

CHAPTER THREE

ANALYSIS OF INTRINSIC ELEMENTS

This Analysis of intrinsic elements in accordance with intrinsic approach applied will encompass plot, characterization, and setting to obtain the precise description of Mrs. Edna Pontellier's character and the details related to her freedom.

III.1 PLOT

The story is started with the physical descriptions of main characters including Mr. Pontellier, Mrs. Edna Pontellier and Robert, and the nature and environment in Grand Isle where they spent their summer time. The frequent absences of Mr. Pontellier for his business gave them a great chance to meet. This meeting was a start that would affect Mrs. Edna's way of life. There was a close relationship between the growing emotion of Mrs. Edna that was emerged and was seduced to emerge by the picture of beach embracing the land of Grand Isle and the impression from her acquaintance-ship and intercourse with some people, one of which was Madam Ratignolle. Madam Ratignolle was one of Creoles, group of people descended from the original French and Spanish settlers of New Orleans, who also spent summer time in Grand Isle. Her free conducts, as other common Creoles did,

shocked Mrs. Edna at their first meeting. This happened to her since Madam Ratignolle's frankness and freedom in expressing her thought and feelings were contradictory to her own chastity and submission. Even so it just took a short time for her to adjust, get used to and finally like the freedom tone implied in the way of she behaved. Being reinforced by her nature and lingering impressive childhood experiences that were very relevant to the condition of Grand Isle¹ where she now stood, this tone became the only strong inspiration that penetrated and awaked her emotion to get more freedom that she had never gotten since her marriage with Mr. Pontellier. The need of freedom was intensely increased with the existence of Robert around her in line with her growing affectionate feeling to him. It was Robert then who was the reason of Mrs. Edna's need of freedom. The flashback of emotional experiences of Mrs. Edna's childhood and the reason why she married Mr. Pontellier explained this. So far this preliminary analysis and the following citation as an explanatory addition to this analysis serve as exposition giving a clear description of Mrs. Edna Pontellier's emotional state:

1. A resort Island, 50 miles South of New Orleans, between the Gulf of Mexico and Caninada Bay.

"But for the fun of it," persisted Edna. "First of all, the sigh of the water stretching so far away, those motionless sails against the blue sky, made a delicious picture that I just wanted to sit and look at. The hot wind beating in my face made me think - without any connection that I can trace -- of a summer day in Kentucky, of a meadow that seemed as big as the ocean to the very little girl walking through the grass, which was higher than her waist. She threw out her arms as if swimming when she walked, beating the tall grass as one strikes out in the water. Oh, I see the connection now! " (part VII, p.19).

This conversation took place when Madame Ratignolle asked of what Mrs. Edna was thinking when she seemed to be absorbed at the view of Grand Isle sea. At this occasion blurred memory awaked Mrs. Edna to her childhood experience in Kentucky. These two setting were close related and gave her the same impression. The wide ocean and the meadow grass deceived her eyes as if they did not have a limit she felt as if in the world of no boundaries enabled her to move in any direction her desires told her so, to go as far as

she wanted. There was an atmosphere of freedom implied in these two scenarios. The view of the ocean awaked her to it, and seduced her to plunge herself and swim as farthest as she could, as if it told her to chase and feel the delight of freedom.

This impression was related to her unfulfilled desire for true love ever since her childhood till now. She badly wanted to feel the joy of having love, that she had always failed to achieve. These failures smashed her hope of having another chance to share love with someone she loved. She knew that her life would complete and full of joy if this need was accomplished. She would be a true human with a wonderful world where her being was thrilled with happiness. This was the life that one should seek after. But in some point where she failed to realize this need she decided to receive Mr.Pontellier's marital proposal who came at the time when she was in deep despair. She thought Mr.Pontellier's proposal would save her from the prolonged suffering that she intended to end. Eventhough she had no love feeling to Mr.Pontellier, she had already made a decision to give her whole life to her family, children and husband while neglecting her previous desire to have a true love.

