the underlying data. While it is true that poor initial summaries will certainly yield an inaccurate final report, qualitative analysts can respond to this criticism. They do so, like those using coding method, by documenting the reasoning behind each summary step, citing examples from the data where statements were included and where statements were excluded from the intermediate summary. This study will be analyzed through coding and recursive abstraction which is extracted from the texts of the novel “The Scarlet Letter”

3.5 Procedure

The data will be obtained through authentic materials that is to say; the researcher adopts the novel the “Scarlet Letter”. The novel published in (1850) by the publisher Ticknor, Reed. It was written by the author Nathaniel Hawthorne. The novel is consisted of (250) pages, set in 17th century Puritan Massachusetts Bay Colony, during the years (1642-1649). The researcher will use another resource of information such as references, journals, internet access and other books which concerning the area of the study. The data will analyzed through coding in which some quotation will be extracted from the novel, which has been mentioned above, to relate them to the questions and hypothesis of the study, in order to find weather the objective have been achieved or not. Also the recursive abstraction will be used as device of data analysis.

3.6 Summary of the Chapter

The chapter has provided the descriptive of the methodology adopted on this study. Moreover, the method of the data collection has been revealed such as documentary, historical, observation, psychological and social approach. Finally the method through the data is analyzed and discussed throughout the chapter.

Chapter Four

Data Analysis and Discussion

4.1 Introduction

This chapter is going to provide the analysis of the novel “The Scarlet Letter”. It is going to be by interpretative techniques among the best of them are: coding and the recursive abstraction that are essential in analysis of any literary works especially novels. As long as the researcher concentrate on the analysis of the characters and some quotations that reveals the essential influence of the Hawthorne’s life and his personal experience with his own society upon his novel and others issues that are important in understanding the novel well.

4.2. Summary of the Scarlet Letter by the Spark notes Editorial team (2012)

The aim of providing this plot summary is to give the reader a short idea about how the writer arranges the incidents to create the meaning of the novel “The Scarlet Letter”.

Part 1

The novel opens with the gathering of the people outside the door of a prison in seventeenth century Boston. The building’s oak door is studded with iron spikes, and the prison appears to have been constructed to hold dangerous criminals. The narrator tells us that the prison was built before twenty years earlier in Salem.

As the crowd watches, Hester Prynne, a young woman holding an infant, emerges from the prison door and makes her way to a scaffold (a raised platform), where she is to be publicly condemned. The women in the crowd make disparaging comments about Hester; they particularly criticize her for the innateness of the embroidered badge on her chest- a letter “A” stitched in gold and scarlet. From the women’s conversation and Hester’s reminiscences as she walks through the crowd it’s clarified that she has committed adultery and has borne an illegitimate child, and that the “A” on her dress stands for “Adulterer”. The beadle calls Hester forth. Children taunt her and adults stare. Scenes from Hester’s life flash through her mind; she sees her parents standing before their home in rural England, then she sees a “misshapen” scholar, much older than herself, whom she married and followed to continental Europe. But now the parents flood in upon her, and she inadvertently squeezes the infant in her arms, causing it to cry out. She regards her current fate with disbelief.

In the crowd that surrounds the scaffold, Hester suddenly spots her husband, who sent her to America but never fulfilled his promise to follow her. Though he is dressed in a strange combination of traditional European clothing and Native American dress, she is struck by his wise countenance and recognizes his slightly deformed shoulders. Hester’s husband Chillingworth gestures to Hester that she should not reveal his identity. He then turns to a stranger in the crowd and asks about Hester’s crime and punishment, explaining that he has been held captive by Native Americans and he has just arrived in Boston. The stranger tells him that Hester is the wife of a learned Englishman and had been living with him in Amsterdam when he decided to immigrate to America. The learned man sent Hester to America first and remained behind to settle his affairs, but he never joined Hester in Boston. Chillingworth remarks that Hester’s husband must have

been foolish to think he could keep a young wife happy, and he asks the stranger about the identity of the baby's father.

The stranger tells him that Hester refuses to reveal her fellow sinner. As punishment, she has been sentenced to three hours on the scaffold and a lifetime of wearing the scarlet letter on her chest.

The town fathers who sit in the judgment of Hester: Governor Bellingham, Reverend Wilson, and Reverend Dimmesdale. However, Dimmesdale delegated to demand that Hester reveal the name of her child's father. He tells her that she should not protect the man's identity out of pity or tenderness, but when she refuses, he does not press her further. Hester says that her child will seek a heavenly father and will never know an earthly one. Reverend Wilson then steps in and delivers a condemnatory sermon on sin, frequently referring to Hester's scarlet letter, which seems to the crowd to glow and burn. Hester bears the sermon patiently, hushing Pearl when she begins to scream. At the conclusion of the sermon, Hester is led back into the prison.

Part Two

Hester and her husband come face to face for the first time when he is called to her prison cell to provide medical assistance. Chillingworth has promised the jailer that he can make Hester more "amenable to just authority," and now offers her a cup of medicine. Hester knows his true identity- and she initially refuses to drink his potion. She thinks that Chillingworth might be poisoning her, but he assures her that he wants her to live so that he can have his revenge. He urges her to reveal the identity of her lover, telling her that he will surely detect signs of sympathy that will lead him to the guilty party. When she refuses to tell her secret, he

makes her promise that she will not reveal to anyone his own identity either. Hester thought that Chillingworth is “Black Man” – the Devil in disguise come to lure her into a pact and damn her soul. Chillingworth replies that it is not the well-being of her soul that his presence jeopardizes, implying that he plans to seek out her unknown lover. He clearly has revenge on his mind

After a few months, Hester is released from prison. Although she is free to leave Boston, she chooses not to do so. She settles in an abandoned cabin on a patch of infertile land at the edge of town. Hester remains alienated from everyone, including the town fathers. She respected women, beggars, children, and even strangers. Although she is an outcast, Hester remains able to support herself due to her uncommon talent in needlework. Her taste for the beautiful infuse her embroidery, rendering her work fit to be worn by the governor despite its shameful source. Although the ornate detail of her artistry defies Puritan Codes of fashion, it is in demand for burial shrouds, christening gowns, and officials’ robes. In fact, through her work, Hester touches all the major events of life except for marriage. It is deemed inappropriate for chaste brides to wear the product of Hester Prynne’s hands. Despite her success, Hester feels lonely and is constantly aware of her alienation. She devotes part of her time to charity work, but even this is more punishment than solace: those she helps frequently insult her, and making garments for the poor out of rough cloth insults her aesthetic sense.

Part Three

Hester's one consolation is her daughter, Pearl, a beautiful flower growing out of sinful soil. Pearl's very being seems to be inherently at odds with the strict rules of Puritan society, Pearl's has inherited all of Hester's moodiness, passion and defiance, and she constantly makes mischief.

Pearl is considered to be an imp of evil, emblem and product of sin by Puritan community; she had no right among christened infants. Pearl is aware of her differences from others, and when Hester tries to teach her about God, Pearl says, "I have no Heavenly Father". Because Pearl is always with her mother and Hester did not tell her about her father she, too is subject to the cruelties of the towns people. The other children are particularly cruel because they can sense that something is not quite right about Hester and her child. Knowing that she is alone in this world, Pearl creates casts of characters in her imagination to keep her company.

Pearl is fascinated by the scarlet letter and at times seems intentionally torture her mother by playing with it. Once, when Pearl is pelting the letter with wildflowers, Hester exclaims in frustration, "Child, what art thou?" Pearl turns the question back on her mother, insisting that Hester tell her of her origins. Surprised at the impudence of a child so young, Hester wonders if Pearl might not be the demon-child that many of the townspeople believe her to be.

Hester visits to Governor Bellingham's mansion. She has two intentions: to deliver a pair of ornate gloves she has made for the governor, and to find out if there is any truth to the rumors that Pearl, now three, may be taken from her. Some of the townspeople, apparently including the governor, have come to suspect Pearl of being a sort of demon child. The townspeople reason that if Pearl indeed a human child, she should be taken

away from her mother for her own sake and given to “a better” parents. On their way to see the governor, Hester and Pearl are attacked by a group of children, who try to flying mud at them. Pearl becomes angry and frightens the children off.

