



**SOCIAL REACTION AGAINST ADULTERY IN  
*THE SCARLET LETTER, ANNA KARENINA AND  
LADY CHATTERLEY'S LOVER***

**2023  
MASTER'S THESIS  
ENGLISH LANGUAGE AND LITERATURE**

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## THESIS APPROVAL PAGE

I certify that in my opinion the thesis submitted by Mundher IBRAHIM titled “SOCIAL REACTION AGAINST ADULTERY IN THE SCARLET LETTER, ANNA KARENINA AND LADY CHATTERLEY’S LOVER” is fully adequate in scope and in quality as a thesis for the degree of Master of Arts in English Literature.

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This thesis is accepted by the examining committee with a unanimous vote in the department of English Language and Literature as a Master of Arts thesis, January 25, 2023

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Director of the Institute of Graduate Programs

## **DECLARATION**

I honestly declare that this thesis is the result of my own work and all information included has been obtained and due to the academic rules and ethical policy clarified by the university. In addition to that I confess that all the statements, results, materials, not original to this paper have been cited and referenced literally. Without being restricted by a definite time, I do accept all moral and legal results of any detection contrary to the mentioned above admission.

**Name Surname:** Mundher Ahmed Ibrahim IBRAHIM

**Signature:**

## **FOREWORD**

I am really full of gratitude to express my deep thanks to my supervisor Asst. Prof. Dr. Nazila Heidarzadegan for the honorable efforts and highly appreciated encouragement. No words can express my inner feelings to her who supported me step by step towards the accomplishment of my thesis. The great gratitude is to my family and friends who were the closest to me while preparing my humble research. A special thank is to Allah Who always leads me to the best in life.

## **DEDICATION**

To my beloved parents, who have always been my pillars of strength, love and encouragement. Thank you for instilling in me the value of education and for always pushing me to be the best version of myself. Your unwavering support has been the driving force behind my success and accomplishments.

To my supervisor, who has been a constant source of guidance and motivation. Your insightful feedback and encouragement throughout this journey has been invaluable. I am grateful for your patience and expertise, which have helped shape this thesis into a coherent and polished piece of work.



## **ABSTRACT**

Adultery is a forbidden taboo rejected in human societies. Absolutely, adultery is a condemned action as the results reflect destroying families and society as well. Literature has always dealt with the subject negatively. Many authors dealt with the notion of adultery, trying to reform their societies, and shedding the light on women as human beings equal in rights of life similar to the other gender. This thesis tries to examine different social aspects of woman's life as seen in *The Scarlet Letter*, *Anna Karenina*, and *Lady Chatterley's over*. The research aims at showing the social reaction against adultery within societies through an analytical study according to D.H. Lawrence, Hawthorne, and Tolstoy's views, while investigating the inequality between the two genders and how societies deal with those who commit adultery. The research, with its two psychological and social aspects, examines the behavior of both the sinner character in each novel and each writer's point of view towards the woman question. The importance of this thesis is to show the negative consequences upon the sinner individuals in order to reform the traditions and laws of society. Since the writers of the three novels use an analysis through searching in the cause and result which based on social and religious beliefs, a descriptive method is used in this thesis to deal with the factors that lead to adultery in societies and for this sake a psychological approach is adapted here. The results of the study are shown according to the human being's needs of care, love, belonging, affection, and sex.

**Key Words:** Social Reaction, *The Scarlet Letter*, *Anna Karenina*, *Lady Chatterley's Lover*, Adultery, Punishment, Failed Marriage

## ÖZ

Zina, insan topluluklarında reddedilen yasak bir tabudur. Kesinlikle, zina, sonuçları aileleri ve toplumu yok etmeyi de yansıttığı için kınanmış bir eylemdir. Edebiyat konuyu hep olumsuz olarak ele almıştır. Pek çok yazar zina kavramını ele almış, toplumlarını reforme etmeye çalışmış ve kadınların diğer cinsiyete benzer yaşam hakları açısından eşit insanlar olduğuna ışık tutmuştur. Bu tez, *The Scarlet Letter*, *Anna Karenina* ve *Lady Chatterley*'nin sevgilisi gibi kadın yaşamının farklı sosyal yönlerini incelemeye çalışmaktadır. Lawrence, Hawthorne ve Tolstoy'un görüşlerine göre toplumlarda zinaya karşı toplumsal tepkiyi analitik bir çalışmayla ortaya koymayı amaçlayan araştırma, iki cinsiyet arasındaki eşitsizliği ve toplumların zina yapanlara nasıl davrandığını incelemektedir. Psikolojik ve sosyal olmak üzere iki boyutu olan araştırma, hem her romandaki günahkâr karakterin davranışını hem de her yazarın kadın sorununa bakış açısını incelemektedir. Bu tezin önemi, toplumun geleneklerini ve kanunlarını ıslah etmek için günahkar bireyler üzerindeki olumsuz sonuçlarını göstermektir. Üç romanın yazarları toplumsal ve dini inanışlara dayalı neden-sonuç araştırmasına dayalı bir çözümleme kullandıklarından, bu tezde toplumlarda zinaya yol açan etmenleri ele almak için betimsel bir yöntem kullanılmış ve bu amaçla psikolojik bir inceleme yapılmıştır. yaklaşım buraya uyarlanmıştır. Araştırma sonuçları, insanın bakım, sevgi, aidiyet, şefkat ve cinsiyet gereksinimlerine göre gösterilmektedir.

**Anahtar Kelimeler:** Toplumsal Tepki, *Kızıl Damga*, *Anna Karenina*, *Lady Chatterley*'in Sevgilisi, Zina, Ceza, Başarısız Evlilik

## ARCHIVE RECORD INFORMATION

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## ARŞİV KAYIT BİLGİLERİ

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## **STATEMENT OF PROBLEM**

Adultery is considered sin in some societies and cultures as represented in the three selected novels. The search for female purity is an important theme that is discussed through literary images in *The Scarlet Letter*, *Anna Karenina*, and *Lady Chatterley's Lover*. In the novels, this theme is concerned mainly with the question of purity. Basing the novel on social context, the authors represent women, especially in the context of chastity. The novels should be studied from different perspectives. First, they can be seen as social contexts i.e., the social status of women especially adulterous women. It can also be seen as psychological contexts. All characters are driven by psychological and sensual needs. The novels focus on female characters: Hester, Anna, and Lady Chatterley. All of them are astray physically and emotionally and they live in different circumstances. All women are subjected to their societies, and they are victims of unsuitable marriages. The three novels deal with the sin of adultery from a social perspective focusing on its consequences and effects. Moreover, the novels highlight the dilemma of the female sin and chastity through focusing on the male sins which are ignored and unnoticed. This study will attempt to analyze the physical and emotional destruction of female heroines in the three novels and the masculine world which deals with these women as second-class creatures as portrayed in the novels.

## **HYPOTHESIS OF THE RESEARCH / RESEARCH PROBLEM**

Women were considered naturally weak and therefore supposed to be submissive. In the 19<sup>th</sup> century, the society of the three novels was patriarchal and women were subordinate to men and according to law, a wife had no legal identity from her husband. Anna, Lady Chatterley, and Hester had been abandoned by their husbands either emotionally or physically, so they had no right to complain or change their life. So, women were considered weak and submissive, and they should be pure and chaste at all circumstances. This is an analytical and psychological study of three novels dealing with the controversial taboo of adultery. The reason for choosing these novels is that they are the most acclaimed novels which reflect different social incidents. This study will employ psychological and social perspectives to analyze the novels in question through focusing on the dilemma of adultery. Therefore, the present study attempts to

analyze these themes and concepts which show how social reactions against women's adultery can develop psychologically and socially in the novels in question.

## **METHOD OF THE RESEARCH**

The research shows the social reaction against adultery within societies through an analytical study in the light of D.H. Lawrence, Hawthorne, and Tolstoy's views. The research, from a psychological and social perspective, examines the behavior of the sinner characters in the three novels and the authors' hidden attitude towards the societal judgment of women. The importance of this thesis is to show the negative consequences of sin especially adultery and the social reactions toward this sin. The results of the study highlight how the three heroines are degraded socially and psychologically. Adultery is often dealt with as a matter of debate, and many writers have imagined different ways in which it might be formulated. This study analyzes Lawrence, Hawthorne, and Tolstoy's conceptions of adultery, and introduces their notions respectively from theoretical principles, experimental visions and recurrent themes. On this basis, adultery is outlined and analyzed as well. This thesis can serve as a guide for the understanding of their novels in the light of their motifs as well as themes. It also introduces several formulations of adultery from their chosen novels. The comparative methodology helps to establish the similarities and differences between the three writers Lawrence, Hawthorne, and Tolstoy: providing valid analysis of their works in question. The results of adultery will be similar regardless of the different societies in the novels and these results include social degradation and punishment. The present study aims to analyze the three novels in order to show the social and psychological effects on the three fictional characters. In fact, the relation between adultery and social reactions in the three novels will be thoroughly discussed. Besides, the themes and the techniques used by the three writers will be analyzed in order to understand the novels better. This research has two methods: descriptive method in which the themes of the three novels will be studied in the light of social reactions. Since the writers of the three novels use an analysis through focusing on the causes and effects of adultery which are based on social and religious beliefs, a descriptive method is used in this thesis to deal with the factors that lead to adultery in societies.

The analytical method involves a deep analysis of the three novels in question. The themes of adultery, social reactions and gender issues are analyzed throughout the novels in question. Moreover, the sufferings of female characters can be seen as a result of their violation of the societal traditions. These characters are psychologically analyzed to show their behavior. Considering the writers' attitudes and standpoints regarding adultery, this study will attempt to analyze their works and themes as well.

## REVIEW OF LITERATURE

This study deals with the physical, psychological, and social effects of adultery on the three heroines in the novels in question. Their works are examined using a descriptive and analytical approach.

There are some books, articles and essays related to the works of the three novelists which will be highlighted briefly. *Women and Work* by Barbara Bodichon is a critical book which explains a wide range of views and discussions. *Literature and Morality* by J. T. Farrell is another important book that serves as an introduction of the concepts of sin and chastity, so it is a primary source for the social aspect of the present thesis. Farrell studies many observations of Tolstoy and other writers through many phases of literature and morality in society. *The Second Sex* by Simone de Beauvoir is a book related to feminism which the author discusses the treatment of women throughout history. Orwin, D. T.'s *Tolstoy's Art and Thought* demonstrates that the great novelist had seen a fundamental harmony between human conscience and life with its moral dimensions. The publication of this book marked Orwin's important exploration of other influences on Tolstoy's thought through showing how emotional and philosophical conflicts changed through literature. Moreover, the book deals with different concepts which are related to literary studies.

In addition to these books, there are some essays written on the theme of adultery and social reactions. *The Unsaid in Anna Karenina* by J. M. Armstrong covers the critical views about Tolstoy's novel, background, negative impacts, techniques, and illusions. This essay helps to understand the negative impacts of sin, which leads women to lose their identities. Bensick C.'s "His Folly, Her Weakness: Demystified Adultery in *The Scarlet Letter*" offers a critical study of Hester and Dimmesdale's personalities and

the impact of adultery on their life. Trejling, M.'s *Disconnect with Civilization* in D. H. Lawrence *Lady Chatterley's lover*" highlights Lawrence's novel and how his heroine is rejected socially because of her sin.

## **PURPOSE AND IMPORTANCE OF THE RESEARCH**

The aim of this study is to highlight the adulterous behavior of fictional heroines through violating their society's norms and committing prohibited sins such as adultery. This study will examine how Hester, Anna and Lady Chatterley are affected by their societies and how they are going to recover from the effects of physical and emotional deprivation. Hester will try to find a new life with Dimmesdale. She wants to find love and warmth which she has lost in her cold marriage. Anna also searches for emotional and physical stability through escaping from her traditional marriage. Lady Chatterley looks for physical love after her husband's paralysis. This research focuses on the social background of the novels which is pivotal. Moreover, the study will try to apply an analytic perspective to the novels in question. Hester, Lady Chatterley and Anna share similar needs for love and care, it is important that their traits are studied and compared together in this research. Besides, the comparative study of the female character in the novels will give us a better understanding of the complex struggles between women and the patriarchal society and the outcomes of this struggle: adultery and social reaction. Through analyzing these outcomes, the research offers a deep study of the female character through focusing on the similar and different methods of behavior. The social process of reacting against adultery is important. Through analyzing this process, the research offers a deep study of the characters through focusing on the authors' similar and different views of adultery. This thesis also aims to investigate the different social background, which specifies the importance of societal reactions in the mentality of the novelists.

## **LIMITATION OF THE STUDY**

This is a social and analytical study of different novels in the 19<sup>th</sup> century for two of them and 20<sup>th</sup> century for the third one. Therefore, the social background of the novels is important for an effective understanding of the common elements which affected the



three novels. This study is important to highlight the decline of women status in society because of the various pressures of leading an impure existence. Hence, the three authors' personal and literary life will be investigated to show their different views of society which are broad, so it is impossible to cover all of them in this thesis. Therefore, this study only examines the adulterous behavior which can be analyzed in the three novels in question.

The different social and biographical background specifies the importance of social attributes in the authors' mentality. Besides, the conflicting relation between society and sin in the novels can be seen as an observation of the characters' actions and the society's reactions. However, the different experiences of women and their effects in the novels create tension in the lives of the three heroines. However, in this thesis, these effects and reactions are mentioned briefly.

## INTRODUCTION

Throughout history human societies have adopted their doctrines and ideologies, relating to religious or methodological issues. Among those matters is the woman question and the reaction of society towards it. For thousands of years woman has been seen as the housewife whose assigned role is restricted to the nursery deeds indoors either to take care of children, or to follow husband's desires.

The 19th century was defined by the radical changes in the world, so many issues emerged as a social need. Such matters of equality and freedom encouraged many writers to write about woman as creature who should have a decent role and be equal to man in both rights and duties. The masculine belief of superiority started to vanish as new intellectual minds were calling for the woman's rights in choosing a partner for marriage, having work and education.

Tolstoy, as some critics believe, held the opponent views of the emancipation of women despite the fact that he produced, in the manuscripts of his novels, sympathetic female heroines who led an extremely restricted life controlled by others. Those female protagonists were suffering a deep struggle with the society while they were trying to get self-satisfaction and pleasure. Anna is isolated by a tyrant society which made her commit suicide. She deeply recognizes the reality of life she leads, "All the variety, all the beauty of life is made up of light and shallow" (Tolstoy, 1878, p. 38). She knows that the world is hypocrite as woman should always be in the dark.