But it all changed when in Grand Isle she met Robert,

the one who made her fall deeply in love with and the circumstances that enabled her to be so. It was a chance that suddenly emerged upon her eyes, that she had never expected since her marriage with Mr. Pontellier, that provided her a promise of letting her out from the burden of family responsibilities. But the fact that she was in marital bound was the heaviest hindrance she had to deal with in achieving her dream of having true love. She herself did not care about it, but social value did.

She was in two contrasting road intersection which she should pick one, between her husband which represented her submission and Robert which represented her independent and freedom in achieving her dream. This freedom contradicted to social value since she had already had a commitment to Mr. Pontellier. She chose the latter and waited for the consequences indifferently. She was in fact free by nature and thus the act of following the impulse leading to freedom was not different to the act of self-identification. She found herself emerged in her way of seeking freedom.

Since she never loved Mr. Pontellier, she was ready to lose and get rid of Mr. Pontellier from her life. She fought against her husband's control, refused all his commands, denied her submission to him and did not admit his existence. In every occasion of their meeting, she always tried

to show her prospect of independence and of being self-contained. She was no longer controlled by her husband, but by her free desire that took her to her dream. The minor conflicts began when Mr. Pontellier did not accept the fact that his wife was getting changed; he grew angry whenever Mrs. Edna did not seem so submissive as she used to be. Somehow he tried hard to pull back Mrs. Edna to be the person he knew, but it was all useless for Mrs. Edna had fallen to intoxicated impulse of rebellious acts breaking all restraints.

Her stingy quarrels with Mr. Pontellier did not mean any thing to Mr. Edna, but, on the contrary she felt relieved of doing anything she never regretted, and continuously fall deeper into world of freedom and dream that gave her happiness. Freedom, dream and rebellion were co-related in her present life style and were feeding to each other. They formed her self-being. It was them that she referred as essential or self when she made a chat with Madame Ratignolle, self that she would never sacrifice to anyone in this world. She said to Madam Ratignolle that she would give the unessential, including money, attention and love, to her children but not this "essential" thing. This essential was her being, her 'self' that none could take from her.

"I would give up the unessential; I would give my money, I would give my life for my children; but I wouldn't give myself. I can't make it more clear; It's only something which I am beginning to comprehend, which is revealing itself to me".

"I don't know what you would call the essential, or what you mean by the unessential," said Madam Ratignolle (part XVI, p.48).

This 'self' was that made none understood about her, neither her husband, Madam Ratignolle, all relatives, nor even Robert. This was the gap that isolated her from daily customary world and milieu and forced her to make rebellious acts.

She could handle the disapproval of her husband toward the changes she has been through but could not prevent Robert decision from leaving her for Mexico at the time when she really needed him in nurturing her new self-perception. She knew that she should have permanent dream and keep the person that made her dream perpetual in her reach. Robert's departure for Mexico without clear reasons and Mr. Pontellier's demand to make her responsible for taking care of the family still could not stop her way to freedom. Her firm decision to continuously stick to her new ideal about

life seemed controversial and deviated from traditional custom. She broke all the rules, endangered her marital relationship with her husband, and made sensational moves that were uncommon at that time. This phase seemed to provide increasing conflicts to all main characters involved.

The conflicts grew bitter when she determined herself to move out from her husband's big house on Esplanada street in New Orleans, to a smaller house as if to challenge the dominant roles of her husband and to refuse her husband's demand for reconciliation. She also did it to handle her suffering after Robert's departure and keep on optimism, and to bear or endure from all critical thoughts from people who did not understand or know about her.

