CHAPTER II
THEORETICAL REVIEW

2.1 Literature

Literature is explained as one of the greatest creative and universal means in communicating the emotional, spiritual or intellectual concerns of mankind. Literature is essentially an imaginative act, which is an act of the writer's imagination in selective ordering and interpreting life experience (Taylor, 1981:1). Meanwhile, Roberts and Jacobs (1995), in their book An Introduction to Reading and Writing, state that literature refers to compositions that tell stories, dramatize situations, express emotions, and analyze and advocate ideas. For the description above, it can be said that literature is something which is explored by the writers as their way to explore their ideas and emotions, share them to their readers. That is why literature is also said as the potray of life, for presenting the life in it. The life potrayal, including the human life experiences is provided in writing form.

It is basically known that literary works are written not only to entertain, but also to give knowledge or lesson. In addition, writers want to say something to the readers through their works. That is why literature absolutely contains moral lesson or essential meanings for human life. It helps people to recognize their true feelings of life; about points of view, ideas, culture, which can grow both personally and intellectually to be better.

Furthermore, Roberts and Jacobs explain the kinds of literature by stating that literature may be classified into four categories or genres: (1) prose fiction, (2) poetry, (3) drama, and (4) nonfiction prose. According to them, the first three are classed as imaginative literature. The genres of imaginative literature itself have much in common, but they also
have their differentiating characteristic. Myths, parables, romances, novels, and short stories are depicted as the differentiating characteristic of prose fiction or narrative fiction.

Fiction derives from the Latin ‘fictio’ (‘a shaping, a counterfeiting’) is a name for stories not entirely factual, but at least partially shaped, made up, imagined (Kennedy, 1995:3). Fiction meant anything made up, crafted, or shaped, but today the word refers to prose stories based in the author’s imagination. The matter of fiction is narration, the relating or recounting of a sequence of events or actions. Works of fictions usually focus on one or a few major characters that get a change of attitude or character as they interact with other characters and deal with problems. While fiction, like all imaginative literature, may introduce true historical details, it is not real history. Its main purpose is to interest, stimulate, instruct, and divert, not to create a precise historical record. The aim of imaginative literature is truth to life and human nature.

Novel is a book-length story in prose, whose author tries to create the sense that while we read, we experience actual life (Kennedy, 1995:264). It can be said that novel is a picture of real life and manners, and of the time in which it was written. A detailed reconstruction of life whose the authors attempt a faithful picture of daily life in another era is historical novel. The authors probably lived later than the scenes and events that they depicted for truthfulness, by imaginative means too. Nathaniel Hawthorne’s *The Scarlet Letter* can be categorized as a historical novel since it is pictured the life of Puritans in 1800s.
2.2 Literature and Sociology

The word “sociology” is a combination word which comes from the Latin; ‘socius’ and ‘logos’. The word ‘socius’ means together, unity or friends, meanwhile ‘logos’ means science or knowledge. Ratna (2003:1) states that sociology is the study of all aspects of human and their relation in community. From the definition above, it can be said that sociology is the study of whole relationship in the society; the knowledge about human act and interaction between a human to another. Moreover, as stated in Dictionary of Social Sciences (2002:453), the term of society is used to propose a synthetic science that would unite all knowledge about human activity. Thus, it is well explained that through sociology, it is easy to figure out the way of human adaptation to the nature, the sociological mechanism of human and other things lead us to the deeper understanding about human.

The relation between literature and society is meant literature is an expression of society. Literature is a creation of human and human itself is part of society.

Literature represents life, which is, in large measure, a social reality, even though the natural world and the inner or subjective world of the individual has also been the objects of literary imitation. (Wellek and Warren, 1963:94)

This can be said that literature mirrors or expresses life is even more ambiguous. Literature appears from the society where the authors can get inspiration although it is not an accurate information.

Wellek and Warren (1963) stated that there are conventions and norms which could have arisen only in society. It is surely known that there must be rules norms in society, whether it is written or oral norms, which must be respected by all members of society. If someone breaks them, he or she absolutely get banned or punishment from the society. This
is happened in around sixteenth century, in Puritan society. This made some writers got inspiration to write about Puritan society since they saw by themselves. One of the writer is Nathaniel Hawthorne, the writer of *The Scarlet Letter*. Thus, it is clear enough that literature is related to society.

2.3 Puritanism

Puritanism is one of the movements which was brought by Protestants. They were named as Puritan society. Puritans was the name given in the sixteenth century to the more extreme Protestants within the Church of England who thought the English Reformation had not gone far enough in reforming the doctrines and structures of the church. They wanted to purify their national church by eliminating every shred of Catholic influence. Eventually, the Puritans went on to attempt purification of the self and society as well. So, it can be known that puritanism is a reform movement in the Church of England during the late sixteenth century.