Part Four

Bellingham, Wilson, Chillingworth and Dimmesdale enter the room. They notice Pearl and begin to tease her by calling her a child and a demon-child. When the governor points out that Hester is also present, they ask her why she should be allowed to keep the child. She tells the men that she will be able to teach Pearl an important lesson-the lesson that she has learned from her shame. They are doubtful, and Wilson tries to test the three-year-old knowledge of religious subjects. Wilson resents Pearl’s seeming dislike of him, and Pearl’s refusal to answer even the simplest of questions does not bode well.

Hester begs Dimmesdale to speak for her and her child. He replies by reminding the men that God sent Pearl and that the child was seemingly meant to be both a blessing and a curse Swayed by his eloquence. Bellingham and Wilson agree not to separate the mother and her child. So far, Chillingworth presses the men to reopen their investigation into the identity of Hester’s lover, but they refuse, telling him that God will reveal the information when he deems it appropriate. As Hester leaves the governor’s mansion, Mistress Hibbins, the governor’s sister, pokes her head out of the window to invite Hester to a witches, gathering. Hester tells her that if she had not been able to keep Pearl, she would have gone willingly. The narrator notes that it seems Pearl have saved her mother from Satan’s temptations.

Part Five

Chillingworth has hidden his past from everyone except Hester, whom he has sworn to secrecy. He incorporates himself into society in the role of a doctor, and since the townsfolk have very little access to good medical care, he is welcomed and valued. In addition to his training in European science, he also has some knowledge of “Native” or “natural” remedies, because he was captured by Native Americans and lived with them for a time. The town sometimes refers to the doctor colloquially as a “leech”, which was a common epithet for physicians at the time. The name derives from the practice of using leeches to drain blood from their patients which used to be regarded as curative process.

Much to the community’s concern Dimmesdale, has been suffering from severe health problems. He appears to be wasting away, and he frequently clutches at his chest as though his heart pains him. Because Dimmesdale refuses to marry any one of the young women who have devoted themselves to him, Chillingworth urges the town leadership to insist that Dimmesdale allow the doctor to live with him. In this way, Chillingworth may have the chance to diagnose and cure the younger man. The two men take rooms next to the cemetery in a widow’s home, which gives them an opportunity for the contemplation of sin and death. The minister’s room is hung with tapestries depicting biblical scenes of adultery and its punishment.

The townspeople were initially grateful for Chillingworth’s presence and deemed his arrival a divine miracle designed to help Dimmesdale. As time has passed, however, rumors have spread concerning Chillingworth’s personal history. Even more ominously, the man’s face has begun to take on a look of evil. A majority of the townspeople begin to suspect that Chillingworth is the devil, and he came to wage battle for Dimmesdale’s soul.

Chillingworth soon becomes greatest puzzle for Dimmesdale. The doctor relentlessly and mercilessly seeks to find the root of his patient's condition. Chillingworth shows great persistence in inquiring into the most private details of Dimmesdale's life, but Chillingworth devotes all of his time to his patient.

One day, the two enter into an uncountable conversation about confession, redemption, and the notion of "burying" one's secrets. As they speak, they hear a cry from outside. Through the window, they see Pearl dancing in the graveyard and hooking burrs onto the "A" on Hester's chest. When Pearl notices the two men, she drags her mother away, saying that the "Black Man" has already gotten the minister and that he must not capture them too.

Chillingworth begins to probe the minister more directly by inquiring about his spiritual condition, explaining that he thinks it relevant to his physical health. Dimmesdale becomes agitated and tells Chillingworth that such matters are the concern of God.

Dimmesdale's behavior has reinforced Chillingworth's suspicions. Later Chillingworth sneaks up to Dimmesdale while he is asleep and pushes aside the shirt and sees that Dimmesdale is wearing the letter "A" on his chest.

Part Six

Dimmesdale's suffering, however, does inspire him to deliver some of his most powerful sermons, which focus on the topic of sin. His struggles allow him to empathize with human weakness, and he addresses "the whole human brotherhood in the heart's native language." Dimmesdale cannot bring himself to confess his sin.

The minister understands that he is delusional, but his psychological tumults lead him to assign great meaning to his delusions. Even the Bible offers him little support. Unable to unburden himself of the guilt deriving from his sin, he begins to believe that “the whole universe is false” Dimmesdale begins to torture himself physically: he scourges himself with a whip, he fasts and he holds extended vigils, during which he stays awake throughout the night meditating upon his sin. During one of these vigils, Dimmesdale seizes on an idea for what he believes may be a remedy to his pain. He decides to hold a vigil on the scaffold where, Hester suffered before for her sin.

Dimmesdale mounts the scaffold. The pain in his breast causes him to scream aloud, and he worries that everyone in the town will wake up and come to look at him. Fortunately for Dimmesdale, the few townspeople who heard the cry took it for a witch’s voice. As Dimmesdale stands upon the scaffold, his mind turns to absurd thoughts. He almost laughs when he sees Reverend Wilson, and in his delirium he thinks that he calls out to the old minister. But Wilson coming from the deathbed of Governor Winthrop (the colony’s first governor), passes without noticing the penitent.

Hester and Pearl had also been at Winthrop’s deathbed because there Dimmesdale invites them to join him on the scaffold. The three hold hands, forming an “electric chain”. The minister feels energized and warmed by their presences. Pearl innocently asks:

“Wilt thou stand here with Mother and me, tomorrow noontide?” but the minister replies, “Not now, child but at another time”. Later he answers, “At the great judgment day”.

Suddenly, a meteor brightens the dark sky, momentarily illuminating their surroundings. When the minister looks up, he sees an “A” in the sky, marked out in dull red light. Dimmesdale asks Hester who Chillingworth really is Hester replies that Chillingworth is her husband and he is punishing him for his refusal to stand in public with her and her mother.

Seven years have passed since Pearl’s birth. Hester has become more active in society. She brings food to the doors of the poor; she nurses the sick, and is a source of aid in times of trouble. She is still frequently made an object of scorn, but more people are beginning to interpret the “A” on her chest as meaning “Able” rather than “adulterer” Hester herself has also changed. She is no longer a tender and passionate woman.

Chillingworth has transformed himself into the very embodiment of evil. In a spasm of self-awareness, Chillingworth realizes how gnarled and mentally deformed he has become. He recalls the old days, when he was a benevolent scholar. He has changed from a human being into a vengeful fiend, a mortal man who has lost his “human heart”. Hester begs him to relent in his revenge and become a human being again.

Hester thought about proto feminist which led her to realize that she needs not to accept or pay attention to the town’s assessment of her at all. Hester refused to flee to Boston because she did not believe that her fellow men and women should the power to judge her. Hester also refused to remove the scarlet letter, thinking that her removal of the scarlet letter would be as meaningless as its original placement. She believes that her soul’s salvations are matters that are between her and God.

Part Seven

In the forest, Hester and Dimmesdale are finally able to escape both the public eye and Chillingworth. They join hands and sit in a secluded spot

near a brook. Hester tells Dimmesdale that Chillingworth is her husband. This news causes a “dark transfiguration” in Dimmesdale, and he begins to condemn Hester, blaming her for his suffering. Hester, unable to bear his harsh words, pulls him to her chest and buries his face in the scarlet letter as she begs his pardon. Dimmesdale eventually forgives her, realizing that Chillingworth is a worse sinner than either of them. The minister now worries that Chillingworth may reveal his secret, in which can expose them publicly, Hester tell him not to worry. The former lovers plot to steal away on a ship to Europe, where they can live with Pearl as family.

The scarlet letter was Hester’s passport into regions where other women dared not tread. Shame, solitude, Despair these had been her teachers, stern and wild ones, they made her strong, but taught her much amiss. The decision to move to Europe energizes both Dimmesdale and Hester.

As the minister return to town, he can hardly believe the change in his fortunes. He and Hester have decided to go to Europe, since it offers more anonymity and better environment for Dimmesdale’s fragile health. Through her charity work, Hester has become acquainted with the crew of a ship that is to depart for England in four days, and the couple plans to secure passage on his vessel. So far Dimmesdale runs into Mistress Hibbins, who chuckles at him and offers herself as an escort the next time he visits the forest. This interchange disturbs Dimmesdale and suggests to him that he may have made a bargain with Mistress Hibbins’s master, the Devil. When he reaches his house, Dimmesdale tells Chillingworth that he has no more need of the physician’s drugs. Chillingworth becomes wary but is afraid to ask Dimmesdale outright if the minister knows his real

identity. Dimmesdale already started to write the sermon he is expected to deliver in three days for Election Day.

