



The Journal of Academic Social Science Studies

JASSS

International Journal of Social Science

Doi number:<http://dx.doi.org/10.9761/JASSS2713>

Number: 32 , p. 499-511, Winter III 2015

A FREUDIAN PSYCHOANALYTIC ANALYSIS OF NATHANIEL HAWTHORNE'S THE SCARLET LETTER¹

NATHANIEL HAWTHORNE'UN KIZIL DAMGA İSİMLİ ROMANININ
FREUD'UN PSİKANALİTİK TEORİSİ AÇISINDAN İNCELENMESİ

Instructor Hande İSAOĞLU

Istanbul Aydın University School of Languages

Abstract

Sigmund Freud the founder of modern psychiatry provides the opportunity to analyze the literary characters through the application of his psychoanalytic theory. In psychology, he puts forward the theory that the outcome of the inconsistency between id, ego and superego results in conflict. In order to form a healthy personality, one should balance his id, ego and superego. Repression happens as a result of this inconsistency. When one of these three parts of human psyche outweighs the other, one resorts to repress desires or past memories rather than articulating them. The aim of this paper is to analyze the main characters of Hawthorne's *The Scarlet Letter* from a Freudian psychoanalytic position revealing how these characters' lives and personalities have been affected by their id, ego and superego. A detailed psychoanalytic analysis of *The Scarlet Letter* provides knowledge about psychological states of the central characters. These characters and their actions are intended to be analyzed in relation to the Freudian concept of id, ego and superego. The effects of id, ego and superego on their personalities are discussed during the analysis of the main characters of the novel by making references to their repressed childhood and past memories.

Key Words: Psychoanalysis, Repression, Psyche, Desire, Personality

Özet

Modern psikiyatrinin kurucu olarak bilinen Sigmund Freud psikanaliz teorisi ile okuyuculara ve eleştirmenlere edebi karakterleri inceleme ve analiz etme imkânı sunmaktadır. Freud, kişinin alt benliği, benliği ve üst benliği arasında meydana gelen tutarsızlığın sonucu zihninde çeşitli anlaşmazlıklar ve uyuşmazlıklar yaşayabileceği teorisini öne sürmüştür. Bireyin sağlıklı bir kişilik meydana getirebilmesi için zihninin bu üç bölgesi arasında dengeyi sağlaması gerekmektedir. Bu üç benlik arasında meydana gelen tutarsızlık bireyin istek ve arzularını bastırması ile sonuçlanabilir. Bu zihnin üç kısmından herhangi birisi diğerinden daha üstün ya da daha baskın olduğunda, birey isteklerini ve geçmişe dair hatırlamak istemediği anılarını dile getirmek yerine bastırma yoluna başvurur. Bu çalışmanın temel amacı Hawthorne'un *Kızıl Damga* isimli romanını Freud'un psikanalitik bakış açısı ile incelemek, karakterlerin yaşamlarının ve kişiliklerinin Freud'un alt benlik, benlik ve üst benlik kavramlarından

¹ This study was prepared by being used the post graduate thesis of the author in the 1st place made in Istanbul Aydın University, Institute of Social Sciences in 2014.

nasıl etkilendiklerini göstermeye çalışmaktır. *Kızıl Damga* isimli romanın psikanalitik incelemesi okuyucuya temel karakterlerin ruhsal ve psikolojik durumları ile ilgili detaylı bilgi sağlamaktadır. Romanda yer alan temel karakterler ve bu karakterlerin hareketleri Freud'un alt benlik, benlik ve üst benlik terimleri ile ilişkilendirilerek açıklanmaya çalışılmaktadır. Analiz sırasında, alt benlik, benlik ve üst benliğin karakterlerin kişilikleri üzerindeki etkileri karakterlerin çocukluk döneminde bastırılmış oldukları duygularına ve geçmiş anılarına göndermeler yapılarak incelenmiştir.

Anahtar Kelimeler: Psikanaliz, Baskı, Zihin, İstek, Kişilik

1. INTRODUCTION

The psychoanalytic approach under the leadership of Sigmund Freud has a significant place in literature. Psychology is regarded as an inseparable part of literature. Literature is known as a collection of literary genres and texts, and each of these texts include certain characters like living beings. Psychoanalysis provides both readers and critics the opportunity to analyze these characters, finding out the main causes of their faults or unwelcome behaviors. Sometimes, as readers we cannot understand why a character does something wrong or unacceptable. In such cases, Freud puts forward the theory of repression. Most of our conflicts and lacks in our personalities occur due to our repressed desires, feelings or childhood traumas. As long as healthy and stable personality is not constituted, the existence of conflict is inevitable. Human beings have tendency of repressing their unwanted and unvoiced desires in their unconscious levels. However, there is no escape from facing our repressed desires and emotions in the future.

As for Freud, the inconsistency in human psyche; among the id, ego and superego causes conflict and repression. If someone experiences clashes in these three parts of the psyche, it is not possible to form a stable and health personality. In Nathaniel Hawthorne's *The Scarlet Letter*, the central characters experience transformations and specific deteriorations in their personalities. They are under the influence of their ids or egos. However, sometimes they engage the superego acting as their consciences, and thus experience an ongoing battle between their id, ego, and superego.

