International Academic Institute for Science and Technology

International Academic Journal of Humanities
Vol. 6, No. 1, 2019, pp. 148-175.
ISSN 2454-2245

International Academic Journal of Humanities

www.iaiest.com

Multiplicity of Ideas Concerning the Concept of Marriage in Thomas Hardy's Jude the Obscure

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Abstract

Although the rural working class of the Victorian period had firm beliefs on the importance of secure and stable families as a necessary part of their community (Schoenfeld "Dysfunctional Families in the Wessex Novels of Thomas Hardy" 25), some of Hardy's characters had very different beliefs about the concept of marriage. On the one hand, there were those who believed that getting married was the moral thing to do irrespective of whether there was love or not and there was the other school of thought that believed in the idea that morality could only exist if there were love and equal treatment of all people. And for some, marriage was a sacred institution which no one was supposed to break out of, once a couple got married while for others, the factor of separation was a viable option if the marriage did not work (Schoenfeld "Dysfunctional Families in the Wessex Novels of Thomas Hardy"). Hardy revealed the diversity that formed the basis behind decisions to marry. Whereas marriage was an important part of the society, the reader came to see the multiplicity of motives that individuals in these unions possessed. One might question whether society merely wanted obedience or improvement.

Keywords: Marriage, Multiplicity, Diversity, Victorian Period, Individuals

DOI: 10.9756/IAJH/V6I1/1910016
Received:14 March 2019/Accepted:6 May 2019/Published:26 June 2019

Introduction

The main protagonists' ideas regarding the concept of marriage gets investigated in order to display the diversities of opinions toward the concept of marriage in Thomas Hardy's *Jude the Obscure*.

1. Arabella Donn. In the case of Arabella, she tried to flirt with and lure Jude, she even tried to make a false dimple on her cheeks or even use false hair to attract Jude with her superficiality at the physical level ("Jude the Obscure" 35). Arabella liked Jude to marry her as she said: "I've got him to care for me: Yes! But I want him to more than care for me! I want him to have me- to marry me!" ("Jude the Obscure" 60). She wanted a plan and scheme to trap Jude to marry her. Arabella followed the advice of her friend Anny (56) to make Jude marry her in a rush. She whom had unconventional premarital sexual relation with Jude, faked a pregnancy to manipulate Jude and to make him marry her. Arabella's claim of pregnancy entrapped Jude to marry her and to forget about his dream of studying at Christminister (Part 1- chapter 9) although Jude knew that "Arabella was not worth a great deal as a specimen of women kind" ("Jude the Obscure" 70). Jude immediately married Arabella to protect her reputation. "Standing before the aforesaid officiator, the two swore that at every other time of their lives till death took them, they would assuredly believe, feel, and desire precisely as they had believed, felt and desired." ("Jude the Obscure" 62). It would be expected in a society that held marriage so dear that individuals would share a common motive for entering this union.

After Arabella became successful in making Jude marry her, she tried to cover up the lie of a false pregnancy by saying that she did a mistake and she thought that she was pregnant ("Jude the Obscure" 69). Even Jude's Aunt Drusilla realized that Jude got entrapped by Arabella and Aunt Drusilla said that Jude was a "simple fool" (Hardy "Jude the Obscure" 65) and "poor silly fellow" (Hardy "Jude the Obscure" 66). When Jude realized that Arabella seduced and entrapped him to marry her, he contemplated that something was "wrong in a social ritual." ("Jude the Obscure" 70). Hence it was shown that Hardy wanted to criticize this master-narrative, tradition and ritual of the Victorian England by revealing Arabella's approach and by Jude's criticism of rituals of the time.