Part Eight

The people gathered in market place. But this time the purpose is to celebrate the installation of a new governor, not to punish Hester Prynne. The celebrations are relatively sober, but the town's people's "Elizabethan" love of splendor lends an air of pageantry to the goings-on. As they wait in the market place among an assorted group of townsfolk, Native Americans, and sailors from the ship that is to take Hester and Dimmesdale to Europe, Pearl asks Hester whether the strange minister who does not want to acknowledge them in public will hold out his hands to her as he did at the brook. Lost in her thought and largely ignored by the crowd, Hester is imagining herself defiantly escaping from her long years of dreariness and isolation. Her sense of anticipation is shattered, however, when one of the sailors casually reveals that Chillingworth will be joining them on their passage because the ship needs a doctor and Chillingworth has told the captain that he is a member of Hester's party. Hester looks up to see Chillingworth standing across the marketplace, smirking at her.

Part Nine

The majestic procession passes through the marketplace. A company of armored soldiers is followed by a group of the town fathers, whose stolid and dour characters are prominently displayed. Hester is disheartened to see the richness and power of Puritan tradition displayed with such pomp. She and other onlookers notice that Dimmesdale, who follows the town leaders, looks healthier and more energetic than he has in some time. Dimmesdale's apparent vigor saddens Hester because it makes him seem remote. She begins to question the wisdom of their plans. Mistress reveals

to Hester that the Devil is Pearl real father. Mistress Hibbins invites the child to go on a witch's ride with her at some point in the future. The narrator interrupts his narration of the celebration to note that Mistress Hibbins will soon be executed as a witch.

Hester takes place at the foot of the scaffold to listen to Dimmesdale's sermon, which has commenced inside the meetinghouse. Pearl, who has been wandering around the marketplace, return to give her mother a message from the ship's master. Chillingworth says he will make the arrangements for bringing Dimmesdale on board.

Dimmesdale finishes his Election Day sermon, which focuses on the relationship between God and the communities on mankind, "with special reference to the New England which they are planting in the wilderness" Dimmesdale has proclaimed that the people of New England will be chosen by God, and the crowd is understandably moved by the sermon. As they file out of the meeting hall, the people murmur to each other that the sermon was the minister's best, most inspired, and most truthful ever. As they move toward the town hall for the evening feast, Dimmesdale sees Hester and hesitates.

Turning toward the scaffold, he calls to Hester and Pearl to join him. Chillingworth attempt to stop him, Dimmesdale mounts the scaffold with Hester and Pearl. He declares that God had let him there. The crowd stares. Dimmesdale leans on Hester for support and begins his confession, calling himself "the one sinner of the world". After he concludes, he stands upright without Hester's help and tells everyone to see that he like Hester, has a red stigma. The crowd recoils in shock, and Chillingworth cries out:

“Thou hast escaped me” Hawthorne (89)

Pearl finally bestows on Dimmesdale the kiss she has withheld from him. The minister and Hester then exchange words. She asks him whether they will spend their afterlives together, and he responds that God will decide whether they will receive any further punishment for breaking His sacred law. The minister bids her farewell and dies.

Part Ten

Apparently, the narrators tell us that; those who witnessed the minister's death cannot agree upon what exactly it was that they saw. Most say they saw on his chest a scarlet letter exactly like Hester's. To their mind's it resulted from Chillingworth's poisonous magic from the minister's self-torture, or from his inner remorse. Other says they say nothing on his chest and that Dimmesdale's "revelation" was simply that any man, however holy or powerful, can be as guilty of sin as Hester.

4.3 The Analysis of novel, “Scarlet Letter”

The Puritans society and their history have a great influence upon the productions of the most of Hawthorne’s novels; he deeply tracks the history of his ancestors and began to contradict their attitudes, norms, behaviors, and believes.

Hawthorne’s ancestors and his personal experience are considered to be an extended inspiration in producing his literary works. Hawthorne worked in the customs house for three years where he met some of the manuscript of the remaining history of his ancestors which inspired him to design his masterpieces novel “The Scarlet Letter”

It’s clear in literary works, Hawthorne tried to show the Puritan conception of sin with comparison of his own thought of sin which is totally different from his own thought, that is to say; most of his literary works show the influence of his life and the past of his ancestors upon his novels; “The Minster Black Veil”, “The Goodman Brown” “The Marble Faus” and “The Scarlet Letter”. These literary works show his moral psychology toward the Puritan society and how Hawthorne wants to fix and correct the wrong deeds which have been handling by his own ancestors and society.

The Puritans society had a very restricted rules and system for leading their community. So far the system applied to all the people in their colony. Those whom disagree were excluded such as the character Ann Hutchison in one of his novels, who tried to reveal that humans should have to focus on the individual relationships to God rather than relying on the words of the ministers.

“Hawthorne has an interesting connection to early colonial American history and his ancestors played a role in the persecution of Quaker women in the Salem Witch Trials”. Bared p.46

Hawthorne opposed the idea of transcendentalism and his friends Ralph Emerson, Margret Fuller, Bronson Alcott, Elizabeth, Peabody and Henry David whom adopted the idea of Transcendentalism in which Hawthorne opposed and later Hawthorne exposed some of the transcendentalist's thoughts and attitudes in his literary works. This indicates that his thoughts have been expressed and referred in his literary production.

Most themes of Hawthorne show his influenced (life, experience and the past of his ancestors) into his literary works. The “Scarlet Letter” is deeply sets in a religious time and the themes which was invoked contain deeply religious undertones such as identity and society, sin and guilty, hypocrisy, the human nature, individuality and the nature of evil. All these themes had mainly mentioned in the most of his works and it becomes as a repeated themes but in shape of different narration.

No doubt that the writer himself had been through hard experiments; either historically or personally as witnessed to what is mentioned about his owns Puritans society in his hometown Salem. Hawthorne literary works were influenced by the two different eras as proved below; the early influence of his ancestors' and his real personal experience with Transcendentalism. These make the writer wrote his most successful novel, “The Scarlet Letter” (1854), which was based on his historical and personal experience of his ancestors' (Puritanism) in Salem.

Hawthorne himself was a good image for his own protagonist; real and honest sample of the past of his ancestors' in which he depicted his novel “The Scarlet Letter”.

Hawthorne opens his novel with the introduction of the “Custom House” where Hawthorne worked before in Salem, that is to say; the “Custom House” has great impact upon his literary works. Hawthorne found a manuscript of the history of his ancestors (Puritans) in which later come to be the background of Hawthorne novel “The Scarlet Letter”.

“We may prate of the circumstances that lie around us and even of our self, but still keep in most behind its veil”. Hawthorne (32)

The author thinks autobiographically about his novel “The Scarlet Letter”. The first chapter in the “scarlet letter” Hawthorne tell us that “Scarlet Letter” is about his own autobiographical events as also indicate that Hawthorne attach some of the history of the Puritan New England. As the story goes Hawthorne depicts the theme of sin and its punishment by the Puritans social order in which Hawthorne later contradict.

The Puritans people were inhabitant in England at the time of the Queen Elizabeth they called themselves a Puritans because they want to purify everything in their life so they feel oppressed and not satisfied in the practicing their religious. They divided in two groups; separated and not separated. Those whom they migrate to the America they called separated and those whom they decided to stay called non-separated.

When they reached America they established a new land called New England. The first colony of the Puritans called Massachusetts where Puritans state out the system and the methods of their life and how individual could be control according to the Puritans social order.

Hawthorne exemplified the Puritans community in his novel “The Scarlet Letter” when he depicts the public gathering at the prison and the scaffold; both are located in central common spaces in the Puritans community in Salem. Hawthorne wants to show us how Puritan social order controls the

misbehavior of themselves through the prison and the scaffold as tools of punishment.

Hawthorne touches many aspects which can reflect his social and psychological factors which influenced his novel “The Scarlet Letter”

“It may serve let us hope, to symbolize some sweet moral blossom that may be found along the track or relieve the darkening close of a tale of humanity frailty and sorrow”. Hawthorne (88)

This scene takes place in the prison door where Hester brought for the sin of committing Adultery. In this scene Hawthorne moral conciseness rose when he recalls the history of his Puritan forebears and their rule of controlling the society in which Hawthorne describe; the darkened place of humanity.

Hawthorne wrote his novel “The Scarlet Letter” after (100) years after the establishment of the colonist of the New England in Massachusetts Bay colony, where the Puritans forms their rule and regulation which is differ from the New England.