Depending on the use of a genius skill in writing, Tolstoy was able to deal with woman as a soul or a human being rather than a woman only. Tolstoy was not only able to talk on behalf of the Russian women in his society, rather than that he was a pioneer to highlight the woman question internationally even though some critics consider the end he chooses to his heroine as a miserable choice he enforces upon her life. The thing which he himself comments on considering that Anna, herself, chooses to go that way contrary to his will.

In *Anna Karenina*, Tolstoy portrays a young, beautiful woman who has been forced to marry an old man. The age gap results in the separation of the couple emotionally and physically. Anna gets astray while looking for the true love and pleasure. She shows that the kind of love she wants is not the traditional marriage of an

old man chosen by family. This search is out of the traditions and restrictions of the society who claims that a woman world is her purity and innocence. It is a masculine world that deals with woman as a secondhand creature, negatively mere a woman, just to follow the needs and lust of man. This means that the destruction of woman comes from the social pressures she undergoes. For this purpose, Tolstoy blames the society which is cruel and harsh. He calls for dealing with woman is an independent soul that deserves living equally to man.

The novel also focuses on the problems of the haughty, decaying aristocracy, which is opposed by a small number of progressive reformers, and the burgeoning 'nouveau-riche,' who relish luxury and a colorful lifestyle. Some members of the old-world nobility are struggling to maintain their high standard of living due to rising debt and dwindling inheritances or revenue from the land. There is a subset of aristocrats who are satisfied with a simple existence. They are really worried about the issues facing the peasants and believe that land is a reasonably significant issue in Russia compared to the rest of Europe.

Tolstoy also illustrates the double-standard morality of the Moscow and St. Petersburg upper society, which shuns the protagonist Anna for sacrificing her dignity and family for love. After completing the last chapters of *Anna Karenina*, Tolstoy renounced his aristocratic origins and shifted his focus to "morally uplifting stories." In an effort to promote social change, he wrote scores of booklets and articles espousing antiestablishment Christian ideas.

The second equally work in its importance is *Lady Chatterley's Lover*, which was the final novel written by D.H Lawrence. The novel tackles the issue of fame or infamy with clear links to the sexual affairs explicitly in content and the use of a vulgar language. This novel received criticism in waves when it was available to the public in 1960. The explicit sex scenes were the essence of the criticism the novel had faced. The novel deals with the theme of love as a parallel motif for self-satisfaction. For this critical reason love and sex go together and always have an intimate relation the thing which can't be achieved just in traditional marriages due to the old-fashioned beliefs of the society which D.H. Lawrence rejects, "Ours is essentially a tragic age, so we refuse to take it tragically, we are among the ruins, we start to build up new little habits, to have new little hopes" (D. H. Lawrence, 1928, p. 5).

For D.H Lawrence the lack of any pillar of the good marriage either love or sex, the consequences could be ended with divorce. Such phenomenon of divorce becomes on increase, so the writer traces a social shift and wants to deal with it as he considers any change in the society is due to the tabooed deeds of adultery. It is quite clear that the novel is affected by Lawrence's experience about love.

D.H. Lawrence talks about nervous sex as a boring action, meanwhile tender sex is bliss. Connie is anxious, lonely, and she leads unhappy life. The conflict is quite evident in the relations of the characters and the society which is not tolerant with any of the sins committed by Connie regardless of her needs as a human being. According to Tommy, a woman whom a man deems as an intellectual cannot simultaneously be his beloved. "A woman wants you to like her and talk to her, and at the same time love her and desire her; and it seems to me the two things are mutually exclusive" (D. H. Lawrence, 1928, p. 59).

The idea of rejecting adultery as a taboo within society was the core of the Puritan society which had a religious belief of purity. Nathaniel Hawthorne's masterpiece *The Scarlet Letter* deals with the same idea of adultery within a religious society. The novel revolves around Hester and her adultery sin which is severely punished for due to the perception of the Puritan society in New England. Hawthorne wants to say that despite the norms of the Puritan society, sinned people are found. Hester accepts the punishment with *The Scarlet Letter* 'A' on her breast forever. She rejects the beliefs of a society which is hypocrite itself as the priest, her partner in the adultery, is coward to confess his guilt. She is brave enough to encounter a society that destroys her search for her true love. Hawthorne comments on the social norms and considers those who follow the social doctrines and norms to be blind "It is remarkable that persons who speculate the most boldly often conform with the most perfect quietude to the external regulations of society" (Hawthorne, 1850, p. 3).

The three novels mentioned above deal with the sin of adultery on its social aspect regarding the bad consequences of such tabooed deeds. The three writers call for a radical change as woman is a weak creature who should be supported not degraded within a society that is blind to the fact that men can be sinned as women.

# 1. WOMAN AS AN UNSOLVED PROBLEM FOR MAN

## 1.1. Woman Question

### 1.1.1. Woman and the Masculine Mentality

The purpose of the creation of the world is said to be for man not a woman, the man who had always controlled the world. This reality of the early appearance of human beings has already coincided with the beliefs of the superiority of man over woman. Men are always at the front, meanwhile women are obliged to be followers. They consider woman an incomplete creature who always needs the supervision of man. They insist on keeping women restricted to the domestic affairs indoors only, which is only her place of freedom, but not always. For Wollstonecraft meeting the needs of the society means equal opportunities of education for both sexes stated in *Vindication of the Rights of Woman* (Wollstonecraft, 1792, p. 87).

The narrowness is seen quite clear in Dolly's words about a woman experience. She tells Anna that she knows nothing about the realities of life "You know how I was married. With the education Mamma gave me, I was not merely naive but silly. I knew nothing. .... You will hardly believe it, but up to now I thought I was the only woman he had ever known" (Tolstoy, 1878, p. 62). Thus, a woman is no more than a housekeeper, "nothing but an excellent mother of a family, exhausted from repeated pregnancies, worn out, already growing elderly, no longer pretty, and in no way remarkable, in fact, quite an ordinary woman" (Tolstoy, 1878, p. 3) for her years in the nursery. Such women who fulfill their mission reign over men the salvation of the world (Pukirev, 1862, pp. 3-4)

A woman position in the society was also restricted by the nature of her body as women were considered weak and sensitive. An old Russian proverb says, "Women's hair is long, but their wits... [are short]" (Tolstoy, 1878, p. 354), which means that women are not capable of becoming contributing members of society. Mary Wollstonecraft fundamentally considers both genders equal, seeing in woman a creature of logical thinking and reason just as a man. The difference in sex is not resulted in intellectual abilities. For her, treating women as children is what man wants to remain the controller (Wollstonecraft, 1792, pp. 23-35). Just after their love is consummated, Anna tells

Vronsky of her dependence on him “I have nothing, but you left. Remember that” (Tolstoy,1878, p. 136). Anna meets the same destination of Hester in *The Scarlet Letter* when she is left alone. Dimmesdale shows no courage to confess his sin and Hester is left alone to encounter the crowds.

The idea of having the woman as a tool of enjoyment and entertaining consequently, appeared because of the traditions. At the same time the complex idea of having sexual affairs became a lethal threat for woman, who always found herself as a tool rather than a creature equal in life and having the rights of her own choices. As Anna confesses at the end of the novel that women are dealt as animals, and they are not understood from within. It is remarkable that Tolstoy himself can believe they are ‘women’, not ‘human beings’ (1878, p. 137). Agony and torture accompanied by melancholy were the domains in the mental and psychological thought of Anna. Degrading woman is not bad for her only, rather than it is a way of imposing ignorance on society.

Thus, women were seen as the soothing and the world to men who deserve to fulfil his rest away from the heavy load of duties and responsibilities and who also has the right to leave her whenever he wants. Frustration seems a dominant element in Anna’s life as a result of letting her down. Thus, Anna is killed by Tolstoy, but Hester is survived by Hawthorne.

### **1.1.2. Woman within the Family and Social Perspectives**

The first sentence of Leo Tolstoy’s novel *Anna Karenina* is “Happy families are all alike; every unhappy family is unhappy in its own way” (Tolstoy,1877, p. 1). Here Tolstoy means that for a family to be happy, several key aspects are needed, such as good health of all family members, acceptable financial security, and mutual affection. Women have the rights to express their opinions in public. For her the way of thinking that put a woman as a wife and a mother and did not have time for a career has limited her development into a whole person (Neill, 2009, pp. 3, 24), and many societies may consider any conception that deviates from the customs or laws of religion and society to be cursed and prohibited.

When a woman becomes pregnant and expects a new birth, the whole world changes with the impulses of maternal passion from the woman’s point of view. Some

psychologists believe that this period of a woman's life is equal to that of a man. Where responsibilities are shared between women and men. The man is looking for a family subsistence, leaving behind the fatigue of raising children and taking care of them for the woman at home. In this regard, "life seems to be shared between the two sexes, each of which cannot function alone without the help and support of the other" (Neil, 2009, pp. 3, 24, 56).

The role of woman as a mother in societies seems to be sacred and of great value. Man cannot bridge the gap if there is a loss of his wife. Despite the holy role of woman as a mother, it relatively carries a lot of restrictions to her life. Societies see woman as a mother an effective role for the woman's circle of life.

Consequently, other social rights, such as the right of women to express their concerns, their right to education, their independence, etc., are eliminated. She loses the equal rights to be a positive partner at work. Woman's power is only limited to the family needs not her own. Another time woman becomes a victim of nature by noble thoughts of motherhood that means for most women isolation and option of the realities of the world outdoors.

As for prostitute woman in the society, the issue is complex. Some people consider prostitute woman as a "victim of the society itself or the result of bad family choices of her marriage" (Barbara, 1859, p. 30). Both cases show that the woman is a victim and the result stems from the man's mentality.

The case is not seen from the same angle sometimes. Freud considers a woman turns to be a prostitute either by following her uncontrolled will to fulfill her needs of having sex or because of deviation in behavior and mentality. Freud maintained his view that the sexes were unequal in position and value until 1925., said Stewart. In his paper "The Psychical Consequences of the Anatomic Distinction Between the Sexes" Freud wrote, "Women oppose change, receive passively, and add nothing of their own" (1925, p. 258).

Some research seek to have justification for the action by condemning the society for its deprivation of the natural rights. Mary Wollstonecraft sees in poverty and the spread of unemployment a direct element which creates the deviation into the woman's mentality. Such social phenomena makes woman accept the idea of using her body to

earn living in a society which is not merciful at all. Both suggestions seem to ignore the reality that morality rejects any of the justifications.

The idea of the 'masculine world' (R. W. Connell, 2005, p. 67) is central in societies and even by women themselves. This is proven in the reality that even when women act in the society, they act under the supervision of man. Man is seen more successful at creating his own world as reflected in factories, business, and any other places in the society. Women appear to lack this power of creating the independent world where the need is only for women. Thus, the need of governing guidance and authority is central. Certainly, it is under man's mentality and supervision. Women can be successful at only forming groups depending on the biological nature of similarities rather than the need of creation for the sake of public affairs.

### **1.1.3. Woman as an Immature Being**

Simone de Beauvoir's *The Second Sex* (1949) asserts that "woman herself recognizes that the world is masculine on the whole; those who fashioned it, ruled it, and still dominate it today are men" (p. 233). This can be interpreted due to the fact that the woman perception of the outer world is dominated by the thoughts and ideologies of the man's perspective not her own. Thus, woman seems to be a follower of the other sex mentality. Woman is seen another time as an inferior obliged to follow the terms of the superiority of man. She has no option to reject the social norms that man has already constructed.

The result is that woman becomes dull and silent, just waiting for the other sex to build her future and to design her world according to his perspectives. The reality is that woman is no more than a creature growing in body, but still needs the care as a child who needs the support of his father and finds himself disabled without the presence of man. A woman is a child who has one role of obedience; a child who has no right to suggest or take responsibility. As for D.H. Lawrence, the only growing of a woman is the body and heavy loads accompanied by neglecting, "It made her feel immensely depressed and hopeless. What hope was there? She was old, old at twenty-seven, with



no gleam and sparkle in the flesh. Old through neglect and denial: yes, denial” (D. H. Lawrence, 1928, p. 71).

#### **1.1.4. Depiction of Man in Literature**

The evident reality is this state of obedience woman has is due to her thought of man. For her, man is the ideal father who is really the reflection of the image of the supreme power and authority. He must be followed and whose instructions should be taken as they are something sacred. The dilemma is that she can neither oppose nor reject. Such belief of a hero is for woman a kind of faith which is at the core of her nature. It is not just because of the rational contemplations reflected in behavior.

Hester feels that her ideal hero is fake, “Speak thou for me!’ cried she. ‘Thou wast my pastor, and hadst charge of my soul, and knowest me better than these men can. I will not lose the child! Speak for me!’” (Hawthorne, 1850, p. 3).

#### **1.1.5. The Conflict Between Two Genders**

Women are not ignorant to the bad deeds of men around. Any woman, who wants to express opinion or rejects the traditions will be punished. Such attitude of a woman try to reflect self is rejected. The real cause of this rejection is man himself. Contrary to that, man considers woman as a creature driven and directed by emotion and passion. She lacks the logical suggestion. The conflict stems from these two points of view. The gap becomes wider and wider as there is no compromise or let out. Simone de Beauvoir’s *The Second Sex* (1949, pp. 35, 47).

When the conflict reaches its climax in certain situations, woman is obliged either to submit to the masculine needs and be a victim, or the other available option is to escape carrying at heart the heavy load of frustration. The only other shelter is also the masculine world. Such points in her life can lead woman to be a prostitute. Another time, she is rejected by the society which itself leads her to follow this way or that.

Karenina, Oblonsky, and Vronsky are are unable or unprepared to comprehend woman, seeing her as an entity that exists independently of their desires or wishes.

Significantly, only one male character who sees women as “simply human beings, not women” is Koznyshev (Tolstoy, 1877, p. 240).

The separation between man and woman is also seen in *The Scarlet Letter*. Hester’s husband appears when she is on the stage accused of adultery. The only sign he made was to keep her silent that they were no longer a couple “When he found the eyes of Hester Prynne fastened on his own, and saw that she appeared to recognize him, he slowly and calmly raised his finger, made a gesture with it in the air, and laid it on his lips” (Hawthorne, 1850, p. 1).