According to Elizabeth Hardwick ("Sue and Arabella" 67-73), Arabella was like "a convention in the history" ("Sue and Arabella" 69). Arabella displayed entrapping an innocent male by female sexual animalistic provocations. When anyone even the narrator wanted to describe Arabella, the narrator referred to her physical attributes including her coarseness. As disclosed by Hardwick, the coarseness of Arabella revealed weakness of Jude toward her ("Sue and Arabella" 69). It means that Jude was weak toward Arabella and each time he got entrapped in Arabella's lusty energy. Their marriage was not ideal from the moment that Jude realized that she tricked him to marry her and it led to their separation without a legal divorce. Arabella went to Australia with her family and left him and years later when she came back to England she claimed that she married someone called Cartlett. This showed that she denied the meta-narrative of marriage and she committed bigamy because she did not get divorce from Jude and she married another man and committed a so-called sin of adultery. After her return to England, Arabella met Jude at a bar and realized that he had some feelings for his cousin Sue but Sue married Jude's former teacher Richard Phillotson.

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After Mr. Phillotson and Sue separated, Jude and Sue started living together. Arabella could psychologically read Sue at their first encounter and could realize that Sue did not have a sexual encounter with Jude. Arabella even went to Phillotson and spoke about bondage of marriage; "There's nothing like bondage and a stone-deaf taskmaster for taming us women." ("Jude the Obscure" 377) and she said to Phillotson that he should have not left Sue. Arabella even went further and said that he should have made Sue chained on him instead of letting her leave him (377).

It would appear that, unions between couples blessed in religious ceremonies remained sacred, as the fact that in the novel in many cases Arabella visited Jude after they found other mates but in that society that was the permitted privilege of a wife in paper. In some parts of the novel, the two continued to have sexual relations after their separation and after finding new spouses. This could be considered as another role of manipulation of Arabella to use the concept of legal marriage for seducing Jude to have physical relation with her even when Jude was in relationship with Sue. This multiplicity and not unity and not consensus in the Victorian society surprisingly continued even after Jude and Arabella separated, and a new relationship begun with Sue. Arabella was able to lure Jude in to forgetting about his devotion to Sue even for some short period of time that he spent with Arabella. It seemed that Arabella was always ready for indulging in sexual activities. Jude was torn between "Sexuality of Arabella" and "intellect of Sue" (Draper 252). Arabella utilized her animalistic power to provoke Jude and her tool was sexuality, immediacy and gratification.

Consecutively after Sue got convinced to give in, Arabella asked Jude to grant her a divorce to legally marry that man "she already married virtually (282). Jude accepted and Arabella sent Jude and Sue, the son of Jude and Arabella with a nickname "Little Father Time" to Jude and Sue. Arabella who was sexually charged and manipulated Jude earlier in to marrying her, at this time, she even manipulated Sue as well to foster the son of Jude and Arabella and this happened exactly after the time that Sue accepted to give herself to Jude in a sexual way (267). Arabella's disclosure of the child of Jude and Arabella revealed previous history of sexual relations of Arabella and Jude. Arabella kept using her tools related to her sexual animalistic power to manipulate others and to get what she wanted to get. She tickled the sense of responsibility in Sue and Jude to accept to foster Little Father Time. Arabella was an expert in making others do what she wanted to be done. The fruit of Arabella and Jude's physical relations was an alert for Sue to get reminded of the historical past of Arabella and Jude, it was like an irrecoverable past that was the product of a legal and conventional marriage of Jude and Arabella. Sue accepted to raise Little Father Time with Jude although they were not quite certain whether Little Father Time was Jude's son or not. Arabella was not even a conventional mother because she left her son to be raised by Sue and Jude. At this time that she got divorce from Jude and left her son with Jude and Sue, Arabella legally married Cartlett. But later on, Cartlett died and made Arabella a widow.

