

Short Stories Of Nathaniel Hawthorne: A Dissertation On Feminism

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Abstract : *Hawthorne's lifetime (1804–64) covers a period of great rapid change. In the later part of the century, America witnessed a drastic change in social, political and economic spheres. There was a complementary shift in the roles of women. The ambivalence about the role of women in the society was yet a factor which posed challenges to the emerging society. Gender inequality is of greatest interest to the activists who aim at bringing change in the society which otherwise remains static. Feminism is one such concept that has been stirring the hearts of reform minded militants who aspire to bring change in the society. Hawthorne respected the society and the tenets that promote ethical integrity and religious solemnity. His philosophy resonates the norms that ordain the individual to remain in the orbit of righteousness, irrespective of the gender. His ideology with respect to feminism might appear remote in altered societal settings but they do echo the necessity of maintaining the balance, which if ignored could turn perilous human progress.*

Key words: *Ambivalence, gender inequality, feminism, righteousness, ethical integrity, perilous.*

1. INTRODUCTION

During eighteenth and early part of the nineteenth century the place of a woman was restricted to domestic sphere in almost all parts of the globe. During Victorian period, in England, the prospects of middle-class women, were basically decided with respect to her role as a housewife. Women were normally relegated to the domestic sphere, particularly in middle class households, their duties concerned caring for the household, raising the children, tending to the sick and providing a comfortable home environment for husband and family. Likewise, men typically occupied the public sphere of business and politics, providing the financial support for the household and making important decisions that would affect the household. (Ulrich 35). America is no exception in defining the role of women in society and regulating her franchise in matters of domestic, financial, intellectual and political freedom. Her responsibility mainly vested in bringing up children and making other necessary arrangements for the family. She was expected to indulge in only such professions that do not demand much physical and mental exertion. "She oversaw feeding, cleaning, and medical care for everyone in the household, as well as supervising the servants. The housewife's domain, depending upon wealth, would also include cellars, pantries, brew houses, milk houses, wash houses and butteries. She was responsible for home manufacturing of clothing, candles, and foodstuffs. At harvest time she helped the menfolk gather the crops. She typically kept a vegetable garden and cared for the poultry and milked the cows. The husband handled the other livestock and the dogs. Mothers were responsible for the spiritual

and civic wellbeing of her children. Good housewives raised good children who would become upstanding citizens in the community”. (Ulrich 13).

However, with a hindsight, we can see that the role of a woman was not resistant to the enormous social and economic changes taking place in a society. This seemingly indisputable fact of life was crucial to the whole structure of nineteenth century American society. Literature paves way to trace a growing concern to define and justify the role of a woman in a civilization. Hawthorne’s ideas on women were in accordance with the nineteenth century American society. He differs from his contemporary male writers in giving a prestigious place to women in his writings. The writers like Herman Melville, Edgar Allan Poe, Hawthorne’s contemporaries, did not much concentrate on the problems of women. The role of man in the society was of major concern to these writers.

Many of Hawthorne’s short stories display the changing attitude of women in the society. He pictures them as individuals who forfeit due share of reverence just to obey the whims of their instinct. They appear as prototypes to modern women. His writings make the reader understand that it is not the men alone who face challenges in society even women too can knock the doors of defiance. In his short stories, in particular, he gives importance to women. There are stories which are exclusively dedicated to the problems that women face in a patriarchal society. He stands out from his male contemporaries, the American 'Renaissance' writers, for he paved way for feministic congruence sulking in the society that is sure to create mayhem with regard to man – women relationship in the centuries to come. Writers like Cooper and Melville were primarily concerned with the problems that predominantly revolved around primordial concerns of a male dominated society. Contrary to this in Hawthorne's major works women are at least as important as men. He presented the first great heroines of American literature, “heroines who rival the creations of England and Europe in their depth and subtlety of portrayal”. (Doren 49).