The role of woman is thus to obey silently, and that is what Tolstoy excuses it on the grounds depicting his female characters in a dull situation that just works best at marriage, “the greatest event in a woman’s life” (Tolstoy, 1877, p. 640), “where at one and the same time she would be her husband’s wife, the mistress of the house, and a bearer and nurturer and educator of her children . . . she knew it instinctively” (1877, p. 442). At the end of the novel, after his new insights into the meaning of life, he turns to Kitty intending to communicate them, but seeing that she is occupied with arranging the nursery, keeps silent--a silence which is eloquent.

Precisely, those qualities which enable Levin to live and find the light doom Anna to darkness and self-destruction. Close similarities exist between the two characters which undermine the very contrast Tolstoy means to suggest. She is determined to “find a purpose in my life,” “not to deceive myself,” to “love and live” (Tolstoy, 1877, pp. 266- 267) and the same determination to assume control of her life, to live according to the rule of love and the heart, refusing to accept what the society assigns her. As a woman, she has a narrower range of activities; whereas Levin is a lover, husband, and parent, dealing with problems of death, God, and meaning of life Anna is only a lover, wife, and mother. Her inner life is similarly restricted; again, as a woman, her thoughts concern primarily men and children--until the very last. Her options are narrower; her choice is between one man and another, and it is her tragedy that she cannot conceive of another option.

Anna expresses her state of inner conflict as a result of marriage: “Children are now no longer seen as a blessing, but as a curse, and by this time, he understands the ennui of being married to another order of being, whom one cannot talk to” (Tolstoy, 1877, p. 138).

Woman finds out the hypocrite face of man by making the comparison between the public life and the indoor life. Man tries to show all his best outdoors as he is involved in action with the masculine world. Morals are the central goal in each speech or action towards others. Indoors, the case is different as man usually leaves his moral values out to be eliminated the weak creature, woman, who sees in her just a tool to achieve self-satisfaction and pleasure. This makes all claims of nobility, decency and morality eliminate as woman finds out man hypocrite and fake.

Here, woman sometimes rejects being a private matter which belongs to someone. The conflict can be reflected by total rejection. Sometimes, woman tries not to be pregnant. Consequently, the society pays the high price of thousands of abortion, which is a crime, but no one to take charge or responsibility of.

Duplicity is recognized also in the way man sees and treats sex- workers. On one face of the coin, he rejects them since he believes they lack morality. The shocking reality is that man is indulged with them when he has an offering chance. The conflict doubles when men criticize those prostitutes and ignore those men indulged with them in the same act. In every story has a woman as the main character who starts conflicts but why the only one to be bloomed is *Anna Karenina* (Neill, 2009, pp 3, 24).

Salvation for woman cannot even be achieved without man in the novels. She expects him to bring her the required change she aims at. This was the case of Hester Prynne when she met Dimmesdale, “Here, in a word, – and it is a rare instance in my life, – I had met with a person thoroughly adapted to the situation which he held” (Hawthorne, 1850, p. 9). Also, Anna is frustrated with man’s world, “You call it cruelty when a husband gives his wife complete freedom while he affords her honorable shelter, on the one condition that she should observe the laws of property. Is that cruelty? (Tolstoy, 1877, p. 358).

### **1.1.6. Woman and the Body Crisis**

Even though the woman’s body is the most attractive part for the man, this body is considered for woman a heavy load. The fact that woman’s body is constructed natural to give pleasure for the male is disturbing. The body construction is vague even to the

woman herself. This body can reflect in some situations beyond the will and determination. It makes woman forgets about all the controls of the social aspects.

Despite the misunderstanding of its instruction, woman's body is a matter of pride. There is always a need for harmony between the body and emotion. The only way to get this harmony is a man demands. Woman is obliged to follow naturally and not to lead, so harmony means for her to obey not to reject and keep positive not negative. A matter seems difficult to be interpreted by logic but accepted by nature.

Not all women can understand the needs of harmony. This can be reflected in a sense of frustration of their partners. Mellors in *Lady Chatterley's Lover* undergoes this experience with two women before. In his first two relationships, the women were portrayed as having a lack of sexual interest towards Mellors which led him to marrying his first wife, out of no more feeling than simply because she wanted him. "That was what I wanted: a woman who wanted me to fuck her" (D. H. Lawrence, 1928, 177).

### **1.1.7. Norms and Literature**

The formation of norms is a social phenomenon. Their role is to impose a society's necessity regardless of its appropriateness. Through conventions, society controls the lives of its members. Every civilization needs a law to manage their lives by establishing punishments for those who violate the rules and rewards for those who perform good deeds. In other words, for the law to be implemented, there must be both a society and a regulation that regulates this society. Cardozo noted that norms are guidelines to follow and "regulate behavior and that anyone who breaks these norms should receive punishment" (1987, p. 7). Rahardjo stated that law "is a tool used to regulate society" (2006, p. 5).

Literature and society are inseparable since literature developed from the context of society. For instance, in Nathaniel Hawthorne's *The Scarlet Letter*, published in 1850, described the Puritan society that emerged in England during the sixteenth and seventeenth centuries and was centered on Puritans (a Christian religious group whose values and mores were influenced by American culture) who sought to alter specific aspects of the church. To maintain the order of their society, they took a firm moral stance on marriage and adultery. Puritans rely on religious rules to determine how to

punish those who violate these values. These rigid civilizations adhere strictly to their faith yet use social rules to administer punishments. Based on Puritan ideas, Hester's adultery in this story exposed her to terrible punishment.

Leo Tolstoy describes the features of Russian society and its attitude toward infidelity in his novel. *Anna Karenina* is punished by Russian society for her infidelity with Vronsky, as society dictates her tragic fate. In contrast to other countries, Russian society views infidelity as normal, however this society penalized Anna for being emotionally honest by selecting Vronsky and divorcing her husband in public. Tolstoy depicts society and its ups and downs surrounding Anna throughout the novel. People close to Anna were upset by her open and unconstrained behavior since they adhered to a restricted system of traditional mores.

## **1.2. Independence**

### **1.2.1. Failure as a Trigger**

Once a woman becomes a wife, the restrictions and responsibilities enlarge. The hurdles are bigger in a world of two different personalities to live under one surface and each sees in the other the needs for completion, "Without honour, without heart, without religion: a depraved woman! I knew it and could see it all along, I thought I tried out of pity for her to deceive myself" (Tolstoy, 1877, p. 275).

Despite the reality that marriage and giving birth are the final and the utmost destined fate of woman, the matter is comparatively complex. Success is not always the end of marriage. Achieving peace and tranquility is always what a woman dreams of, but the identical differences and the uncontrolled behavior of both partners in the process can lead to a closed door when there is no outlier. Thus, a woman's tendency of obedience turns into a state of rejection to the miserable life that tears her own soul. She finds salvation in being independent bodily, mentally and at soul. Anna just wants to keep on respect at home, forgetting about her entire soul, "I am a bad woman, a ruined woman," she thought, "but I dislike lies. I cannot stand falsehood, but his food is falsehood" (Tolstoy, 1877, p. 204).

When a woman finds herself alone in this world rejected by the family and having failed at marriage, the thought goes back to the incorrect choices obliged upon her.

Furthermore, the idea becomes complex for her how to complete a life without the supporter that she has always seen in him her world and aim. The obvious reality is that no way but living alone and earning a living is the new concept to flash in her mind. For Hawthorne, Hester Prynne is the woman that accepts responsibilities and have the willing of accepting challenge, “Her attire, which indeed, she had wrought for the occasion in prison, and had modelled much after her own fancy, seemed to express the attitude of her spirit” (Hawthorne, 1850, p. 82).

From this critical reality, woman may face frustration and failure at marriage. Consequently, the idea of a social woman emerged. A social woman who can work and earn living independently, live a decent life and enjoy the rights and rest. For her all these rights have been really endowed by God and man has no right to deprive her from any, “When Roger Chillingworth, her husband appears, Hester shows bravery and keeps the name of her daughter secret. She doesn’t tell him anything” (Hawthorne, 1850, p. 113). The use of the expression firmly in his face shows that Hester is no longer in need of men in her life. She is stronger now and has achieved the independence out of the rules of the puritan society which had a law passed to English church and they have to obey the instructions of this church due to the law of the Church of England. This means that the puritans have no church services anymore unless they follow the English one (Wulansari,2017, p. 4). Thus, Hawthorne says women are equal and they can rely upon their independence.

Apparently, the right to be educated and to participate in the social, cultural and even economic life becomes a must. Searching for independence may enlarge to enroll even the political right in electing the one to lead the society and to be the leader. This means that equality between the two sexes is a need for woman to live in peace and to accomplish her role as a real partner in constructing the society. Woman is no more able to accept being a pushing-back factor. In book *Feminist political theory*. Bryson (2016) liberals defined reason in general in moral and prudential terms. They were agreed that a just society will enable an individual to show his autonomy, and also to satisfy him. According to the liberals “equal” must be given priority above: goodness in other words, the whole system of individual equally is justified, because this ‘equal’ produces a frame of work, which is the basis for us to choose what is best for each of us as long as we did not take away the equal of others.

The shocking reality about achieving financial independence is bitter as woman is not paid equally to man. Independence means is to undergo another masculine filter. The masculine mentality appears brutal in this regard to make use of the agony of the weak creature. Man, again, tries to exploit woman in a greedy way.

Similarly, in *The Scarlet Letter*, the Puritans want to live up to their religious ideal, but in doing so they construct a challenging social norm that Hester refuses to follow. Hester begins to disregard Protestant society and tends to act in accordance with her libertarian beliefs.

In contrast, not all women in *Anna Karenina* accept the role of housewife. Betsy, a member of the top of Petersburg society, is married but believes that marriage is a social construct; she cheats on her spouse and does not care about moral or religious constraints. However, she is called the “Queen” of high society because everyone attends her social gatherings and is familiar with her.

Also, Connie is able to create her personality as a woman, as she possesses the qualities of intelligence, independence, and the courage to change. In a patriarchal society, Connie is brave, fights injustice, and strives for equality, safety, and happiness. These are the reflections of her environmental feminism, as she fights for equality and freedom. Her quest for love, both physically and mentally, rescues her from her dull and empty marriage and eventually builds her own identity.

### **1.2.2. Searching for Identity**

Being dealt as something of no value in society, woman starts searching for social equality. Thus, the early stages appeared within the human society for a change. The change was a need, but it was not well-shaped. The need of openness towards the other gender emerged in societies, particularly in the 19th century. At that point of humanity life, men forgot about prejudice and discrimination between the two genders.

Mary Wollstonecraft’s essay, *A Vindication of the Rights of Women* (1792), suggests that there is an increasing and urgent demand for an equal status for both genders all over the world. According to her, while there is a man’s right, in the same regard, there must be a woman’s right as both are equal in birth, but different in nature.

As for liberal authors and thinkers, like Locke and Hobbes, it is central to coincide the modern world with equal laws and rights for both men and women. The spark of feminism started in 1845 when Margaret Fuller's book *Women in the Nineteenth Century* was first published. The book was a call for equality and widened the concept of acceptance of the sexual and cultural aspects of woman.

Charlotte Perkins Gilman went a step further to consider the economic needs of independence of woman. Gilman sees that there is no liberation for women without achieving independence economically. Thus, the need for reforming the society becomes obvious and accepted by both genders. The reformation was in all areas and aspects of life, giving woman all the equal rights of man. At this critical point of the human society, woman seems to have some rights and to enjoy freedom which had been deprived for thousands of years, Gilman's "Woman and Economics" (1898, 389)

Consequently, the nineteenth century, was the early beginning of the world's masculine mentality to be easygoing dealing with the woman question from new perspectives built upon rights and equality within the society. Thus, many women appeared to be leaders of their societies.

### **1.3. Adultery and Social Norms**

#### **1.3.1. Adultery**

Adultery has remained a key motif in several well-known and contentious works of world literature. *Anna Karenina*, *Madame Bovary*, *Connie Reid (Lady Chatterley's Lover)*, and *Hester Prynne (The Scarlet Letter)* bore the curse of crime and remained wretched, but masculine characters who commit adultery enjoy a passionate existence without much remorse and are readily forgiven by society.

The virginity of a woman has always been seen as a valued jewel by society, and her dignity and status are considerably higher to those of a woman who is lured by desires. The Seventh Commandment prohibits adultery, but the Tenth Commandment prohibits even the desire for it.

In several times and cultures, women were seen as property, and her ability to reproduce made her a vital asset. Why did society have a more lenient view on infidelity committed by men? According to a broad generalization, men commit adultery with a



prostitute, with a friend. Therefore, there is a degree of moral depravity in the perpetrator of the act. Some of Princess Diana's extramarital romances remain a mystery, while others, such as those with James Hewitt, James Gilbey, Barry Mannakee, and Oliver Hoare, are widely known. She did not care whether Bryan Adams and Dodi Fayed were bodyguards or billionaires. Despite this, she was extremely popular with the populace. Bill Clinton, who initially denied having sexual intercourse with Monica Lewinsky, subsequently admitted to a "inappropriate" connection with her in front of the Grand Jury. In addition, the allegations of perjury and obstruction of justice against him were withdrawn. At least outwardly, the Americans (including his wife) forgiven him. Considering the cases of two advanced countries of the globe, one of which previously dominated the world and the other of which governs the world presently (in some capacity), it is evident that society has granted a "clean bill of health"

Literature is society's mirror. Human nature transcends national boundaries, therefore when an author creates a novel, the description may assist with orientation, but the goal of understanding human nature is achieved only if the author wants you to like a character and you do, and if he wants you to despise a character and you do not. Therefore, even if the main character is a sinner like Anna of Tolstoy, the reader feels the loss of a best friend when she ultimately throws herself in front of a train.

Man is by nature polygamous while woman is monogamous, or the entire Homo sapiens species is polygamous. Polygamy is disputed, yet there are situations when two people are so impulsively 'hooked up' with one another that it would be illegal to keep them apart. Geese are genuinely monogamous. It will never cheat on its lover, and even if its mate dies, it will not seek for a new mate. And who polices the morality of a goose?

Women are more 'like nature' than 'like culture' and hence they are more 'concrete' than their mate, who is more 'abstract'. Therefore, while discussing a woman's character, she may possess the humility, dignity, and pride of a chaste lady, even if she is an adulteress.

Neither the author nor the reader has the authority to judge a spouse for bad behavior. Even the partner of the spouse should not be judgmental and should just use his right to determine if he wishes to remain or end the relationship.

