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**Religion and Sexuality in American Literature of the
19th Century**

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1. Introduction

The bachelor thesis deals with the relationship between religion and sexuality. The main emphasis is put on Christianity and its attitude to sexuality, body, gender and love, whether the relationship between these subjects is positive or negative and how their relation affected the literature of the 19th century. The linking features for information given in theoretical part are influenced by the circumstances of stories of two books from different authors, whose comparison, in the point of view of mentioned relationship, is given in the practical part. The compared books are *The Scarlet Letter* by Nathaniel Hawthorne and *Little Women* by Louisa May Alcott. Since there is no reference directly to sex and description of the body in the books, special attention is firstly paid to expression of love, than on finding any reference to religious faith itself and afterwards, consideration of their relationship.

The theoretical part offers the basic information about the sexuality, and attitude of Christianity to this theme. There are named the most common sins and the restrictions related Catholic faith, which are illustrated by particular examples taken directly from the Bible. Since the most significant book of the thesis is *The Scarlet Letter*, the theoretical part of the thesis provides the introduction into its historical background, focusing on history of Puritanism, Puritan laws and describing the differences between the Puritanism and Catholicism.

The beginning of the practical part deals with the basic information about the compared books, e.g. the brief biography of the authors, connection between them and overviews of plots of mentioned works. Afterwards, there is the study of the works in the point of view of relation between religion and sexuality, which firstly contains closer look at the individual concepts found in the analysed books, for example concept of love and concept of God, reaction of Christianity to sexuality, and feeling of guilt followed by examples.

The primary sources for the analysis were chosen to suit the theme of the work. To provide the main information and ideas referring to the sexuality, original works in Czech language, for better understanding, namely *Láska v Bibli*, *Metafyzika sexu* and *Sexualita v náboženstvích světa*. As a primary sources for historical background concerning the Puritanism served printed works, such as *Dobrodruzi, puritáni a Indiáni. Angličané v Novém světě* and *Obrazy z kulturních dějin americké religiozity*. To complete the information for topics, the online sources were used as well.

The methods of composing the thesis were a detailed reading of primary sources, the literary works chosen for the comparison, followed by using as many printed books and online sources as possible to find various opinions and choosing the most suitable ones for the thesis.

2. Sexuality

The Webster's dictionary describes word sexuality as "The quality or state of being distinguished by sex".¹ Miller Keane encyclopaedia extends this definition in a following way:

*The sexuality is the constitution of an individual in relation to sexual attitudes or activity. This is a broad concept that includes aspects of the physical, psychological, social, emotional, and spiritual makeup of an individual. It is not limited to the physical or biological reproductive elements and behaviour, but encompasses the manner in which individuals use their own roles, relationships, values, customs, and gender.*²

From above mentioned definitions of word sexuality it is evident that sexuality does not have only physical meaning and connection with body, but also some kind of mental/psychical activity in connection with personality.

The meaning of sexuality is also described in the Catechism of the Catholic Church in the section of the Ten Commandments, in chapter "You shall love your neighbour as yourself" this way:

*Everyone, man and woman, should acknowledge and accept his sexual identity. Physical, moral, and spiritual difference and complementarity are oriented toward the goods of marriage and the flourishing of family life. The harmony of the couple and of society depends in part on the way in which the complementarity, needs, and mutual support between the sexes are lived out.*³

¹ Definition of sexuality from *Webster's Revised Unabridged Dictionary* [online] 2006

² Definition of sexuality from *Miller-Kean Encyclopedia and Dictionary of Medicine...* [online] 2003

³ *Catechism of the Catholic church* 2333 [online]. 2005.

For Catholics the marriage plays significant role in their lives and this matrimony serves primarily to breed children and live without sin.

2.1.2. Sex in the modern world

Julius Evola in his book *Metafyzika sexu* expresses his opinion on problem of position of the love, women and sex in the modern society. The sexuality in modern age is more aggressive than it was in ancient times, when the women acted more modestly and man was not so much under pressure, by using of female sexual attractiveness, as it is happening today from all sides.

Contemporary consume society manipulates people with assistance of nudity and gives a feeling that the sexuality is the only thing that matters. The pressure on human being is exerted in all spheres of social life, by effect of the literature, the cinema, the theatre and mainly by commercials, which are overflowed by the themes of women and sex.

Julius Evola titles the infatuation of today's society as "modern sexual pandemic" and stresses the difference between present and past society in the comprehension and approach to women. In the past, sexual impulses acted more physically, which sometimes caused lively and raunchy sexual life, whereas at present the sex act more on psychological aspects of human, which forms the abiding lust for the woman and love. This fact can cause chronic psychological arousal, without the need for any physical gratification, which refers to clause, that it is only the mental excitement. "*Partially this eroticism can even survive alongside the seeming modesty*".⁴ (Evola 49).

Julius Evola also stresses that many types of love exist, for example love of parents, mother's love, love of beauty and patriotism, which are connected only with psyche, but there is another love connected with physical side of human – "sexual love".

⁴ Translated from Czech original „Částečně tento erotismus může dokonce přežívat po boku zdánlivé cudnosti.“

*Therefore we take into account the human experience, which may contain a set of mental, emotional, moral and even intellectual factors, exceeding biological area, however whose natural center of gravity is the real union of two beings of different sex, which usually occurs at physical intercourse.*⁵ (Evola 55)

In this book, Evola uses Stendhal's dividing of love from the 19th century, which was: "love-passion, love based on aesthetic and taste, physical love and love based on futility". According to Evola, the love-passion is the only part, which could be called love.

3. Religion and sexuality

In this chapter the relationship between religion and sexuality is discussed. The main emphasis is put on Christianity, to its attitude to sex, body and gender. The Christianity is the most important religion to explore because it plays a crucial role in lives of authors further studied in the practical part and it also occurs in their books.

3.1. Attitude of Christianity to sexuality

As we can find out in book of Marco Schwartz *Láska v Bibli*, despite the strict Christian moral code, some kind of exception how you can make a circuit of restrictions exists in the Bible. In Christianity, there is a paradox concerning the position of the sex. We can see that one time sex is something impure and forbidden but on the other hand, it is a tool for breeding and it is an instrument of God, a blessing.

⁵ Translated from Czech original „Vezmeme tedy v úvahu lidskou zkušenost, jež může obsahovat množinu duševních, citových, morálních a dokonce intelektuálních činitelů přesahujících biologickou oblast, avšak jejímž přirozeným gravitačním středem je skutečné spojení dvou bytostí opačného pohlaví, k němuž obvykle dochází při tělesném pohlavním styku.“

Julius Evola in his book *Metafyzika sexu* implies that in Christianity concept of sex occurred as the mixture of the two original statutes relating to sexuality. The first of them was connected with the sacral act that the world was created by God and thus the living on it is saint. The second was related to the group of people, who opted for asceticism, which refers to religiously motivated rejection of certain pleasures. By the mixing of asceticism into everyday life Christianity started the theological condemnation of sex.