Hawthorne had due respect for the ladies in his family. He shared his feelings with his mother, Elizabeth Clark Hathorne and sisters till his marriage. Later he enjoyed the company of his wife, Sophia Peabody, this is an ample evidence for his positive impression on women. The propensity of female characters taking the dominant role in his works is his actual binding to the fair sex. The female protagonists in his novels like Ellen Langton of Fanshawe, Zenobia and Priscilla of *The Blithedale Romance*, Hilda and Miriam of *The Marble Faun* and Phoebe and Hester of *The House of the Seven Gables* and Hester of *The Scarlet Letter*—are liked by the readers than the male characters in these novels. Even in his short stories the women characters are given more importance compared to their male counterparts. They are portrayed as allegorical figures taking them above the limitations of the mere mortal character. One more unique feature of his works is that the women in his works possess more mental strength compared to the male characters and they are less prone to psychological disorders compared to men. The lofty status attributed to women is seen, for instance, in the story *Young Good Brown*. Faith, Brown’s wife, is parallel to his belief in God. Brown embraces the path of heresy when he sees his wife in witches’ sabbath. He says, "My Faith is gone!" (Pearce Roy Harvey, 1982, p.283) this implies that his wife is his hope, the ultimate rescue, that safeguards his belief on God and religion. This makes his biographers applaud his sense of esteem for the fair sex. "Somewhere, if not in the New England of his time, Hawthorne unearthed the image of a goddess supreme in beauty and power" (Doren 19). The historical evidence reveals that the women were in the pupal stage of their development during the nineteenth century. Taken in this perspective the women in Hawthorne’s short stories appear to stand ahead of their times.

In short story *The Sylph Etherege*, Hawthorne tries to depict the dreams of young maidens. *Etherege* is a feeble young girl often dwelling in the dreams about her cousin Edgar Vaughan.

She loves to remain in the world of fantasy than viewing at the reality. “in some of her day-dreams, imagination had conjured up the true similitude of her distant and unseen lover” (Pearce Roy Harvey, 1982, p. 516). She paints an imaginative picture of her cousin in her heart. She captures him with such bright hues that no mortal can practically match with it. Edgar Vaughan in the name of Edward Hamilton tries to come closer to her but fails in his attempt as his appearance does not match with the hero of Etherege’s dreams. He does not mind playing with her sentiments. He turns to be an imposter when he gifts her a miniature doll on behalf of Edgar Vaughan. Poor Etherege taking the doll for her cousin woos it with all sincerity. She entertains a strong conviction that the hero of her dreams would walk to her one day with gentlemanly gait. The foul game played by Vaughan hurls her down into reality. As it is impossible to get such a pure and uncorrupted man in this world, Hawthorne here comments on the innocence of the damsel. “Such, in truth, was too often the habit of the shy and musing girl. The beauty of the pictured countenance was almost too perfect to represent a human creature, that had been born of a fallen and world-worn race, and had lived to manhood amid ordinary troubles and enjoyments, and must become wrinkled with age and care. It seemed too bright for a thing formed of dust and doomed to crumble into dust again (Pearce Roy Harvey, 1982, p. 518). Edgar Vaughan, Edward Hamilton in disguise, reveals his original self to her. Sylph understands the foul trick played by her cousin. Through Sylph is an innocent girl who prefers to live in her dreams and stay insulated to the vulgarity of the practical world, adopts herself to the change spontaneously. She does not keep moaning at male chauvinism, instead like a modern young girl abandons him forever. "Farewell!" she said. "I will neither fade into the moonlight, nor flit away upon the breeze. Yet you cannot keep me here!" (Pearce Roy Harvey, 1982, p. 520). Hawthorne feels that women should wake up to the reality and face odds with stern and resolute dedication. The shield of innocence is not an armour that can keep young lady protected, it is rather her smartness that awakens her to the riots of patriarchal society.

Scarlet Letter is a vignette on social and ethical code of conduct. Hawthorne expounded the ethics that guarantee moral security for married women in his short stories The new Adam and Eve, The Hallow of the Three Hills, Edward Fane’s Rose Bud, Wedding Knell, The Shaker Bridal. In the story The New Adam and Eve he reveals his views on women pertaining to various realms. It is understood from the story that according to Hawthorne a woman does full justification to her birth if she defends her roles appropriately as a good mother and a loyal wife. He feels that her natural affinity towards cooking and feeding is due to her innate quality of motherhood that readily responds to the demands of her dependents and encourage her to bear unflinching loyalty towards the family. In the short story The New Adam and Eve, the first lady gets fascinated towards the dinner table. The motherly instinct of satisfying the hunger of her children makes her irresistible to proceed towards the table. Hawthorne’s discernment on the duties of a good housewife is revealed in portrayal of Eve. “Well,” answered she, with the germ of a housewife stirring within her, “we have been so busy to-day, that a picked-up dinner must serve” (Pearce Roy Harvey, 1982, p. 705). He prefers the ministrations of a housewife to be fit for a woman. The viability of true womanhood is always securely designated for exercising the duties of a wife. Eve’s fascination towards unfinished embroidery work and the interest she exhibits to finish the works makes it clear that serving food, housekeeping and devoting time to jobs that demand less of intellectual propensity are essentially the prerequisites that make a woman a good house wife. She is ought to accomplish expertise in fields of embroidery stitching etc. and keep herself confined only to such matters which do not exert pressure on them both physically and mentally. “Woman has here left traces of her delicacy and refinement, and of her gentle labours. Eve ransacks a workbasket and instinctively thrusts the rosy tip of her finger into a thimble. She