According to some western societies, the act of having sexual intercourse by a married person with another one out of the limits of marriage is called adultery. The

theme of adultery in literature throughout the ages is used extensively. This act is prohibited, and it deserves a severe penalty in many societies for many reasons. The rejection of such an adulterous act can be considered with relevance to many human norms as it symbolizes the violation of marital life. *The Scarlet Letter* by Nathaniel Hawthorne, regarded as one of the greatest works of American literature, includes a discussion of adultery, for instance. The novel illustrates the impact of adultery on the self, society, and those affected. As a result of having a child from an unknown father, Hester Prynne suffers from how society judges her.

### **1.3.2. Woman's Physiological Make-up**

It is quite certain that woman is different from man physiologically. This reality is due to the nature of woman body since it functions in a different way from that of the man. It is the body that makes woman always care for her outer appearance in order to keep charming and admired in the society. Furthermore, it determines her behavior as it has many needs that woman ought to achieve. Furthermore, it is woman's body that makes her seek love, care and emotion. In the same regard, this body accompanied by a specific way of expressing the self makes "woman care for others and be ready to open herself towards them as Kartini clarifies" (Kartono, 1977, p. 180).

Kartini sees in the emotional side of woman nature what man should take into consideration. According to him, emotion is what makes woman sensitive, uneasy, annoyed, gloomy, afraid, and even anxious. These same characteristics are found in the characters of the three heroines in the three novels under research. Anna eventually meets a state of frustration and anxiety because of lacking care and emotion. In the same way, Hester in *The Scarlet Letter* and Connie in *Lady Chatterley's Lover* feel loneliness as no one in the society to care for their emotions. The three women are inner destroyed due to the reality of lacking care and real love. They find no shelter in the nearby surroundings.

One of the greatest aspects of woman nature is the willingness to secure and protect others. The mother is the one who cares a lot about children in the family. It is the woman who deals with others in a tender way because it is within her nature to be tender and delicate. Hester Prynne defends Dimmesdale by not telling anyone about the real name of her daughter's father. In the same way, Anna rejects to confess any about

her sexual intercourse with others to her husband who doesn't even care for her emotion. The case is different to Connie who does not care about her husband and flees away with her gardener. Moreover, women cannot live socially isolated. They are always in need for social interaction and this fact clarifies woman searching for self-expression and self-satisfaction through the relation with the other sex (Kartono, 1977, p. 180).

### **1.3.3. Woman Body and Sex**

The sexual need is one of the key factors that control woman behavior. It is the need of the body that wants to reach satisfaction. The need of satisfaction of sexual affairs is what restricted by the social norms. Social norms work as a governor of the sexual needs. The conflict seems worse with Patriarchal societies like the case in the Puritan society. Such a society doesn't care about the individual need of having sexual affairs out of marriage regardless of whatever the situation is. Ruch explains the need of sexual satisfaction as an essential element for mental health and well-being for woman (Ruch, 1963, p. 156).

In marriage, women have their, to somehow, free sexual experience. The matter is complex and is not always successful. It depends on the deep understanding of the husband to the wife's need of sex as something driven by biological drives in woman. Rather than that, sex on the other hand is the state of self-satisfaction woman wants to practise. When there is misunderstanding of that or when there is a wide gap between the two partners women turn to be closed, isolated, depressed, and inner frustrated. Furthermore, Adultery is associated with social issues such as marriage and divorce, which may constitute and destroy the unity of the individual and society.

From another perspective, particularly a religious one, all three religions denounce adultery as a terrible and criminal conduct. Some individuals tend to engage in adultery under the guise that their marriage does not suit their needs, therefore they pursue their happiness. For these main reasons, adultery can be a manner woman follows to reach what she loses in her marriage, neglecting the norms of the society that always try to interrupt human lives by restricted laws (Solomon, 1988, p. 178).

### **1.3.4. Woman's Desire and Sex**

Having sexual intercourse can be seen from many different perspectives. In general, sex does not supply a means of intimate relation. Furthermore, it can create intimacy by itself. Moreover, sex is the means of making woman wide open for more sharing of the self not just the body separately, but also the thoughts and needs. In other words, sex is the canal of the human exchange for everything that makes sense and brings pleasure between the two genders. The pleasure of sex is by fact momentary, but the results and psychological impact of it are not. Good sex makes love last, but more important; it is love that gives good sex its significance (Solomon, 1988, p. 115).

In *The Scarlet Letter*, Hawthorne depicts “a people among whom religion and law were nearly identical” (Hawthorne, 1850, p. 90) who exacted the death sentence on a woman, through their preacher, who had broken the law by committing adultery with Hester. Hester’s love for Dimmesdale costs her dearly. Because she cannot conceal her pregnancy, she cannot deny having engaged in adultery. The novel concludes with Dimmesdale drowning in his remorse and dying as a result. Such is the situation with what is now referred to as the problem of illegitimacy: the stigma of extramarital sex, identity as a biological parent, and the responsibility of rearing children are always the responsibility of the mother.

Solomon (1988) classifies three means to reach satisfaction during sex and achieving body needs. For him, pleasure and excitement are the central elements that judge the successful of self-satisfaction. In sex, one can find the compensation of connection with others. It occurs only when there is something to be said by two people to each other.

In the excitement, the two partners in the sexual intercourse may make extensive distances shorter. The pleasure and joyful feelings of sexual practices can be to some extent passive when a partners feels fear of being abandoned by the other as Connie in “*Lady Chatterley’s Lover*” always feels. It is the state of living under threat that turns life into disturbance mixed with a situation of melancholic disorders (Solomon, 1988, 114).

Connie observes in *Lady Chatterley’s Lover* that her breasts, stomach, and thighs had all lost their freshness and turned “stale” (Lawrence, 1928, p. 115). Her breasts are “immature,” her tummy is “sagging,” and her thighs lack “feminine roundness” (Lawrence, 1928, p. 73). Connie is saddened by her inability to accept her physical

appearance. Consequently, the wording implies that Connie requires a partner. She had reached the core of her personality and was basically reprehensible. She was her sensuous self, uncovered and humiliated. She felt triumphant, even conceited. So, it was the case! That was existence! That was one's true nature! There was nothing remaining to conceal or be embarrassed of. (Lawrence, 1928, p. 245)

Connie attains her independence as a woman. She possesses brains, independence, and the bravery to change. Connie is courageous enough to battle against injustice and achieve equality, security, and happiness in a patriarchal culture. These are the musings of an ecofeminist who fights for equality and liberty. Her physical and mental pursuit of love spares her from a life of monotony and emptiness in a marriage and allows her to establish her own identity.

Anna in *Anna Karenina* is a woman who craves a modicum of passion and sex in her life. She had a typical marriage to a man twenty years her older whom she had never loved. According to Raymond Williams, "she became a wife and mother before falling in love" (Williams 1963, p. 797). Anna views her marriage as uninteresting and devoid of romance. Anna seeks excitement elsewhere because her husband provides for all of her needs with the exception of his relationship with his wife. Anna is thrilled when Vronsky declares his love for her. Anna feels energized when she is with Vronsky, and "every time they met there, this animated feeling revived her on the train in the morning when she first saw him" (Tolstoy, 1877, p. 116).

The second means to achieve satisfaction as Solomon clarifies is dealing with sex as a powerful desire. For this satisfaction, love is central and inevitable. To reach the highest levels of self-satisfaction in a sexual relation, the two partners should share love, care and intimacy.

For anyone to be familiar with nature of love, there must be a complete fulfillment of sexual desire. In love, there is a full reformation of the self and a positive expression of the human identity. Love is loyalty, but sex is not always of that nature. Both love and sex share the nature of fear of loss and deprivation. This is a matter of longing human beings undergo in their connected relations with each other. Therefore, love and sex work together in a parallel way without any separation. The result of this unity between sex and love can be the safety of human mind and psychology. The loss of one of the two can make one feel psychologically ill-minded and the sexual desire

vanishes or turns to be open for other people who could show love in a different way (Solomon, 1988, p. 115). It is quite mistaken to judge sex as love, contrary to that it is the intimate love that expresses sexual desire. Furthermore, the existence of true love doesn't require sexual intercourse since sexuality works as a motif to encourage romantic love.

The lack of true love is what Anna feels. Sexual desires are central in her character to reach self-satisfaction and true love. Connie feels the same since sexual experiences are her trial to achieve intimacy or her lost love. Psychologically, both heroines suffer bad moments in life. Anna goes psychologically unhealthy and later she chooses to put an end to her life by suicide. Connie in the same respect is indulged into drugs which means a deep psychological suffering. The case is different to Hester Prynne who has a stronger character than the two aforementioned heroines. She continues life trying to keep the loss of real love within heart and self. Therefore, the end of Hester is not that tragic one as Anna's or Connie's.

The third aspect of reaching satisfaction as Solomon sees is to have love in sex as a power that unites both in one existence. This existence of sex in love is not a biological one. It is the shared look for things in the same glance. It is the feeling of trust and eternity that makes people feel safe in the society. Such combination of sex and love results in joy and delight. Sexual intercourse tends to be unique with the unity with love. In fact, it is a complex matter more than just an urgent demand for another person's body and touch. Furthermore, it is the state of acceptance to the body and soul at the same time. What makes deep meaning in this case is the willingness of sharing of the body openly. This critical moment in one's life is not limited to the time being of having sex only, rather than it is a matter of sharing self and life. In fact, it is a future expectation of something positive waiting for the person which results in self-satisfaction (Solomon 1988, p. 116). It is not because of the need of sex alone, but rather it is due to its promises in the future, one can share body in sexual relation. Moreover, it is a state of ecstasy and intoxication that one cannot achieve in any other relation away from sex through one's life.

Hester, Anna, and Connie have the concept of yielding the self, relying on the promises of the pregnant future. The case is different for the three heroines in the three novels. Dimmesdale is the promise of love that Hester lacks in earlier marital life.

Despite the reality that her earlier marital life is hidden in the novel. Connie and Anna are different from Hester, and it is quite clear for the reader that they both suffer the promises of love in sex during the marital experiences.

### **1.3.5. Norms and Societies**

Generally speaking, norms are the common beliefs among a certain group of people sharing one area. They are the required tools to regulate the relations among people within a society. Moreover, norms can be varied and different from one place to another. Therefore, what is seen as an act of shame in a certain place, may be taken in a different way in another one. In fact, norms are the need of a community to spread control among individuals on purpose of preserving the lives of people and the safety of the society itself.

Norms can be classified as religious, moral, social, and even legal ones. All the three types have in common the sense of distinguishing what is good or what is evil. The one who breaks with the rules of these norms should be punished as the case in Hester Prynne in *The Scarlet Letter* or Anna and Connie in the two other novels. Therefore, norms can stand for law that prohibits an act or even punishes people severely for violating its regulations. This is the procedural law as clarified in *Law and Society* by Steven Vago (2017, p. 11).

### 1.3.6. Puritanism and Religious Norms in the Novels

Purity of worship was the essence of puritanism, particularly for those who rejected to follow the instructions of the church of England. Puritans saw that clarity was a demand for the human self and the society as well. The notion stemmed from social norms that determine the interaction among members of the society. Regardless the first religious step in establishing the notion of purity, the social norms were inevitable for those Puritans. They saw in those who did any action against their norms and doctrines a criminal who must have been dismissed or punished severely in public. Such penalties were intended to deter people not to follow any way which is not accepted by the Puritan society. In *The Scarlet Letter* 'A' as a sign of punishment and penalty was the response of the society on the infidelity of Hester Prynne who was seen as an adulteress. She had no right to remove *The Scarlet Letter* out of her chest as a sign of punishment. This was the Puritan law that showed no mercy towards any action against its norms.

The impact of religious norms extended in the Puritan society to control the thought and way of behaving among people. The punishment of Hester Prynne was not only because of the religious norms, rather than she was humiliated within society. Morality was also central in that punishment as people thought of Hester an immoral woman for having sexual intercourse out of marriage. Therefore, Hester had to live isolated with her daughter who was also seen as the daughter of devil and she was never accepted, too. The reason for such penalty was simply that the one who committed a crime of adultery in the Puritan society could hurt people not only him/ herself. Furthermore, that punishment was the defense the society tried to protect its members as the Puritans thought. The society orderliness was the intended goal as an utmost need for the preservation of the community from within relying on social norms as Rahardjo (2006, p. 137) clarified.

Despite the positive aspects of conserving the society, social norms have the negative ones as well. People can be victims of such social norms. It was quite clear that the society showed no mercy towards Hester who had been seen as a criminal violating the laws of her society. The point of view was that this person was eternally bad and goodness couldn't be achieved with him/her. That was an eventual sentence that people had no way for acceptance afterwards. In the same way, Hester was socially not accepted for her adultery. *The Scarlet Letter* 'A' was the symbol of dismissing



religiously, morally, and even socially. “This woman has brought shame upon us all, and ought to die. Is there not law for it? Truly here is both in the scripture and the statue book” (1959, p. 59)

The religious rules of the Puritan society had the deepest impact on the members’ mentality. People thought of Hester adultery as a crime towards themselves from an evil woman. The public wanted Hester to confess and announce the personality of her partner in adultery, but in vain. “Mercy on us goodwife” exclaimed a man in the crowd, “is there no virtue in woman save what springs from a wholesome fear of the gallows?” (Hawthorne, 1850, p. 59).

There are two extracts clarified the impact of social norms on the social life of Hester Prynne who had severe humiliation in society, “A blessing on the righteous colony of the Massachusetts, where iniquity is dragged out into the sunshine! Come along, Madam Hester, and show your scarlet letter in the marketplace!” (Hawthorne, 1850, p. 62). “Behold, verily, there is the woman of *The Scarlet Letter*, and, of a truth, moreover, there is the likeness of *The Scarlet Letter* running along by her side! Come, therefore, and let us fling mud at them!” (1850, p. 103). It was the society that had no acceptance of adultery under whatever the circumstances were.

Hawthorne tries in his novel to draw a picture of two religious’ points of view. The Puritan society who believes in religion and rejects any bad deed completely and Hester Prynne who sees the doors of Heavens open all times for anyone on earth. The quite clear message is that heaven can accept all people even those who have committed crimes at some points in their lives. Hester calls for Heaven acceptance for her and her daughter the Pearl, “O Father in Heaven – if Thou art still my Father-what is this being which I have brought into the world!” (Hawthorne, 1850, p. 97). The idea of belief is central in Hester Prynne irrespectively the puritans see in her a bad woman, “If she entered a Church, trusting to share the Sabbath smile of the Universal Father” (1959, p. 88). As the puritanism position is that evil exists in various forms, it is intriguing that the major protagonists of the novels are female, and that evil touches them. It does not appear to be a coincidence that they are reconciled in *The Scarlet Letter*, *Anna Karenina*, and *Lady Chatterley’s Lover*. The conversation will focus on condemnation, since the societal notion that infidelity committed by women is disgraceful will frame the topic.