2. THE FOUNDER OF PSYCHOANALYTIC THEORY: SIGMUND FREUD

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

During his years in France, he learned "hypnosis" from the neurologist Jean Charcot, and then he started to use hypnosis during the treatment of his patients in Vienna. However, later Freud found out that the use of hypnosis for the treatment of neurological disorders had only temporary effect; it did not show us the origin, the basis of the problem or the causes of this type of neurological disorder. Freud talks about the psychoanalytic therapy of the patient by saying: "It had been noticed that the patient, in her states of "absence," of psychic alteration, usually mumbled over several words to herself (Freud, 1910:184). Later, after long researches on his patients, Freud found out that if patients spoke freely about their neurotic symptoms, they

can gain relief from their neuroses. In such treatment, patients could talk about their problems freely and loudly. Maud Ellmand describes Freudian psychoanalytic theory by stating:

When Freud abandoned the use of hypnosis in the 1890s, he gradually dispensed with the cathartic model but replaced it with the equally Thespian concept of the 'transference'. In the transference model, the psychoanalytic session provides a theatre in which patients re-enact the conflicts of their early history, 'transferring' their forgotten feelings towards their parents or their siblings onto the neutral figure of the analyst. Thus the analyst is forced to play a part, and play it badly, so that the patient may be freed from the compulsion to repeat the script of childhood (Ellmand, 1994:8)

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

3. INTRODUCTION TO PSYCHOANALYTIC THEORY

By studying neurotic disorders deeply, Freud made up his theory of psychoanalysis. He questions himself to uncover the hidden causes of neurotic disorders by asking: "How could one reach beyond the surface appearance of a neurosis? One could not discover the cause by taking the pulse count or examining the blood" (Hoffman, 1957:4). The main field of psychoanalysis is the repressed feelings, memories in addition to the secret, unvoiced thoughts of individuals. Through his studies, Freud mainly focused on the causes of repression. Hoffman explains repression by stating;

Our brief analysis of the unconscious suggested that repression is the mechanism by which unconscious impulses or drives are forbidden access to conscious life. [...] Only those impulses whose satisfaction it is apparently possible to put off are repressed. [...] The repressed instinct does not "give up" when it is denied entrance into consciousness. It expresses itself digressively, disguisedly, in "derivatives (Hoffman, 1957:31).

It can be accepted that psychoanalysis is directly based on mental activity; the activities occurring in brain consist of the basis of psychoanalysis. Freud's theories about psychoanalysis are somehow concerned with the nature of the unconscious. Unconscious has the function of being a store for the past memories and traumatic childhood events that have an impact on our unconscious thought and behavior. Repressed feelings, memories, unacceptable desires are generally connected to childhood abuse and sexual harassment. Such problems are kept in the level of unconscious and later might have serious impacts on a person's mental and psychical conditions. Dolnick comments on this issue by stating: [b]y the 1950s and 60s, the master's warning had be drowned are tumult of excited voices. Psychoanalysts and psychiatrists could cure even schizophrenia, the most feared mental disease of all, they claimed, and they could do it simply by talking with their patients (Dolnick, 1998:12). That is to say psychoanalytic therapy searches for what is generally repressed or stored in the unconscious. Repressed feelings can lead to deformations and disorders in human personality, self- destructive behavior, in order to recover from these symptoms, he intended to make out what is hidden or kept in the unconscious mind. He explains this issue; "[About consciousness and the unconscious] there is nothing new to be said... the division of mental life into what is conscious and what is unconscious is the fundamental premise on which psycho-analysis is based." (Freud, 1910:9). Freud's central aim was to make his patients understand, face their feelings, fears and help

them find ways to cope with such problems. As for Freud, conscious represents reason in general. The part where all the repressed feelings, desires, private ideas or thoughts of an individual are kept is the level of conscious mind. Hence, it is true to say that human personality resembles an iceberg. The small part above the water that is visible to everyone represents our conscious deeds; however the larger part in the deeper part of the water that is hard to see represents the unconscious part; our passions, desires, impulses, private memories. To strengthen his thesis, Freud divided the psyche or personality into distinct parts: id, ego and superego and he attempted to redefine the psychic constitution to establish a stable and healthy relationship between consciousness and unconsciousness.

4. FREUDIAN MODEL OF PSYCHE: ID, EGO AND SUPEREGO

4.1. Id (Primitive Impulses)

The id is the first part of the personality, which includes our primitive impulses; such as anger, hunger, and hatred. As for Freud, the id is something natural, we were born with these primitive and natural impulses. The id is defined by Hoffman as; “The *Id* is the repository of all basic drives, the ego’s enemy, ‘the obscure inaccessible part of our personality’. It is entirely unconscious, hence remote from our understanding and difficult to manage” (Hoffman, 1957:25). The id which is one of the most important parts of our personality that helps people meet their basic needs. It depends on the pleasure principle and requires satisfaction and requirement of the basic needs of people, and it is located in the sub-conscious, contributing to the improvement of ego and superego later as well.