The Salem village witnessed the most irrational incidents by the Puritans system to ward their settlers as Puritan community such as death, whipping, being in prison and exile all these are considered to be as a tool of punishment. The Puritans execute and exile some of the Quakers whom they considered as anti-religious to the Puritanism such as Ann Hutchison, in the novel “The Scarlet Letter”. Hawthorne expressed his dissatisfaction of the Puritanism and tried to disclose the scene of denying the ideology of the Puritanism.

Hawthorne tried to blame himself and deny the past actions of his ancestors’ in his novel. In the novel Hawthorne shows us that married

which is out of wed lock is considered to be forbidden in the Puritan society. So, Hester Prynne was conceived in an act of adultery that was intolerable in the Puritan code. The Punishment of this crime is to be hanged in the scaffold; Hester refused to reveal the name of her lover therefore she did not hanged in the scaffold.

This partially shows how Hawthorne condemns one of the social codes of the Puritans which go against Hawthorne morality and consciousness, quietly this one of the social issues which belongs to the Puritanism in which Hawthorne influenced his novel. The Puritans considered all the crimes which go against their system as immoral. The Puritan thought that all the people should have to be pure without a committing sin or being guilty, and according to their system they don't have a chance for repenting. Hence Hawthorne criticizes and condemns the Puritans code and system. Hawthorne thought that all the human being can be sinner but at the same time they can regret and repent which is opposed the Puritans notion of sin and the punishment.

Hawthorne depicted his views through the nature and the society. His personal life plagued by the periods of seclusion and isolation. This is seen in his novel "The Scarlet Letter". Hawthorne concern himself with man's propensity to become estranged from the society in which he lives or alienate himself from the universe which surrounded him.

Hawthorne depicts nature's beauty fertility, and magnificence while at the same time pointing out its lawlessness, he sees the strength of the Puritan society, recognizes man's dependence on it. However, Hawthorne portrayed the Puritan society which is preoccupied with sin which stifles creativity and individuality in his novel the "Scarlet Letter".

“In our nature, however there is a prevision a like marvelous and merciful, that the sufferer should never know the intensity of what he endures by its present torture by chiefly by the pang that rankles after it”. Hawthorne (44)

Hawthorne personal experience with his community influences his characters in his novel; He alienated himself from his own society when he reads the history of his forebears which contains aggressive sentences toward witch trials in Salem and another massive abuse of the Quakers by the Puritans judge. Hawthorne great grandfathers was one the judges whom led to the execution of witch trials in (1665) in Salem. These led the writer to change his name from “Hathorne” into Hawthorne such events influenced Hawthorne personality and make him to decide to be away from his fathers and grandfathers actions.

These also make Hawthorne to feel that he is guilty and ashamed by such wrong deeds. However the author worked in Brook Farm community in Boston and fellow the transcendentalism but soon come to oppose their ideas which concern the nature of man and some conception of social issues. Simply, Hawthorne left the Brook Farm community in Boston this also make him to alienate himself from the community.

Hawthorne major characters experience alienation from harsh rule and regulation of the Puritans society. Hester ostracized from society for her sin of adultery. Dimmesdale, separated from his fellow man by his sense of hypocrisy and sin. Hester is ironically an outstanding spiritual leader.

“Measured by the prisoners experience, however it might reckoned a journey of some length; for haughty as her demeanor was, she perchance of those that thronged to see her as if her heart had been

flung in the street for them all to spurn and trample upon”
Hawthorne (17)

Hawthorne owns isolation from his community influenced his characters. In the novel the entire town in Salem has turned to see Hester paraded through the street like a criminal surrounded by people she is totally alone.

“ From the intense of consciousness’ of being the object of severe and universal observation, the wearer of the scarlet letter was a length relieved by discerning on the skirts of the crowd a figure which irresistibly took possession of her thoughts”. Hawthorne (3.1)

According to the Puritan law for punishment, Hester were the “scarlet letter” (A) on her bosom which is considered to be a symbol of committing the inexcusable sin of the infidelity in the Puritan community. This makes her social outsider an alien in society. Pearl the daughter of Hester also alienated from the company of the rest of the children in the community on account of her mother offence.

Chillingworth is an outsider in the community, Arthur Dimmesdale is strange even to himself for the pangs of consciousness constantly troubled and tortured himself. Dimmesdale divided the scarlet letter between his priest duties and desire for revealing his true nature to people who worship him. Each one of the principle characters in the novel suffers from isolation or alienation.

It’s clear that Hawthorne wants to reflect his own isolation when he expose his community into his characters, this show us that Hawthorne is not

satisfied with his Puritan society which make him to depict them as alienated people even in their religion and another aspect of their life.

Hester Prynne isolation is inflicted upon her rather than willfully sought by her; she seeks throughout her life to re-establish a relationship with other human beings which could be more honest than before. Hester Prynne with the scarlet letter emblazoned on her bosom which is shamed by the Puritan society. She takes up a residence in an isolated cottage on the outskirts of the town. She is alone in her daily rounds to the village. Moreover, Chillingworth is alone in his pursuit of revenge. However, loneliness seems to be the curse blighting the principle characters in the scarlet letter isolation, or alienation seems to be their lot.

All the characters in the novel are isolated; Hester and Dimmesdale are isolated because of the original sin, Chillingworth isolated himself by burning hatred and desire for revenge in his heart and Pearl because her elfin like nature and her constant hostility toward the villagers who mock at her and ridicule her mother. Each one of them is social outcast living in a world of her or his own with barest communication with outside world.

Hawthorne involves an attempt of an alienated character to get rid of his own isolated condition. The Puritan society of Nathaniel Hawthorne is portrayed in the novel as stern lifeless dark and imaginative. It rules by imposing harsh laws, every character has to submit to the limitation of freedom where the circle of human and natural behavior is determined by the society, religious, norms

Hawthorne part of his interest in the story is personal. He is descended from the original Puritan settlers of Massachusetts. Hawthorne fathers and grandfathers are considered to be leaders among the Puritan

community. Hawthorne rose up with all the Puritan norms, style, attitude, when he was a child but when grew up he realized the wrong deeds of his community. Hawthorne represents his dissatisfactions about his own Puritan religion when he depicted the repression of the people in Salem and how they punished when they came across to the rule of their religion.

In the first scene of the novel Hawthorne portray how a man kept and tied cause of the gossip and how the children whipped because they disobey their parents and how people could be strike by stick when they sleep during the sermon in the church.

Hawthorne characters represent every single character in the novel. That is to say; all the characters in the novel are suffered from the same problem that Hawthorne exposed within his social condition in the Puritan community such as shame, isolation, sin, hypocrisy, faith betrayal, revenge.

“Yes I hate him, repeated Hester more bitterly than before ‘he betrayed me! He has done me worse wrong than I did him!’”
Hawthorne (24)

Hence Hawthorne psychotic aspects of his life clearly appear in his characters in the novel. Throughout the novel “Scarlet Letter” Hawthorne stream his own psycho when he develops the concept of guilt which is considered to be a psychological stream for Hawthorne. Nevertheless, sin is regarded as the process of both Id and Superego. Hawthorne examines his own Superego through his characters in the novel.

When Hawthorne left the custom house in (1852) he joined the Brook Farm (Utopian) community in Boston. There Hawthorne adopts a new ideology of thought called a Transcendentalist. Transcendentalism is religion and philosophical movement; is represented in America in the mid

of 19th century. Simply Hawthorne interested in Transcendentalism and mainly his friends Emerson and Margret Fuller. Hawthorne influenced his novel by touching some of the aspect of the Transcendentalist ideas.

Hawthorne partially does not agree with the Transcendentalism in the nature of evil for Hawthorne; the nature of evil is exist, that is to say; he did not deny the reality of evil on the contrary Transcendentalist denied the reality of evil this was represented in his characters in the “Scarlet Letter” when he develops the concept of human sin, hypocrisy in his characters in the novel. Arthur Dimmesdale commits sin as the same time cannot confess his sin publicly because he was considered the pious of the Puritans as the results his sin becomes a doubled when he hides the truth.

Chillingworth also is sinner by torturing Dimmesdale, mentally and physically for revenge these two characters represent Hawthorne idea in which it oppose the Transcendentalist thought that the reality of evil is not exist in the human hearts.

Hawthorne counts sharp satires against Transcendentalists when he exposed the sin and guilt in his characters which indicate that evil exist in human consciousness.