Evola comments the underestimation of God's gift of sexuality in agreement with Józef Augustyn in the book *Sexualita v našem životě*. Firstly he adverts to the fact that the sexuality could not be something impure or faulty, because this is the way, how God wanted it. We can see it in the Genesis 1 of the Bible:

*So God created man in his own image,
in the image of God he created him;
male and female he created them. And God blessed them. And God
said to them, "Be fruitful and multiply and fill the earth and subdue
it [...] And God saw everything that he had made, and behold, it
was very good."⁶*

Augustyn also mentions that the joining of man and woman is the act of cognition. This is the place where one person opens to another by giving himself and accepting the second person. By using this fact he criticizes the extreme emphasis of negative side of sex which led to the negative opinion on sexuality. To support his theory he points out that the sexuality leads to knowledge of each other and this is the place for connection of man and woman where they become a one single body, which is the most powerful connection. This can be achieved especially when the spiritual and emotional aspects would join. As we can read in Catechism of the Catholic Church in the section of Ten Commandments, in the chapter: "You shall love your neighbour as yourself":

⁶ *Genesis 1:27:28:31: The Creation of the World* [online]. 2001.

*Each of the two sexes is an image of the power and tenderness of God, with equal dignity though in a different way. The union of man and woman in marriage is a way of imitating in the flesh the Creator's generosity and fecundity: "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh." All human generations proceed from this union.*⁷

3.2. The main sins and restrictions in the Catholic paradigm

In this subchapter, there is given basic information about commandments and restrictions given to believers in connection with their sexual behaviour. In Schwartz's book there is a description of the individual infraction of Catholic paradigm and its consequences or punishments for them, which is usually taken directly from The Bible.

The differences between man and woman are mentioned in the Bible as well: *"A woman shall not wear a man's garment, nor shall a man put on a woman's cloak, for whoever does these things is an abomination to the LORD your God."*⁸ This statement shows differences between woman and man gender, which should have been observed as the God commanded it.

3.2.2. Sin

The Bible says about the sexual sin:

*Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.*⁹ [...] *When you follow the desires of your sinful nature, the results are very clear: sexual immorality, impurity, lustful*

⁷ *Catechism of the Catholic church* 2335 [online]. 2005.

⁸ *Deuteronomy 22:5: Various Laws* [online]. 2001.

⁹ *1 Corinthians 6:18: Flee Sexual Immorality* [online]. 2001

*pleasures;*¹⁰ [...] *For this is the will of God, your sanctification: that you abstain from sexual immorality;*¹¹

3.2.3. Impurity

It is startling how simple it can be for some person who sins to purify again. For example, when people fornicate, they are impure till evening, when the new day started and only after washing by water their purity is back. The same purifying process was used after masturbation of a man.

The impurity should be also caused by menstruation, after which was a woman impure for seven days and if the woman had some sexual experience with man in this period as it is seen in the Bible: *“Do not have sexual relations with a woman during her period of menstrual impurity.”*¹² After recovering from sexual illness as the gonorrhoea, the person was also impure for 7 days.

The restriction about the type of woman, who should not man marry with, is mentioned in the Bible as well: *“He may not marry a widow, a woman who is divorced, or a woman who has defiled herself by prostitution. She must be a virgin from his own clan,”*¹³

Punishment

But if man takes women by force and rapes her, he has to marry her and there is no chance to oust her and he must pay compensation to her father. Interesting is, that if this happens in the city, it could not be regarded as a rape, because the woman did not scream, which might imply that she liked it, so they both would be executed. If this happens outside of a town, where nobody can hear her, it is rape and man has to marry the woman. When it is planned and at least one of them is in relationship with somebody else, both adulterers should be executed.

¹⁰ *Galatians 5:19: Living by the Spirit's Power* [online]. 2007.

¹¹ *1 Thessalonians 4:3: A Life Pleasing to God* [online]. 2001.

¹² *Leviticus 18:19: Forbidden Sexual Practices* [online]. 2007.

¹³ *Leviticus 21:14: Instructions for the Priests* [online]. 2007.

3.2.4. Incest

Special regulations are held with copulations inside the family, with animals and with the person of same gender. Restriction for incest is written in the Bible in Leviticus 18 – Laws of Sexual Morality (6-9):

*None of you shall approach anyone who is near of kin to him, to uncover his nakedness: I am the LORD. The nakedness of your father or the nakedness of your mother you shall not uncover. She is your mother; you shall not uncover her nakedness. The nakedness of your father's wife you shall not uncover; it is your father's nakedness. The nakedness of your sister, the daughter of your father, or the daughter of your mother, whether born at home or elsewhere, their nakedness you shall not uncover.*¹⁴

The Bible mentions restriction regarding to having sex with animal: *“Never have sexual intercourse with any animal and become unclean with it. A woman must never offer herself to an animal for sexual intercourse. It is unnatural.”*¹⁵

From the Bible is evident, that homosexuality is absolutely unacceptable. *“If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them.”*¹⁶

3.2.5. Polygamy

Despite all these prohibitions there are some gaps in these restrictions. Sometimes a pair of different genders has a possibility that is only right, using the model of first couple – Adam and Eve, who were made by God and lived in Eden. On the other hand, we can meet many of polygamy relationships within the Israeli traditions which are all right too, because it is only because of reproduction and breeding.

¹⁴ GUZIK, David. *Leviticus 18:6-9: Laws of Sexual Morality* [online]. 2004

¹⁵ *Leviticus 18:23* [online]. 1995

¹⁶ *Leviticus 20:13: Punishments for Sexual Immorality* [online]. 2001.

The specific example of polygamy can be seen in the Bible, where are mentions of men having more than one woman: *“And David took more concubines and wives from Jerusalem, after he came from Hebron, and more sons and daughters were born to David.”*¹⁷[...] *“For it is written that Abraham had two sons, one by a slave woman and one by a free woman.”*¹⁸

3.2.6. Circumcision

The significant role in the religion and connection with God was played by circumcision made to the boys after seven days of their life. This ritual was represented as a symbol of loyalty for God and any man without circumcision should be rejected as it is written in the Bible, that God said to Abraham: *“The uncircumcised man, who would not give his uncircumcised body to be circumcised, will be cut off from his own people, as he violated my covenant.”*¹⁹ (Schwartz 129) The circumcisions of the enemy were also perceived as a trophy.

3.2.7. Oath

As Schwartz mentions, in the book of Moses in the Bible can be met a curious facts of putting the hand on the crotch in connection with oath. This ritual is perceived as something very sacred and it should remain the connection with God, devotion and reminds ritual of circumcision as the promise from Abraham to God.

3.2.8. Adultery

The most frequently and repeatedly discussed topic is adultery either in the Bible or even today. In the Bible, restrictions regarding the adultery are given repeatedly again and again. As the adultery is also the main topic of the book of

¹⁷ 2 Samuel 5 (13): David Anointed King of Israel [online]. 2001.

¹⁸ Galatians 4 (22): Example of Hagar and Sarah [online]. 2001.

¹⁹ Translated from original: „Neobřezanec, který by nedal své neobřezané tělo obřezat, bude ze svého lidu vyobcován; porušil mou smlouvu.“

Nathaniel Hawthorne *The Scarlet letter*, there will be given the most attention to this sin.

The plot of this book is set in a Puritan village not far from Salem, Massachusetts, in the period of colonial New England. Since the Puritans strictly believed in God, the key word for the analysis is adultery, which Hester Prynne committed and which is treated as a violation of the moral commandments, which the Puritans respected as much.