4.2. Ego

The second part of the personality is the ego. “The Ego is both conscious and unconscious: in that fact lays the explanation for the conflict between instinctual pleasure and reality which takes place within it” (Hoffman, 1957:25). While trying to satisfy such desires, one encounters reality or in other words: “ego”. The ego is located in our unconscious and depends on the reality, it is one of the most crucial parts of human personality, because ego decides what is suitable for the individual, which impulses or desires offered by the id can be satisfied and to what degree they can be satisfied. According to Freud; “[The ego] is not only the ally of the id; it is also a submissive slave who courts the love of his master” (Freud, 1949:83). Therefore, it is just like ladder between the needs of id and the realities offered by ego.

4.3. Superego

The last part of the personality is the “superego”. It is certainly about the moral values of society in which we live or what we have been taught by our parents. Jackson describes the superego by saying:

A third major component – corresponding roughly to conscience – is the superego. This consists of social, and in particular parental, standards introjected into the mind. The superego is partly unconscious: it issues blind commands, just as the id issues blind desires, and produces feelings of guilt when its commands are disobeyed (Jackson, 2000:49).

The main function of super ego is to decide whether an action is true or not according to the ethical or moral values of the community in which individuals live. Super ego retains and struggles for perfection or satisfaction. Freud states: “The super-ego is always in close touch with the id and can act as its representative in relation to the ego” (Freud, 1949:70). The superego deals with both because individual deeds do not always fit into the moral codes that superego represents. The superego is developed according to the moral and ethical values which were taught us by our families when we were young. It is the pitiful part of the

personality since superego directs ego to base the behavior on how actions can affect the whole community.

5. PSYCHOANALYTIC ANALYSIS OF THE UNCONCIOUS MINDS OF THE CENTRAL CHARACTERS IN HAWTHORNE'S *THE SCARLET LETTER*

5.1. Hester Prynne

Hester Prynne as a youthful woman is trapped by her desires. The reason that she carries the scarlet letter on her chest is that she was caught engaging in secret love affair. Although Hester is quite aware of the strict rules of the Puritan community, she violates one of the most important rules of Puritan society by having a secret love affair and giving birth to baby out of wedlock: Trapped and desperate for a real loving relationship, she behaves impulsively, driven by her id, to satisfy her desires that she has repressed deep in her unconscious. Since Hester Prynne does not have love or affection in her marriage, she needs to satisfy her desires outside of it. She finds Arthur Dimmesdale who provides her with the love and affection she desires. Thus, Hester stays under the tempting effect of her id committing adultery even though she knows that it is forbidden. Her secret love affair results in being forced to place the scarlet letter on her chest during lifetime, also to bear alone the shame that is put on her shoulders by the Puritan community, and this situation is described by Hawthorne like this: Could it be true? She clutched the child so fiercely to her breast, that it sent forth a cry; she turned her eyes down-ward at the scarlet letter, and even touched it with her finger, to assure herself that the infant and the shame were real. Yes! --- these were her realities, --- all else had vanished! (Hawthorne, 1970:86). These lines from the novel show that the result of immediate gratification of her id is Pearl and the letter A on her chest. She is torn between her id and superego. Despite being in between, she is not ashamed of her sin; she looks after both Pearl and her scarlet letter by carrying it on her chest for many years. This is a kind of revelation with which she accepts she is defeated by her strong id. She cannot resist against the strong gratification need of her id.

After leaving the prison and revealing her sin to the public, she does not know what to do and how to live without money, but then Hester moves to a small, wooden cottage and she tries to earn her life by sewing at her needle. Most of the people from the Puritan community order Hester to prepare clothes for them, for their special days. Hester designs embroidered and ornamented clothes for them. For a woman alone, sewing dresses is actually a way of displaying hidden desires and passions and this is explained in the novel with these lines:

It was the art --- then, as now, almost the only one within a woman's grasp --- of needle-work. She bore on her breast, in the curiously embroidered letter, a specimen of her delicate and imaginative skill, of which the dames of a court might gladly have availed themselves, to add the richer and more spiritual adornment of human ingenuity to their fabric of silk and gold, ... it was shut up, to be mildewed and moulder away, in the coffins of the dead ... 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 society frowned upon her sin" (Hawthorne, 1970:106-107).

She strongly focuses on her work, sewing. She wants to beautify the life she has to live despite being isolated by the Puritans. In his article *Arts of Deception*, Michael Davitt Bell comments on Hester's personality and her needle work with these lines;

Hester is defined as their text, and she attempts to read herself at their valuation. Yet Hester's extirpation of her "individuality", of her inner life of "impulse," is hardly so complete or successful as she wishes to believe. It is to this expressed "impulse," for instance, that she

gives covert expression through the art of needlework, with which she adorns her scarlet letter and her daughter, Pearl. (Bell, 1985:50)

Hester spends most of her time sewing clothes and this is a sign of her passion, repressed desires and creativity. By ornamenting the scarlet letter, she expresses her passion and desire she previously repressed to the outer world. She tries to show that the sin she committed is not something supernatural. Hester believes that sometimes people cannot control their emotions and desires, having sexual desires and passions are not something extraordinary, every person harbors such desires, it is something that can be found in the nature of every human being. Hawthorne supports this idea by stating: "Women derive a pleasure, incomprehensible to the other sex, from the delicate toil of the needle. To Hester Prynne it might have been a mode of expressing, and therefore soothing, the passion of her life. Like all other joys, she rejected it as sin" (Hawthorne, 1970:108).