Once again after Little Father Time killed the two children of Jude and Sue and after Little Father Time committed a suicide and after Sue left her New Woman character and went back to Church and went back to Phillotson, once again Arabella went to her friend Anny who taught her what to do at the first time to trap Jude to marry her, and this time Anny (396) told her ways to make Jude remarry her and once again Arabella got successful in making Jude marry her as described in the novel by her " rank passions" and " ardent gaze" ("Jude the Obscure" 477) that got concluded in a pub. Arabella utilized the chance when she

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realized Jude was drunk at a bar and persuaded the alcoholic Jude to remarry her. Arabella said to Jude "You've promised to marry me several times as we've sat here tonight." ("Jude the Obscure" 455) and Jude said: "I don't remember it" ("Jude the Obscure"455). She did not even feel a bit of guilt for tricking Jude to marry her while he was drunk although after Arabella got Jude back and remarried him, she did not care for the reduced health of Jude and even at the time that Jude was about to die, Arabella was not by his side and she was at the festivities of Remembrance Day close to university and she was with Physician Vilbert. Apparently, Arabella had the craving for getting married and for not being alone but she did not really care about the person that she married.

Sue and Arabella were like antithesis of each other, Arabella represented sexual animalistic provocativeness but Sue represented intellectual wisdom.

2. Susanna Bridehead. Sue (Hardy "Jude the Obscure") was determined to challenge the societal master-narratives in pursuit of her liberties but she gave up and agreed to marry Philoston even though she did not agree with the principle of conventional marriage. Even Jude told her "I have sometimes thought, since your marrying Phillotson because of a stupid scandal, that under the affection of independent views you are enslaved to the social code as any woman I know." ("Jude the Obscure" 286). In response, Sue claimed that she was not bold and courageous enough to behave in line with her own views (286). In Sue's marriage, she was not physically attracted to Philloston. "The ethereal, fine-nerved, sensitive girl, quite unfitted by temperament and instinct to fulfill the conditions of the matrimonial relation with Phillotson" ("Jude the Obscure" 259). The reader was informed that Sue's motive for marrying Richard Phillotson was career advancement or jealousy and revenge because she realized that Jude was married to Arabella. Even Jude said to Sue: "You simply mean that you flirted outrageously with him, poor old chap, and then repented, and to make reparation, married him, though you tortured yourself to death by doing it" ("Jude the Obscure" 286). And Sue said that "It was a little like that- that and the scandal together- and your concealing from me what you ought to have told me before" (286).

When Sue got married, following the ceremony, there was a "frightened look in her eyes" as if she realized what mistake she had done ("Jude the Obscure" 225). About a month later than her marriage, Sue said: "Perhaps I ought not to have married" ("Jude the Obscure" 225). Sue who wanted to get an eraser to erase and undo her marriage with Phillotson said "I am certain one ought to be allowed to undo what one has done ignorantly! I daresay it happens to a lot of women; only they submit, and I kick" ("Jude the Obscure" 254). Sue thought that this could happen to many women that after getting married, they could realize that this was not something that they wanted and they wanted to make it like it has never happened. Sue questioned the grand-narrative of contract of marriage and she said that to some women, it is difficult to give their love "continuously to the chamber-officer appointed by the bishop's license to receive it." ("Jude the Obscure" 241).

Sue even called marriage as a "sordid contract" ("Jude the Obscure" 248) and said that it is only "based on material convenience in house holding, rating and taxing, and the inheritance of land and money by children, making it necessary that the male parent should be known" ("Jude the Obscure" 248). Hence to Sue, marriage was for financial interests and economic reasons or that if a couple decided to have a child, with marriage the child could realize who his or her father was.

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Sue thought the restricting traditions and meta-narratives like marriage would get changed in the future. Sue said: "When people of a certain later age look back upon the barbarous customs and superstitions of the times that we have the unhappiness to live in, what will they say!" ("Jude the Obscure" 254).

The fact that Sue left her husband and was cohabiting with Jude was not socially acceptable although Jude even tried to not think about Sue in any way except that they were cousins. There were some reasons behind that. The first reason was that Jude was married to Arabella and they did not get a divorce, the second reason was that they were cousins and "It was not well for cousins to fall in love, even when circumstances seemed to favor the passion" ("Jude the Oscure" 103), the third reason was that marriage was like a curse in their family and marriages ended in tragedy and the fact they were from the same blood could have doubled the chance for a tragic end to their marriage ("Jude the Obscure" 103).