The Bible says about adultery:

For he who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery but do murder, you have become a transgressor of the law.²⁰ [...] Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery.²¹ [...] If a man commits adultery with the wife of his neighbour, both the adulterer and the adulteress shall surely be put to death.²² [...] They have eyes full of adultery, insatiable for sin. They entice unsteady souls. They have hearts trained in greed. Accursed children!²³

4. History of New England, Puritanism

New England plays a significant role in this thesis in connection with both theoretical and practical part. In view of the fact that a puritan moral, as a part of religion, influences not only the authors but mainly their literary works.

Due to the fact that Nathaniel Hawthorne's life was influenced by Puritan roots and that he brought up in the spirit of the Puritan faith, which greatly

²⁰ James 2 (11): *The Sin of Partiality* [online]. 2001.

²¹ Luke 16:18: *Divorce and Remarriage* [online]. 2001.

²² Leviticus 20:10: *Punishments for Sexual Immorality* [online]. 2001.

²³ 2 Peter 2:14: *False Prophets and Teachers* [online]. 2001.

influenced him in his later career as well, it is necessary to learn about the history and idea of Puritanism in America in this chapter. As we can see in Hawthorne's works, he tries to face out a history of his family and he feels guilty because, his ancestors were engaged for example in founding Boston, fights against Quakers or in Salem witchcrafts. Since he felt guilty, he even changed his surname by inserting 'w' into the original surname of his family Hathorne.²⁴

Firstly, it is necessary to clarify the term Puritanism. The Webster's dictionary defines this term as *"the beliefs and practices characteristic of Puritans (most of whom were Calvinists who wished to purify the Church of England of its Catholic aspects)."*²⁵

The book of Martin C. Putna *Obrazy z kulturních dějin americké religiozity* offers a brief view into the history of New England, which was formed in the 17th century by British colonization of the American coastline. The Puritan Pilgrims were separatists of the Church of England, who came on boat Mayflower, and occupied Jamestown in Virginia (1607), and Plymouth (1621), later transformed it into a country Massachusetts. At the beginning of the colonization of Virginia, there was a vision of a commune property and a cooperation of settlers to the benefit of a community. This lasted about ten years, and then, the system changed to dispensing allotments known as a "headright", grant of a land to the inhabitants. *"The owners of these lands, which had to be bordered by fences, pounds or walls, were the only competent people, who could use the land in a way stated in a contract."* (Raková 29). People did well thanks to the change in comparison with their lives in English cities and extended land gave them some kind of freedom. In contrast, there were also participants of the big religious exodus from England to New England (1630-1640) who wanted to reform the Church of England to be purer and more moral. They came to New England and their aim was to found a village, morally unblemished and perfectly

²⁴ The information concerning Hawthorne's biography can be accessed online from: <http://www.notablebiographies.com/Gi-He/Hawthorne-Nathaniel.html>.

²⁵ Definition of Puritanism from *Webster's Revised Unabridged Dictionary* [online]. 2006.

puritanical, with same visual aspects as the English countryside. Due to a poor harvest of crops in first year in an inhospitable New England many of puritans died of a starvation. In these times puritans could die out but with the help from the original Indian settlers they stood the period of a crop failure. This was so important part of history, that Americans celebrate this first cooperation by Thanksgiving every year.

Puritans very conservative by nature were close to new possibilities, bound by rules, for infraction of which they were strictly punished. By keeping the given rules and living in highly orderly life, full of prayers and working, Puritans were bleak people.

4.1. Puritan society laws

The Puritan laws were very strict in terms of morality, entertainment, sexuality and behaviour. As Katy Willis says in her article, puritan society believed that the only way to access to heaven is to not take any pleasure from their mortal existence, the pleasure was not to be had in the afterlife. Due to the belief, that the main duty of people is to glorify God, any distraction from this mission was acceptable. No entertainment was allowed. For each individual in the Puritan society an obligation to attend church applied, and in the case of repeatedly missing out on mass, culprit could be punished by a fine, time in the stocks or a public whipping. Because of the fact that Puritan society was based on biblical attributes, no one was permitted to speak against these attributes as it was considered as a crime of criticizing the Bible, which was punished by fines, whippings or executions.

Even more strict reactions were in the terms of sexuality transgression in Puritan society. For Puritans, the human body expressed something unclean, depraved and unholy, and sex was only a tool of reproducing. Having sex for pleasure was forbidden and strictly punished. The intimate relationship between

two unmarried people was inappropriate and this act was named as fornication. Both of the parties could meet a punishment such as high fine, public whipping or even execution in case of repeated sin. In more moderate Puritans communities, public humiliation by standing on stockade while onlookers were shouting, spitting and laughing at that guilty person was punishment instead of execution for adultery [see Appendix]. Even after this public humiliation the adulterer was forced to wear a symbol of his sin, large scarlet letter "A".²⁶

4.2. Difference between Catholics and Puritanism

To understand how Puritanism differs from Catholics, there is a need to see and compare the main features of their congregations. Puritanism was created as a result of different faiths of the original members of the Roman Catholic church, there are no many differences, but some of them are very important. According to John Shortino the only head of Church for Puritans is Christ, everything is under his leadership and he decides what will happen, not the popes and bishops leading the Rome Church.

Significant difference between these two parts of Catholicism are different punishments used after committing sins. In opposition to Catholicism, forgiveness after private confession stays Puritanical need to notify the commission of sin, need of punishment and displaying the sinner as a deterrent example.²⁷

²⁶ for more information about Puritan laws see: <http://www.ehow.com/list_6868681_puritan-society-laws.html>.

²⁷ for more information about differences between puritan and catholic faiths see: <http://www.ehow.com/info_8375410_differences-between-puritan-catholic-faiths.html>.

Practical Part

5. Comparative study

The practical part of this thesis will be based on a comparison of two books from different authors, *Little Women* by Louisa May Alcott and *The Scarlet Letter* Nathaniel Hawthorne. The analysis is focused on finding anything that could connect them in relation to the issues of sexuality and religion.

5.1. Connection between the authors

Firstly, there is a connection between the authors themselves. They both lived in Massachusetts, USA, in the same house, but not at the same period of time. This house located in Concord, Massachusetts, had, throughout the years when family of Hawthornes replaced family of Alcotts, got two names. First was “*Hillside*”, which gave it Abby May Alcott (mother of Louisa). After Hawthorne’s purchasing of the house of the Alcotts, he renamed it as “*The Wayside*” in connection with his position close to the road, which could be wrongly considered as coach stop. “*Mr. Alcott... had wasted a good deal of money in fitting it up to suit his own taste—all of which improvements I get for little or nothing. Having been much neglected, the place is the raggedness in the world but it will make, sooner or later, a comfortable and sufficiently pleasant home.*” (Corbett 116-117) wrote Nathaniel, after he bought the house from Alcott family.

Besides Alcott and Hawthorne, Concord was home to other famous writers, philosophers and thinkers, such as Ralph Waldo Emerson, who was friend of Louisa’s father, Margaret Fuller, Henry James, Emily Dickinson, Henry David Thoreau and their friends were Walt Whitman and Edgar Allan Poe. As evidence of their friendship, reference from Susan Cheever’s book *American Bloomsbury*, in which she speaks about their cooperation can serve as a prove:

From their collaborations with each other and the Concord landscape came almost every nineteenth-century American masterpiece – Walden, The Scarlet Letter, Moby-Dick and Little Women, to name a few – as well as the ideas about men and women, nature, education, marriage and writing that shape our world today.” They all really loved Concord, for Hawthorne it was Eden, Louisa spent the best days of her life here, including falling in love with Thoreau, and then with Ralph Waldo Emerson.