Hester is quite aware of her sin and its results, so she dedicates herself to purifying her soul and body from the burdens of this sin. She earns enough money to survive and spends the rest on works of charity, trying to help everyone whether they are really in need or not. Throughout the novel, Hester Prynne experiences times when she behaves according to her ego. She is actually in between her id and ego. Because by ornamenting clothes she aims to show her id's strong influence and by trying to earn money she is aware of the fact that she needs money to live by and provide Pearl with a better life. At the end of the novel, the reader again encounters Hester Prynne deciding under the influence of her id. Hester offers to move away with Dimmesdale to Europe in order to escape the shameful life they are forced to live in Boston. Both Prynne and Dimmesdale spend their lives by suffering the sin they committed. Hester Prynne wants to end their sufferings and save Dimmesdale from the cruel plans of Roger Chillingworth. That is why; she offers to flee to Europe in an instant saying:

Then there is the broad pathway of the sea!" continued Hester. "It brought thee hither. If you so choose, it will bear thee back again. In our native land, whether in some remote rural village or in vast London, --- or, surely, in Germany, in France, in pleasant Italy, ---thou wouldst be beyond his power and knowledge! And what hast thou to do with all these iron men, and their opinions? They have kept thy better part in bondage too long already! (Hawthorne, 1970:214-215).

Moving to Europe is a decision which is controlled by Hester's id. Hester wants to be away from the place where she made her biggest mistake. Further, her id demands gratification once more. Despite knowing that it will be difficult for Dimmesdale, Hester cannot resist her passions and desires; therefore she suggests moving to Europe to make a new, fresh start with Dimmesdale and Pearl. While making this decision, her ego and superego are not on the stage, she is only controlled by her id without fully understanding the consequences of her plan.

5.2. Roger Chillingworth

The character, Roger Chillingworth is depicted as a villain in the novel by Hawthorne. Hawthorne describes Chillingworth by saying: "He was small in stature, with a furrowed visage, which, as yet, could hardly be termed aged" (Hawthorne, 1970:87). Hawthorne does not attribute sympathetic qualities to Chillingworth instead depicting him as a vengeful character. Throughout the novel, he is under the influence of his id. He listens to his conscience only one time in the novel. He admits his marriage to Hester Prynne was a mistake in the beginning by saying;

It was my folly, and thy weakness. 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,---what had I to do with youth and beauty like thine own ! Misshapen from my

birth-hour, how could I delude myself with the idea that intellectual gifts might veil physical deformity in a young girl's fantasy! (Hawthorne, 1970:99).

He admits their marriage was a complete mistake and thus, the first wrong act was his. He accepts that he is an old man and their marriage is one of a mismatched couple. Although he is aware of the differences between him and Hester, he cannot resist his id in front of this young and beautiful woman. His id needs gratification, marrying Hester in order to satisfy his desires and passions seemed the best way for him. Chillingworth confesses his mistake by saying; "We have wronged each other," answered he (Hawthorne, 1970:100) Throughout the novel, we see that Roger Chillingworth takes the responsibility of punishing Arthur Dimmesdale for his hidden sin. Dimmesdale suffers from the sin he committed with Hester and Chillingworth often appears as a reflection of Dimmesdale's conscience. Chillingworth is always close to Dimmesdale, this means that he acts a reminder of Dimmesdale's sinful act whenever Dimmesdale tries to purify his soul from the pressure of his conscience, Chillingworth prevents it. He stands in as the voice of Dimmesdale's conscience by reminding of his sin with these words:

[T]hey are new to me. I found them growing on a grave, which bore no tombstone, nor other memorial of the dead man, save these ugly weeds that have taken upon themselves to keep him in remembrance. They grew out of his heart, and typify, it may be, some hideous secret that was buried with him, and which he had done better to confess during his life time (Hawthorne, 1970:152)

Chillingworth's explanations about the graveyard are quite rough for Dimmesdale. Chillingworth's implications about Dimmesdale's secret serve as the reminder of his conscience. As long as Chillingworth stays with Dimmesdale, he serves as Dimmesdale's superego, reminding Dimmesdale that the suffering of the Minister stemmed from his secret affair with Hester Prynne. Nina Baym, in *Passion and Authority in The Scarlet Letter* comments on the function of Chillingworth in during the process of revelation of the sin; "...this monster becomes his constant companion and oppressor. If Pearl (to borrow a Freudian metaphor) is a representation of Hester's "id", then Chillingworth represents Dimmesdale's "superego" (Baym, 1970:225). Roger Chillingworth insinuates himself into Puritan society with a false name and profession. Since he has full of knowledge of medicine, the Puritans believed him as to be a physician. Dimmesdale's worsening health provides Chillingworth with a chance to get close to Dimmesdale and to prove himself as a physician in the Puritan community. Therefore, it is possible to find a similarity between the relationship of Dimmesdale and Chillingworth and the relationship of the patient and the analyst. According to Freudian psychoanalysis, Chillingworth can be seen as the analyst who tries to find out what is repressed in the unconscious level of the patient and Dimmesdale can be regarded as the patient who represses his passions, desires and memories in the unconscious level. Chillingworth as a Freudian analyst realizes the conflict that the patient experiences, so he tries to solve the conflict among his id, ego and superego. Hawthorne clarifies the relationship between Chillingworth and Dimmesdale with these lines;