2.3.1 Historical Background of Puritanism

In the end of sixteenth century, some Puritan groups separated from the church of England. The church of England itself was established by King Henry VII in 1533 in showing the English Reformation. He developed a church that for the most part different title from the Roman Catholic Church. Because of this, some reformers thought Henry VIII had not gone for enough. The continental Protestant reformers Marthin Luther (1483-1546) a German monk, and John Calvin (1509-1564) a French cleric and lawyer who settled in Geneva,
argued for less ritual and more individual interpretation of the bible. After that, there were many English Protestants who support for purifying the Anglican Church.

Puritan society achieved a measure of public acceptance in the early years of Queen Elizabeth's reign. They then suffered a series of reverses that lasted through the reigns of her successors James I and Charles I. In the days of James I some Puritan society grew discouraged about their reforming efforts and separated entirely from the Church of England. These Separates included the "Pilgrims," who after a sojourn in Holland established in 1620 the Plymouth Colony in what is now southeastern Massachusetts.

Early in the 17th century some Puritan groups separated from the Church of England. Among these were the Pilgrims. These first settlers were followed ten years later by a wave of Puritans that continued in the 1630s and thereafter, until, by the 1640s, New England had over twenty-five thousand English settlers. The second group in the 1630s settled in the area of present-day Boston in a community they named Massachusetts Bay Colony. It is this colony that forms the setting of the novel which the writer is going to analyse, The Scarlet Letter. The Puritan society brought strong religious impulses to bear in all colonies north of Virginia, but New England was their stronghold, and the Congregationalist churches established there were able to influence their viewpoint about a Christian society for more than 200 years.

Richard Mather (1596 – 1669) and John Cotton (1585 – 1652) provided clerical leadership in the dominant Puritan colony planted on Massachusetts Bay. Thomas Hooker (1586 – 1647) was an example of those who settled new areas farther west according to traditional Puritan standards. Even though he broke with the authorities of the Massachusetts colony over questions of religious freedom, Roger Williams was also a true Puritan in his spirit for personal godliness and doctrinal correctness. Most of these men held ideas in the
mainstream of Calvinistic thought. In addition to believing in the absolute sovereignty of
God, the total of bad things of man, and the complete dependence of human beings on divine
grace for salvation, they stressed the importance of personal religious experience. Puritan
society insisted that they, as God's elect, had the duty to direct national affairs according to
God's will as revealed in the Bible. This union of church and state to form a holy
commonwealth gave Puritanism direct and exclusive control over most colonial activity until
commercial and political changes forced them to release it at the end of the 17th century.

2.3.2 Concepts of Puritanism

Miller (1954) in her book The New England Mind: From Colony to Province state
that there are four Puritan concepts. They are Antinominanism, Arminianism, Jeremiad, and
The elect.

First, Antinomianism. It derives from Greek ‘anti nomos’. It means ‘against the law’. From www.wikipedia.org, antinomianism is a belief or tendency in most religions that some
there in consider existing laws as no longer applicable to themselves. It was employed by
Martin Luther. The term originated in the content of a minority Protestant view that since
faith itself alone is sufficient to attain salvation, adherence to religious law is not necessary. It
is one of the major heresies that threatened 17th century Calvinism in the Massachusset Bay.
Even Antinomian thinkers believed that God pre-destined some persons to be his “elect” and
left the rest to eternal damnation. Unlike other Puritans, however, they also held that the Holy
Spirit dwells within God’s elect that relationship between God and persons is an entirely
private matter. Antinomian thought thus threatened the social organization of the Puritan
community, which rested on each person’s need to find God in private, but in public demonstration of their place in a society of chosen people organized and rolled by men of God.

Second, Armianism by Jacobus Arminius (1560 – 1609), a Dutch theologian, reflected dissatisfaction with the principal tenets of Calvinism. Arminius came to doubt the deterministic doctrine of damnation, and believed that election, dependent in part on man’s free will, was not arbitrary but arose from God’s pity for fallen men.

The great remonstrance published in 1610 by the Arminian clergy codified Arminius’s beliefs into five major points:

1. Rejection of the doctrine of election,
2. Rejection of predestination,
3. Rejection of the belief that Christ died for the elect alone,
4. Rejection of the belief in irresistible grace, and
5. Assertion of the belief that saints could fall from grace.