(Cheever 10)

“During the 19th century, Massachusetts was famous for the intellectual activity of its writers and educators”²⁸ also points on the fact, that there were greatly convenient circumstances for thinking.

5.2. Louisa May Alcott – brief biography

Alcott was born on November 29, 1832 in Germantown, Pennsylvania, as a second of four daughters to a transcendentalist and educator Amos Bronson Alcott and Abigail May Alcott, just in day of her father’s 33rd birthday. Louisa had three sisters: Anna (1831), Lizzie (1835) and Abby May (1840).

After the whole family moved to Boston, Massachusetts, Mr. Alcott founded “*Temple School*” in Temple in Boston and after its failure, he established “*Fruitlands*” together with a co-founder Charles Lane, English-American transcendentalist. All his family was living here with him and also Nathaniel Hawthorne was involved for a while. Fruitlands was farming community located in Harvard, Massachusetts. It was characterized by the fact that their property was communally, neither any animal was used for labour nor

²⁸ Massachusetts: Map, History, Population, Facts, Capitol, Flad, Tree, Geography, Symbols. www.infoplease.com [online].

for eating. Inhabitants of Fruitlands drank only water, washed in cold never heated water and avoided using of unnatural light. The community was not thriving hence it ended after seven month of existing. Louisa's book *Transcendental Wild Oats* (1876) deals with the lifestyle of Fruitlands habitants.

After ending of Fruitland experiment, Mr. Alcott and his family purchased aforementioned house in Concord, with the financial help of their friend Ralph Waldo Emerson, an American Transcendentalist poet, philosopher and lecturer.²⁹ Mr. Emerson and Nathaniel Hawthorne numbered among their other neighbours.

When the American Civil War started she became a nurse in Union Hospital in Washington, D.C. 1862. About her work as a nurse Louisa wrote the book *Hospital sketches* (1863), collection of letters, which she sent home. Thanks to this work she was told by the editor Thomas Niles, Jr., to write a novel for girls, which brought Louisa to write her life-work *Little Women* (1868).

Louisa May Alcott's life had changed from her poor and difficult life to life in prosperity and fame, thanks to her success with book *Little Women*, story of which takes place in their house Hillside and describes life of her family and herself.³⁰

Unfortunately, during her time as a nurse, Louisa became infected by typhoid fever and found herself in a weak physical condition due to neglected treatment and she never fully recovered from this weakness.

The special coincidence is not only that Louisa and her father were born in the same day, but they also died almost in the same day, Louisa passed away only two days after her father's death.

²⁹ For more information about Ralph Waldo Emerson see: <<http://www.online-literature.com/emerson/>>.

³⁰ For more information about Louisa May Alcott's death see: <http://en.wikisource.org/wiki/The_New_York_Times/Louisa_M._Alcott_Dead>.

5.3. Nathaniel Hawthorne – brief biography

Nathaniel Hawthorne was born into a strict religious Puritan family, on June 4 1804 in Salem, Massachusetts. He wanted to be a writer since his childhood. The strict puritan discipline and the fact that one of his ancestors was involved in infamous Salem witchcraft in the 17th century had influenced his writing career.

Nathaniel grew up only with his mother, after his father died when Nathaniel was four years old.

Despite first difficulties with writing and publishing his first short stories anonymously (*Twice Told Stories*, collection of stories *Mosses from an Old Manse*), Hawthorne soon became respected writer of the 19th century, thanks to his masterpiece *The Scarlett Letter* (1850).

Nathaniel's childhood was calm, but he never suffered from unhappiness. After breaking his leg, Hawthorne must have been confined to bed, which brought him a lot of time for reading books and thinking.

Thanks to his uncle, Nathaniel was able to attend a small but an extraordinary good Bowdoin College from 1821 to 1825, which absolutely gave him great education and even some good relationships. For one of his friends Franklin Pierce, future American President, Nathaniel wrote his biography (1852).

After his return from the college, he spent next twelve years in mother's house in Salem. Despite many biographers say, that his live was not as much unsocial as he said, Nathaniel himself remembered these years as years in solitude and seclusion. His love Sophia Peabody, who became his wife in 1842, helped him to recover from these dark years.

In 1850s when they moved to Concord, Massachusetts, Nathaniel started to work in customhouse in Boston. Unfortunately he lost his job for political reason, but had much time to write his novels as *The Scarlet letter* (1850), *The House of Seven Gables* (1851), *The Blithedale Romance* (1852).

In 1853 Franklin Pierce, the president of the USA, offered him to work as a consul in Liverpool, Great Britain. After five years spent in this position, Nathaniel moved back into Massachusetts and wrote *The Marble Faun* (1860).

Despite the fact that Nathaniel was always an active person, in his last days, his health worsened and, as he refused medical help, he died for unknown reason on 19 May, 1864 in Plymouth, New Hampshire.³¹

5.4. Plot overview

5.4.2. Little women

Even though the story of the *Little Women* is based on the story of Alcotts' family, it is not purely biographical work. The author narrates about the life of five lonely women, mother Marmee and her four daughters, Meg, Josephine (Jo), Beth and Amy March, who live in Concord, Massachusetts. Mr. March, father and husband, is serving as a Union Chaplain in the Civil War. All of the daughters work very hard to make money for family. As the story is based on true story of Alcotts' family, the main protagonist is Jo, who embodies a writer. There is a strong bond between mother and daughters, which is even becoming stronger by the worries of father and livelihood of family. Girls are trying to change their attitude into their best, after they were given a book as a Christmas present from their mother, about how people should behave to be loved by God.

³¹ For more information about Nathaniel Hawthorne's biography see: <<http://www.online-literature.com/hawthorne/>>.

The only men friend of these women is their young neighbour Laurie, living nearby with his grandfather.

One day, after they learnt that Mr. March was injured, mother must leave to take care of him and as the family is poor, Jo cuts and sells her hair to make money for the mother's trip to Washington. Beth becomes ill with scarlet fever after she helped the sick neighbours and her health very quickly deteriorates. As mother returns home with their father to their little women, they find Beth very sick. For some time, her condition gets better but later she passes away. All the family is devastated by this loss but could not be together because Amy was by this time in Europe.

As the book is written for young ladies the significant role in the story plays love. At first, Laurie was in love with Jo, when she realizes it she decides rather to go away to New York before it comes to anything and because she does not feel the same. Jo also finds out that Beth is in love with Laurie and she hopes they could be together, which is the second reason for her leaving. In New York, Jo meets Professor Bhaer, a poor German philosopher and language instructor, who advises her to write simpler writing style instead of writing a sensationalist stories. During Jo's short visit in Concord Laurie confessed his love to Jo, but she did not reciprocate his feelings and Laurie went to London to forget. After some time, Beth succumbs to her illness.

Laurie falls in love for the second time, in this time with the youngest of sisters, Amy. They marry and return home, where in the meantime, the oldest sister Meg gave birth to twins, Demi and Daisy. Jo is in love with her professor Bhaer, who stays with her after he came from New York to give Jo her book *Little Women*. Jo inherits Plumfield, a residence of aunt March and turns it into a boarding school for boys. All family is finally together and each sister is thankful for her blessings and for each other.

