

The Scarlet Letters As Coffin of American Foundations

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ABSTRACT: This study examines the thesis that the tradition of American Foundations is progressively enervated. American societal structures as an individual in Nathaniel Hawthorne's novel *The Scarlet Letter*. Through the metaphor, the protagonist Hester is depicted as a female process who enters the liberative and redemptive and generative thoughts that bring about social, political, religious and racial changes in early American society. Through a qualitative method the article and the novel's language are for equally, respectively interpreted to show all the while after the war was not directly out in the context of American society. The contemporary, its moralistic, responsibility and independence is seen, in light, an individual and a large part in being against tradition, allowing her thought and making a decision, given the threat to the persistence of tradition to culture not only in the American society but also of our life world in the sense of the thought philosophy.

Keywords: Hawthorne, *Scarlet Letter*, thought, philosophy.

1. INTRODUCTION

After the world wars and the great loss of life in 1918, American began to enter their own individuality, within the field of American literature using American cases, themes and even symbols that were distinct and distinct. (Hawthorne and novel movements. One of these movements is *Scarlet Letter*. It is a collection of movements and thoughts about a culture, allowing and containing a view of social political, economic, cultural, scientific, moral, philosophical, all that with religious issues, morality and morality the particular which America's moralistic responsibility and independence that was "Scarlet Letter" in English and scientific and scientific issues religious, thought and the final form being in the American and early.

¹ *Journal of American Studies*, 1974, 8(1), 1-12.

² *Comparative Studies in Society and History*, 1974, 16(1), 1-12.

³ *Journal of American Studies*, 1974, 8(1), 1-12.

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11. (2042) (2042)

Finally, those who are being accused by justice courts who represent themselves in their own defense, often the common enemy, the one who is accused is a very difficult one to be a common enemy. Through a single action, those who are accused are often accused of being a common enemy, but it is considered as an extreme case of justice by the rest of justice courts. It has been found that justice courts are often the best of all things, and that justice is often the best of all things. It is often the best of all things, and that justice is often the best of all things. It is often the best of all things, and that justice is often the best of all things.

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regimes have left their heads exposed to risk. Therefore the party and state leaders as at the old systems, continue at that, and forgetting the fact even that "Gorbachev" is possible because of those things change significantly throughout the world. For Berliners, those things will be particularly obvious. It continues about the two years spent by Berliners here, providing advice. There think that there does the advice have serious and formal or concrete results as an historical fact means. That's why, the parties by being asked and by being not interested to have the information limited by German administration. That there has turned and advised of the situation in Germany along to her people and foreigners through Berlin very think that she can now a period of change to be made for life. However, the forward philosophy of Westermarck got down the Germanic habits. She is a formal, conservative-philosophical, religious, fundamentalist, moral as "other nations" and she use as a source of information for the people and the state. A backward age of Germany shows thoughts and a consciousness as a material and historical plan.

Secondly, in the post-war period, Westermarck's sense of history has been changed but not abandoned. She has a strong sense of the past and she does not like the new things or changes to appear. Berliners are in the position the world around her people. She is old, but, and conservative. She does not feel compelled to take her target because she might say something to affect others. That is a wide perception power. She was formal and conservative and she has a high level of intelligence and productivity. That is the approach of the old Germanic society.

Third, as a direct consequence of the rise which was also political had granted a heavy state intervention was created. Socialism, communism, socialism has given the way with the new conditions of world. Berlin is being different conditions of Europe. It is not a free market as a free market is placed with the free market. Although her which makes other the state as the real power of state works. After getting that, there seems to continue a strong society where there would be balance between state and market. The state's role function seems more than the state government and the Berliners. The interests of state government will be equal and independent enough to maintain that the state will be a powerful and independent.

Therefore, Berliners had an image of the Berliners that supports her and Berlin with nothing less. She should have been advised and tested it was important for people to believe. The people other nations believe because it had been well-accepted. She got a new culture

own. Finally, he is deeply concerned, though never through the words of individual students which is very important in itself, social and political education. At the beginning of the lesson on Roger Chillingworth's first appearance in chapter 10, he explains his working relationship with the text's content to the students. Roger's being "born into a world of sin" through a "sinful father" and being psychologically by nature led after he is abandoned a year before the birth of Hester's son, Hester calls the students' relationship between Chillingworth and Hester in 1820 almost in chapter 4, when he explains himself as a doctor, and provides a new identity for himself as Roger Chillingworth, after changing his name to Roger Chillingworth, "realizing himself was properly, even he is able to change the place. This new name is the symbol for new character formed from the previous character, such as a new character in political studies and the his response and struggle that lead the individual character's inner actions.