The absence of Robert as an object of her dream made Mrs. Edna sometimes lose her path and thus blurred her sensitivity of being free. This sensitivity was that she intended to develop in any way she found necessary during the absence of Robert. She did anything to nurture and develop this sensitivity, to get an emotional strength in dealing with the hostile world who perceives her as a deviant rather than a person who was nurturing freedom as a main item one should possess in order to be the appropriate human being. She, for example, spent most of her time on visiting friends she met

in Grand Isle whose free conducts inspired her most, on making painting, on which her soul could wander as it pleased to express itself in a delightful form, neglected all people, including her husband and father, and to make an affair with Alcee Arobin whose presence and nature could temporarily replace Robert's vacuum in fulfilling her desire to make love. Leaving Mr. Pontellier without divorce and to leave alone in a smaller house and making illegal affair with Alcee Arobin whose bad youth reputation was widely known were her most striking and earth-shaking manifestation of freedom she ever took. These, and particularly the later were an embattling phase between Mrs. Edna and the world who put enmity and condemnation toward the unusual freedom and the ideal of 'self' she has followed. It was either a state of war toward the restraints the world generally put on woman or a state of self-proving that she had and needed the nature of freedom as equally as men did. It causes a great and exhaustive conflicts among main characters involved, particularly Mrs. Edna who had dared to challenge the world of being a frank deviant or of being offender to standard norms prevailed chiefly to women. Moreover to married women whose spaces are much restrained and who was so obsessed to one that she was not sure of when and whether he would come back to her for love.

Her conflict did not end even when Robert came back from Mexico to the spot under her reach. His indifference, which was caused by Mrs. Edna's status as a married woman made her confused since she did not know about it at all. She did not know that social value bothered him so much that to him loving a married woman was as wrong as breaking the rule. He restrained himself from loving Mrs. Edna. It was the reason why he left her for Mexico and came back again to New Orleans. He was in conflict between his desire to Mrs. Edna and social value that condemned a man to love a married woman in a serious affair. To Mrs. Edna it did not give much account as long as they loved each other.

The Climax exploded when Robert made firm decision to leave her for good just after their intimate physical relationship as a lover. He left her because she said that wife status, religion, or loyalty could not stare her from freedom. She was a possession of none, her life was for herself and thus she lived in freedom. In short, like Mr. Pontellier, Robert could not possess her by means of marriage or by any other way.

Robert's decision to leave her for good was a great shock to Mrs. Edna; no matter how strong she held on 'self' perception, Robert's leaving had wrecked her dream. Robert

was the one that awaken her dream and desire to pursue the joy of love. Now with the going of Robert meant the death of her dream. Only Robert in this world she was in love with, and by this account none else could replace either him or his role in Mrs.Edna's 'self' perception and thus in Mrs.Edna's life. In this case, Robert was the represent of social value on which one's dreams should depend to gratify as long with the extent of the conformity it has with this social value. Mrs. Edna dream with the controversial freedom attached to it was lack of this conformity. Since at the very first start of the emergence of her consciously dream as her identity of her existence was inseparable with that freedom which play a dual role, in one hand, as a most significant contribution and means of her dream development and, one another hand, as the only trigger from which her all conducts were inclined to against with social value.

III.2. SETTING

Two major scenarios playing important role in Mrs. Edna's awakening is meadow grass in Kentucky and the sea in Grand Isle. Walking in the grass of meadow, as big as the ocean, giving a picture of unlimited world where self (the girl in the meadow, a most of sail in the ocean) become the sole living object which has freedom to where it likes to go, without constraining but just follows unguided impulse as the activator of self. Rules in this case can possibly came from society, and religion. It means that self should be free from the restraining rules of society and religion that forbid or act as hindrance of self-development and thus self-freedom to be what it wants to be or to do what it wants to do. Self is pure, it must set be free in purpose that make one to be appropriately human being. In freedom, self makes one live, acknowledges her or his desire, and thus self-identity, make one notice what really the life feels like. In a such way, one should not necessarily be suffered or overburdened with blocking rules, since she or he has already set freely where she or he really wants to go, the place where makes her or him to be real human; self-determinism is everything, it makes one to be Lord in her or his own world, world of himself or herself that no one else

has legal right to snatch away.