5.4.3. The Scarlet Letter

The novel is about married woman Hester Prynne living in strictly puritan village in seventeenth-century New England. Roger Prynne, her husband, sent her ahead and she had to settle down herself. After message about his possible death Hester stays alone in new surroundings.

The story starts in the time, when Hester is coming out of prison to be publicly humiliated and punished for committing adultery. As a result of her sin, she gave birth to a baby Pearl in the prison. Hester never reveals the identity of her accomplice, which demonstrates her braveness, strength and pride and saves her lover from public disgrace. She was forced to wear scarlet letter "A" on her chest as a symbol of her sin. In the day of her punishment Hester's husband appears in the village, posing as a doctor Roger Chillingworth, who forces her not to reveal his identity. Since Roger's only desire is to find and revenge to Hester's secret lover, he is still trying to discover the secret of Pearl's father.

As the years are coming, the reader finally finds out that the secret lover is Reverend Arthur Dimmesdale, the most honourable man in town. Since lie burden him, Arthur looks sick and Roger tries to help him. Since doctor suspects him, that Dimmesdale is the secret lover of his wife he soon recognizes, that the sickness of young reverend is not caused by any illness but by his guilt, which is killing him. Chillingworth has demonic influence on Dimmesdale and tries to force him to confess by using mental torturing on him. Arthur very often puts his hand on his hearth, like he is in pain. One day Chillingworth finds the symbol A on reverend's chest and finally knows the truth.

As Hester sees how sick Arthur is, she tries to persuade Roger to stop to torture him, but Roger refuses it. She decides to meet with Arthur in the forest after seven years of separation and reveals him the secret about his doctor, who is her husband seeking for revenge. Lovers promises to leave the village together

with Pearl and to live as a family. Hester takes off her scarlet letter and dissolves her hair as a symbol of freedom. They call for Pearl playing nearby, but the little girl refuses to come back until her mother fastens again her scarlet letter on her chest.

After they agreed on leaving, Arthur is feeling confused and has problems with controlling himself not to do any evil things. There comes a celebration of Day of new governance and reverend Dimmesdale must follow the ceremony, it was the biggest ceremony ever given in New England. After the ceremony, Dimmesdale comes from the church, takes Hester and Pearl by hand and they together ascend the pillory platform, where Arthur shows his symbol “A” burnt down on his chest and reveals, that he is the secret lover of Hester Prynne. After this, Arthur dies in Hester’s and Pearl’s arms.

Afterwards, Chillingworth dies as well and Hester with Pearl move back into old England. Pearl gets married in Europe but Hester moves back into her house in New England and by wearing again her scarlet letter she remembers her past. Hester is buried beside to Arthur and they together share gravestone with the symbol of “A” on it.

5.5. The comparison of *Little Women* to *The Scarlet Letter* on the basis of relationship between sexuality and religion

In this final chapter of the practical part, there is the comparison of Louisa May Alcott’s *Little Women* and Nathaniel Hawthorne’s *The Scarlet Letter* in terms of usage of the ideas connected with sexuality, body, gender and love and afterwards attitude of religion to this phenomenon.

As a tool for the comparison, there is used the dividing of sexuality to physical and mental, as described [2.1.2.] by taking into account the fact, that

these are two different forms of sexuality, which will create contrast in the comparison.

5.5.2. The concept of love

Since the physical act of sex itself is not described in the books, because it does not fit into this genre generally, there is the need to find another form of sexuality for further consideration.

Before searching in what the mentioned books differ, there is the question: What they have in common? Despite the fact, that the plot, circumstances of the story and the main idea are very different, we can see certain link in the topic of love, whether it is a love to parents or siblings, as in *Little Women*, or a love to lover and love of mother to child, as in *The Scarlet Letter*. Taking into account the diversity of love mentioned in the chapter *Sexuality in the modern world* [2.1.2.], we can use the naming of the particular types of love for the distribution of different types of love used in the books. For example, the relationship between mother and her child is same as the love within the family. A problem may arise when trying to clarify a relationship between lovers.

To compare the love of Laurie and Jo (*Little Women*) with the love of Hester and Arthur (*The Scarlet Letter*), in this point of view, we need some more information. The love which Laurie felt to Jo, as they were just good friends and they understood each other, took place only at the psychical level, apart from the fact that Laurie should not feel any physical passion in connection with the innate attraction in a women. On the contrary, there is the case with Hester and Arthur, who did not know each other before their connection, and therefore, it was only an act of a pure passion. They should fall in love with each other before their sexual experience, but there is no evidence of in, therefore their strong love have formulated by the years of separate living while both lovers were connected by common experience and feelings of guilt for their sin. Therefore, at this point the

question arises, whether they would ever fall in love with each other even if their story would be set in a much younger civilized world instead of the seventeenth-century Puritan village and therefore they would never experience any punishment even no remorse, which would connect them. Direct expression of emotion, love, which Hester feels for her lover, for the first and even for the last time, appears in almost half of the book. This is the chapter where Hester and Arthur meet again after seven years of separation and Hester is going to warn her dear before her husband, who is living with Arthur as his doctor and friend and has a demonic influence on him, which causes him the horrible pain and sickness.

Such was the ruin to which she had brought the man, once--nay, why should we not speak it?--still so passionately loved! Hester felt that the sacrifice of the clergyman's good name, and death itself, as she had already told Roger Chillingworth, would have been infinitely preferable to the alternative which she had taken upon herself to choose. And now, rather than have had this grievous wrong to confess, she would gladly have laid down on the forest leaves, and died there, at Arthur Dimmesdale's feet. (Hawthorne 164)

The emotion between these two people, which was still covering up from the beginning, is uncovered in the scene where Arthur forgives Hester that she concealed the secret of her husband.

"I freely forgive you now. May God forgive us both.[...]That old man's revenge has been blacker than my sin. He has violated, in cold blood, the sanctity of a human heart. Thou and I, Hester, never did so!"

"Never, never!"[...] "What we did had a consecration of its own. We felt it so! We said so to each other. Hast thou forgotten it?"

[...] "No; I have not forgotten!"

They sat down again, side by side, and hand clasped in hand [...] Life had never brought them a gloomier hour; it was the point whither their pathway had so long been tending, and darkening ever, as it stole along--and yet it unclosed a charm that made them linger upon it, and claim another, and another, and, after all, another moment.

(Hawthorne 166)

Arthur's devotion for Hester can be seen in the next chapter, where the lovers plan to leave their past away and move back into old England. Since Arthur was always a very sensitive man, his personality was not as strong and proud as Hester's, and he should never confess his sin. Therefore he desperately needed Hester to help him to find the strength to fight with his destiny, as this sin was still burning him in hearth, which resulted in wasting away his body and mind, like as he would be half dead. Therefore, when Hester arrives with the suggestion that they leave together, it seems as the idea filled him with life and his hearth started pumping again.

Arthur Dimmesdale gazed into Hester's face with a look in which hope and joy shone out, indeed [...] Neither can I any longer live without her companionship; so powerful is she to sustain--so tender to soothe! [...] "Do I feel joy again?" [...] "Methought the germ of it was dead in me! Oh, Hester, thou art my better angel! I seem to have flung myself--sick, sin-stained, and sorrow-blackened--down upon these forest leaves, and to have risen up all made anew, and with new powers to glorify Him that hath been merciful! This is already the better life!