Jude and Sue who were cousins thought that their society would accept their independent decision to cohabit in spite of not being married to each other. Sue made her decision to cohabit with Jude without getting married. Whereas the society was willing to turn a blind eye to Jude's first questionable marriage, his relationship with Sue was ironically not regarded sacred simply due to lack of an official ceremony. Sue was knowledgeable and she did not like to submit to marriage merely to gain good standing in public and to get the approval of people of the society. Sue and Jude did not live in line with norms and master-narratives of their time. They refused to conform to the societal master-narratives. They were more enthusiastic about pursuing their individual liberties and education as compared to the rest of the characters who had little exposure to education. It was as if they wanted to pursue happiness rather than pre-set meta-narratives.

Sue believed that the force and obligation behind the contract of marriage demolished love. She said: "It is foreign to a man's nature to go on loving a person when he is told that he must and shall be a person's lover" ("Jude the obscure" 306). Sue believed that when you are not forced to do something and not forced to follow one path, that feeling would happen spontaneously and voluntarily.

Even at a time that Jude and Sue considered getting married, when Sue went to the registry office, all the feelings of restriction and obligation terrified her. Sue said to Jude "I think I should begin to be afraid of you, Jude, the moment you had contracted to cherish me under a government stamp, and I was licensed to be loved on the promises by you" ("Jude the Obscure" 306). This idea seemed very unnatural to her that a person should get a license and permission to love someone and to be loved that she showed her disgust of this opinion by saying "Ugh, how horrible and sordid! Although, as you are free, I trust you more than any other man in the World" ("Jude the Obscure" 306). To Sue, when someone loves you without being obliged to love you, seems more honest, true and real than being forced to love someone. Sue was so much against the grand-narrative of marriage that forced the couple to love each other that she said:

If the marriage ceremony consisted in an oath and signed contract between the parties to cease loving from that day forward, in consideration of personal possession being given, and to avoid each other's society as much as possible in public, there would be more loving couples than there are now ("Jude the Obscure" 306).

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Sue knew the psychology of mankind that when individuals get forced to do something, they would prefer to opt against it and when they are told not to do something, they would get more provoked to do it. To her, sneaking into having relations with each other sounded more interesting than being obliged to have relations with each other every single day for the rest of their lives.

Sue whom became sure that she did not want to sign the contract of marriage said to Jude "How different our reasons are we come to the same conclusion; that for us particular two, an irrecoverable oath is risky. Then, Jude, let us go home without killing our dream!" ("Jude the Obscure" 345). Although Sue and Jude's reasons for not signing the contract of marriage might had been different, they both agreed that signing that paper was not what was right for them.

Church preached that marriage was a huge factor to prevent fornication. But in *Jude the Obscure*, Jude and Sue's lifestyle contradicted the Church's meta-narratives as they lived together without the marriage contract and they had illegitimate children together. Sue whom disobeyed the Church's meta-narratives, tried to justify and defy their behavior by saying that because of their pure love, they had a "natural marriage" or "marriage in heart" which was in fact in contrast to the Church's rules (Hardy "Jude the Obscure" 254). Sue was an epitome of fornication in the eyes of the Church. Unlike what the church was trying to impose, Sue firmly believed that a consensual relationship with emotional attachment was much better than those who conformed to the norms of legalizing their relationship through a contract. But this clearly rejected the meta-narratives of the Church and though the Church prevented fornication by the marriage contract, Jude and Sue challenged this union by living together outside marriage and by having children out of wedlock.

Sue Bridehead considered legal marriage as a "sordid contract" and an institution which was "hopelessly vulgar" ("Jude the Obscure" 320) and she thought this contract ruined all affection between lovers. Therefore, Hardy showed his criticism of the Church's conception of marriage via his characters.

It was disclosed to Jude in the novel how little faith Sue had in the obligatory religious bond of marriage. This difference in perception towards marriage appears to suggest that not all Victorian society was fascinated by the master-narrative of marriage as it was defined by the Church.