Thus Roger Chillingworth scrutinized his patient carefully, both as he saw him in his ordinary life, keeping an accustomed pathway in the range of thoughts familiar to him, and as he appeared when thrown amidst other moral scenery, the novelty of which might call out something new to the surface of his character. He deemed it essential, it would seem, to know the man, before attempting to do him good ... So Roger Chillingworth--- the man of skill, the kind and friendly physician---strove to go deep into his patient's bosom, delving among his

principles, prying into his recollections, and probing everything with a cautious touch, like a treasure-seeker in a dark cavern" (Hawthorne, 1970:145-146).

He wants to go into the deeper part of Dimmesdale's unconscious as an analyst to explore the cause of Dimmesdale's suffering. Chillingworth like a talented psychoanalyst attempts to enlighten the inner world of Dimmesdale to heal his soul and solve the conflict that he experiences. However, as Chillingworth knows Dimmesdale's real identity, his only aim is to punish him by abusing his grief.

5.3. Arthur Dimmesdale

Arthur Dimmesdale as the other main male character in the novel has to suppress his desires for a married woman according to the norms of Puritan society. Since he cannot resist his desire for Hester Prynne and because of this lack of control, he commits adultery. Dimmesdale has an ongoing fight with his id, ego, and superego that affects both his actions and personality strongly. Jumat Barus depicts Dimmesdale's situation with these words; "Dimmesdale is oppressed by the weight of his crime. He suffers from an agony of remorse. But he does not have the courage to make a public confession of his guilt. He does not wish to tarnish the noble image which the public has of him" (Barus, 2009:49). Dimmesdale suffers from the sin he has committed, however he is not courageous enough to reveal his sin to the Puritan community. This situation again shows us another of Arthur Dimmesdale's dilemmas. He gets stuck in his id and ego. At the end of the novel, when Dimmesdale meets Hester in the forest, it is clear that Dimmesdale has difficulty resisting his desire and passion for Hester. Both lovers decide to flee to Europe in order to make a fresh start. This is the second time in the novel when Dimmesdale acts according to his emotions and feelings rather than accepted moral norms. Hawthorne highlights the feelings of Dimmesdale after the decision of leaving Boston with Hester and Pearl is made:

The decision once made, a glow of strange enjoyment threw its flickering brightness over the trouble of his breast. It was the exhilarating effect--upon a prisoner just escaped from the dungeon of his own heart--of breathing the wild, free atmosphere of an unredeemed, unchristianized, lawless region (Hawthorne, 1970:219)

In this scene, Dimmesdale's id plays an important role in making this decision just like Hester Prynne. He wants to forget all the titles and burdens he has and yet he cannot find enough power to resist the temptation of his love for Hester Prynne. When he is under the influence of his id, he feels that he might have enough power to stand up to all the obstacles and fight against them. Yet rather than confessing his secret affair in public, Dimmesdale resorts to repressing unwanted ideas and desires held in the depths of his unconscious. He is well aware of the fact that he is repressing all his improper and unacceptable ideas instead of facing them. In her article, Diana Donnelly points out the repression that Dimmesdale experiences throughout the novel; "Dimmesdale first experiences a more serious weakening of repression, leading to a confusion about reality, when he attempts to put himself in Hester's shoes by holding a vigil on the same scaffold she stood on" (Donnelly, 2012:1145). It can be inferred from Dimmesdale's acts and behaviors that he cannot manage to solve the conflict he experiences in his inner world. He cannot control his id and ego equally, that is why he experiences a kind of changing nature of personality.

Dimmesdale's unwillingness to reveal his sin causes him to repress feelings and thoughts in his unconscious, also while experiencing repression causing a slowly worsening mental condition in him. His conscience impels him to reveal his sinful act, but his cowardice restrains him from doing this. Hawthorne describes Dimmesdale's condition saying; "He had been driven higher by the impulse of that Remorse which dogged him everywhere, and whose