The infidelity in Niken Supriatin's works is motivated, yet the facts indicate that the society in which the main characters reside condemns extramarital relations. It demonstrates the contradictory ideals between social conventions on femininity and women's existence as autonomous individuals. Women are still unable to negotiate on an equal footing with males. The societal attitude toward women may be traced back to the structure of biblical beliefs. The researcher offers societal information on original sin. Christians believe that the original sin occurred before the first person was born. Adam and Eve are thought to be the divine ancestor of the sinner. Eve is provoked by the devil to transgress the rule by eating the forbidden fruit. The demon exists in the guise of a serpent, which ultimately succeeds in provoking Eve. This is considered a female weakness. According to Niken Supriatin's (2014) investigation, a woman was the victim of demonic possession.

The study concludes that women who are easily provoked should be held responsible for the chaos in the world, such as adultery, which creates condemnation. Eve's disobedience is the reason why women must be guarded by rules in order to live properly. Therefore, morality must be communicated more directly to women than males. This researcher's argument is consistent with the offered sociological data and the novel's contents. In *The Scarlet Letter*, the sinful behavior is condemned by society. In the meanwhile, *Lady Chatterley's Lover* exposes the unseen evil. The evil appears to be shadowing adultery as women's improper behavior. In all works, society condemns adultery owing to the prevalence of the feminine archetype.

### **1.3.7. Social Norms and Woman**

Women have been dealt with in literature on two parallel aspects, mental and physical. With mentality, women are seen as having an attitude of striving for rights within society. On the other hand, women are seen by authors as vague creatures due to the fact of their body as a controller of need and desires. The need for sexual affairs is central in the life of women. It is the sexual need that encourages women to follow men. This need stems from an emotional one based on love and satisfaction. The state of love and satisfaction is not what always woman finds in marital life. Contrary to that, many marriages break up with divorce or in other cases adultery. These two suggested solutions for the crises of destructive marital life are inevitable in some situations. Anna,

Connie and Hester are the three heroines in the novel under study find in love a path for salvation. They want to meet real love and satisfy their sexual needs that have already failed within marriage.

Anna ends her life by committing suicide. Tolstoy wants through this tragic end of his heroine to show the society that woman is the victim of sexual deprivation, love, care or even lack of shelter. It is the psychological disorders that lead to the tragic end no more. Many authors see in the tragic end of Anna a response of Tolstoy to the society who wants to punish woman for adultery. Similar to the Puritan society, the Russian society had the dogmas of Patriarchal beliefs. Tolstoy shows in the eventual fate of Anna a religious instruction as seen in the Bible which commands stoning till death an adulterous wife committed sexual affairs.

D.H. Lawrence's *Lady Chatterley's Lover* does not meet the same tragic end of *Anna Karenina*. Lawrence sees in woman sexual satisfaction a need for the successful marital life. He doesn't choose the same tragic end to his heroine Connie. Adultery was not punished by capital punishment as Tolstoy does with Anna. Connie abandons her husband and flees with her gardener which is a trial of justification for adultery Lawrence tries to apply on his heroine.

Society is unable to understand the needs of woman body. The conflict between man and body is crucial for deep understanding of the characters in the three novels. Each of the three heroines lives a social life under pressure due to that conflict. They want to achieve their emotional desires which are the body ones, but they are shocked by the norms of the mentality of their societies. The dilemma seems wider when there is no compromise for it, (Martin 2014, p. 21). The understanding of the supreme pleasure is different for Connie "the love-making . . . was only a sort of primitive reversion" (D. H. Lawrence, 1928, p. 7). Connie meets a lack of love and intimacy. She considers love as a matter of mind and deep understanding of the woman and her desire, meanwhile sex is for her the bodily need. Connie shares Clifford everything even body and sex, but the conflict is in the mentality of him because he resembles the society that Connie rejects and rebels against Gerald Doherty (1996, p. 113).

Similar to Connie, Anna lacks real understanding to her body and mentality. She seeks true love as a supreme pleasure rather than bodily expression by sex separately. Moreover, she feels frustrated by men as they deal with her as a prisoner no more. The

conflict with society occurs when she leaves her husband's home and flees with her lover. Her society turns to see in her a shameful woman similar to the case of Hester Prynne in *The Scarlet Letter*. Alexey Alexandrovitch tells her that her action is not accepted within the patriarchal society "No, but sin has a price you may be sure of that" (Tolstoy, 1877, p. 101). This same shame that Hester has to meet in the Puritan society for her adultery. The social intervention is destructive in the lives of individuals, women in particular. Both Anna and Hester meet the same isolation and humiliation from the Patriarchal society. It is the same religious norms that control woman and destroy her life.

The social punishment is only for women as seen in the three novels. Dimmesdale continues his life in *The Scarlet Letter* in the same way Vronsky is still a social man who has prosperity in the same hypocrite society. Whereas Hester keeps silent in agony and shame, Anna goes a step further to blame Vronsky for his sexual affairs with her. Psychologically, this means that Anna is in a worse situation than Hester is. Therefore, the suicide is justified as Tolstoy considers. Furthermore, it is the norms that kill woman because of the intervention in the private life of each member of the society. For both heroines, society is the real responsible of bringing misery into life. It controls people's choices in life even if it is a matter of their own bodies. Moreover, it draws the fatal end of woman without realizing her needs and desires, ("online-literature, 2013". E-journal on-line).

In accordance with the early marriage life, there is a notable difference for each heroine in the three novels. Connie for example is a great defender of her marriage regardless her relationship with Clifford is dull and passive. The couple were very close to each other, but so far regarding sexual life. Furthermore, Connie accepts the relation which was intimate and beyond the accidental sex that occurs between now and then. For Connie, sex is not crucial element for the successful marital life at first. What seems like a serious problem is Clifford's changeable and supercilious manner. The loss of interpersonal connection makes Connie feel depressed and restless. This same lack makes Anna suffer within marital life. Similar to the two is Hester Prynne. When her husband in later points of the novel appears in the crowd, she doesn't care for his appearance. This fact in the three novels about lack of understanding and failure at marriage can be seen as the state of isolation and self-loss and restless. Moreover, it can be considered as the main motif for searching real love and intimacy extra- marital

marriage. Therefore, the three authors use adultery topic to deal with failure at marriage as a crisis woman undergoes as a result of misunderstanding to her needs and desires.

## 2. PSYCHOLOGICAL ANALYSIS OF ADULTERY IN THE NOVELS

Since psychology is a domain in understanding the human behavior and analyzing the consequences of it, it is of great value to understand the characters of the three heroines of the novels in the light of psychological dimensions and the human need. Furthermore, psychology can explain the state of demotivation that human beings experience. Moreover, it is the tool of determining the logical end that each person encounters within society due to the fact of cause and effect as explained by the psychological theories, Personality theory by Sigmund Freud (1925), in particular. Freud sees in human psyche personality a combination between the crucial components. He presents the psyche personality with 'id, ego and super-ego'. Meanwhile, 'id' is instinctual and primitive drives by origin and is always accompanied by human trends to achieve these needed drives like sexual ones, the 'ego' is the organization of human personality which depends on the reality of the need to balance the desires and drives as well. Furthermore, the 'super- ego' comes as the controller of the desires by the means of the social moralities, Joan Riviere (1927, p. 88).

Human characters can be understood in the light of social impact and behaviour adaptation. Therefore, psychological theories are capable of enriching a framework related to human behavior and defining the components of the identical mechanisms that lead to a certain behavior under some definite circumstances Michie, Johnston, Francis, Hardeman, & Eccles (2008, pp. 57, 660-680).

All the human behaviour theories lay great impact of strength and motivation as a central element in controlling behaviour. It is the case that makes a personality looks either strong or weak under some identical challenges that hinder the one while he/ she tries to achieve. Moreover, it is the existence or absence of higher levels of motivation that results in certain behavioral reflections. It is the social dimensions that work as promoting factors or hindering ones for anyone who has the nature of adventure and challenge and undergoes a particular experience. Unfortunately, it is the social drive that leads to certain deviation in human behaviour as a result of being chased with suspension or when causing pain and agony to a member because of the social norms and doctrines. Under this suggestion, the case is different for Anna, Hester or Connie

since the social situation is to identically different and the psychological dimensions are not the same as well.

Another important issue is self-determination which is related to motivation and showing strength to achieve human needs. Such strength is the evitable consequence of having the ability to work under pressure as explained by Deci & Ryan (1985, 2000, pp. 11, 227-268). It assumes the links among people and the environment they live in and interact with as central factors for increasing or hindering motivation. Moreover, the state of motivation is driven by three crucial elements which are: meeting the needs of one's autonomy, having the equal opportunity of competence and feeling connection with a state of relatedness within a social environment. Furthermore, higher levels of motivation require more than just involvement, but rather psychologically well-being.

The theory of self-determination classifies motivation within two major categories: extrinsic or intrinsic. Intrinsic motivation to achieve the needs is the result of interest that a human being tends to feel. Moreover, it is the state of satisfaction and engagement that one feels with those around. On the other hand, extrinsic motivation is defined as the state of meeting external motifs which sometimes work negatively rather than positively. It is connected to other people reaction towards a deed done by a member of society. Moreover, extrinsic motivation varies according to the level and degree each individual is stick to with relevance to the consistence of values, aspiration, beliefs and even the conflict one encounters against the will Deci & Ryan (2000, pp. 227-268).

Moreover, human behavior can be interpreted in term of human mentality and the power of the needs as Freud (1896) considers. He suggests many aspects to his theory of Psychoanalysis depending on the notion of the unconscious mentality. He sees in the human nature something connected to instinct. This notion is crucial to equip with the human motifs and needs. According to his suggestion, it is the irrational drives to fill in the unconscious and to formulate behavioral trends. Moreover, it is the same drives that formulate the state of recognizing things from a special perspective. Furthermore, mental disorders that result with anxiety, depression, or neurosis are the normal consequences of the conflicts in the human mentality between what one feels and wants on one side and the hinders that stand in the way of achieving the needs on the other. Such aspects of understanding human behavior are used by authors to deal with social issues in literature.

## **2.1. Adultery in Terms of the Needs**

### **2.1.1. Affection**

It is the common nature of human to search for care and attention in the surroundings. The three heroine can be seen in terms of the needs of affection and care. Since Hester Prynne is alone with no partner due to the fact that her husband is always busy away from her, she suffers loneliness. She has no man to rely on for all her needs. Furthermore, she feels no reality in her marital life as her husband cares only for his books. “To purpose, he sent his wife before him, remaining to look some necessary affairs” (Hawthorne, 1850, 89). Moreover, the destination of her husband is vague for Hester since no information comes to her ears about him. This means that a young lady is oppressed to live alone which is against her nature. “Marry, good, sir, in some two years, or less that the woman has been dweller here in Boston, no tidings have come of his learned gentlemen, Master Prynne; and is young wife, look you, being left to her own misguidance” (Hawthorne, 1850, 89). Furthermore, the justification for this state in that he is a man of knowledge searching to develop his information in sciences. This clarifies that Hester is not his priority as a partner for his marital life as he declares “I-a man of thought,-the book-worm of great libraries, -a man already in decay, having given my best years to feed the hungry dream of knowledge” (Hawthorne, 1850, 99). Maslow comments on Hester’s state of being alone by considering a lack of attention and affection which she fails to achieve as a basic need for her psychological well-being. He says “It means if it is not meet, so a person who lacking something will seek to make up for the deficiency. This need is organized because some take precedence over others. Based on the condition that Hester experiences, actually Hester wants to fulfil this need” Maslow (1975, p. 434). He assumes that Hester is obliged to bridge in the gap by searching for a strong man to rely on and this is natural for woman to do.

By so far Anna can be seen both similar to Hester and different from her. Unlike Hester, Anna suffers no absence of her husband, but similar to her she does not meet her needs of satisfaction of affection. Furthermore, when Hester chooses to have a sexual relation with another man, she is alone, and her husband is thought to be died. Anna lives with a man but chooses another. She always feels imprisoned in Alexei’s home. Moreover, Hester loves only Dimmesdale; meanwhile Anna is not contented with one



man to meet her needs of affection. Another important point is that Anna's adultery deeds can be seen as a kind of infidelity, whereas Hester who live as a widow seeks bridging the gaps of the loss of her true man who has been absent even in his presence. Furthermore, Anna sees in her marriage a long while of losing the self without any sort of satisfaction. She declares that her needs are not the matter that her husband cares about "do you think that nine years of marriage should count for nothing against an infatuation?" (Tolstoy, 1877, p. 101).

As for Connie, the case is more complicated as she meets her needs of affection outside the marital borders. She is similar to Hester since she is pregnant and expecting a baby. Moreover, her husband is not absent at all, rather than he similarly to Hester's husband cares only the prestigious aspects in social life. Connie suffers the waiting for Clifford's divorce to meet her needs of affection peacefully; the thing which takes a lot of time but in vein. Connie meets no affection as what men care about is only their sexual needs, rather than the female partner needs "she was shy, almost frightened and silent. He liked that, and soon recovered his self-possession, letting her do things for him without even noticing her. 'She is a useful nonentity!' said Clifford" (Lawrence, 1928, p. 108). James Tompkins comments on the state that women are obliged to undergo with men by saying "Women are used as extensions of men, mirrors of men, devices for showing men off, devices for helping me get what they want. They are never there in their own right, or rarely. Sometimes I think the world contains no woman" (Tompkins 1987, pp. 169-178). This reality of ignoring women's needs show that the adultery deeds of Connie are her hopeless search to meet her needs affection that men prevent her from achieving. Therefore, the three heroines Anna, Hester and Connie are drawn as a symbol of beautiful women who are deprived of their rights of affection the thing which can logically interpret their turning towards adultery to achieve their lost needs of affection.

### **2.1.2. Safety**

The idea of living alone on a new land is terrifying for Hester who hears that her husband has died when his ship has sunk in the sea “this woman is youthful and fair, and doubtless was strongly tempted to her fall; and that’ moreover, as is most likely, her husband may be at the bottom of the sea” (Hawthorne, 1850, p. 89). Now she lives in a new society which is totally not familiar to her. Safety is crucial for Hester as Maslow sees since she lives in a new place and at the same time she is in need of someone to be a guidance for her in the new community that she does not know well. Therefore, the only available solution for her case is Dimmesdale since both have a good relation Maslow (1975, p. 409).