takes up a piece of embroidery, glowing with mimic flowers, in one of which a fair damsel of the departed race has left her needle. Pity that the Day of Doom should have anticipated the completion of such a useful task! Eve feels almost conscious of the skill to finish it. A pianoforte has been left open. She flings her hand carelessly over the keys, and strikes out a sudden melody, no less natural than the strains of the Aeolian harp, but joyous with the dance of her yet unburdened life. Passing through a dark entry they find a broom behind the door; and Eve, who comprises the whole nature of womanhood, has a dim idea that it is an instrument proper for her hand" (Pearce Roy Harvey, 1982, p. 702). As per Hawthorne a woman's loyalty towards her husband is one of the indispensable qualities that is expected of a good wife. In the story the couple, Adam and Eve, stand in front of a mirror and are surprised to look at their images. She realizes that it is not fair for her to stay closer to anyone other than Adam, even to his reflection. Hawthorne expects such a degree of loyalty from a lady to her husband. "Surely that noble and lovely form is yours. Yet here you are by my side. I am content with one,—methinks there should not be two." (Pearce Roy Harvey, 1982, p. 706).

The *Hallow of Three Hills* is the story of an anonymous lady who abandons her family with an intention to lead a free life. The lady is a daughter, a wife and a mother. The three hills in the title stand for three different responsibilities for which the lady is accountable. Her experience makes her realize that the world outside her home is no happy place for woman to dwell. The late realization seizes her right in the family. The three hills appear as three invincible mountains for her. She repents on her folly and stands at the mercy of a crone in a forest. "I am a stranger in this land, as you know," said she at length. "Whence I come it matters not; but I have left those behind me with whom my fate was intimately bound, and from whom I am cut off forever. There is a weight in my bosom that I cannot away with, and I have come hither to inquire of their welfare" (Pearce Roy Harvey, 1982, p. 2). The crone is supposed to be a witch who can envision the fate of the family after the lady's departure. The lady's parents, husband and her daughter are not ready to excuse her folly. She feels guilty of her actions. She does not dare to step inside the family once again as she is ashamed of looking their faces "Let me flee,—let me flee and hide myself, that they may not look upon me!". The lady realizes that the world outside her house is not a safer abode. Her dignity lies in being protected within the precincts of a family "True, true," said the lady to herself; "there is mirth within its walls, but misery, misery without." (Pearce Roy Harvey, 1982, p. 5).

As per Hawthorne's conviction a woman should never venture to forgo the security of a family. The world outside the home is no safe place for her to reside. The crone represents the negative force that is ready to attack a woman who is not sheltered and protected by the family. The difference between a man and a woman is ordained by nature hence no justification can satisfy the act of disobedience shown to nature. Hawthorne presents a comparison between man and a woman in this instance. In the story *Wakefield* the protagonist abandons the family for twenty complete years but one fine morning he reunites with his family. In the case of the anonymous lady in the story the circumstances do not favour her union with family. Hawthorne infers that the society expects more loyalty from a woman in the matters related to family life. *Wakefield's* absence hardly affected him or his family but the lady's absence in the story proved fatal to her and her family. It makes clear that Hawthorne attaches more importance to a woman in a family compared to a man.