*(What evil I done the man “asked Chillingworth again”)*Hawthorne
(56)

Chillingworth he intended to torture Dimmesdale physically and mentally as the same time he intentionally knew what he is doing is evil deeds.

Hawthorne particularly influenced in Transcendentalism which it becomes his subject matters in his novel the “Scarlet Letter” throughout his characters; Hawthorne adopt the same Transcendentalist views which is regarded nature as the symbol of the spirit.

Transcendentalist merely focused around the nature and felt that they could learn something about themselves from nature. Transcendentalist considered that nature is a part of the over-soul equally as humans.

“Its credit of human nature that except where its selfishness’ is brought into play, it loves more readily than it hates; hatred by gradual and quiet process, will even be transformed to love, unless the change be impeded by a conditionally new irritation ally of the originally feeling of hostility” Hawthorne (90)

This scene explains that Transcendentalism is about transforming of changing. Hatred change into love could be possibly being an example of Transcendental.

“A pure hand needs no glove to cover it” Hawthorne (97)

Obviously, Hester Prynne was able to change the mark of shame (A) into the (able); which is means active and good; all the Puritans hate her for that sin therefore, she becomes an outcast but after time she began to serve the community specifically the poor; these change the Puritans idea about Hester from hatred into loving. Definitely, Hawthorne adopts this Transcendentalist idea into his character Hester Prynne in the novel.

Transcendentalist believed in truth. Transcendentalism holds that every individual can reach ultimate truths through sensory reason of experience. Hawthorne developed this idea through his character Hester Prynne. Her experience solitude, despair, shame, and hatred all these things contribute to identify her true identity which distinguish her from the Puritans community.

Hester Prynne said:

“That one must be true, be true” Hawthorne (99)

Transcendentalists believe that everyone is capable of learning God through intuition. Simply Hawthorne develop this idea through his character Pearl the little child come to believe that the black man is evil. The idea is that all the Puritans society they considered the black as mark of evil. Therefore, when she grew up she learned the black as mark of evilness. The evil according to the Puritans visions is about acting wrong deeds. In the novel Pearl resemble Chillingworth as black man in regard to the Puritans conception of evil. Also Pearl learn through her instinct that the “Scarlet Letter” is a mark of evil; when she notices to her mother Hester in the forest that sunshine is afraid of something on her bosom. All these indicate that Hawthorne really interested in some of transcendentalist subjects which make him to reflect it into his novel the “Scarlet letter” and directly through his characters.

Hawthorne represents his Puritan society in the “scarlet letter” according to the influenced of Id, Superego and ego, on their personality. Hence the Salem (where the Author was born) itself represents superego which confines one’s behavior to social norms; the author expresses his attempts to reflect what he feels toward the Puritan society. In the scarlet letter each character represents one attribute of the three lenses of Sigmund Freud (Id, ego and superego).

Even though Hester Prynne in the scarlet letter is sinned with adultery, her moral behavior afterward represents the superego, Hester “bestowed all her superfluous mean in charity on wretches less fortune than herself, Hester dedicates herself to purifying her soul and body from the burdens of her sin. She earns enough money to survive and spends the rest of the works on charity, trying to help everyone whether they are really in need or not. Hester Prynne trying to instruct the Puritan community through her superego; trying to show that the sin she committed is not something supernatural it’s something that can be found in the nature of every human being. Therefore, Hester rejected it as sin, another reason that Hester represents the superego, it seen when she begged Chillingworth to punish her instead of Dimmesdale. Chillingworth selfish behavior shows the Id while the minister Dimmesdale represents the ego.

Everything that Chillingworth does is to punish the co sinner Dimmesdale. He finds pleasure in the sinner internal pain and punishment. He would not listen to the moral values and rational thought of Hester telling him he has tortured Dimmesdale enough and therefore should receive penance. Chillingworth under the influence of ego responds to the moral thought with (No, No).Chillinworth typically represents the Id because it shows that he is selfish.

Chillingworth admits that his marriage to Hester Prynne was a mistake in the beginning by saying:

“It was my folly, and thy weakness. - a man of thought – the book-worm of great libraries – a man already in decay, having my best years to feed the hungry dream of knowledge,-what had I do with youth and beauty like thin own! Misshapen from my birth-hour, how

could I delude myself with the idea that intellectual gifts veil physical deformity in young girl's fantasy?" Hawthorne (88)

Although Chillingworth admitting was a complete mistake but he cannot resist his Id in front of this young woman. His Id needs gratification married Hester in order to satisfy his desires and passion seemed the best way for him.

"It was my folly! I have said it, but up to that epoch of my life, I lived in vain, the world has been so cheerless! My heart was a habitation large enough for many guests, but lonely and chill and a day fire"
Hawthorne (101)

"Here on this world outskirts of earth, I shall pitch my tent, for elsewhere a wanderer, and isolated from human interests, I find here a woman- a man and a child among whom and myself there exists the closest ligaments"
Hawthorne (109)

Hawthorne here trying to show how Chillingworth represents his Id throughout the novel and how his Id worked out around the characters in the novel. He deliberately ignores any moral and rational thought provided by Hester and focus only on the pleasure of taking revenge through torturing the co sinner Dimmesdale's mentally, physically, and physiologically at the same time he knew that he committed a mistake in marrying the young and passionate young woman and then leaving her alone.

Hawthorne's portrayed the ego in the character of Arthur Dimmesdale which affects both his actions and personality. Dimmesdale suffers from an agony of remorse but he does not have the courage to make a public

confession of his guilt. Also suffer from the sin he has committed that is to say; he is not courageous enough to reveal his sin to the Puritan community.

At the end of the novel when Dimmesdale meets Hester in the forest it's clear that Dimmesdale has difficulty in resisting his desire and passion for Hester. Both lovers decided to flee to Europe in order to make a fresh start. Dimmesdale again act according to his emotions and feeling rather than accepted moral norms.

“The decision once made, a glow of strange enjoyment threw its flickering brightness over the trouble of his breast. It was the exhilarating effect upon a prisoner just escaped from the dungeon of his own heart- of breathing the wild, free atmosphere of an unredeemed, unchristian zed, lawless region” Hawthorne (219)

In this scene Dimmesdale's Id plays important role in making his decision just like Hester Prynne. He wants to forget all the titles and burdens he had. In addition to that Dimmesdale cannot find enough power to resist the temptation of his love, when he was under the influence of his Id he feels that he might have enough power to stand up to all the obstacles and fight against them.

Dimmesdale's first experience is more serious in a weakening of repressing that lead to confirm about reality; when he attempts to put himself in Hester's shoes by holding a vigil on the same scaffold that she stood before. It's clear that Dimmesdale cannot manage to solve the conflict. He experienced his sinner world. He cannot control his Id and ego equally that is why he experienced a kind of changing nature of

personality. Dimmesdale cannot find the courage to acknowledge that he is sinner and reveal the fact to his community.

The only moments he feels relief is when he gives his last sermon to the congregation since he kept a diary revealing his sin and suffered for years. Dimmesdale experienced a sense of deep relief by confessing his sinful act in front of the people. He feels ashamed of committing such sin since he is a holy man in the eyes of his people. But his Id cannot allowed him to deliver his confession publically and to be as the same place that Hester was stood when she was a shamed for the sin of adultery by Puritans community.

Little Pearl comes to install the Id and superego through her daily life among Puritan community and to react according to it. Pearl controls the impulsive selfish behaviors and the rational thought behaviors; she portrayed the Ego when Pearl, Hester and Dimmesdale were in the woods, Pearl acted as Ego for Hester when she ripped off the scarlet letter.

When Pearl discovered that her mother was no longer wearing the scarlet letter, Pearl tells Hester that she cannot served her penance for her sin and that she does not deserve to have the scarlet letter removed. Pearl making Hester act on what is right and not act by doing what she wants. Likely to say; Hawthorne wants to demonstrate that all the Puritans community acting their life with Id and Ego to one another which indicates that Hawthorne is only exposing out their misbehavior, selfishness, greedy and hypocrites which were exist within their community.

Even the Puritans children they represent the Id when they mock at the little Pearl and throw the stone on her; this make Pearl to grew up lonely and suffer from loneliness in the novel. The three psychological attributes

are presented in all human minds in which Hawthorne specifically reflects on his own characters in the novel but in various degrees.