In these two sceneries Mrs. Edna could feel the freedom in walking or moving without direction but her impulse told her so. The impulse was her desire. She might go to anywhere the impulse found convenient. The impulse functions like flashlight guiding her to the direction she intended to follow. Mrs. Edna went through this experience in daylight of summer time, signing that everything took place in a well-contented manner. She was not either frightened or confused, but entertained. The impulse was part of her emotion or her self. It was that made her entertained where her self took in charge in regulating her point of view about life and her being in it.

Society in this novel was in transition between traditional and modern ways of life while still persist in old value, it provides in certain extent the freedom its individual could possess in this transitions period, the freedom was rather peculiar phenomena which was not wholly adhered. In one side it is perceived positively as a symbol of modernity and in another side it is negatively assumed as an anggravating model toward highly-shared values. In this period people were still in full caution on standing two paradigms between tradition and modernity. Instead of their contrast, they sometimes provide a dilemma or, in less

degree, confusion due to a complex social order for following are trend may mean violating the other. In short, transition refers to the condition where people's way of life and style are in the way of getting changed while the old habit and values are still lingering. In this case society has adual face and thus a dubious characteristic. This is the background that Kate Chopin tries to convey in her *The Awakening*. The setting that existed in American society in the second half of the nineteenth century; the period during which Kate Chopin ever witnessed some significant changes. This is in this setting Kate Chopin elaborates the character of Mrs.Edna Pontellier. Given with a such social condition, no wonder that Mrs.Edna so easily found the people whose conducts some how reflected freedom in a certain degree. It was from them that Mrs.Edna had a vivid inspiration about freedom. But, unlike Mrs. Edna who further developed this freedom without limit, they all stood in boundaries and had no intention even a little to transcend them, in the sense, that their freedom was not in conflict with social value. In some point, Mrs.Edna found that there was an approval to her behavior, but in another point it was in conflict with social value. It is to say that it had been rather common for married women to have love relationship with other

people, and it did not necessarily become a serious problem in the sense that it was still in boundary to be socially acceptable as long as their relationship did not endanger the families bound by marriage. This atmosphere is intensely found in the awakening, where Mrs. Edna's relationship with Robert was approved by or was in line with social values as long as she did not intend to ignore her husband or to be being much preoccupied with her own desire of true love.

Mrs. Edna's freedom is anti-social and her characters is self-contained. She applies unlimited freedom to achieve her wish or dream. She thinks without this freedom she will never have a chance to accomplish her dream since social value doesn't let her so. She fought against it and continue to follow her unlimited freedom. It becomes somekind of way of life or ideological perspective unlimited freedom as away of achieving dream or desire.

The appropriateness of this conception of freedom then need to be further evaluated. This conception of course has some virtues and weaknesses. These will be presented and analyze in chapter Five whose main objective is to present objective evaluation of Mrs. Edna Pontellier's conception of freedom vis-a-vis social value condemning such a freedom.

III.3. CHARACTERIZATION

The character of Mrs. Edna Pontellier is one of the main objects of analysis ought to be explored critically. She is one of main characters elaborated in *The Awakening* besides Mr. Pontellier and Robert. Therefore there is no doubt of the necessary to explore the character of Mrs. Edna as far it supports the whole analysis of this thesis. The writer also perceives equal significance to include the characters of Mr. Pontellier and Robert. This is in line with the thought that both are interpretatively representing the domination of men and social value supporting men domination in all aspects of life. The analysis of the three will hopefully provide full description of social reaction to woman freedom pioneered by Mrs. Edna in her awakening or her consciousness about her potential to be real human being which has long been denied by patriarchal society.

The writer also perceives that Kate Chopin has elaborated the character of Mrs. Edna Pontellier in such a way that the whole nature of her character and her freedom will reveal the most meaningful description as long as her relationships with other major and minor characters are also explored. It is done in separate Chapter, that is in Chapter Four.