own sister and closely linked companion was that Cowardice which invariably drew him back, with her tremulous gripe, just when the other impulse had hurried him to the verge of a disclosure" (Hawthorne, 1970:167-168). He is aware of the apparent results of repressing his desires and feelings; however even though he fails, he cannot find another way to end his self-torture. On the one hand, he really wants to get rid of this agony that surrounds his heart completely; on the other hand, he cannot find the courage to acknowledge that he is a sinner and reveal this fact to his community. The only moment he feels relief is when he gives his last sermon to the congregation. Since he had kept a diary revealing his sin and suffering for all these years, he experienced a sense of deep relief by confessing his sinful act in front of the people. Donnelly describes Dimmesdale's attitude by stating: "Tormented by guilt and sensing he is about to die, Dimmesdale is relieved by the knowledge that he is about to unburden himself to a public he will never have to face, hoping he might redeem himself in the eyes of God" (Donnelly, 2012:1147). By doing so, he leaves his burden and finds relief in the end. He decides that repressing this sinful act is not necessary any more, for both him and Hester Prynne, that perhaps; everybody should learn the truth in the end. Revealing his sin gives him the endless peace and redemption that he has been searching for seven years. Dimmesdale's relief and belief in God's mercy is understood by these lines: "For thee and Pearl, be it as God shall order," said the minister; "and God is merciful! Let me do the will which he hath made plain before my sight. For, Hester, I am a dying man. So let make haste to take my shame upon me." (Hawthorne, 1970:266). Actually, he is still punished despite being dead, because he will be away from his Hester and Pearl. Why Dimmesdale feels relieved and peaceful is only because he leaves this world with a clean soul, and by confessing his sin to the public, he purifies his soul and finds peace when he reaches to the God. Hawthorne describes the peace and relief that Dimmesdale feels when he is about to die with these lines: "My little Pearl," said he feebly, --- and there was a sweet and gentle smile over his face, as of a spirit sinking into deep repose; nay, now that the burden was removed, it seemed almost as if he would be sportive with the child, --- "dear little Pearl, wilt thou kiss me now? (Hawthorne, 1970:268). At the end, Dimmesdale embraces his family and his unification is achieved. It means in the end, the conflict has been solved. Revealing his sin, and admitting Pearl is his daughter helps Dimmesdale find redemption and peace in death. The only thing he wants to know is whether God forgives him or not when he reaches heaven.

The conflicts that Dimmesdale experiences between his id and super ego make his sin unendurable. He feels ashamed of committing such a sinful act since he is a holy man in the eyes of his people. Although he is not punished like Hester, who was humiliated in front of the community, Dimmesdale punishes himself each day by torturing his psyche. In this case, his superego functions as his censor. Benjamin Kilborne mentions this in *Shame Conflicts and Tragedy in the Scarlet Letter*: "What makes Dimmesdale's shame so unbearable? What constitutes "unbearability" seems to me of central importance in all analytic work, and can be related to conflicting superego ideals, to the framework of judgment that individuals bring to bear on their feelings" (Kilbourne, 2005:467). Shame can be interpreted as a kind of defense for Dimmesdale. His deep, irresistible desire and passion towards Hester Prynne result in his feelings of shame. The sinful act they commit together brings shame to both of them. The clash between his moral values represented under the name of superego and his yearning for gratification of his passion for Hester result in shame. The reason why Dimmesdale's shame is unbearable is that he is aware of the fact that not only Hester but also he himself must be punished and humiliated in front of Puritan community and he must share the feeling of shame with his lover while she is standing on the scaffold. On the other hand, his ego stops him from

following through. He does not have enough courage to risk his status in Puritan society. Kilborne defines the term, shame like that: "shame often results from the intensity and overwhelming quality of emotions, rather than from any particular feeling" (Kilborne, 2005:472). Dimmesdale's strong desire and passion for Hester Prynne causes him to forget his own identity and his holy status in Puritan society. The forest scene has a significant impact on Dimmesdale's on both conscious and unconscious level. He actually tries to repress all his desires towards Hester, because his desire and passion for her remind him of his guilt and thus he wants to purge these happy moments from his mind in order to remove all the guilt he feels. Dianne Donnelly explains Dimmesdale's psychological state by stating:

By immersing himself in a project demanding his attention and getting his mind off happy thoughts about Hester, Dimmesdale instinctively and adaptively reinstates the repression of wicked thoughts that had too abruptly entered consciousness. In this manner, he also reinstates his identity as a minister, another higher mental function he was in danger of losing after his blissful time with Hester (Donnelly, 2012:1146-1147)

Dimmesdale needs to focus on something rather than his guilt in order to direct his attention away from Hester Prynne, because he is aware of the fact that he has still responsibilities for his Puritan community as a minister and a holy man despite the decision he makes with to sin with Hester Prynne. He has to give a sermon on the Election Day, firstly he has to repress his desire and excitement, instead of focusing his thoughts to work on his Election sermon. In this scene, he actually clashes with his ego. His ego stops him from being under the influence of his strong id. Dimmesdale is aware of the fact that he can leave the country under only one condition; he must fulfill all his responsibilities for the Puritan community. Hawthorne gives us a long explanation that points out the dilemma Dimmesdale experiences;