Hawthorne develops the conflicts within his characters in the novel "The Scarlet Letter" through the themes which Hawthorne depicted in his novel. Most Hawthorne conflicts within himself and his community aroused him to create the same themes of the mid-17th century America depicting the life of the people in Salem. Hawthorne makes all the characters in the novel to fight within common society, to fight with each other, and one fight within himself. Moreover, Hawthorne's evoke many themes which have to do with the Puritans society such as sin and punishment, man versus society, revenge, betrayal and hypocrisy. Quietly all these themes contributed to display the conflicts of the characters in the novel.

From the beginning of the novel Hester Prynne pitted against her society when the novel opens as the town people gathered in front of the prison, waiting for Hester to be placed on displaying scorn as punishment for having committed adultery.

"This woman has brought shame upon us all, and ought to die"
Hawthorne (24.9)

In these scenes, Hawthorne explores the beginning of the conflicts of Hester within the Puritan society. Hester faced a bitter suffering from her society, whom they considered adultery as an offensive crime and the punishment is to be hanged in the scaffold publicly, but for the case that Hester did not reveal the name of her lover she remains in prison.

Hester faced a humiliation from the Puritans community when they forced her to wear the letter (A) (a mark of shame) on her chest for the rest of her life, is not only that but the Puritans make her to roam around the town of Salem acknowledging that she is guilty of the crime of adultery. All these

aspects of conflicts within her community make her to be humiliated and ashamed by the rest of the Puritan community as the result she becomes outcast.

“Tall with a figure of perfect elegance on large scale, she had dark abundant hair, so glossy that it threw it off the sunshine with a gleam, and a face which besides being beautiful from regularity of feature and richness of complexion- was lady like, too after the manner of the feminine gentility of those days characterized by a certain state and dignity” Hawthorne (155)

In this scene Hawthorne stated that although Hester was humiliated by the Puritans society in Boston she was able to stand strong. In addition to that she chooses to stay in Boston rather than to take the opportunity to escape and start a new life. Hester desired to establish her identity and not let her society to determine it for her.

Hester devotes herself to her work, to her child and also serve the poor and help the sick in any way she can. She is persistent in her good works which make people begin to suggest that perhaps her scarlet letter (A) stands for angel instead of adultery. At the end, Hester was able to challenge the Puritans community. On the contrary, to the holy minister's Dimmesdale (the town minister) he faced a severe conflict within himself in the novel. Dimmesdale labors under man versus self-conflicts. He knows his own guilt in tandem with Hester but he hides it inside. He goes on acting the part of a pious minister and the duplicity tears him a part.

“Hester, does not name him, Dimmesdale remains publicly adored. His guilt’s eats him though and his self-hatred gets pretty disturbing-he uses to flog himself when he is alone and laugh at himself” (Hawthorne p.34)

He becomes a pale and weak. His inner conflict takes a physical toll on him. The conflict rages on him for seven years. He wears himself and wastes a way physically as he is plagued mentally and emotionally. He speaks of the unutterable torment of one who hides sin within instead of confessing it. Dimmesdale’s hypocrisy to his own Puritan community made him to face conflicts within himself. Dimmesdale represents the moral superior of the Puritans which cannot allow him to deliver his confession publicly.

Hawthorne explains that the Puritans believe that people should have to be pure so they purify the sinner through severe punishment for all the crimes which were considered against God. Dimmesdale hypocrisy represents the moral downfall of his own Puritans community. These prove the wrong system of the Puritans community, which includes norms, attitudes, and behaviors and believes. Clearly, Hawthorne paint a real picture of Salem Massachusetts in the mid of 17th century.

The citizens of Salem are laboring under austere regulations and restrictions imposed by their Puritans theocracy. Throughout the novel, Hawthorne disclosed the idea of the hypocrisy to include the rest of the Puritan community. People in Salem hide their sins and true self which is represented in the novel by Arthur Dimmesdale and Governor Bellingham. Dimmesdale hypocrisy makes him to encounter conflicts within himself. He suffered greatly from his sinful act. Dimmesdale wants to confess his

sin to the public in order to free himself from the burdens of his guilt. He cannot stop the voice of his consciousness anymore and one night he decides to reveal his sin to the people by saying:

“ He had told his bears that he was altogether veil, viler companion of the vilest, the worst sinners an abomination, a things of unimaginable iniquity; and that the only wonder was, that they did not see wretched body shriveled up before their eyes, by the burning wrath of the almighty” Hawthorne (164)

This speech has the opposite effect on his intention. The Puritan people respected him deeply. His community has strong faith in him which why his pain grows day by day and he is unable to find a way to deal with it. Throughout the novel, Dimmesdale resorts to physical ways to punish himself. He whips himself, while staying awake along nights without eating anything.

Generally Dimmesdale trying to live in darkness, he could not be able to turn into the lights but rather dooms himself to darkness. Dimmesdale believes that he will be able to purify himself through suffering; he preferred to endure the pain rather than revealing his sin to the Puritans.

The scaffold scene clearly illustrates minister Dimmesdale worsening psychological condition. Dimmesdale conflicts within himself make him to stand on the scaffold which is the place of the punishment of the crimes. He tries to prepare himself for the day when he confesses his guilt to the Puritan community. As the result of the deep pressure of his consciousness he stands there tries to relive himself and shouts in the darkness to confess his sin. At the end of the novel, Dimmesdale was able to deliver his confession publicly after his best sermon entitled “Man and Relationship

with God". Eventually Dimmesdale ends the conflicts within himself which make him to feel relieved.

Also Hawthorne's display the themes of revenge in order to show us how Chillingworth in the novel lead himself to conflicts with holy minister Dimmesdale.

Chillingworth arrives to the New England Salem after years of captivity with the Native Americans to find his wife on the scaffold. The scarlet letter (A) signifying adultery sewn onto her dress, with another man's infant, Pearl in her arms. Chillingworth was unable to associate himself with Hester's shame and reveal his identity as the husband; he assumes the name Roger Chillingworth and begins plotting his revenge against Hester's unnamed lover. Chillingworth after the seven years he changed dramatically from admirable to evil even those who did not know him personally seemed to notice him as an evil person.

Chillingworth stood with Hester Prynne within the confines of the prison talking with her about how he would go to find her lover. Therefore, Chillingworth began to suspect the holy minister and began to come close to him until he becomes his doctor after Dimmesdale's health deterioration. So far the conflicts began between Chillingworth and Dimeesdale when Chillingworth he comes to discover that the holy man Dimmesdale was the Hester's lover.

Chillingworth uses his position to prove Dimmesdale conscious and unconscious mind tormenting him psychologically and perhaps implied to posing him physically. This is why Dimmesdale always cried out at night for the pain that he felt. The poison extends his suffering and torture he would put his hand over his heart cause of the pain. After all these remorse Chillingworth is not satisfied. He wants to get deeper into the holy minister

(Dimmesdale) soul. But by doing this Chillingworth has only betrayed his mentality as human being. He corrupted his professional using his skills as physician to destroy Dimmesdale's health.

He uses all his power to keep Dimmesdale from making confession. So long Dimmesdale hides his secret sin, which make him to remain trapped in Chillingworth devious daily torture. Hawthorne displays the resolution of the conflicts between Dimmesdale and Chillingworth in the scaffold scene on (Election Day) as Dimmesdale mounts the scaffold, Chillingworth pleads him not to mounts the scaffold and admits his guilt because he knows if Dimmesdale does admit his sin he will no longer have any hold upon the minster. Nevertheless, Dimmesdale confesses that he is a sinner then tears his shirt and reveals a letter (A) upon his chest; Hester and Pearl stand beside him as family.

Chillingworth acknowledge with anger:

“Hadst thou sought the whole earth over “said he is looking darkly at the clergyman, “There was no one place so secret, no high nor lowly place, where thou couldst have escaped me save on this very scaffold” (250)

In this scene Chillingworth cried out that the holy minister has escaped him. He wants to take revenge by his own from the holy minister.

4.4 Symbolism of the novel “Scarlet Letter”

Symbols are objects, characters, figures, or colors are used to represent abstract ideas or concepts. It is well known that symbolism denotes any words objects, action, or character that suggests more than its literal meaning. It does not stand for one meaning or for anything absolutely. As has been defined by Wellek 1956:188

*(That of something standing fore, representing
Something else)*

In The novel, “Scarlet Letter” Hawthorne uses many symbols to show the reader what he is trying to express. The symbols he provides to some extent are personal rather than conventional ones. In the novel, there are things that stand symbols for something else or for meaning rather than their own actual meaning. Obviously the novel “Scarlet letter “depicts the life of 17th America in Salem, which implies the Puritan community. Hence Hawthorne wants to show how these symbolisms are associated with the Puritan community. The following are examples of symbolism which are presented by spark Notes (2013)

4.4.1 The Scarlet Letter

The most obvious symbol is the scarlet letter itself which has various meanings depending on its context. At the beginning of the novel; when was forced to wear the scarlet letter publicly the letter (A) is a sign of sin of adultery, shame, and humiliation.