(Hawthorne 172)

In the opposition to the strong love between Hester and Arthur, stays unfulfilled love of Laurie to Jo. This feeling quickly leaves him after Jo does not

return his feelings because she loves him only as a friend. In the book, there is a long scene in which Laurie confesses his love to Jo, who unfortunately does not feel the same.

Laurie's confession:

'I've loved you ever since I've known you, Jo, couldn't help it, you've been so good to me. I've tried to show it, but you wouldn't let me. Now I'm going to make you hear, and give me an answer, for I can't go on so any longer.' (Alcott 218)

Jo's answer:

'I wanted to save you this. I thought you'd understand... [...] I never wanted to make you care for me so, and I went away to keep you from it if I could.' [...] *you're a great deal too good for me, and I'm so grateful to you, and so proud and fond of you, I don't know why I can't love you as you want me to. I've tried, but I can't change the feeling, and it would be a lie to say I do when I don't.'* [...] *'Oh, Teddy, I'm sorry, so desperately sorry, I could kill myself if it would do any good! I wish you wouldn't take it so hard, I can't help it. You know it's impossible for people to make themselves love other people if they don't,'* (Alcott 219)

5.5.3. The concept of God

To be able to examine the position of religion in the question of love, body and gender, there is the need to find out if the religion plays a role in the compared books. Christianity plays a significant role in the *The Scarlet Letter* as it is evident from the plot summary [see chapter 5.2.3.], the question is if the Christianity plays any role in *Little Women*. As the book is written in nineteenth-century America, which was very influenced by religion, it is predictable that it is

influenced by it as well. We can see using the name of God while the characters need to encourage in some way.

My child, the troubles and temptations of your life are beginning and may be many, but you can overcome and outlive them all if you learn to feel the strength and tenderness of your Heavenly Father [...] His love and care never tire or change, can never be taken from you, but my become the source of lifelong peace, happiness, and strength. Believe this heartily, and go to God with all your little cares, and hopes, and sins, and sorrows, as freely and confidingly as you come to your mother.' (Alcott 51)

The concept of God in the Hawthorne's work *The Scarlet Letter* is more evident and attracts to itself all the events. Since the story is settled in Puritan community living in colonial Puritan village, each step of each of its inhabitant is dedicated to God as well as each single thought. Therefore the greatest paradox is in the fact that the holiest man in the centre of this strict society is the greatest sinner, not only directly because of his commitment of adultery but for his sin of denial, deception and abusing of God's grace. Since the main aim of the study is the relationship between religion and sexuality, and not research of the concept of God itself, it will be not discussed here.

5.5.4. The reaction of Christianity on sexuality, passion and love

Since the relationship between religion and sexuality in *Little Women* does not play as significant role as in *The Scarlet Letter*, the second mentioned book is much more suitable issue for the study of reaction of Christianity on sexuality and everything related to it. Mentioned relationship is sort of core of the story and effort to separate these two issues is all that matters. The reason is that the story is situated in strictly Puritan village, which community tightly follows the rules of Puritanical worship to God and sees everything connected with physical

satisfaction as impure, wrong and evil transgression against the divine commandments.

Morey alludes to specific roles of two main protagonists and specifies *The Scarlet Letter* this way:

The Scarlet Letter may be said to be about religion and sexuality, although the sexual event that precipitates the story takes place prior to the opening of the novel. The novel is usually read as a tale of the terrifying religious aftershocks of sexual transgression, but too often the radical power of the woman created in Hester Prynne is overshadowed by the spectacular spiritual writings of the hapless Dimmesdale. However, if we read the novel through the word "passion," Hester takes on electrifying proportions, and the novel seems to vibrate with a menacing vitality. (Morey 59)

The strong reaction of the puritan faithful people against the sinful Hester Prynne can be seen at the very beginning of *The Scarlet Letter*, in the scene of her public humiliation. Coarse women denounce the sinner:

It would be greatly for the public behoof if we women, being of mature age and church-members in good repute, should have the handling of such malefactresses as this Hester Prynne. [...] If the hussy stood up for judgment before us five, that are now here in a knot together, would she come off with such a sentence as the worshipful magistrates have awarded? (Hawthorne 44)

The women in the crowd waiting for Hester Prynne criticize the God-fearing men for the not enough punishment.

What do we talk of marks and brands, whether on the bodice of her gown or the flesh of her forehead [...] This woman has brought

shame upon us all, and ought to die; Is there not law for it? Truly there is, both in the Scripture and the statute-book. Then let the magistrates, who have made it of no effect, thank themselves if their own wives and daughters go astray. (Hawthorne 44)

5.5.5. Feeling of guilt

As it is seen in *The Scarlet Letter*, if the religious person committed sin he was very strictly punished in the most cases publicly, which forced him to feel guilty. Hester Prynne was forced to stand on the pillory while the rest of the village was glaring at her, which caused her very strong feeling of guilt and shame. Afterwards she had to wear on her cloth the symbol of her sin for not forget how she transgressed against the God. To see and understand her feelings can be used extract from the book, where are her feelings mentioned.

The unhappy culprit sustained herself as best a woman might, under the heavy weight of a thousand unrelenting eyes, all fastened upon her, and concentrated at her bosom. It was almost intolerable to be borne. [...] But, under the leaden infliction which it was her doom to endure, she felt, at moments, as if she must needs shriek out with the full power of her lungs, and cast herself from the scaffold down upon the ground, or else go mad at once. (Hawthorne 48-49)

On the other hand stays Reverend Arthur Dimmesdale, who should not purify from his sin as he is the clergyman and would be punished even more than Hester, who also plead him not to reveal his sin. Because of these circumstances Arthur his sin of fornication weights him down. For understanding his feelings can help a passage from the book.

He had been driven hither 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. Poor, miserable man! What right had infirmity like his to burden itself with crime?[...] Mr. Dimmesdale was overcome with a great horror of mind, as if the universe were gazing at a scarlet token on his naked breast, right over his heart. On that spot, in very truth, there was, and there had long been, the gnawing and poisonous tooth of bodily pain. (Hawthorne 126)

Of penance, I have had enough! Of penitence, there has been none! Else, I should long ago have thrown off these garments of mock holiness, and have shown myself to mankind as they will see me at the judgment-seat. Happy are you, Hester, that wear the scarlet letter openly upon your bosom! Mine burns in secret! Thou little knowest what a relief it is, after the torment of a seven years' cheat, to look into an eye that recognises me for what I am! [...] Even thus much of truth would save me! But now, it is all falsehood!--all emptiness!--all death! (Hawthorne 163)

As a paradox seems the situation when Arthur Dimmesdale, Hester's accomplice who Hester persuaded not to reveal his sin to protect him from humiliation, he had to try to persuade to reveal the name of Pearl's father. He is trying to explain her, that it would be the best for him. For the citizens of the village this have a general meaning, but reader can see in this appeal the real Dimmesdale's wish to relieve from his sin.