A society is an extension of family. Healthy families alone make healthy societies. A woman plays a crucial role in building well-knit and organized family bearing the accountability for to the society. Hawthorne defends the role of woman as a housewife and condemns her participation in politics and other social activities, which take her away from home. He is not unaware of the changes taking place in the society especially in the life of women but

deliberately defends his view point that women should shun cruel politics as there is impending danger of sweetness of womanhood being mortgage for a few trivial possessions. Puritanism twined with conventionalism demands more of obedience and less of individuality especially from the women folk who are ought to preserve the sanctity and solemnity the essential traits to establish a healthy society. The thoughts of women to conquer the world outside her family would spoil her gentility and invite undue problems to her. The proactiveness of women in fields like politics and religion would make her otherwise busy leaving no time to concentrate on the priorities that demand her attention. Mrs. Hutchinson in the story Mrs. Hutchinson is one such lady who dares to throw the family priorities at stake. Hawthorne though advocates the cause of women with a genuine concern but at times his tone appears a little harsh often voicing the ideology of an anti-feminist. The story of Mrs. Hutchinson is based on true life of Anne Hutchinson (1591 – 1643). Mrs. Hutchinson was a reform minded lady whose religious beliefs were not in accordance with the established Puritan clergy of seventeenth century. She was persecuted and banished from the colony with many of her supporters. Hawthorne uses the story to bring his ideas on women. The women in the story fondles the unethical attributes that are sure to land her in damnation. In a prelude to the story he exposes his ideas on women which reveal his knowledge on the changes taking place in the society. “But there are portentous indications, changes gradually taking place in the habits and feelings of the gentle sex, which seem to threaten our posterity with many of those public women, whereof one was a burden too grievous for our fathers” (Pearce Roy Harvey, 1982, p. 18). Her ideology is in quite contradiction to a puritan’s convictions who values the religious and societal tenets that anchor an individual with utmost fidelity. The eight century American society is more at preserving imperialistic dogmas of puritanism rather than protecting individuals’ liberty. The lion’s share of responsibility was vested on women who had no option but to strictly adhere to the gospels without slightest deviation. This is considered the hallmark of all virtues even surpassing the intellectual propensity “Woman’s intellect should never give the tone to that of man; and even her morality is not exactly the material for masculine virtue” (Pearce Roy Harvey, 1982, pg.19). The religious and social reforms are aimed at edification of masses, but they do demand great sacrifices from martyrs. The odds that sprout in this journey are intimidating to an extent that, to defend their cause, women might have to forgo the virtues that are natural to their birth. A revolutionary is potent enough to bring drastic changes but at the cost his/her personal life. If women are to take part in such agitations, they may have to encounter many disappointments and threats which are often unfair gifts for the fair sex. “[...] is it good for woman’s self that the path of feverish hope, of tremulous success, of bitter and ignominious disappointment, should be left wide open to her?” (Pearce Roy Harvey, 1982, p. 20). Gentility and generosity the natural attributes of women must race with treachery and cruelty and there is every possibility of the later winning over the former. This is against the law of nature any force working to misinterpret the laws of nature might prove disastrous to the progress of humanity. “woman, when she feels the impulse of genius like a command of Heaven within her, should be aware that she is relinquishing a part of the loveliness of her sex, and obey the inward voice with sorrowing reluctance, like the Arabian maid who bewailed the gift of prophecy” (Pearce Roy Harvey, 1982, p. 20). In the same way the expeditions carried by men are a mark of valour, this should not tempt a woman. Her trial to understand the world is not greeted with good faith. Scepticism is the co-passengers accompanying them shadowing the voyage devouring her due share of accolade. There is always a suspicion open towards women who try outside their precincts. Women should be ensuring that none of their attempts appear overzealous and exorbitant. “Fame does not increase the peculiar respect which men pay to female excellence, and there is a delicacy (even in rude bosoms, where few would think to find it) that perceives,

or fancies, a sort of impropriety in the display of woman's natal mind to the gaze of the world, with indications by which its inmost secrets may be searched out" (Pearce Roy Harvey, 1982, p. 21).

The New Adam and Eve, a short story, is a discreet tutelage meant to recount the ideas of Hawthorne on the role of women in politics. Politics is filled with many intrigues, mastering of which would make women to forgo the delicate and womanish virtues. "On as fruitless an errand our wanderers next visit a Hall of Legislature, where Adam places Eve in the Speaker's chair, unconscious of the moral which he thus exemplifies. Man's intellect moderated by Woman's tenderness and moral sense! Were such the legislation of the world there would be no need of State Houses, Capitols, Halls of Parliament, nor even of those little assemblages of patriarchs beneath the shadowy trees, by whom freedom was first interpreted to mankind on our native shores" (Pearce Roy Harvey, 1982, p. 706). The siren of religious and political reformation should in no way pierce the ears of women who are otherwise indulgent in the household chores helping to sustain balance in the society.