Regarding adultery in terms of the needs of safety by Anna and Connie, the case is different from Hester who suffers loneliness in the new land. Furthermore, similar to Connie, Anna is married and her husband is living with her inside one home. Moreover, Anna has a son; the thing which makes her safe within the family life. Therefore, Anna suffers no loneliness since she lives a complete life in a complete family. In the same regard, Connie is the wife of a wealthy man whom she prefers to abandon and flee with his servant being pushed by her passion only. Therefore, the needs of safety are not the same for the three heroines.

### **2.1.3. Love and Sex**

Love is a central element in determining the success of any marriage in three novels. As for Hester who is married to Roger Chillingworth, an old man, the couple do not share any intimacy of love. Therefore, she suffers lack of passion and emotion which results in her readiness for love in the new place “The knowest that! I was frank with thee. I felt no love, nor feigned any” (Hawthorne, 1850, p. 100). The situation does not enable Hester to have affection with the deformed-body husband. The case is complex and painful as Maslow states that “people need to give and receive affection and also need to feel belong to someone, group or society. Hester makes love affair with a young handsome man because she is blinded with the need of love and belongingness. It is caused she had married without love” (Maslow 1975, p. 409). Moreover, Maslow sees in sexual affairs something fruitful of marital life which Hester does not meet with her

husband. He thinks that sex is important for the well-being of human beings as other suppliers of life are. He states that “these must be met if we are to survive, they include oxygen, food, water, shelter, and sex” Maslow (1975, p. 409).

Similarly, to Hester, Anna is married to an old man who does not share her needs of love or sex as well. This makes her feel depressed of achieving her sexual desires with the man who seems amateur if compared to a young lady who sees in love and sex a need that should be fulfilled whatever the price is. Therefore, the act of adultery is done in the light of the loss of sexual affairs accompanied by the absence of shared love by the couple who share life apparently, rather than that they are separate emotionally.

In the same respect of Hester and Anna, Connie lives with an impotent man who returns back from war feeling nothing about her, but rather he changes the atmosphere of his home into gloomy. Furthermore, he shows no willingness to share his wife any sexual affairs or even any emotion “There was nothing between them. She never even touched him nowadays, and he never touched her...he tortured her with his declaration of idolatry. It was the cruelty of utter impotence. She felt her reason would go way, or she would die” (Lawrence, 1928, p. 149). This sort of gloom life makes Connie eager to indulge in the search for her sexual needs outside the marital life that seems unable to give her any kind of sexual or emotional satisfaction. Furthermore, she seeks freedom by asking an immediate divorce. To sum up, the three heroines can be seen as being pushed to adulterous acts by the reality of the loss of sexual and emotional needs despite the different life and situation each woman lives and suffers.

## **2.2. Adultery in Terms of the Conflict**

### **2.2.1. Social Conflict**

The society each heroine in the three novels lives in and interacts with its members can be considered as the main reason for pain and suffering caused to Hester, Anna, or even Connie. Moreover, the three heroines suffer conflict on many aspects; particularly, the fierce conflict is extrinsic with the society who sees in adultery a violation of its norms.

Regarding Hester, similarly to the Anna and Connie, her conflict with the society starts after finding out about her adultery. Hawthorne clarifies the nature of the conflict

by isolation and insult “In all her intercourse with the society, her feel as if she belonged to it, -she was banished, and as much alone as is she inhabited another sphere, or communicated with the common nature” (Hawthorne, 1850, p. 108). Furthermore, Hester is obliged to wear *The Scarlet Letter* with the letter ‘A’ as a symbol of insult among the common “her skill was called in aid to embroider the white veil which was to cover the pure blushes of a bride. The exception indicated the ever-relentless vigor with which the society frowned upon her sin.” (1850, p. 107). The Puritan society punishes Hester this bitter way since they consider her a dirty-handed woman who has brought shame upon them. Therefore, Hester hears the disgusting words everywhere she goes. This social conflict which makes Hester isolated in the new land is not what Hester Fully matters since she is strong and self-esteemed woman.

Anna is similar to Hester as she suffers the same social insult and isolation. This is quite obvious after her decision of leaving her husband and his only son. Scandals become the nightmare the push Anna to leave the society; the thing which Hester does not able to do. Furthermore, the difference between the two heroines is wide. Meanwhile, Anna prefers to flee away, Hester seems stronger and eager to encounter the society. The psychology of Anna is disturbed between her will to encounter the public and her weak nature as Tolstoy wants her to be ““When Anna announces that she plans to attend the opera that evening. Vronsky begs her not to, warning her of the fact that the members of high society at the theater will scorn and humiliate her. He believes that she wishes to deliberately provoke and insult conventional society” (Tolstoy, 1877, p. 33). Anna’s humiliation in the theater is, of course, another case of isolation—a painful, forced ostracism.

Similar to Anna and Hester, Connie suffers social isolation and humiliation as well because of her adultery. Connie tells Mellors that she does not care about the ill-minded people “I don’t care what they think. I do! I don’t want them to handle me with their unpleasant cold minds, nor while I’m still at Wragby. They can think what they like when I’m finally gone.” (Lawrence, 1928, p. 298). Therefore, the social conflict is a central problem to Connie who tries to prove that she is a new model of a new generation who rejects the social norms and want to be free.

Another important issue to be mentioned is that the judgement of Hester in her society is formal and done by the men in power in the puritan society. Contrary to her

case, Anna and Connie face no formal judgement by the authorities in their societies. Moreover, in terms of social conflict, Hester seems to be stronger than Anna and Connie, and this can interpret the logical end the authors choose to each heroine. Meanwhile, Anna and Connie die and the society with its norms seems to be a negative drive for the tragic end of them both, Hester overcomes the social conflict and survives.

### **2.2.2. Conflict with Husband**

Another terrible extrinsic conflict the three heroines suffer from is the conflict with husband. The case is similar for the three heroines since each husband cares only about his affairs by the first stand. They do not pay attention to the presence of a woman as an equal creature who has her own needs. Furthermore, the superiority in dealing with the women make the marital bonds of no value.

Hester lives alone without knowing anything about the destination of her husband who is thought to be dead. When he appears later, he intends to deal with her in a terrible way. Similarly to the puritans, Chillingworth tries to make Hester confess the name of her partner in the adultery. What matters for him is only to take revenge of the man whom he considers a partner in spoiling his name “But Hester, the man lives who has wronged us both! Who is he?” “Ask me not!”. “That thou shalt never know.” “I shall see him tremble. I shall feel myself shudder, suddenly and unawares-sooner or later. He must need be mine!” (Hawthorne, 1850, p. 100). Another time Hester suffers conflict and threat of those around including her husband who ought to be the real partner of her marital life. For her, Chillingworth is a cause of her suffering more than the puritans since the first mistake is his abandoning her alone for years.

For Anna, the conflict with Alexei, her husband, is the conflict of lacking love and considering Anna as a part of the possessions he owns. Moreover, it is the conflict of the bond that Anna wants to break with, but she can't. Furthermore, for Alexei, Anna is just a tool for social completion that require the appearance with a beautiful wife. These realities make Anna think to liberate herself from the man who imprisons her within his thoughts of his affairs to socially successful. Therefore, Anna's seeking of salvation can present the search of woman to liberate herself in the Russian society. It is the same idea that Connie resembles since Lawrence wants Connie to be the modern educated woman, brilliant in mind and equal to man in the marital life and choices. It is

the notion of liberated woman that can break with husband's authority and turns to self-finding as Sarah Grand clarifies: "The New Woman, a significant cultural icon of the end of the century, departed from the stereotypical Victorian woman. She was intelligent, educated, emancipated, independent and self-supporting. The New woman was not only middle-class female radicals, but also factory and office worker" (Grand, 1894, p. 271).

Moreover, in terms of the conflict with husband and his restrictions upon woman's life, the three heroines can stand for a new model of woman. It is the new woman that rejects the bonds of marital life which ignores her identity and needs as Kate Millett states "The frigid woman of Victorian period was withholding assent, the 'new women', could, if correctly dominated, be mastered in bed as everywhere else" (Millett, 1977, p. 20). In the light of Millett's notion, Hester, Anna and Connie symbolize the trial done by the three authors to reshape the image of the new woman in a new era of human history. Hester represents the liberated and resistant woman in New England, whereas Anna and Connie represent the newly born thoughts of liberation by woman witnessed by the Western European and Russian communities as well.

It is obvious that Connie is a resistant woman by not developed to the level of Hester. She lives in a world that puts a lot of restrictions on woman, but these restrictions are resisted by new thoughts of enlightenment done by authors in that era. Connie sees in the situation of her life as a symbol of woman in her society a destructive and oppressed creature, "Ours is essentially a tragic age, so we refuse to take it tragically. The cataclysm has happened, we are among the ruins, we start to build up new little habitats, to have new little hopes. It is rather hard work: there is now no smooth road into the future, but we go round" (Lawrence, 1928, p. 1). Both Connie and Anna appear as strong women who dare to reject the restrictions of their societies. The reality is that the tragic end of the both heroines resembles a fact which is the new image of independence is not completed yet. Therefore, Connie and Anna do not reach self-realization or independence and they die the thing which is intended by both Tolstoy and Lawrence to let the gate open for a new era of striving to gain woman's rights, "Her tormented modern-woman's brain still had no rest. Was it real? And she knew, if she gave herself to the man, it was real. But if she kept herself for herself, it was nothing" (Lawrence, 1928, p. 155).

Camille Paglia considers the state woman lives a chaotic one which carries a new era brave enough to consider the rights of woman as a complete creature “when marriage and religion are strong. System and order shelter us against sex and nature. Unfortunately, we live in a time when the chaos of sex has broken into the open, (Paglia1990, p. 25). Connie and Anna are not silent people as Hester, and they express the new thinking of woman who is gentle in nature and have the will to delicate themselves fully to a man capable to understand their needs and structure. This same point is what Freud considers the first element of the structure of human psyche personality as ‘id’ or ‘instincts and primitive drives. Moreover, the new identity of woman is still in progress and both Anna and Connie do not reach the complete identity they want to be because of the powerful drives that they can’t go without throughout the novels. Relatively, it is quite different for Hester who creates the new style of woman in society to be an icon of a radical change needed urgently. She overcomes the conflicts with all men and apparently overcomes the primitive drives.

Regarding Freud’s ‘id, ego, and super-ego’, the reality is that the three heroines, Hester, Anna and Connie, fail to reach the harmony of their drives and desire. Moreover, they all ignore the moralities and norms of the society. This break with the rules of the society is what makes them fail in achieving the ego of Freud. The result is the social reaction that is severe and harsh. For Anna and Connie, the id is controller; meanwhile the ego and super-ego are secondary or even neutral. Hester who starts her story with id goes steps further to control her personality and survive later

### 3. SOCIETY AND LIBERAL WOMAN

Regarding the thought of a woman to strive as an individual in society, the three heroines Anna, Hester, and Connie can be considered as a symbol of a liberal woman. In his book *Feminist Thought* Bryson (2019) considers woman liberty as a social matter since any autonomy woman can achieve is the duty of society to enable or to confront as well. Liberals see in equality a prior element to meet the needs of tranquil life. Moreover, equality is what creates in human beings' positivity to interact with others on good terms. Furthermore, equality enables individuals to choose their best "If the society was encouraged developing positive qualities to masculine and feminine, then people will no longer have reason to lower their feminine side rather than masculine" (Lee & Lee, 2018, p. 10).

The use of the liberal feminism by the researcher is due to the fact that the three novels are constructed by female heroines, and each tries to gain her rights as an individual. Therefore, they suffer the fierce struggle against them done by the society who always tries to judge women according to the traditional inherited norms.

#### 3.1. Anna, a Woman against Society in *Anna Karenina*

The basic element for woman as a liberal feminist is to express the opinion freely in public. It is the right that enables woman to achieve self-esteem and autonomy as well. The dilemma is that the society is not eager to consider what woman wants to say or what she feels. Anna who is married with a boy feels something different towards Vronsky when she meets him for the first time. She tries to tell her sister-in-law Dolly about her feeling "You cannot think how queerly it came about. I only thought of arranging the match, and – suddenly it all came out quite differently. Perhaps against my own will I" She blushed and stopped "Oh, they feel that at once!" (Tolstoy, 1887, p. 97). Anna fears the criticism of her sister who resembles the others. Those others in society who always try to confront or to limit feminine liberty.

Another time Anna tries to express her feelings is when she tells her husband about her love affairs with Vronsky "You were not mistaken. I was, and cannot help being, in despair. I listen to you, but I am thinking of him. I love him, I am his mistress, I cannot endure you, I am afraid of you, and I hate you. Do what you like to me."



(Tolstoy, 1877, p. 209). This passage shows Anna defending her right of feeling independently out of the control her family or marital life. Her husband does not inquire what makes Anna search love with another man or what she lacks in him; rather than he cares only about making her silent in order to save his social status and dignity.

Furthermore, Anna suffers a lot without any help. No one to listen to her or to understand her needs of being loved by the man she really loves. All she gets in the surroundings is the rejection and negligence of her voice “But I don’t wish to profit by his calamity. I too am suffering and must suffer I am losing what I most cherished-my good name and my son. I have done wrong. I must go on suffering from the degradation and by the separation from my son” (Tolstoy, 1877, p. 461).

Moreover, Alexei is always trying to mute Anna. For him his society is what he cares about not his wife. This shows the woman lack of liberty to express herself because of the fear of the public “I asked you once before to conduct yourself in society so that evil tongues might be unable to say anything against you. There was a time when I spoke about inner relations; now I do not speak of them. I speak now of external relations. Your conduct was improper and I do not wish it to occur again” (Tolstoy, 1877, p. 209).

The social norms can work as the tools of criticizing human behavior or their point of views as well. Alexei uses the social and religious norms to blame Anna for her love affairs with Vronsky “Without honour, without heart, without religion; a depraved woman! I knew it and could see it all along, I thought I tried out of pity for her to deceive myself” (Tolstoy, 1877, p. 275). Contrary to that, Anna sees in her husband attitude a kind of a fake man who tells lies to the public to save his status the thing which Anna does not stand “I am a bad woman, a ruined woman,” she thought, “but I dislike lies. I cannot stand falsehood, but his food is falsehood. But no, lies and propriety is all he cares about” (1877, p. 204). Therefore, Anna is against being hypocrite in the society and she wants to be a liberal woman who has the right to defend her well-being and independence.