If thou feelest it to be for thy soul's peace, and that thy earthly punishment will thereby be made more effectual to salvation, I

charge thee to speak out the name of thy fellow-sinner and fellow-sufferer! Be not silent from any mistaken pity and tenderness for him; for, believe me, Hester, though he were to step down from a high place, and stand there beside thee, on thy pedestal of shame, yet better were it so than to hide a guilty heart through life. What can thy silence do for him, except it tempt him--yea, compel him, as it were--to add hypocrisy to sin? (Hawthorne 57)

In the study *Religion and Sexuality in American Literature*, Morey states her opinion on mentioned situation this way:

When Dimmesdale urges Hester to publicly name the father of her child, his literal words do truly plead a part of his case. He knows that to be exposed would be a moral kindness, although the words are overwhelmed by the far more powerful desire for protection and secrecy, which is what Hester responds to. (Morey 72)

The Scarlet Letter offers even one more interesting scene, which should be commented. After Arthur's appointment with Hester and planning of escape from their present lives, he starts to have a problem with his behaviour to the other citizens of the village. Since Arthur is the most honourable and God-fearing man in this community, his irresistible desire for maliciousness, sudden mood changes, changing of moral principles and his thoughts make him seriously worried. In the book are these changes explained as an evil possess, but it can be also only the reaction of his mind on a sequence of events hard to manage. As an example can be used the change of his moral principles:

[...] he met the youngest sister of them all. It was a maiden newly, [...] She was fair and pure as a lily that had bloomed in Paradise. The minister knew well that he was himself enshrined within the stainless sanctity of her heart, which hung its snowy curtains about

his image, imparting to religion the warmth of love, and to love a religious purity. [...] As she drew nigh, the arch-fiend whispered him to condense into small compass, and drop into her tender bosom a germ of evil that would be sure to blossom darkly soon, and bear black fruit betimes. Such was his sense of power over this virgin soul, trusting him as she did, that the minister felt potent to blight all the field of innocence with but one wicked look, and develop all its opposite with but a word. (Hawthorne 225)

For his thoughts and moods Arthur feels very guilty and the things around him start to change.

In the conclusion of the comparison it is obvious, that even the concept of sex, sexuality and body was not directly used in the compared books, there was the concept of love often used, which should be considered as a part of sexuality. Even for love are given many restrictions, which seems, not to be the right way for understanding of this feeling.

6. Conclusion

The theoretical part of the Bachelor Thesis explored fields of sexuality, body, gender and love in comparison with religion. The main emphasis was concentrated especially on the Christianity and its attitude to the mentioned issues. In the practical part, the attitude is supported by stating particular examples, taken from compared books. In the first part, a brief history of Puritan society and basic information about its laws, connected with rules about human sexual life, are also mentioned. Then, there is also explained the importance and the meaning of sexuality and its impact on people.

The comparison of the chosen books indicates that the books do not have that much in common as it was originally meant. Since is not directly pointed on sexual experience itself and the same themes in the compared books. The first aim of the comparative analysis was to find some common levels, that might serve as a basis for the analysis. That is why this part is divided into several particular concepts: concept of love, God and feeling of guilt. The difference between *The Scarlet Letter* and *Little Women* in concept of love of the main characters is that the love of Hester and Arthur is strong and lasts even despite all treacherous pitfalls, whereas Laurie's love to Jo is only falling in love of young boy, who finds another girl, with who later falls in deep love. Stories of the books also differs from point of view of religion, despite the religion is in both Christianity, there is completely different approach to faith. Puritan community can be seen in *The Scarlet Letter*, desperately following the voice of God and living in the faith, that God is the only thing that matters, whereas in *Little Women* although presented, the faith is not so strong.

Alcott's work focuses mainly on the love of family members and on love of two people of opposite gender, which leads to marriage and breeding of children; these both concepts of love are seen as natural instincts. Any restrictions are not given, but it does not signify, that any sin, for example adultery, would not be denounced even punished, in every way the book does not mention it.

In contrary, Hawthorne's work shows the strict position of puritan community to physical love, which plays a principal role from the point of view of God's commandment. As it is seen in the theoretical part in the chapter about Puritan laws, for Puritans body means something impure, therefore no one should have any physical satisfaction as it is offence against God and the only physical experience is allowed for breeding children.

The books also differ from the point of view of the feeling of guilt. Feeling of guilt in the connection with the offense against God is on completely different level than feeling of guilt for rejection of someone's love due to the reason not to feel it the same way.

In conclusion it should be noted, although both compared books are dealing with variant themes, they are connected by the same concepts, concept of love in a stronger or weaker form as well as in the concept of God with the same differences in strength.

The relationship between religion and sexuality cannot be expressed by one opinion, as the levels of this relationship are various. The reaction of religion always depends on the situation, circumstance, type of religion and its faith.

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8. Abstract

This bachelor thesis deals with a relationship between religion and sexuality, which has always been and is still problematic and is often described in literary pieces. The emphasis is put mainly on religion, which appears in the books being compared in the practical part and especially to Christianity and its view on the issue of sexuality. The most significant works for the practical part are the novel *The Scarlet Letter* by Nathaniel Hawthorne and *Little Women* by Louisa May Alcott. The comparison of the mentioned books is based on attitude and reaction on sexuality, body, gender and love in contrast with the reaction of Christianity on this issue.

Basic information on the themes as sexuality, religion, and the relationship between them is given in the theoretical part are given. Further, the thesis gives a basic overview on the topics related to the historical period relevant to the books – the 19th century in America, Puritanism as well as to the authors of the books.

9. Resumé

Tato bakalářská práce se zabývá vztahem mezi náboženstvím a sexualitou, který vždy byl a stále je problematický. Pozornost je kladena zvláště na náboženství, které se objevuje v knihách srovnávaných v praktické části a to hlavně na křesťanství a jeho postoj k otázce sexuality. Nejdůležitějšími díly pro praktickou část jsou román *Šarlatové písmeno* od Nathaniela Hawthorna a *Malé ženy* od Louisy May Alcott, obě knihy patří k literárním dílům z 19. století. Jejich porovnání spočívá především v jejich zobrazení postoje a reakce na sexualitu, tělo, pohlaví a lásku v kontrastu s pohledem Křesťanství na tuto problematiku.

V teoretické části jsou uvedeny základní informace o tématech jako, sexualita, náboženství a o jejich vzájemném vztahu, doplněny o citace částí Bible. Dále jsou zde uvedeny informace, jejichž obsah je ovlivněn pozadím a okolnostmi obklopujícími příběhy knih, např. historie Puritanismu v Americe.