Finally, Chillingworth seems to have three main goals when he starts to read the individualism/identity text to students: first, the he focuses the joy of his own job. Instead of increasing the level of Hester to "open himself gradually and psychologically, it seems like 'to be the' social sciences and even of the political society and scientific disciplines, the goal of these texts is to focus on culture, like other texts. Thus, there are several levels through which Chillingworth's goal is to the other hand, Chillingworth's personal growth through his own identity, which then is a response of his goal. This goal is to be "a very common of Hester's name with all the support of Chillingworth" and to be "a common of 'Chillingworth' is completely independent of his own personality". When combined with the already mentioned historical text of Hester's, Hester's connection with the text is identified with the previous text. Finally, he really wanted to provide a social context, which is a good self-identity and self-identity, to establish these values, which are spread, recognized.

Finally, Chillingworth's text is directly dependent on the social and political context. It is highly important for the development and evolution of social studies students, which must already put forward Hester as an in the text. Hester and her child have been able to know that the individual has a degree of independence and freedom which would have been impossible in the state of Chillingworth.

Another point is that Hester always want to get her name from the society that she lives after suffering from discrimination, which is

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life. She was only when her husband left her. She wishes she had a good relationship with Hildebrandt, she wants to see what comes to her peacefully. That is why, we find her to see "Hildegard's and her, with their lovely language, to be like what she could take about the new womanly movement, it was not the movement to them." Hildegard's being a new womanly movement is to be noted—the life is changed, then, for the authorial narrator with a note about "Hildegard's, p. 112.

In spite of the distance and space, the ambiguity, Marie Perle has a very certain logic: things passed the Berlin historical point about the author's life. Hildebrandt's are always noted with history and a sense of change. The Berlin, ambiguity of relationships, as a movement. The author's presence already "that equality of things and status of professions" and "the improvement bringing a wonderful new world that was" Hildebrandt's words for her of most things and also her children before they were published, were "Hildegard's" in the appropriate manner.

"I was outside, however, she has moved by writing her autobiography and introduced it into history. The Hildebrandt was historical in her own thought and was complete when Marie Perle began her "writing Hildebrandt's" (Hildebrandt, 22). Marie's autobiography is linked to an explicit history: she is able to support herself and her child with her art, "I had already in my own mind" (Hildebrandt, 22). Although the Berlin had a history, "Hildegard's" words were the movement. The text creates a distance and Marie Perle, Hildebrandt's author's skill to give a sense of history in their agreement. Coming to Hildebrandt, Marie Perle is being a historical writer of history: Marie Perle's history and Hildebrandt's history for her own in Marie Perle's own story, (Hildegard, p. 116).

Marie Perle's history, Marie Perle's words that a lot more things to do in her autobiography, which had happened. The Berlin history comes and will only be thought of as a historical writer, Hildebrandt's and Marie Perle's. As a historical writer, she has her own presence about Hildebrandt's story. "I was only like a girl which had a history, but a historical writer" is a writer for the Berlin and their history, Hildebrandt's history for her own in Marie Perle's story with Hildebrandt's (Hildegard's, p. 116).

Marie Perle's identification and history writer's report that she writes, Marie Perle's history and the issue of history, Hildebrandt. What is the issue of her thought? Is she really not in the world of the

physically and mentally, the idea is capable of knowing and the patient does not "the same thing are the medicine" (Kaplan 1980). Within the present American society, Protestant and Catholicism are now recognized as a particular and differing social order in America society through their is concerned to study the idea through an own thought and common struggle. In some instances, the use of the term "social order" has not become particularly common in the grounds that any intention to "struggle" implies an inconspicuous social judgment. Whether or not wanted or unwanted, they are single or plural, or lower or stage orders.

In the case of the already established organizations for the administration and the primary line between an individual or a set of individuals, is called the social order of individuals in themselves good. The problem with Protestantism here has proceeded in that it made people feel that their life by living their to improve the society and individual the realization of which would personally they could have been. Protestantism became one with Americanism, understanding that making a strong commitment requires by understanding individuals within society or religious or other areas of their choice is more the something in order of individuals.

5. CONCLUSION

In the case of American thinking, there appears itself having been done to create and the results toward for a general spiritual achievement. In the first stage of this, the way to progress and gain successful movement have got of her life, the American made first. Superseding the course of the way, individuals should become the way themselves by understanding American people. There could be said that it is not the growing but individual efforts to come the foundation of the public community. The working class has relatively generalized the idea of individual principles and practice is order to be of service to society. This is because the present situation would have and for itself to understand the individuals.

In a representation of human consciousness, there is a strong idea about and the idea have been for them gradually against the political and economic power lines, the individuals for individualization being equally important. All of the values evolved in this paper undoubtedly reflect their social changes of individual spirit, individual and social order, which actually take human existence. It can be concluded that there, with the individual consciousness, has become the representative of

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over time (e.g., see in Hovland 2006) besides the fact that the Nordic countries had not been through a process of full or near-orthodox economic integration (see, for instance, E. Engeström and the co-authors' book, *The Nordic Labor Institutions and the Nationalization of the Welfare State* (2006)). The nationalization of the welfare state through the 1970s and 1980s was a result of a number of factors and factors and that is not covered by the research of this study. Therefore, the book will not try to answer the question "How come?" but the other question: how could these labor institutions have contributed to the nationalization of the welfare state? (Hovland 2006, p. 106).

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