The minister had inquired of Hester, with no little interest, the precise time at which the vessel might be expected to depart. It was probably to be on the fourth day from the present. "That is most fortunate!" he had then said to himself --- to hold nothing back from the reader, -- - it was because, on the third day from the present, he was to preach the Election Sermon; and, as such an occasion formed an honorable epoch in the life of a New England clergyman, he could not have chanced upon a more suitable mode and time of terminating his professional career. "At least, they shall say of me," thought this exemplary man, "that I leave no public duty unperformed, nor ill performed!" (Hawthorne, 1970:231). He is faithful to his duty, but at the same time he was making plans to run away with Hester just a few hours earlier. Now realizing his responsibilities, he tries to forget his plans for a while, because such sermon has a significant place in a Reverend's life and because of his name, Reverend Arthur Dimmesdale, "... the minister the hollow mockery of his good name" (Hawthorne, 1970:213). He has to perform his duties before leaving, because he wants to be remembered as a person who always fulfilled his duties properly for his congregation. Therefore, it can be said that Puritan community represents the superego for Dimmesdale, while Hester represents his id. It can be inferred that Dimmesdale gets stuck in his id and his superego. However, it can also be said that his super ego functioned by Puritan society is dominant for him because of his thoughts mentioned above. Dimmesdale's superego or in other words his conscience is a constant reminder of his guilt, making him suffer more and more every day. He suffers greatly from his sinful act, and he wants to confess his sin to the public in order to free himself from the burdens of his guilt. He cannot stand the voice of his conscience anymore and one night he decides to reveal his sin to the people by stating:

He had told his hearers that he was altogether vile, a viler companion of the vilest, the worst of sinners, an abomination, a thing of unimaginable iniquity; and that the only wonder was, that they did not see wretched body shriveled up before their eyes, by the burning wrath of the Almighty? (Hawthorne, 1970:164).

Although the minister talks to the people so clearly, they do not understand what he means. On the other hand, this speech has the opposite effect on its intention the Puritan people actually respect him more deeply. His community has a strong faith in him, which is why his pain grows day by day and he is unable to find a way to deal with it. Throughout the novel, it is possible to see some scenes in which Dimmesdale resorts to physical ways to punish himself. He whips himself "wielding the bloody scourge" (Hawthorne, 1970:167), while staying awake long nights without eating anything, generally trying to live in darkness, he does not turn on the lights, dooms himself to darkness, with only his quilt to keep him company. Dimmesdale believes that he will be able to purify himself through suffering. He prefers enduring the pain rather than revealing his sin to Puritans. The scaffold scene clearly illustrates minister's worsening psychological condition. He stands on the scaffold where Hester Prynne stood as a consequence of her sin. He tries to prepare himself for the day when he confesses his guilt to the Puritan community. As a result of the deep pressure of conscience, he stands there, tries to relieve himself and shouts in the darkness to confess his sin at the end.

After meeting Hester in the forest, it is possible to see some differences in Dimmesdale's psychological state. During the forest scene, when Dimmesdale's id becomes the central influence, his ideas and behaviors begin to change. When his id is active, he dares to ignore the oppressive rules of Puritan society and wants to live his own life according to his own wishes and desires. Nina Baym, in *Passion and Authority in The Scarlet Letter* explains this situation:

Dimmesdale's own astounding behavior after he leaves the forest convinces him beyond any doubt that he is, indeed, a morally polluted and hideously guilty man. A truly stupefying flood of demons are released from him when he asserts, deliberately, that the social law no longer binds him. He has turned the control of his psyche over to the passionate self that has been clamoring for freedom and recognition all these years (Baym, 1970:228).

When he leaves the forest, he realizes that he is actually a totally corrupted man. He wants to behave as he wishes and feels changed both psychologically and mentally. Hawthorne explains this transformation:

But he seemed to stand apart and the eye this former self with scornful, pitying, but half-envious curiosity. That self was gone! Another man had returned out of the forest; a wiser one; with a knowledge of hidden mysteries which the simplicity of the former never could have reached. A bitter kind of knowledge that! (Hawthorne, 1970:238).

It can be inferred that he is deeply affected by his strong id with this transformation. However, whenever he stays under the influence of his id, he clashes with his ego. His ego acts as a censor for him, reminding him of the dangers of the outside world. For this reason, most of the time, he has to repress what he feels and what he really wants to do with the help of his ego, because his ego limits him from doing the things that he will regret later. In chapter 20, it is seen that Dimmesdale wants to behave as he wishes while he is walking along the way to his house, but his ego does not let him act however he wants; "The minister was glad to have reached this shelter, without first betraying himself to the world by any of those strange and wicked eccentricities to which he had been continually impelled while passing through the streets" (Hawthorne, 1970:237-238).

In the final scene of the novel, during Election Day, Dimmesdale gives his sermon to the congregation and then with a sudden movement, he stands on the scaffold and confesses his

fault to everyone. He shows the image on his bosom to people. He needs to accept his past in order to end his sorrow and agony. By accepting his past, he wants to get rid of his pressure of conscience and feeling of guilty due to his sinful act. He admits his sin with these lines;

--- "ye, that have loved me! --- ye, that have deemed me holy ! --- behold me here, the one sinner of the world! At last! --- at last! --- I stand upon the spot where seven years since I should have stood; here, with this woman, whose arm, more than the little strength wherewith I have crept hitherward, sustains me, at this dreadful moment, from groveling down upon my face! Lo, the scarlet letter which Hester wears! Ye have all shuddered at it! — "God's eye beheld it! The angels were forever pointing at it! The Devil knew it well, and fretted it continually with the touch of his burning finger! (Hawthorne, 1970:267).