Anna resembles the liberal woman who dares to defend her opinion. Consequently, when her husband threatens her to repent her love affairs with Vronsky, she replies in resistance “But our relations cannot be what they were before, Anna began in a timid voice, looking at him with frightened eyes” (Tolstoy, 1877, p. 314). Moreover, than that, Anna rejects humiliation or being described as animals since she wants to stay

with her lover and abandon her husband and her son. “It will end sooner than you and your lover imagine! You want to satisfy animal passions” (Tolstoy, 1877, p. 358). She replies in equal tongue since she believes in her rights to be independent “It is worse than cruelty, it is baseness, if you want to know!” Anna exclaimed in a burst of anger and rose to go.” (Tolstoy, 1877, p. 358). “Alexis Alexandrovich! This is not only ungenerous, but not even gentlemanly to hit one who is down” (Tolstoy, 1877, p. 359).

Anna goes steps further of developing her independent individual. Therefore, she begins to forget about her husband’s words. What she cares about now is her love which she considers normal and one of the natural rights of woman to search for happiness and satisfaction, “You are always like that,” she replied, as if not understanding him at all, and intentionally taking notice only of his last words. One day you dislike my being dull, another day my being happy. I was not dull. Does that offend you?” (Tolstoy, 1877, p. 143).

Furthermore, Anna goes on neglecting her husband and the society. This development reflects the needs of woman to be save as a human being who has his rights of choosing and judging matters. Moreover, Anna wants to open the door for women to defend their rights and to forget about the blame of the public. For her, woman can choose, can think, can realize the best and even can create her own independence and future the way she likes not the others, “Really, I don’t understand at all,” said Anna, shrugging her shoulders. “It is all the same to him!” she said to herself. “But Society noticed, and that disturbs him! You are not well, Alexis Alexandrovich” (Tolstoy, 1877, p. 144).

Eventually, Anna chooses to escape from her situation as being not understood by others in the society. Furthermore, she wants to escape her intrinsic and extrinsic conflicts by committing suicide, “There, into the very middle, and I shall punish him and escape from everybody and from myself” (Tolstoy, 1877, p. 757). This decision makes Anna a mysterious character negative in thinking when she is not understood despite the fact that she is a new icon of a brave woman who can express opinion when other do not want to listen.

Adila, S. Sara Yusuf, & Nahdhiyah, N. (2020 p. 14) said that social roles and religious authority abound. Anna Karenina by Leo Tolstoy vividly illustrates human life. The work is tightly tied to the social life of the society, and the author raises enduring

societal disputes. Conflict in marriage arrangements, religious disagreements, competitiveness, hostility, and ethnic conflicts are examples of types of social conflicts. This book defines conflicts as social conflicts, which include social roles conflicts and religion dominant conflicts. This type of argument might also be recognized due to the social component.

Anna Karenina broke all these social and religious norms, so she faced a different reaction from all those around her. In the end, it led to her fatal fate, because on the one hand, she was not the wife that Karenin wanted, and on the other hand, she was not the lover she wanted.

### **3.2. Hester and the Power of Silence in *The Scarlet Letter***

Mary Eagleton in *Working with Feminist Criticisms* (1996) defines woman silence in public as the common result of pressure received by woman “social and cultural pressures which undermine their confidence and make them hesitant about speaking”, Eagleton (1996, 16). She considers the silence of women in society as seen in the case of Hester Prynne as one of the suppressive tools in the Patriarchal community of the puritans. Furthermore, silence stems from gaps in misunderstanding between an individual and his community “a symbolic power relation, where the power relations between speakers and groups are enacted” (Izzo 2001, p. 155). Moreover, Eagleton sees in language a need of prestigious presence to equip with the taste of men “language and the public platforms where language is used most prestigiously” Eagleton (1996, p. 16).

Apparently, the power of language in the novel is seen by Dimmesdale who is an orator. He is highly profound with his prestigious language which has a deep impact upon people “like the speech of angels” (Hawthorne, 1850, p. 61). Moreover, the power of language used by some members of the community play a central role in hindering others and preventing them from speaking as seen by Van Dijk “the powerless have literally „nothing to say“, nobody to talk to, or must remain silent when more powerful people are speaking, as is the case for children, prisoners, defendants and in some cultures [...], women”, Van Dijk (1989, pp. 18-59).

Hester’s silence can be interpreted in terms of gender since she has no power to speak when there are men around and seems constrained totally. The ability of speak

appears when she is alone as solidarity means for her protection from the outer world who wants to attack her fiercely. Eagleton explains this by the woman needs for safety. She sees in this situation of Hester a state of turning to inner safety in the private “to declare oneself publicly is in various ways unseemly for women, whereas expressiveness in the private sphere is acceptable (Eagleton 1996, p. 17). This clarifies the need of Hester for her private sphere to care about herself and needs. For Eagleton, this loneliness means the wish of silence and inner tranquility that Hester seeks to be away from violating with the norms of the Puritans again. Therefore, the reader is allowed to deduce accurately about her personality rather than being informed by Hawthorne.

Eagleton considers silence in its nature superior to speech when an individual can restrain him/ herself from speaking “silence can be superior to speech and imposing it on yourself can be empowering instead of self-restraining” (1996, p. 22). Hester, the accused woman with adultery, chooses to keep silent and not tell any the name of her partner in her love affairs “the fallen woman, refuses to speak when she is expected to. She chooses to hang on to her hardness and obstinacy and hides the name of the man who tempted her to this grievous fall”, (Hawthorne, 1850, p. 60).

Moreover, Hester insists on silence and refuses to follow the orders of the people “Speak, woman!” said another voice, coldly and sternly, proceeding from the crowd about the scaffold. “Speak and give your child a father!” “I will not speak!” answered Hester, turning pale as death, but responding to this voice, which she too surely recognized!”, (Hawthorne, 1850, p. 63). This shows the power of silence as a challenging motif that Hester wants through to express her strength against those who want to interrupt her life and spoil her thoughts. Eagleton considers this speechless act as the common nature of woman who can’t be obliged to declare her secrets in public “On the one hand it is attributed to the private nature of woman who cannot be forced to lay open her heart’s secrets in such broad daylight, and in presence of so great a multitude”, (Eagleton 1996, p. 61). Despite her insistence on silence, Hester voice seems stronger than any others on the stage.

Izzo considers the refusal to speak by Hester as an escapism from to defend herself against the Puritans, “the power structure underlying the confession and even reverse it into a retaliation, where the relations of power are turned upside down by the

refusal to verbalize and share a knowledge that is thereby transformed into a secret” (Izzo, 2001, p. 158). Therefore, Hester uses silence as an empowering tool of defending one’s mind. Furthermore, Eagleton sees this silence strategy is not the choice by woman, rather than it is impulsive upon her “It seems that the strategies of silence cannot be described exclusively as negative and unconstructive for Hester Prynne, since they are a combination of “a consciously chosen ploy” on the one hand, and a restriction which is imposed on the female on the other” (1996, p. 22).

For Izzo, Hester is the new woman who can speak when there is a need or transform words into strong actions. Someone “who knows and who wills” instead of embodying ‘the stereotypical supreme value [...] of renunciation and self-sacrifice” ( Izzo, 2001, 258). Furthermore, Hester resembles the reforming woman who needs to be understood as an equal creature to man. Moreover, it is the society that should reorder the self and accept woman in her new style as a partner in the society equals of having a voice. Carol Bensick sees in Hester’s silence and solidarity powerful moments of the woman independence, “far more independent and original one than any she could have shared with either Roger Chillingworth or Arthur Dimmesdale” (Bensick ,1985, p. 154).

Lawrence Wilde argues that Hester is not a fragile woman; she differs in nature from other heroines of female or gender literature. Furthermore, she overcomes the weakness of feminism and conserves her delicacy as a lady. Moreover, despite the fact that Hester does not accomplish a complete revolution in the Puritan society regarding the human relations, she could tell what women want to say but fear the masculine reaction “She may not have accomplished a “revolutionary transformation of all human relations” but at least she believes in the revelation of a “new truth [...] when the world should have grown ripe for it” (Wilde 2016, p. 346).

Furthermore, Hester’s silence changes women’s lives in the Puritan society. Moreover, women can at the end of the novel talk about their sorrows the thing which Hester suffers a lot but can’t provoke “She has turned into an advice-giver and provides not only comfort, but also an opportunity for women to share their “sorrows and perplexities”, no longer condemning them to suffer in silence as Hester once did” (Hawthorne, 1850, p. 227).

The most important moment of Hester’s life is when she returns to New England. The society is now able to accept Hester “The community no longer looks upon her as

a stigmatized sinner, attracting “the world’s scorn and bitterness”, but treats her with awe and reverence instead” (1850, p. 227).

Ultimately, Hawthorne tells the reader that Hester’s Silence has a unique language that needs people to think and contemplate deeply about “At long last, Hester Prynne and her letter are “worthy” and “transformed into something that [speaks] a different purport (1850, 147). Bensick sees in the end of the novel a profound one since Hawthorne prefers survival to his heroine to committing suicide as Tolstoy and Lawrence do. It is the end that makes Hester forgets about all the terrible moments that she has already been driven to by the Puritans and their norms. “Hawthorne might have disappointed some contemporary feminist readers, but he has given his heroine “the happiest ending he can” (Bensick 1985, p. 157).

### **3.3. Connie, the Woman of Nature in *Lady Chatterley’s Lover***

In the 1800s, a large-scale industrial civilization evolved in Britain, resulting in an unstable ecological system and catastrophic calamities for humanity. Human civilisation has increased its demands on the natural world. As a result, the once-beautiful vistas have been replaced by the sight of dense smoke and industrial structures. A number of conflicts between nature and humanity emerge.

The presence of nature in Lawrence’s works reveals his prescient ecofeminist sensibility. With the industrial revolution in full flow during the nineteenth century, the capitalist civilization enjoyed unparalleled prosperity. In order to ensure their existence and progress, humans have extorted and pillaged nature indefinitely for natural resources. And they became the masters of nature, while nature became their servant. At the same time, industrial civilisation brought a major tragedy to the capitalist society. Coal mines and industries replace the dense forest and verdant field, filling the air with smoke from the chimney and mechanical sounds. The quiet and happy rural lifestyle is receding from human habitation. As a result of the overexploitation of coal, several mines close and forests become desolate. Worse still, human nature is repressed, and the spiritual world of humans is steadily twisted. This is the historical context of Lawrence’s life. He is well aware of the escalating mental health crises in the West. He was unhappy about the war and the industrial revolution, and he was greatly upset and concerned about the industrial revolution’s grave damage of human nature.

The Wragby landscape in *Lady Chatterley's Lover* is representative of the degradation of nature. At the outset of the book, Lawrence referred to the era as a "tragic age," demonstrating his hate for the loss of nature by industrialization. Humans and nature are intimately interwoven, according to Lawrence. As he stated in *Lady Chatterley's Lover*, "Ours is a sad era, but we refuse to accept it terribly. The disaster has occurred, we are amidst the wreckage, and we are beginning to form new routines and have new hopes (Lawrence 1928, page. 1). It is evident that he informs readers that nature has suffered and degraded, becoming "the ruins," as a result of industrialisation.

Wragby is described as follows at the beginning of Chapter two, "Wragby was a long, low, brown-stone mansion built around the middle of the eighteenth century." It was perched on an incline in a local park of oak trees (Lawrence, 1928, p.39) Before the industrial revolution, Wragby was a calm and attractive location surrounded with green trees and filled with fresh air, as seen in this photo. People could only see:

Tevershall pit with the chimney of steam and smoke, and in the wet, only a distance away, the original weird Tevershall mountain settlement—a community that was backward and absolutely hopeless for kilometers. We can see a modest begrimed stone structure with a dark roof covering rows of forlorn, impoverished, and pointed corners (1928, p. 39).

Nature has become an industrialized material resource. Because to industrialization, the once-beautiful location has become unsightly. The stark contrast between Wragby's ugliness and its beauty creates an unpleasant scene, which Lawrence described as "utter hopeless ugliness." Lawrence describes in full the damaged environment. Connie is designated his spokesperson after seeing the arbitrary destruction of nature by humans. For instance, Connie can hear a significant amount of noise from the hungry machine when living in a windless room at Wragby. In contrast, when there is wind, Connie can smell coal and sulfuric acid in the air. "The sulfurous odor persisted in the sulfurous air. The haze, opalescent with ice and smoke, encircled the near horizon, and a little blue sky sat atop it: it was as if one were enclosed, eternally enclosed. Connie cannot believe that the beauty of nature is gradually disappearing from view. According to Lawrence, despite it being the month of May, the country is so dismal that this "gloomy" and "soulless ugliness" permeates the entire narrative. There are clouds of steam and smoke emanating from the chimney of the pit that has been

burning for many years. In addition, Connie and Clifford can smell sulfur in the air as they pass the park to reach the forest. Such scenery enters Connie's mind when she visits Utwaite one day.

The blackened brick residences, the sharp-edged black slate roofs, the coal-dust-blackened dirt, and the black, damp pavements. It seemed as though gloom had permeated every aspect of existence. The complete rejection of natural beauty, the complete negation of life's joy, and the complete lack of the instinct for exquisite beauty... (Lawrence, 1928.p. 99)

With these descriptions of industrial black, gloomy settlements, Lawrence offers the reader with a powerful vision of human-made destruction of nature, revealing his serious concern for industrialisation. Therefore, he believes that people will one day return to the former Tevershall.

Tevershall! The answer is Tevershall! Merrie England! Shakespeare's Britain! No, but rather the England of today, as Connie has realized since moving there. It was generating a new human race that was overly concerned of money, society, and politics, but lacked intuitive spontaneity. All of them were half-corpses with a dreadful, persistent sentience in the other half. There was something eerie and subterranean about it. It was a subterranean realm. And quite incalculable. (Lawrence, 1928, p 163)

Following Connie as she enters the world of a filthy and unattractive Wragby, readers encounter an industrialized world filled with machinery, coal iron, and the stench of sulfuric acid. Industrial enterprise expansion has a significant negative impact on the natural beauty. "The noises of the screen in the pit, the winding-engine, and the trucks can be heard day and night" (1928, p.188). The air is filled with the odor of sculptures being burned underground. The entire world is in disarray due to the burning furnaces of the coal mine, with buildings and streets blanketed in coal mine dust. There is no question that nothing can escape the industrialization-caused pollution. Nature is sacrificed in the pursuit of humankind's limitless economic riches. It is apparent that humans are the perpetrators of resource depletion, leaving irretrievable dirt on breathtaking vistas and driving the degradation of nature. However, humans also receive punishment from nature.