So far it brings about Hester suffering and loneliness and also provides her renovation. But the meaning of the symbol of (A) has changed throughout the novel for example; in the second scaffold scene the community sees the scarlet letter (A) in the sky as a sign that the dying Governor Winthrop has an angel. Dimmesdale however, sees it as sign of his own sin.

The Puritan community initially sees the letter on Hester's bosom as mark of just punishment and symbol to deter others from sin. Hester is a fallen woman with a symbol of her guilt. Later when she becomes surrounded with pain and sorrow the (A) is seen to epitomize (Able) or angel it has restored. At the end of the novel; Hester was able to change the meaning of the letter (A) in the eyes of the Puritan community.

4.4.2 Light and Color

Light and darkness, sunshine, shadows and midnight are all manifestation of the same images likewise, color such as red, gray, and black; play role in the symbolic nature of the novel. Hawthorne used such colors throughout the novel in order to visualize the Puritans concept of good and bad in their society for example; the darkness is regarded to exemplify evil. In the novel darkness is always associated with Chillingworth. It's also a part of the description of the jail in another association it's a part of nature, passion lawlessness and imagination.

The black gray are colors associated with the Puritans gloom, death, sin. The sun is a symbol of untroubled, guilt; this is seen when Pearl reminds her mother that sunshine will not shine in the sinful Hester and it does shine. However when Hester passionately lets down her hair simply here the sun is a symbol of God and nature also sometimes it's a symbol of light of truth and grace. Hawthorne used the daylight in the novel as symbol exposure and Night time is symbol of concealments this is seen when Dimmesdale stands on the scaffold at midnight concealing his confession from the community.

4.4.3 The setting of the novel “Scarlet letter”

Hawthorne set out the events of his novel the “Scarlet Letter” in Massachusetts Bay Colony- Salem; where the Puritans set their own heritage and exactly where the Salem witnessed the trials which known as Salem Witch Trials by the Puritanism. The setting itself is a symbol of the Puritans heritage. Most of the settings in the novel are symbolic. Clearly the market place and the scaffold are the place of rigid rules concerns the sin and punishment. Self-mortification and public humiliation are symbolized by the scaffold the only place where Dimmesdale can go to atone for his guilt and escape from his tormentor’s clutches. The collective community that watches at the beginning and end is a symbol of the rigid Puritan point of view with unquestioning obedience to the law. Also the church and the state are symbol of the Puritans’ ritual duty where they could restore and sustain their faith.

The forest represents a natural world governed by natural laws, which opposed to the artificial Puritan community with its man-made laws. The forest also is regarded as moral wilderness that Hester finds herself wearing the sign of her guilt. The forest is also a symbolic place where witches, gather’ soul are signed away to the devil. Dimmesdale can yield himself with deliberate choice to what he knew was deadly sin. In this scene the forest is a symbol of the world of darkness and evil.

4.5 Characterization of the novel the “Scarlet Letter”

The aim of this section is to give an idea about the way that Nathaniel Hawthorne creates characters in his novel. In a way his psychological and social background affects his novel the scarlet. There is different between character and characterization as has been explained by Gill. (1995:72),

(There is an important distinction to be made

Between characters and characterization.

A character is a person in a literary work.

Characterization is the way in which character

Is created.)

4.5.1 Hester Prynne

Hester is the public sinner who demonstrates the effect of punishment on the sensitivity and human nature. She is seen as fallen woman a culprit who deserves the ignominy of her moral choice. She struggles with her recognition of the letter’s symbolism. Just as people struggle with their moral choices. The paradox is that the Puritans stigmatize her with the mark of sin in order to reduce her to a dull, lifeless. Over the seven years of her punishment Hester’s inner struggle changes from a victim of Puritan branding to a decisive woman in tune with human nature. When she meets Dimmesdale in the forest Hawthorne says:

“The tendency of her fate and fortunes had been to set her free. The scarlet letter was her passport into regions where other women dared not tread” Hawthorne (184)

Hawthorne clearly wants to show how the letter (A) changes during the course of the time at the beginning of her shame which took a great impact among the Puritan people in Salem. Hester was unable to move away without being mentioned of her shame remembering her about her sin of adultery. After the seven years of Hester devotion and hardworking among her community. The Puritans people began to look at the letters as being (Able) or (Angel). Her sensitivity with Puritan community turns her symbolic meaning from a person whose life was originally twisted and repressed to a strong and sensitive woman with the respect of the humanity for others. Hester represents the public sinners who changes and learn from her own sorrow to understand the humanity of others.

4.4.2 Dimmesdale

Dimmesdale is a holy minister of the Puritans people in Salem they put deep trust in him as religious leader nevertheless, Dimmesdale is the secret sinner whose public and privates are opposite. Dimmesdale is an obvious symbol of the righteous colony of Massachusetts in Salem. Dimmesdale reflects all the features of the Puritans system in 17th century whom they hide their true identity from their society. Dimmesdale is symbol of the hypocrisy and self-centered intellectualism he knows what is right but has not the courage confess publically. When Hester tells him that the ship for Europe leaves in four days he is delighted with the timing.

Dimmesdale is able to handle out his Election sermon and fulfill his public duties before escaping. Dimmesdale's inner struggle is intense and he struggles to do the right things. He realizes the scaffold is the place to confess and also his shelter from his tormenters' Chillingworth. So when he leaves the forest he realizes the extent of the devils grip on his soul he passionately writes his sermon and makes his decision to confess. As symbol he represents the secret sinner who fights the good in his soul and eventually wins.

4.5.3 Pearl

Hawthorne represents Pearl as a symbol in many different aspects. So far Dimmesdale sees Pearl as the "Freedom of a broken of Law" Hester sees her as "the living hieroglyphic" of other sin and the Puritan community sees her as the production of the devils work. She is the secret in the flesh a reminder of Hester's sin as Hester tells the community leaders.

"She is my happiness, she is my torture see you not, she is scarlet letter, only capable of being loved" Hawthorne (203)

Hawthorne indicates that Pearl is the result of repressed passion. Her image in the brook is a common symbol of Hawthorne's vision toward the Puritan community. When Dimmesdale confesses his sin in the light of the sun Pearl is free to become a human being. So after Dimmesdale confession Pearl can feel human grief and sorrow as Hester later she becomes as a symbol of sin redeemed.

4.5.4 Chillingworth

Chillingworth is consistently a symbol of cold reason and intellect unencumbered by human compassion. Hawthorne represents Chillingworth in the novel as symbol of fiendish evil. Chillingworth however, devotes all his time to take revenge from Dimmesdale since the beginning of the novel. He is compared to a snake also he becomes the essence of evil when he sees the scarlet letter on holy minister's breast. Even Pearl recognizes that Chillingworth is a creature of the black man and warns her mother to stay away from him. Chillingworth loses his reason to live when the holy minister eludes him at the scaffold in the final scene of the novel

4.6 Verification of the study hypothesis

The researcher submits the elements of the hypothesis of the study which is mentioned in chapter one and it's as follows:

Most of Hawthorne's literary works is influenced by his life style, morality and religious which reveal his own psycho toward what he has wrote.

This hypothesis is accepted because it was mentioned in the analysis of the study which is proved in the novel "the scarlet letter" by both coding techniques and recursive abstraction. As the analysis of the study shows that Puritanism historical background and Transcendentalism left a great impact on Hawthorne's life in both social and psychological aspects which in way concern his life style, morality and religious.

Hawthorne's portrays the concept of hypocrisy, inner conflict, in his characters, guilt, suffering and exemplified them by his real community.

This hypothesis is accepted mainly, the researcher illustrates in the analysis of the study how Hawthorne uses themes and other elements of literature such as characterization and symbolism to represent the Puritan New England in the mid of 17th century. Obviously are the same subjects and features of Puritanism which were appeared in Massachusetts that Hawthorne represents in his novel the "scarlet letter".

Social and psychological circumstances are reflected in his novel the "Scarlet Letter"

This hypothesis is accepted many aspects explained in the analysis of the study which reflects the effect of social and psychological factors of Hawthorne in his novel "the scarlet letter".