Hawthorne's picture of women is that of a sensitive girl with all her tenderness in reserve, to serve her husband and the family. Anything outside the interest of the family is likely to molest her tenderness and expose her to crude realities that are beyond her purview to solve and which in turn would invite unnecessary problems. The aggressive ideas adopted by women would surely disturb the harmony in the society. This might prove catastrophic to the progress of civilization. In long run this would give rise to dissensions in the societal order. It seems that Hawthorne's statements about Hutchinson as well as other contemporary women writers are in accordance with the conventional views of his days concerning the roles and nature of the sexes: "Woman's intellect should never give the tone to that of man; and even her morality is not exactly the material for masculine virtue. A false liberality which mistakes the strong division -lines of Nature for arbitrary distinctions, and a courtesy, which might polish criticism, but should never soften it, have done their best to add a girlish feebleness to the tottering infancy of our literature. The evil is likely to be a growing one". (Pearce Roy Harvey, 1982, p. 18).

Gender is the outright source of discrimination perpetually persistent in any society. The views of Hawthorne are in accordance with ordains of 18th century America where women dissidents were considered traitors. The intellect is a double-edged weapon which according to him provokes a woman with a lottery of fame at the same time intrigues to defame her character. "The hastiest glance may show how much of the texture and body of cisatlantic literature is the work of those slender fingers from which only a light and fanciful embroidery has heretofore been required, that might sparkle upon the garment without enfeebling the web" (Pearce Roy Harvey, 1982, p. 23). The women venturing into the domains like politics and religion, intrepid endeavours to question the tenets that are framed to uphold hegemony, would sever them from their feminine charm and expose to harsh and coarse realities of life. He emphasizes the idea that women should stand as a symbol of motherly virtues, the audacity of the gentle sex to encounter impossible tasks thwart her gentility. This might be at the cost of her sensitivity, which otherwise is considered an asset. If the women cross the threshold of the house that would turn precarious to her security an enough trigger to the forces that permeate penal destruction. The legendary epic Ramayana is centred on this very aspect. Sita crosses the line drawn by Lakshmana (Lakshmana Rekha). The consequences penalized her heavily by withdrawing the company of her husband and making her the victim untoward situations.

Evaluating the ideology of Hawthorne, it appears that his views on a woman, as a housewife, tally with the duties of an ideal housewife stated in Hindu philosophy. Holy Scriptures of Hinduism prescribes certain duties to women, attributing prime importance to

her as a mother than as a radical and violent natured lady prone towards revolution and reformation. Hawthorne's expectations match with the picture of a woman depicted in Neeti Sara, a popular collection of morals written by a Telugu poet Baddena. The poet dictates the six noble virtues of a housewife which are summed up in the verse, 'Karyeshu Dasi, Karaneshu Manthri; Bhojeshu Mata, Shayaneshu Rambha, Roopeshulakshmi, Kshamayeshu Dharitri, Shat dharmayukta, Kuladharmathni'. In short, a good housewife should: Be like a servant in doing the chores of the house give intelligent advice, to her husband, like a minister, serve food, to the husband, as lovingly as a mother feeds her son, like a courtesan in the Bedroom. Beautiful like Maha Lakshmi and have the forbearance of Mother Earth.

Hawthorne attributes women with superior mental strength compared men. In his famous stories Rappaccini's Daughter and The Birth Mark he elevates the intellectual and spiritual strength of female characters to an extent that the male characters lose commanding demeanour and in no way they stand as equals to their female counterparts in realms of their mental and intellectual solemnity.