As a result of Jude and Sue's free choice to live together without getting married, Jude lost his job because he got fired ("Jude the Obscure" 354) when his boss realized he had illegitimate relation out of wedlock. This decision of Sue and Jude to live together without getting married, led to that they lived as nomads moving from place to place. This clearly depicted how the Victorian era treated those who were considered dissidents to the approved code of conduct within the society, the threat of alienation was real and most individuals were forced to conform to the expected standards. This also was evident when Sue, after her children being hanged by Jude's son "Father Time" decided to leave Jude and remarry Phillotson. Sue said to Jude "I am going back to Richard" (Hardy "Jude the Obscure" 428). She continued "He is going to marry me again. That is for form's sake, and to satisfy the World, which does not see things as they are." (Hardy "Jude the Obscure" 429). She thought that the consequence of behaving

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against the social and religious grand-narratives was negative and her illegitimate children died to make her understand that. Sue went back to Phillotson just because she felt divinely compelled to avoid further bad luck. Sue said to Jude: "I would go back to Richard without repeating the sacrament if he asked me. But the World and its ways have a certain worth (I suppose), therefore I concede a repetition of the ceremony" (Hardy "Jude the Obscure" 429). Sue continued to say: "Jude return good for evil" (Hardy "Jude the Obscure" 429) "Be kind to me- a poor, wicked woman who is trying to mend" (Hardy "Jude the Obscure" 429). Sue remarried Phillotson to escape the dangers that she thought would continue to befall them if they went on with their unholy union. Sue's belief regarding marriage changed from time to time and her decision to remarry Phillotson was the evident of that. This decision of Sue to go back obeying law and grand-narratives, disclosed that in the Victorian era, being on the wrong side of the Church was considered as bad (Wolffe 130). Sue's opinion toward marriage drastically changed from their first decision to live together without getting married. Sue literally abandoned her former beliefs regarding marriage and finally did what the society expected of her. This was like a push to conform to the master-narratives of the time by the Victorian society.

However, it was not always the case that those who challenged meta-narratives were defeated by master-narratives or by those who conformed to the master-narratives. Hardy also showed in his pieces that although it was difficult to defeat the societal grand-narratives in search of individual liberties, it was not entirely impossible.

3. Jude. Multiplicity in social understanding and differences of ideas regarding the concept of marriage created problems for various characters. In the case of Jude ("Jude the Obscure"), Hardy who questioned the Church's convention of marriage in his novels, showed the vows and promises of Jude and his wife Arabella (Hardy "Jude the Obscure" 61-62), to show the temporary feelings and for criticizing the religious meta-narrative of marriage because even those who thought they would be together permanently, might end up realizing their feelings were temporary. Jude told Sue that "People go on marrying because they can't resist natural forces, although many of them may know perfectly well that they are possibly buying a month's pleasure with a life's discomfort." (Hardy "Jude the Obscure" 306).

Jude said to Sue: "We are acting by the letter" (acting by the marriage contract), and "the letter kileth!" ("Jude the Obscure" 469). To Jude, legal document of marriage demolished the real love.

After Jude began to cohabit with Sue, he got fired from his job because he broke a convention and encountered lots of difficulties in finding a job and all rejected him because he was living with a woman without being married to her therefore he was forced to relocate.

When Arabella asked Jude to grant her divorce so that Arabella could marry the man that she virtually married (Hardy "Jude the Obscure" 282), Jude accepted. Jude explained to Sue that "I thought at first I couldn't do it without getting her into trouble about that second marriage and I don't want to injure her in any way" (Hardy "Jude the Obscure" 282). Jude's attitude and frame of thinking was quite kind and civilized. Jude went further and said about Arabella that "Perhaps she's no worse than I am, after all!" (Hardy "Jude the Obscure" 282). Hence, Jude believed in double standards and he did not discriminate between males and females. He equalized a female character with himself and put himself in her shoes,

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understood her and judged her in an open-minded way. Jude continued "But nobody knows about it over here, and I find it will not be a difficult proceeding at all" (Hardy "Jude the Obscure" 282). Hence Jude even cared about reputation of Arabella in England and he did not want anyone to judge her poorly and he did not want her to face any trouble in England. His way of confrontation and his reaction toward Arabella's request of divorce was quite well-mannered, polite and understanding.