III.3.I. ANALYSIS OF MAJOR CHARACTERS IN THE NOVEL

III.3.1.1. *Mrs. Edna Pontellier*

Under the influence of people around her in Grand Isle like Lebruns, Ratignolles particularly Adele Ratignolle, and other Creoles, she became used to and loved to express freely what was buried deeply in her mind. It showed that there was freedom impulse implanted in her subconscious that started to develop. This change happened so fast for her previous characters-- before coming to the Grand Isle-- were old-fashioned, clumsy, full of chastity and values-constrained. At start their frankness gave her much surprise:

Never would Edna Pontellier forget the shock with which she heard Madame Ratignolle relating to old Monsieur Farival the harrowing story of one of her accouchements (the birth of one of her children) withholding no intimate detail. She was growing accustomed to like shocks, but she could not keep the mounting color back from her cheeks. (Part IV, p.13)

Then came the time when she began to learn like them, free from all prudery and clumsiness in day-to-day beha-

viour. she began to be intoxicated with the sound of her own new attitude of self-revealing and frankness and the unaccustomed taste of candor. It muddled her like wine, or like a first breath of freedom.

She had dreamt to have a true love ; she could just feel and want it because she always failed to experience it. This desire was cut off when Mr. Pontellier came offering partial love. She took it as a medicine of her heart-breaks. Her dream of having true love came back to her mind when she spent summer time in Grand Isle. This dream would never had been dissappeared from her mind, even the reborn gave the strongest power for her to accomplish what she had really dreamt. The new wave of her desire was steadier, more consistent, bigger in capacity, and full of power and energy. Edna Pontellier was obsessed by her dream which required freedom to realize it.

The main object of her life was now focused on Robert. He was her first love, and this kind of love had been forgotten since her marriage with Mr. Pontellier till her meeting with Robert at summer time in Grand Isle. Thus it was Robert who woke Mrs. Edna's dream which had slept for a long time. To develop in certain extent it would violate social value due to her status as a married woman . But she

did not care about it for she was in full-confidence to the direction she took. But this violation ruined her dream when Robert was as a matter of fact more inclined to social value than to his infatuation to Mrs Edna.

"I love you", she whispered, "only you; no one but you. It was you who awoke me last summer out of a life-long, stupid dream. Oh! You have made me so unhappy with indifference. Oh! I have suffered, suffered! Now you are here we shall love each other, my Robert. We shall be each other. Nothing else in the world is of any consequence".(Part XXXVI, p.103)

From here we can see her indifference to social value. She overruled social value when she was in the way of effort achieving her dream.

" I am no longer one of Mr. Pontellier's possession to dispose or not. I give myself where I choose".(Part XXXVI, p.103).

Even to her husband, the impulse of freedom inside her had made her so indifferent and cold to her husband. It did not be a matter to her whether Mr. Pontellier grew angry or

thought her crazy for such a sudden change for she did not love him. She began to show her resistance and rebellion to Mr. Pontellier. The following citation can give a clear picture of one of her new states of emotion:

...She heard him moving about the room; every sound indicating impatience and irritation. Another time she would have gone in at his request. She would, through habit, have yielded to his desire; not with any sense of submission or obedience to his compelling wishes, but unthinkingly, as we walk, move, sit, stand, go through the daily treadmill of the life which has been portioned out to us!... With a writhing motion she settled herself more securely in the hammock. She perceived that her will had blazed up, stubborn and resistant. She could not at that moment have done other than denied and resisted. (Part XI, p.33)

The need of freedom was tightly attached to her life and was unavoidable since it served as a means for her to achieve her dream. She had to stay away from her husband who usually treated her as his beloved possession. Mrs. Edna Pontellier had to neglect the instructions and the love of

Mr. Pontellier. At first it seemed rather difficult for her to show her independence, her strong will to be on her own, and to live in her own world where she found happiness, to her husband. She got to prove that their marriage was meant nothing anymore since it was not tied by true love. In short, she wanted that her husband would not present anymore in her life, that only her dream existed or prevailed. She really needed this freedom, even from her children. It is described that:

Every step which she took toward relieving herself from obligations added to her strength and expansion as an individual. She began to look with her own eyes; to see and too apprehend the deeper undercurrents of life.(Part XXXII, p. 89)

She did not thoroughly gave up her attention to her children. She loved them but she would not willingly sacrifice her own life for the sake of them , for she needed to make herself as a real human being, an organism with its unique and private life which none else could justifiably grasp away from her.