10. Appendices

- Appendix 1: The capital laws of Massachusetts
- Appendix 2: Puritans going to church
- Appendix 3: Public humiliation of Hester Prynne

Appendix 1

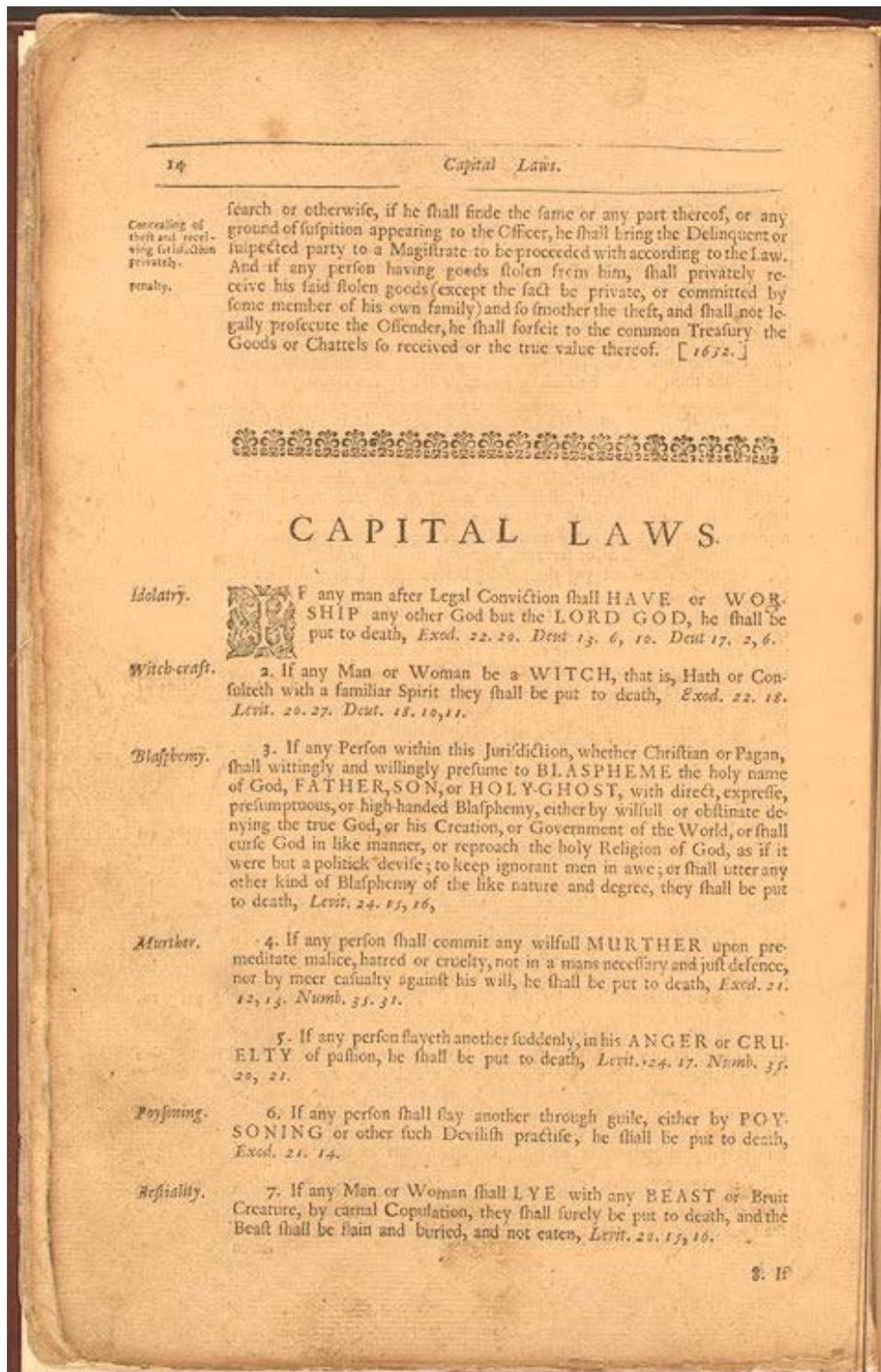


Figure 1: The document about capital laws for Massachusetts

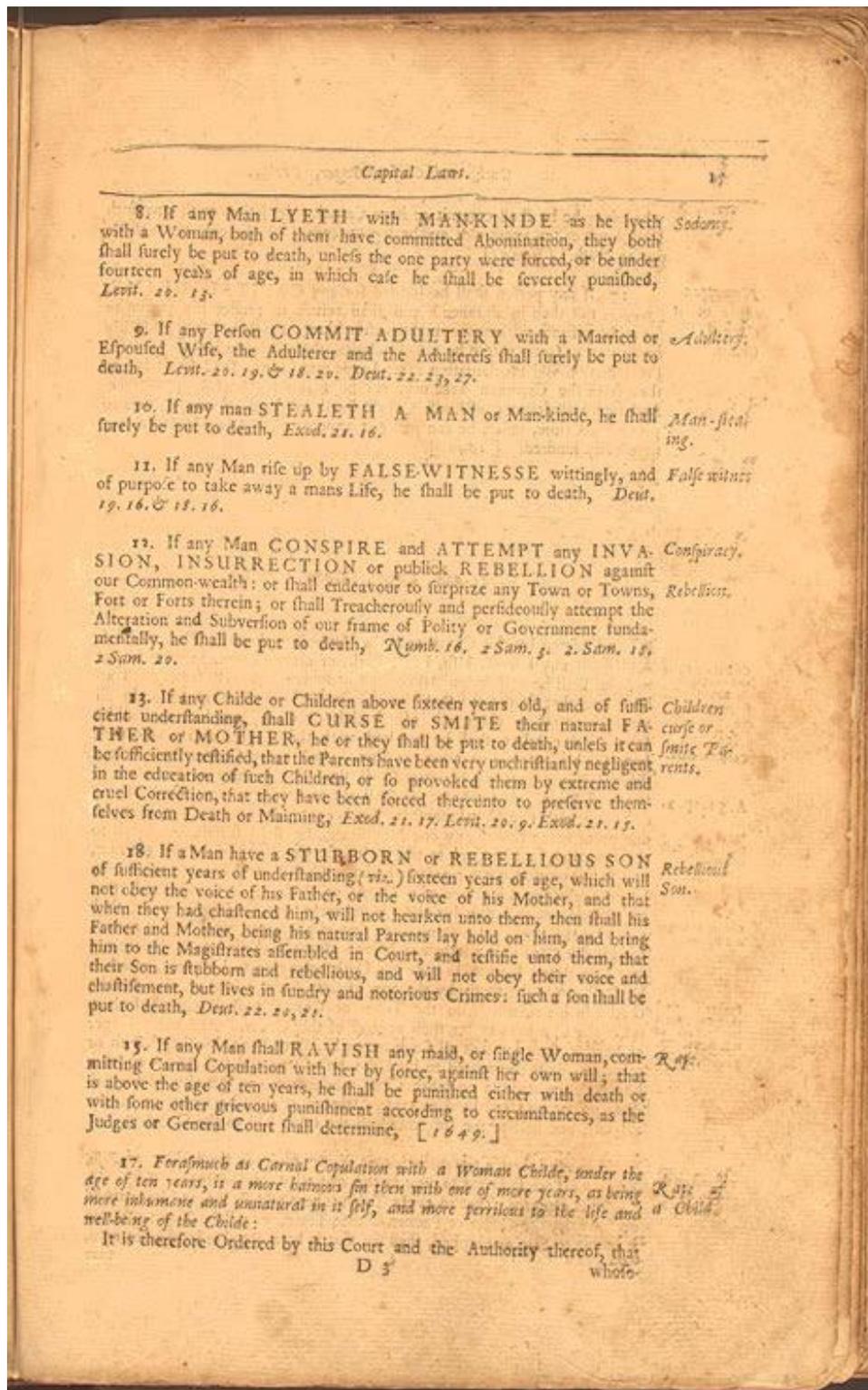


Figure 2: Capital laws of seventeenth-century Massachusetts

Appendix 2

From the painting by G. H. Boughton

PURITANS GOING TO CHURCH

Figure 1: Puritans going to church

Appendix 3

Figure 1: Picture of Hester Prynne and her daughter being punished by public humiliation