Dr. Rappaccini, in the story Rappaccini's Daughter, is a scientist. He is interested in growing poisonous plants. In the process of his experiments he feeds his daughter Beatrice with poison. He wishes to make her body immune to poison. He likes to bestow the power of invincibility to her. He convinces her daughter of his experiment making her believe that this would make her powerful to face the threats a woman is normally prone to. Hawthorne symbolically infers that women should equip themselves with both physical and mental potency to survive in a patriarchal society and display their courage in encountering the domination inflicted upon them by men. "What mean you, foolish girl? Dost thou deem it misery to be endowed with marvellous gifts, against which no power nor strength could avail an enemy? Misery, to be able to quell the mightiest with a breath? Misery, to be as terrible as thou art beautiful? Wouldst thou, then, have preferred the condition of a weak woman, exposed to all evil, and capable of none?" (Pearce Roy Harvey, 1982, p. 997). Giovanni a young scholar from Padua falls in love with Beatrice. Unfortunately, her association transmits poison into his body contaminating his breath. Giovanni takes an antidote for the poison from Baglioni, a professor in Padua University, with an intention to get rid of the poisonous effect from his breath transmitted to him by Beatrice. With an intention to prove her innocence she consumes the antidote first and dies. She does not hesitate to sacrifice her life for her lover. Beatrice's mental stamina is understood when she excuses her father for infesting her system with the rare poison. Contrary to this Giovanni accuses Beatrice of her poisonous breath and suspects her innocence. Hawthorne expects women to gain ascendancy in terms of their stamina in resisting the male chauvinism at the same time he makes them aspire for love and tolerance which keep them always a step ahead of men "I would fain have been loved, not feared" (Pearce Roy Harvey, 1982, p. 976).

Hawthorne's works are more at showing the mistakes that are committed by reform minded women. He envisages an inherent danger that is sure to creep into the society due to the violent attitudes rising in the bosom of women. He feels that these radical views insurgent in the women community may disturb their life by creating dissatisfaction and humiliation. This would mar the chances of enjoying the life of contentment. Even in the present century the demands of feminists are not received with due attention from the society as they normally generalize a particular situation and seek the attention and alarm the community without contributing their sincere efforts to resolve the problems. Hawthorne's writings try to warrant such arrogance in woman. He condemns only such attitudes which may prove detrimental to the progress of the society. Certainly, Hawthorne's novels point to the errors that reform-minded women typically make owing to lack of self-understanding and

complying unintentionally with the conditions they deplore. The feminist perspective ascertain that women are perfect and every act of her is meant for liberating herself from the male dominated society. Hawthorne's short stories project different facet of feminism. He furthers the cause of women by warning them of the throes that are ready to plunge if they are exposed to male dominated society. The impact feminism on literature cannot be gainsaid but again there is a need to re-examine the validity in evaluating Hawthorne's works in light of radical feminism which gained currency in 20th century. Criticism levelled against Hawthorne regarding his sentiments about women's freedom sound baseless. Those feminist ideas are uttered by women who attempt to generalize from their own situations. Their tirades are aimed at gaining public attention rather than a solution. "The imperfect women who utter feminist sentiments are treated sympathetically and admiringly. They have enormous courage and considerable intellect. Even when defeated, they make things happen". (Baym 117).

Hawthorne seems to have had contradicting views on female subjectivity. He tried to define femininity in both good and bad incarnates, a judicious mixture, portraying them as life like characters. The lines from his short story *The Birth Mark* reveal the gratification of serene sensibilities of the fair sex at the same they do echo the admonitions to men in general who fail to sanctify the immaculate serenity of womanhood. "Alas! it was too true! The fatal hand had grappled with the mystery of life, and was the bond by which an angelic spirit kept itself in union with a mortal frame. As the last crimson tint of the birthmark—that sole token of human imperfection—faded from her cheek, the parting breath of the now perfect woman passed into the atmosphere, and her soul, lingering a moment near her husband, took its heavenward flight. Then a hoarse, chuckling laugh was heard again! Thus ever does the gross fatality of earth exult in its invariable triumph over the immortal essence which, in this dim sphere of half development, demands the completeness of a higher state". (Pearce Roy Harvey, 1982, p. 771)

Even in twenty first century there are women who sacrifice their life for their family. There are young maidens whose dreams are crushed by the male chauvinists. Hawthorne portrays characters of such women to warn of the probable threats that are open to them in the society. The women characters of his stories though are remote from the present time they do resonate the contemporary relevance that his ideas bear. He though appears to adhere to orthodox sentiments regarding marriage and man-woman relationship, he is in fact a rationalist who envisions the problems that would arise in the society if these relations are misinterpreted. He believes that women can build a healthy society even without fighting for their rights. They can well achieve this by taking care of their families and contributing their share in building a strong society. So, he sets the life of women in his stories as example figures to prove the their innate potency.

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