Accepting his guilt and revealing it to the public makes Dimmesdale relieved. He feels as if he has left the entire burden he is carrying, feeling light and relaxed. However, he does not have enough time to face the consequences of his guilt, that's why he is doomed to die in the end. He is not as strong as Hester Prynne to confront the results of his confession. Dimmesdale cannot resist the potential future pressure of the society that represents the superego for him and he says farewell to his family and dies without sharing a life with his real family. He cannot accept the desires or passions that stem from his id, throughout the novel; Dimmesdale is under the influence of his ego and superego. However, since Dimmesdale cannot balance the good and the bad sides of his personality equally, he cannot reach happiness in his life. In order to form a health personality, one should not have conflict among his id, ego and superego. However, Dimmesdale could not manage to balance his three parts of personality.

6. CONCLUSION

The main objective of psychoanalysis is to understand and interpret individuals' behaviors which are shaped by their unconscious desires and repressed feelings. Sigmund Freud's psychoanalytic theory is an important way to find the reasons for abnormal human behaviors. Bringing these desires from unconscious to the conscious level is an applicable method to understand the main reasons of for these behaviors. The deeper analysis of the id, ego, and superego provide reliable information for the possible reasons of the mental disorders of the self. When desires, memories or emotions are kept in the unconscious, they will certainly come out in a way in the future. The main objective of Freud is that; bringing the untold desires or repressed feelings to the level of conscious and making the patient voice them to overcome this neurological disorder. According to the model of psyche that Freud introduced to the field of psychology, it has three parts; id, ego and superego. Each of them directly contributes to the development of self-identity. These three parts are connected to one another. The id works for the pleasure principle, it focuses on gratification, the ego works for the reality principle and it decides if something is appropriate for the self or not. The last one is the superego. It serves as a kind of bridge between ego and id. It represents the moral and ethical values imposed by society. When there is a disagreement among these three parts, conflict occurs. As Hawthorne's *The Scarlet Letter* is analyzed in relation to Freudian psychoanalytic approach, it is seen that central characters of the novel have a direct relationship with the Freudian concepts of id, ego, and superego. When these characters are analyzed carefully, it is found that id, ego and superego do not work in harmony. They are not able to balance these three parts of the human psyche. Sometimes they stay under the effect of their ids, egos and sometimes they face the strict rules of the Puritan society that serves as superego. However, at the end, the results of this inconsistency cause inexpiable results for each character. Hester Prynne and Arthur Dimmesdale acted as their tempting ids ordered them, but the price of this love affair cost too

much for both. Hester is condemned and isolated in the first place. Then Dimmesdale cannot resist against his conscience and punishes himself secretly to ease his pain and grief caused by both his secret and Chillingworth's everlasting feeling of rage and hatred.

REFERENCES

- BARUS, Jumat. (2009). Nathaniel Hawthorne's *The Scarlet Letter* as a Psychological Novel. Faculty of Literature, Islamic University of North Sumatra, Medan. *Julisa*, Volume 9, Number 1, April 2009, pp.42-53.
- BAYM, Nina. (1970). "Passion and Authority in *The Scarlet Letter*." *The New England Quarterly*. The New England Quarterly, Inc., Vol. 43, No.2, June. 1970, Jstor. Web, pp.209-230.
- BELL, Michael Davitt. (1985). "Arts of Deception" *New Essays on The Scarlet Letter*. Ed. Michael J. Colacurcio. Cambridge: Cambridge University Press, 1985. Pp. 29-57.
- DOLNICK, Edward. (1998). *Madness on the Couch: Blaming the Victim in the Heyday of Psychoanalysis*. New York: Simon & Schuster, 1998, p. 368.
- DONNELLY, Diane E. (2012). "The Function of Suffering as Portrayed in *The Scarlet Letter* and Reflected in Clinical Work", *Journal of American Psychoanalytic Association*, Web. December 2012, Volume 60, No. 6, pp. 1139-1159.
- ELLMAND, Maud. (1994). *Psychoanalytic Literary Criticism*. Longman Publishing, New York, 1994.
- FREUD, Sigmund. (1949). *The Ego and The Id*. Trans.by Joan Riviere. London: The Hogarth Press, 1949.
- . "The Origin and Development of Psychoanalysis" *The American Journal of Psychology*. Published by University of Illinois Press, Vol. 21, No. 2, April, 1910. Jstor, Web. Pp. 181-218.
- HAWTHORNE, Nathaniel. (1970). *The Scarlet Letter*, Ed. by Thomas E. Connolly. London: Penguin, 1970.
- HOFFMAN, Frederick J., (1957). *Freudianism and the literary mind*. Louisiana: Louisiana University Press, 1957. Print.
- JACKSON, Leonard. (2000). *Literature, Psychoanalysis and the New Sciences of Mind*. Harlow: Pearson Education, 2000. Print.
- KILBORNE, Benjamin. (2005). "Shame Conflicts and Tragedy in the *Scarlet Letter*". *Journal of American Psychoanalytic Association*, Web. June 2005, Volume 53, No. 2, pp.465-483.