Relationship, particularly that between men and women, is one of Lawrence's most prominent subjects. According to him, industrialisation destroys not only the



equilibrium of the natural world, but also the harmony of the human world. According to ecofeminists, nature and women are intrinsically linked. As stated by Sherry Ortner, “across cultures and throughout history, women have been perceived as being closer to nature due to their physiology, social roles, and psychology” (Ortner, 1974, p.67). Lawrence agrees with these ecofeminists that nature and women are comparable from a historical and social standpoint. On the one hand, industrialisation wreaks havoc on nature. On the other hand, as humans who resemble nature, males and females also become victims of industrialisation.

She remarked innocently, “But didn’t you say the other day that you were a conservative-anarchist?” “Did you comprehend what I meant?” he countered. “All I meant was that individuals are free to be, feel, and act as they please, as long as they maintain their form of life and apparatus,” (Lawrence, 1928 p,191) From the above e, it appears that Clifford is superior to the working class and treats them mercilessly. As a representation of the ruling class, Clifford is portrayed by Lawrence as a selfish, ugly, nasty, ruthless, and greedy half-man, even a half-machine monster, reflecting Lawrence’s aversion to industrialization, which leads to human estrangement.

Clifford Chatterley is a classic victim of industrialization in *Lady Chatterley’s Lover*, since his humanity is detached. Due to his ownership of real estate and a coal mine, he is affluent and holds a high social rank. Unfortunately, he never ceases his pursuit of wealth, notoriety, and social standing. Deeply inspired by capitalist industrialization, he derives his income from the mining business and treats the miners with utmost care. Clifford returns from the war crippled and impotent, rendering him incapable of fathering a child. Even his disability and his sexual dysfunction can be mitigated by the sensation of being surrounded by power and wealth. Clifford is unquestionably a representation of how contemporary man has lost himself in the industrialization process. His physical disability caused cerebral palsy in the highly industrialized society in which he resided. Therefore, after losing his manly might, he decides to wed in order to fill his spiritual need. Contrary to Lawrence’s belief that sex is essential to sustaining a peaceful connection between men and women, he does not consider sex to be an integral element of his marriage. Consequently, Clifford’s asexual marriage will end in tragedy.

Clifford transforms into an immobile person as a result of his alienation. On one hand, his paralyzing renders him vulnerable. When questioned about his stance on sex, he blushes and replies that sex can only foster mental connection between men and women and that it is a “habit” for couples. “We are accustomed to each other. And according to this way of thinking, routine is more important than occasional excitement. “The wallowing in private sorrow and the complete humiliation of his masculine ego gave him a second nature that was dispassionate, almost visionary, and business-savvy. In business, he was extremely cruel. (Lawrence, 1928.p. 313) Clearly, Clifford is both the physical and emotional victim of industrialisation. Lawrence takes every attempt to critique industrialisation, demonstrating his profound care for humanity and the environment.

Meanwhile, gamekeeper Mellors is also treated by the wood. After retirement, he resides in the woods, where he enjoys the fresh air, protects the wildlife, and witnesses restoration and regeneration. The sacred wood is, to some measure, his heaven. He can only live comfortably and be himself in the forest. The forest, which is also the safest location for Mellors, aids him in forgetting his painful history. He kept himself apart from people until he met Connie.

Instinctual caress, his palm brushed the curve of her flank softly, softly. (Lawrence, 1928. P.114)

Therefore, Connie and Mellors consider the forest to be their heaven. Nature is responsible for their renewal. Connie and Mellors see that the definitive solution to the dilemma of contemporary civilization is to reconcile with nature and forsake the futile quest to conquer nature. Nature demonstrates her individuality by giving wood to both Connie and Mellors.

The devastating impact of industrialization on the human body and spirit is criticized by Lawrence. And the only way for them to regain their unconscious and instinctive selves is to return to nature, which provides humans with the energy they need to recover from their frustrating reality, similar to a pregnant woman feeding her unborn child. Consequently, the therapeutic impact of nature is quite apparent. And Lawrence is confident and hopeful regarding this. As he previously stated, “It is rather difficult work: there is no smooth path into the future.” However, we go around and climb over the hurdle. No matter how many sky have fallen, we must live”

Connie's existence in Wragby is monotonous and depressing. She cannot sense the core of life until she returns to the wilderness. Connie creates her identity by gratifying her sexual inclination. Mellors plays a key influence in Connie's identity formation. Connie's deepest sexual longing is stirred by the arrival of Mellors. Harmonious sexual relationships are essential to human existence. The work contains details of Connie's awakening self-consciousness

D. H. Lawrence wrote his novel *Lady Chatterley's Lover* in a chaotic period of the history of Europe after world war I. Contrary to other feminists who consider the novel as a kind of degradation against women, Simone de Beauvoir sees in Connie the real image of woman in that era, "it is once more the ideal of the 'true woman' that Lawrence has to offer us, that is, the woman who unreservedly accepts being defined as the Other", Simone de Beauvoir (1949, p. 233). Sherry Ortner argues that "cross-culturally and historically, women, as opposed to men, have been seen as closer to nature because of their physiology, social roles, and psychology" (Ortner 1974, p. 67). Therefore, Connie is Lawrence icon of nature. Moreover, for him nature is destroyed because of the industrialization and in the same regard human beings are victims of that as well.

Lawrence considers Connie the symbol of nature that is not spoiled by the modern era of industrialization. In nature Connie can feel herself in the world that she loves "a ruddy, country-looking girl with soft brown hair and sturdy body, and slow movements, full of unusual energy" (Lawrence, 1928, p. 20). She always wants to escape the confusion of people and goes to the tranquil wood where she can rest. Therefore, nature is Connie's shelter. Furthermore, nature is Eden with its purity and innocence and there one can feel the awaking of his/her humanity. Moreover, in nature, Connie can forget about her despair and flourish in beauty. Nature as Lawrence sees is the cure for people who suffer in the chaotic world of the post-war era. Therefore, Connie is the woman of nature that seeks inner peace, liberty and soul consolation.

The meeting with Mellors occurs in the wood where he lives in peace away from the others. Lawrence informs the reader that Connie's love affairs can reach higher levels only in that place. "Without knowing, he came quickly towards her and crouched besides her again, taking the chick from her hands, because she was afraid of the hen, and putting it back in the coop. At the back of his loins the fire suddenly darted stronger" (1928, p.

113). Lawrence argues that there is no place to make people conscious of their sexual needs as nature. Connie and Mellors seem eager to share love affairs from the very beginning of their meeting in nature, “He laid his hand on her shoulder, and softly, gently it began to travel down the curve of her back, blindly, with a blind stroking motion. to the curve of her crouching loins. And there his hand softly, softly stroked the curve of her flank, in the blind instinctive caress” (Lawrence, 1928, p. 114). Therefore, nature coincides the identity of Connie that she has lost in the modern era as a woman.

Lawrence is against the tragic effect of industrialization on human beings’ souls and bodies. For him, the critical solution is going back to nature to be instinctual and full of energy. Therefore, nature with its healing power is the cure of frustration that one feels because of war and industrialization, “It is rather hard work: there is now no smooth road into the future. But we go round, scramble over the obstacle. We’ve got to live, no matter how many skies have fallen” (1928, p. 1). Therefore, Connie’s search for the self is done by her sexual affairs in nature where she feels the essence of the real life Lawrence wants woman to live. Lawrence describes Connie’s self-realization in nature, “She had come to the real bed-rock of her nature, and was essentially shameless. She was her sensual self, naked and in ashamed. She felt a triumph, almost vainglory. So! That was how it was! That was life! That was how one really was! There was nothing left to disguise or to be ashamed of” (1928, p. 245). Therefore, only in nature can Connie achieve her existence as a woman. Moreover, there she realizes her characteristics of intelligence, courage and even independence. In the end *Lady Chatterley’s Lover* is Lawrence intention to draw human attention towards woman whose rights of equality in expressing the self is a matter that should be put into consideration. Furthermore, for him, Connie who searches her sexual satisfaction is an example of a strong woman who deserves respect in society.

Ghazel 2014 suggests that Connie’s relationship with Mellor made Clifford Chatterley hostile to the middle and lower classes and thus the aristocratic reaction to the crime of adultery being Mellor middle class. Thus, the society or the upper class generated a lot of hostility to Connie through not approaching her or not talking to her, and even this hostility penetrated between the low and middle classes for fear of employers. All this isolation that Connie lived through made her cling to her nature and listen to her body only. Even Connie's family was not satisfied with this relationship, as Connie gave up a lot of things, including money, prestige, and position that Clifford had.

Therefore, the society's reaction against the sin of adultery and for Connie's isolation was not norms, nor religion, but industrialization (Ghazel ,2014. p. 11).

Comparison of these three literary works facilitates dialogue between them by revealing their distinctive characteristics and commonalities. All the characters in the examined novels experience free choice and its consequences. Adultery is the manifestation of a woman's free agency in opposition to boundary stereotypes. Guillen's comparative literature demonstrates that the object of evil is able to communicate about society, despite the fact that these books are more known for their sexual themes. Guillen proposes a fresh theme definition and historical inquiry in his work. The target of evil demonstrates how the theme has evolved from *The Scarlet Letter* to *Anna Karenina* and *Lady Chatterley's Lover* through the presence of the bourgeoisie, science, and peasant. It also reveals that the target of evil evolved into an invisible item in the shape of a misunderstanding, despite the existence of bourgeoisie and science but excluding peasant. The emergence of evil influences the fate of the major characters. (Claudio. 1993.p. 92)

The cultures in the three novels have stringent regulations that prevent their protagonists, particularly women, from engaging in activities that could bring them happiness. In patriarchal society, women are viewed as objects that men may control and manipulate. Her responsibilities should be limited to raising children and fulfilling her husband's needs, and she should be denied the right to voice her views. Anna, Hester, and Connie exemplified this in these works.

## CONCLUSION

Literature is a tool of depicting human life and many authors dealt with adultery as a social phenomenon in many different societies. In this thesis, three novels had been studied to find out about the reasons of adultery with relevance to woman and her needs.

*The Scarlet Letter* described Puritan society in the earliest days of European settlement in North America. In light of this, Hawthorne emphasizes the extent to which Puritan mores and regulations-controlled society and women in particular. Their tight regulations prohibit adultery as a felony. In addition, Puritans felt that women were responsible for maintaining purity. In the story, Hawthorne demonstrates that these principles, together with religious commitment, become their identity. Any violator will be harshly punished and defenseless. As Hester Prynne does following her sexual encounters with Dimmesdale, the transgressor must face the punishment.

The choice of Dimmesdale as Hester's sexual partner has the great reference to that all people may commit mistakes even the religious men who are seen as the symbol of purity in the Puritan society. Moreover, the controller of the society is the social norms; meanwhile Hester's adultery punishment is based on both morality norms and religious ones as well.

Regarding the social reaction of the society, Hester lives in isolation with her daughter, the pearl. Furthermore, in *The Scarlet Letter* 'A' accompanies her as a burden she is not allowed to take off. Hester accepts the social punishment and lives alone. Later, she reforms her individuality to be an advisor for women in the same society. Therefore, Hester is stronger than the norms of the Puritans and the natural result is her survival away from all those who caused her pain. What can be said is that Hester is the spark of the new reformation of the status of women whom she believed in their rights to live freely.

The adultery is committed by Hester depends on many factors as needs which are to preserve her safety, to fulfill her affection, to achieve her sexual needs and to feel love. These needs are the natural needs that every woman wants to achieve. Achieving the needs by Hester puts her in conflict which is extrinsic and intrinsic as well. This conflict results in psychological anxiety. Moreover, she fights bravely to gain her

confidence the thing which she does at the end of the novel. She develops her super-ego to be a successful and a satisfied woman.

As for *Anna Karenina* by Tolstoy, the second novel under research in this thesis, the heroine is punished as a result of social norms. The novel explains the radical changes of the Russian society and the state of woman in the society. Anna expresses her sexual affairs in public which is not accepted by the society. Therefore, the social reaction is done by scandals that chase her wherever she goes. She has her adultery as Hester depending on her needs. Anna resembles liberty which all women want to achieve to be a great partner in the society; rather than just as seen 'the other sex'.

Anna lives under pressure of her adultery and at last she puts an end to her suffering. She commits suicide as Tolstoy wants to convey the message that all the suffering of women is the responsibility of the society.

The last novel is *Lady Chatterley's Lover*, written by D. H. Lawrence is about woman in the period after world war I. Constance, the heroine, meets the same destination of Anna. The novel draws attention to many aspects such as hypocrisy and natural psychological phenomena.

For Lawrence, marriage cannot be satisfactory without physical intermarry. Moreover, it is necessary for people to be open to each other as partners. Lawrence focuses on nature as the purest place to awaken the human sides. Furthermore, the novel is against the industrialization that spoils human purity. The conflict of social class is by so far, a matter that the novel goes around.

As for Connie, she suffers the social punishment because of her adultery and because of society who keeps talks about her pregnancy from her paralyzed husband. What is matter to her is nature; therefore, Connie is considered the woman of nature who seeks sexual affairs as a natural right despite the hindrance of the society. Moreover, Connie is the symbol of the upper class and despite that she seeks her sexual affairs with a lower-class man. The message Lawrence wants to convey is that human beings are equal in their sexual needs no matter which class they belong to. For him, sexual affairs are essential for the well-being of individuals. Moreover, the lack of these sexual affairs can destroy the life of woman and make her live in anxiety and under stress. Therefore, it is the right of Connie to reach her satisfaction as a free woman.

The three literary works reflect the genuine effects of sin and ethics. In fact, the concept of sin and its acceptance in order to go forward is an integral aspect of the novels, as demonstrated by the heroines, whose inability to accept and move forward ultimately caused them to alter their reality. After resisting society despite their transgressions, they achieve partial happiness.

From what discussed above, it became clear that the social reaction was most severe in the Puritan society, somehow less severe in Russian society, which, in addition to the religious standards and social norms that governed Russian society, but also because of the aristocracy and classes of society. Anna Karenina killed herself because of the amount of pressure that fell on her from society, from her husband, and even from Vronsky. As for Connie, the pressure is less severe than in the previous two novels, as the reaction of society was represented in the isolation that was imposed on Connie, and that the reason for this social reaction was also not only for religious reasons and society's norms but also for matters related to industrialization.

All in all, it can be said that these novels are valuable social lessons for the state of society at that time and reveal how refusal to confess and accept the sin, as well as tolerating it can lead to inner destruction and death.

The researcher hopes that this research will pave the way for later researchers to find out about women question and moral teaching.



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