4.7 Summary of the chapter

The chapter provides a plot summary of the novel and it's categorize into the five parts. Each part explains specific events of the novel. This help to recognize how Nathaniel Hawthorne forms his novel and to which extent the novel reflects Hawthorne's life. Then the researcher analyzed the texts of the novel the "Scarlet Letter" by presenting and using the techniques of qualitative research and data analysis. The data is analyzed by recursive abstraction and coding techniques which examine the factors that lead Hawthorne social and psychological life to influence his literary works particularly his novel the "Scarlet Letter". Also the chapter explains the element of the novel in which Hawthorne uses in his literary works such as symbolism, characterization, setting and how these element reflects Hawthorne's social and psychological aspects in his novel the "Scarlet Letter". Hawthorne mainly uses such element to represent his own Puritan community on the contrary present of his life in way which justify the topic of this research. However, the chapter provides the verification of the study hypothesis which demonstrates that all the hypothesis which is introduced in chapter one is justified to the analysis of the study. Furthermore, the chapter presents how the important quotations help in analyzing the novel at the same time vindicate the verification of the study hypothesis.

Chapter Five

Conclusion, Findings, and Recommendations

5.1 Conclusion

Many authors contributed to the field of literature in way that develop the literary works in general. At the same time help to rise criticism about the subject which concern their literary works in regard to their own community. Hawthorne is one of the authors of 19th century novelists who wrote most of his novels in regard to his personal experience and his historical background. He recalls most of his social issues in his novels. This type of technique is called Stream of Consciousness. It allows the writer to narrate his own personal experience or to recall his historical background. Literature is considered throughout centuries as a global universal value of ideas. It conveys the ideas of authors and theses ideas contain messages. These messages refers to understanding of the real essence of the human being in different aspects such as social, historical, Psychological and economic.

It delivers the message of human existence and dignity. Literature and society are complementary to each other. As has been mentioned by the theory of biography; writers is influenced by the surrounding of his social issues and in turn reflects what he experiences or examines the society into his or her works. So, essentially all literature is autobiographical in nature. Hawthorne's personal experience and his historical background influenced his novels. He used both his personal experience and historical heritage to represent all the aspects of the Puritanism such as religious, norms, believes, attitudes, and life style. Through his literary works Hawthorne's show us his contradictions to his own society in way that does not match his own attitudes and believes.

These also allow the critics to criticize the Puritan New England and ask many questions in regard to the social problems that exist at that era. Undoubtedly, Hawthorne's literary works are rooted in his experience and historical heritage. The novel "scarlet letter" is based on Hawthorne's own experience socially and psychologically. Hawthorne's experience most of the themes which is implied in his novel the "scarlet letter" such as hypocrisy, revenge, sin and punishment and morality. All these themes are considered to be subjects of the Puritanism in the 17th century Puritan New England. In particular Salem witnessed the most irrational system of Puritanism lead to the execution of the Salem Witch trials and the persecution of the Quakers in Massachusetts. However, Hawthorne's find it as subject for his novels. Hawthorne's show us his interest in writing about the ethics and norms of the Puritanism in most of his novels. Trying to show us the fake habits of the leaders and the states of the Puritanism. Also Hawthorne' reflects in his novel how the Puritans fell to control the behavior of the town people in Salem through the religious background of the Puritanism. Hawthorne depicted all the Puritan subjects in his novel the "Scarlet Letter" through his characters in the novel they appeared to have much of him.

Through these characters Hawthorne is able to present his ideas and interest in concern to the Puritanism and Transcendentalism which were influenced him socially and psychologically. All Hawthorne characters which he presented in the novel contains some of the ideas of both Puritanism and Transcendentalism. Dimmesdale is preeminent figure of the New England Puritans in the novel "Scarlet Letter". He was considered as symbol of the Puritans leaders. Hawthorne presents Dimmesdale as sinner who commits a hidden sin as he cannot bring himself to confess publically. Hawthorne tried to exemplify the theme of hypocrisy in which most of the leaders of Puritans acted behind their community.

Hawthorne tried to show us the fake behaviors, attitudes of those whom they considered to be pious of the Puritans society in Massachusetts (Salem) during the mid of 17th century New England Puritan. Throughout the novel Hawthorne only reflecting the life of early New England Puritan in America and how the hypocrisy of the pious spoiled their community. Hawthorne did not only depict the theme of hypocrisy in Dimmesdale but also in the character of Belling Winthrop in the novel the “Scarlet Letter” who is considered to be one of the leaders of Puritans. Hawthorne novel the “Scarlet Letter” appeared to be as extended history of his ancestors’ that is to say; his forebears participated in establishing the Puritan system which includes laws, believes, attitudes. All the downtown were controlled by the Puritans system which were established by the church and statesmen. Many crimes such as adultery, lying, gossip and homosexuality are considered to be as an offensive crime and its punishment is severe.

Hawthorne depicted a crime of adultery twice in his novel; one is hanged immediately after the trials and another it did not hanged because (Hester) did not reveal the name of her lover. Even though the trials judges the criminals severely but at the same time filled to judge the statesmen when they commit such sins. Hawthorne trying to say even the leaders of the Puritanism is sinner but they did not be sentenced according to the position they are. Simply, Hawthorne is interested in such subjects because he wants to determine the wrong system of his ancestors (Puritanism). Hawthorne uses symbolisms, settings, and characterizations so as to reflect his personal experience and historical background about his own society (Puritanism, Transcendentalism).

However, he used these only to project his understanding of life as he saw it contradicting both sides (Puritanism, Transcendentalism). Hawthorne dedicated himself to writing truly on all the subjects which concern the early 17th century Puritan New England. Most of his books were influenced by his social background which is extended from his personal

experience and historical heritage. On the contrary Hawthorne novels were influenced psychologically as the reaction of the stream of his consciousness. Hence Hawthorne shows his humanity to such Puritan and Transcendentalist actions. These also show that Hawthorne is not only an author but many critics they consider him as a humanist and moralist guiding and correcting the wrong deeds of his Puritans forebears.

5.2 Findings

The study found out following results:

- 1.** The biographical discussion found out that Hawthorne personal experience and his historical heritage of Puritanism in particular influenced his novel writing.
- 2.** Hawthorne themes, symbolism, characterization and setting are only represents the 17th century Puritan New England and in general representing the literary contexts of his days.
- 2.** Hawthorne is one of the most influential novelist in the mid of 19th century literature who adopt the techniques' stream of consciousness in his novels. Thus manifest that the author is only revealing about his own psycho in reaction to what he experiences or examine in his life.
- 3.** To great extent the connection between Hawthorne social and his historical background (New England Puritan) and works only explain his purposes and the overall meaning of his literary works.
- 4.** Simply, Hawthorne's literary works expose the great dilemma of the history of the Puritan New England as the result he reflects his moralist in his writing more than being an author.

5.3 Recommendations

The researcher recommends that:

- 1.** In order to understand and appreciate the hidden ideas of Hawthorne. It's important to study the modern approaches of analyzing literary works such as the biography, social and other.
- 2.** Hawthorne novels are connected with the history of early established America. Studying Hawthorne's books enable the students to enrich their background in field of the history of America.
- 3.** Hawthorne's works specially novels to be searched in depth by the students of English literature and scholars.
- 4.** Hawthorne's works should be dealt with the higher education institutes in particular social sciences such as sociology Psychology and anthropology so as enable them to discover the social problems which are reflected through Hawthorne's literary books.
- 5.** Studying Hawthorne use of symbols in his literary works enable the students and scholars to understand and analyze the novels.
- 6.** Hawthorne themes, style and their relation to the early era of American history should studied in depth by students of English Literature.

5.4 Suggestions for further Studies:

The research suggests that many areas of Hawthorne's works need to be studied by other literary studies students. These suggestions are as follow:

- 1.** The similarities between Hawthorne and other writers who adopt the technique stream of consciousness in the mid of 19th century American literature should be studied in depth.
- 2.** The present study could be replicable on a wider scale that includes all the aspects of the factors that influenced Hawthorne's literary books.
- 3.** Hawthorne's literary works should be conducted to further field-bases research in order to obtain the deep ideology and the history of early established America.
- 4.** A study to compare and contrast Hawthorne's ideas and believe in regard to Puritanism and Transcendentalism ideas.
- 5.** A study of impact of stream of consciousness on Hawthorne literary works.

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