As Perry Miller comments in The New England Mind: The Seventeenth Century,

Arminianism was heresy [to the Puritans], not because it tried to make God just, but because it secured His justice at the expense of His essential power, forcing Him to solicit the help of man, holding Him powerless to change a man who chooses to be evil. It was wrong to say that God expects anything from man in the sense of leaving any decree uncertain or dependent upon man’s doing, as though God has to wait before He can tell whether the creature will fulfill the expectation, but it was correct to say that in the Covenant He expects a return from those whom he foreknows will give it. (Miller, 1956 : 404)
Third, Jeremiad. It is taken from the Old Testament prophet Jeremiah, who fore saw a calamitous future for his people as a result of their decaying faith, the teem can be used to describe any form of argument which denounces evil and predicts God’s wrath. Although it was used by both Catholic and Protestant clergy centuries before the founding of the Massachusset Bay colony as a means of social control, the Puritan society adopted their own form of the Jeremiad which converted it from a mode of denunciation to and uplifting confirmation of spiritual salvation: for God’s chosen people, punishment were not condemnitory, but corrective. Most typically the argument of political sermons, this concepts of the Jeremiad can be found in almost any expression of Puritan though from sacred history to popular poetry. Generally, the argument is divided into:

1. A statement of God’s word, promise, and strength as evidence in scripture,
2. A depiction of evil, weakness, and apostasy in the community as it exists along with evidence of God’s punishment,
3. Assurance of the promise of salvation through endurance of God’s sentence and a return to His word and ways.

The last is the elect. According to Calvin, those predestined by God to be saved. They are also referred to as ‘saint’ although Calvin’s doctrine assured the preseverance of saints that the elect could not fall away from grace, whatever their sins. It also implied that only God knew which person would be saved and which would be damned. Faced with this mystery, Puritan society could only follow God in word and deed, drawing inspiration from the sermons of their clerical leaders and repenting for fast sins in the hope that these would indicate or justify their election.
2.3.3 Convictions of Puritanism

Puritanism generally extended the thoughts of the English Reformation, or it can be said the convictions of puritanism. Puritan society even applied these in their daily life.

2.3.3.1 Personal salvation was entirely from God.

The Puritan society believed that humankind was utterly dependent upon God for salvation. With their predecessors in England and with Luther and Calvin they believed that reconciliation with God came as a gift of his grace received by faith. They were Augustinians who regarded humans as sinners, unwilling and unable to meet the demands, or to enjoy the fellowship, of a righteous God apart from God's gracious initiative. Furthermore, J.D Legg (1986:195) stated that Puritans spoke of salvation in terms of covenant for those who had been freely by God. It is clear enough that Puritans believe that salvation was given by God. It could not be rejected by those who had chosen by God.

However, Puritan society also made distinctive contributions to the general Reformed idea of salvation. They advocated a "plain style" of preaching which was consciously designed to point out simply the broad way of destruction and the strait gate to heaven. They also placed a new emphasis on the process of conversion (changing to Christianity). They charted the slow, and often painful, process by which God brought them from rebellion to obedience. They also spoke of salvation in terms of "covenant." It was said that the covenant was about God promised life to those who exercised faith in Christ and graciously provided that faith, on the basis of Christ's sacrificial death, to the elect.
2.3.3.2 Bible provided the indispensable guide to life

This conviction arose because of the use of Scripture, which was soon came to be a great cause of offense between Puritan society and their Anglican opponents and among Puritans themselves. Puritan society, Anglicans, and the many in between all believed in the Bible's final authority. But Puritan society came to argue that Christians should do only what the Bible commanded. Anglicans contended rather that Christians should not do what the Bible prohibited. The difference was subtle but profound. Among Puritans considerable differences eventually appeared over what Scripture demanded, especially in questions relating to the church.

Some (mostly in England) contended for a presbyterian state-church organization, others (in Massachusetts and Connecticut) supported a congregational organization in league with the state, while still others (English Independents and Baptists as well as Roger Williams in New England) believed that the Bible mandated congregational churches separate from the state. In short, Puritan society disagreed with Anglicans about the way to interpret the Bible, but they differed among themselves about which biblical interpretations were best. The former disagreement dominated English religious life so long as the king and his episcopalian allies were in control. The later came to the fore after the success of the Puritan Revolution, and it led to the disintegration of Puritanism in England.