Her moving to smaller house which she called a pigeon-house for its tiny size proved of her strong intention to be

in total independence, or perhaps separation from her husband.

Her desire for freedom was symbolically most apparent when she emotionally tore all her bath-cloth for she felt it as a disturbance of her moves. When she was naked, the feeling of comfort captured into her whole being.

Edna had found her old bathing suit still hanging, faded, upon its accustomed peg.

She put it on, leaving her clothing in the bath house. But when she was there beside the sea, absolutely alone, she cast the unpleasant, pricking garments from her, and for the first time in her life she stood naked in the open air, at the mercy of the sun, the breeze that beat upon her, and the waves that invited her.

How strange and awful it seemed to stand naked under the sky! how delicious! She felt like some new-born creature, opening its eyes in a familiar world that it had never known. (Part XXXIX. p.109)

Religion was also out of her life. The atmosphere of religion did not fit well with her nature. There was a gap between the two. The dream and freedom that was required to

accomplish that dream were in opposition to what had been thought by religion. There was an area in the part of her being that prevented her from religious' atmosphere, even though she ever once was faithful adherent. It can be related to the following dialogue between Mrs. Edna Pontellier and Madame Ratignolle:

"Likely as not it was Sunday," she laughed; "and I was running away from prayers, from the Presbyterian service, read in a spirit of gloom by my father that chills me yet to think of".

"And have you been running away from prayers ever since, machere?" asked Madame Ratignolle, amused. (Part VII, p.19)

And in part XIII of the novel it is described how Edna's nature and her being resisted to the atmosphere of Gothic church of Our Lady of Lourdes:

A feeling of oppression and drowsiness overcome Edna during the service. Her head began to ache, and the lights on the altar swayed before her eyes... Another time she might have made an effort to regain her composure; but her thought was to

quit the stifling atmosphere of the church and reach the open air...(Part XIII, p.37)

Mademoiselle Reisz, one of minor characters in this novel, looked at her as a pioneer in breaking tradition to get what she desired-- an act that no one could and had done before. To do his would require a strong and persistent will, a total faith and courage as strong shield in facing social law and values that did not put into account on her awakening.

The following dialogue between Mrs.Edna Pontellier and Mademoiselle Reisz talked about this:

"Well, for instance, when I left her today, she (made moisselle Reisz) put her arms around me and felt my shoulder blades, to see if my wings were strong, she said. "The bird that would soar above the level plain of tradition and prejudice must have strong wings. It is a sad spectacle to see the weeklings bruised, exhausted, fluttering back to earth".(Part XXVII, p. 79)

III.3.1.2. *Mr.Pontellier*

He was described just like other husband who loved their wives and families. He has done all husband obliga-

tions in well-managed way that he was appropriate to be called perfect husband. He took care his wife and two children according to which social value approve. His high social status and succesful business activity as a source of his living proved that he could put himself as a good member of society. None would say of him as deviant for he gave special concern to what to be called social judgment and justification. He was not self-contained, he stood in balance between social requirements and self-interest. He, like other men, considered a wife as his personal belongings that needed and depended on his protection. Under this perception he was in the position of giving orders to which her wife as a part of family members he leaded, should obey. The citations below showed us clearly about him:

"You are burnt beyond recognition," he added, evoking at his wife as one looks at a valuable piece of personal property which has suffered some damage.(Part I, p.7)

His attention to his wife and children could be seen through the following citation:

He thought it was very discouraging that his wife,

who was the sole object of his existence, evinced so little interest in things which concerned him and valued so little his conversation.