These disagreements should not hide the Puritans' overriding commitment to the authority of Scripture. They made as serious an attempt as has ever been made in the English-speaking world to establish their lives on the basis of biblical instruction. When Puritan society efforts to reform the kingdom of England faltered in the last years of Elizabeth's reign, they turned to the one sphere they could still control, their individual families. It was during this period around 1600 that Puritans began to place new emphasis on the sabbath, to
revive family worship, and to encourage personal acts of mercy to the sick and dying. When Puritan prospects brightened in the 1640s, this "spiritualization of the household" emerged into the open.

2.3.3.3 Church should be organized from Scripture.

Puritan society believed that the church should reflect the express teaching of Scripture. Anglicans contended that episcopacy, since it was tried and tested by time and did not violate any command of Scripture, was a godly and appropriate way of organizing the church. Puritan society responded that the defenders of episcopacy missed the point, for they did careless to follow the positive teachings of the Bible. Puritan society argued that Scripture laid down specific rules for constructing and governing churches. Furthermore, the Bible taught a system of church order that was not based on bishops. Puritan society maintained this conviction even when they failed among themselves to agree on what that biblical system was. But even these disagreements were fruitful, for they grounded the modern polity of Presbyterians, Congregationalists, and Baptists as well.

2.3.3.4 Society was one unified whole.

The reason that Puritan beliefs concerning salvation, Scripture, and the church created such upheaval was their fourth basic conviction, that God had sanctioned the solidarity of society. Most Puritan society believed that a single, coordinated set of authorities should govern life in society. The result was that Puritan society sought nothing less than to make all England Puritan. Only late during the Puritan Commonwealth did ideas of toleration and of what is known today as pluralism arise, but these ideas were combated by most Puritans themselves and firmly set to rest for another generation by the restoration of Charles II.
From a modern vantage point the intolerance entailed by a unified view of society has harmed the Puritans' reputation. For example:

a) **Puritanism considered women as the inferior to men.**

Blumin (1995:299) stated that Puritan women’s role was as domestic and private which separated from the world of the market place and public life. It means that women were expected as faithful wives for the husbands, good mothers for the children and submissive daughters for the parents. They only had a responsible in the family only.

Puritan society considered women as weak people. Women were physically and skillfully inferior than men. In addition, they were reputed that they had to be dependent on men in every single thing in their lives. That is why they had to obey their husband and father as well.

b) **Punishment was associated with the Puritan tradition.**

Margareth W. Masson (1976-304) stated that Puritans conceived of body and soul as integral parts of the self. As a result of the fall, the body and soul suffered punishment that had to be endured. From this statement, it can be meant that Puritan society gave punishment to those who made mistakes and made sure that the ‘sinner’ felt suffering on both the body and soul because of their sins.

The reason why they could punish someone was because they thought they were elected by God. They believed that what they did, incuding the punishment itself, was came from God and God absolutely supported it.

The explanation above supported why the reputation of Puritans was harmed because of the convictions. However, from a more disinterested perspective, it is possible also to see
great advantages. The Puritan society succeeded in bursting the bonds of mere religiosity in their efforts to serve God. Puritanism was one of the moving forces in the rise of the English Parliament in the early seventeenth century. For good and for ill, it provided a foundation for the first great political revolution in modern times. It gave immigrants to Massachusetts a social vision whose comprehensively Christian character has never been matched in America. And, for such a putatively uncreative movement, it liberated vast energies in literature as well.

2.3.4 Characteristics of Puritan

After describing the concepts and convictions of Puritan, it can be found the characteristics of Puritan. It is important to make easy to understand in analysing the novel, especially to know why Puritan society punish and judge the main characters Hester Prynne and Pearl.

These are the characteristics of Puritan.

1. Puritan society believed that God was active in the world.
2. Puritan society believed that devil was active in the world.
3. Puritan society believed in predestination.
   This predestination is related to the concept of Puritanism, which is the elect. Puritan society believed that certain individual, known as the elect, were destined to go to heaven as part of God’s plan. And they also believed that they were the elect.
4. Puritan society believed in original sin.
   In the Bible, it is said that man is conceived in sin since the fall of Adam and Eve into sin. This made the Puritan society had a belief that man was born evil. They also believed that man must overcome his natural sinful state.
5. Puritan society believed in a literal interpretation of the bible.

6. Puritan society were judgmental and often intolerant.
   
   This is the effect of the elect. Since they believed that they were the elect, they thought that they were proper to judge and punish a sinful person.

7. The government in Puritan society was a theocracy.
   
   There were no differences between the law of government or church and society in the Puritans. They were the same. All crimes were punishable the same.

8. Puritan society avoided sensual pleasures.
   
   Puritan society believed that all pleasures came from devil, especially sensual pleasure like sex. They believed that sex was for procreation or “puritanical”.


10. Puritan society were family oriented.