Mr. Pontellier had forgotten the bonbons and peanuts for the boys. Notwithstanding he loved them very much, and went into the adjoining room where they slept to take a look at them and make sure that they were resting comfortably".

...The boys were tumbling about, clinging to his legs, imploring that numerous things be brought back to them. Mr. Pontellier was a great favorite, and ladies, men, children, even nurses, were always on hand to say good-by to him"...And The ladies, selecting with dainty and discriminating fingers and a little greedily, all declared that Mr. Pontellier was the best husband in the world. Mrs. Pontellier was forced to admit that she knew of none better". (Part III, p.9-11)

His business occupation made him travel very often. Even so, instead of leaving his family behind, his attention to them did not decrease even a little. His love to Mrs. Edna as her wife was genuine and he could restrain himself for not losing control in facing controversial changes in

Mrs. Edna's attitude and behavior that challenged and wrecked his dignity as the leader of family. He even gave a space for Mrs. Edna to settle down her idiosyncratic problem. In short, he could play these two challenging roles as a prosperous businessman and loyal husband with a positive result. Even his genuine love had pushed him to try hard to turn his wife back to the old time. He, for example, tried to comply with what previously had been the demand of his wife to go abroad.

A letter also came from her husband, saying he hoped to be back early in March, and then they would get ready for that journey abroad which he had promised her so long... She answered her husband with friendly evasiveness, - not with any fixed design to mislead him, only because all sense of reality had gone out of her life...(Part XXXV, p.99)

III.3.1.3. *Robert Lebrun*

He was one of Lebrun's son, the owner of cottages in Grand Isle. His character was not fully described in the novel, except the description of his hesitation between the offer of Mrs. Edna Pontellier's pure love and social value. He

was confused in two contradictory routes, for choosing one meant embattle the other and he could not sacrifice one for another. He at the very beginning had been reminded by Madame Ratignolle not to make intimate relationship with Mrs. Edna Pontellier since she had already known what kind of person she was. Once Mrs. Edna Pontellier's emotion was dragged into love affair she would surely do it without considering any cost. He was aware of it and left her for Mexico. After several months he came back for his passion to Mrs. Edna. He valued social values, but now the great hesitation in him was bigger than ever. He did not dare to tell the reason of his leaving for and his coming back from Mexico. He did not tell her about it since he had not yet won this battle yet. But his feeling was uncovered. It could be seen through this following dialogue :

"Now you know," he said, "now you know what I have been fighting against since last summer at Grand Isle; What drove me away and drove me back again."

"Why have you been fighting against it?" she asked. Her face glowed with soft lights.

"Why ? Because you were not so free; You were Leonce Pontellier's wife. I couldn't help loving you if you were ten times his wife, but so long as

I went away from you and kept away I could help telling you so." (Part XXXVI, p.102).

But, as a matter of fact it seemed that he had inclined to follow social value. He was kind of person with full consideration weighing between the right and the pleasure in a very detailed calculation.

"I came back full of vague, mad intentions. And when I got here —"

"When you got here you never came near me !" She was still caressing his cheek.

"I realized what a cur I was to dream of such a thing, even if you had been willing." (Part XXXVI, p. 103)

He was also a kind of person with a full determination, eventhough at last he lost his power to keep this way. He had a firm decision when he chose to leave her for Mexico rather than stayed together nurturing their love affection, eventhough the reasons for his departure was not clear enough to convince everyone in Lebrun's house in Grand Isle, not to mention Mrs. Edna Pontellier who looked surprised and shocked of Robert's leaving away from her.

His most determinate decision was seen when at last he arrived at the point where he thought to be appropriate for him to leave Mrs. Edna forever. He did not want to wreck Pontellier's family, that was husband-wife relationship between Mr. Pontellier and Mrs. Edna which was created by marital bondage made by law, religion, and social system and thus no outsiders could mesh this up. This final decision he took to leave Mrs. Edna was through deep consideration and served as the ruin of Mrs. Edna's dream eventhough she would never give up what had been the objects of her desire and dream.