When Jude and Sue were considering getting married, Sue asked him whether they should get married there? (Hardy "Jude the Obscure" 336), in response Jude said: "No; we need not marry here, or anywhere, unless we like, even now" (Hardy "Jude the Obscure" 336). Jude continued "We can be married in a church, … Anyhow, let us go out till you are calmer, dear, and I too, and talk it over" (Hardy "Jude the Obscure" 336). Jude behaved in a nice, open-minded-way without pushing or forcing Sue to marry him in a rush there or elsewhere. Jude wanted Sue to feel comfortable and Jude was against forcing Sue into doing something that she might not like. Jude continued and said "Now, darling, what shall we do?" (Hardy "Jude the Obscure" 336) "Still, anything that pleases you will please me" (Hardy "Jude the Obscure" 337). Jude went further and said that the place depressed him as well and then he started thinking about what Sue said earlier that whether they ought to (get married) or not (Hardy "Jude the Obscure" 337). Hence Jude was not completely certain whether they should get married or not either.

Jude said "The intention of the contract is good, and right for many, no doubt; but in our case it may defeat its own ends, because we are the queer sort of people we are- folk in whom domestic ties of a forced kind snuff out cordiality and spontaneous" (Hardy "Jude the Obscure" 339). Jude's perception was that although the contract of marriage could work for many, it might not work for them because this contract came with obligation and force, which could make spontaneity die.

Although Sue thought that women made a sacrifice in getting married, Jude believed that men made a sacrifice as well. Jude said: "Sue, it is no worse for the woman than for the man. That's what some women fail to see; and of protesting against the conditions, they protest against the man, the other victim" (Hardy "Jude the Obscure" 339-340). Hence Jude thought that marriage was like making a sacrifice for both females and males and both genders were the victims.

After Jude's son Little Father Time killed two children of Sue and Jude and Little Father Time committed a suicide and after Sue decided to go back to Phillotson and to remarry Phillotson to satisfy the World in spite of the fact that she was already Phillotson's wife (Hardy "Jude the Obscure" 428-429), Jude said to Sue "But you are my wife! Yes, you are! You know it!" (Hardy "Jude the Obscure" 429). Hence Jude did not believe that the signed contract was the factor for making men and women husbands and wives. Jude went further and said: "I have always regretted that feint of ours in going away and pretending to come back legally married" (Hardy "Jude the Obscure" 429). But Jude thought if they got married, Sue would not say that Phillotson was already her husband. Jude continued and said: "I loved you and you loved me, and we closed with each other, and that made the marriage" (Hardy "Jude the Obscure" 429). Hence to Jude, love was what made men and women husbands and wives and not the signed contract of marriage. Jude said: "We still love- You as well as I- I know it, Sue! Therefore, our marriage is not cancelled" (Hardy "Jude the Obscure" 429). Hence to Jude, mutual love was the only thing that made a relationship as marriage and the registered signature was not essential for that. Jude asked Sue who wanted to remarry

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Phillotson "Do you care for him? Do you love him? You know you don't! It will be a fanatic prostitution." (Hardy "Jude the Obscure" 430). Therefore, to Jude, even a legal contract of marriage without love was a type of prostitution.

When Arabella once again tricked Jude to remarry her while he was drunk and when Arabella's father said now that you lived together under the same roof, you should marry her and you should be honorable (Hardy "Jude the Obscure" 455), Jude said: "Don't say anything against my honor!", he continued "I'd marry the W….. of Babylon rather than do anything dishonorable! No reflection on you, my dear, it is a mere rhetorical figure" (Hardy "Jude the Obscure" 455). Hence once again, Jude accepted to marry Arabella for honor. At the first round, Jude wanted to save the reputation of Arabella and himself when Arabella claimed she was pregnant and married her in a rush to save their reputation. In the second time, once again Jude got married for saving his honor and Arabella's face and reputation. Jude said "If I am bound in honor to marry her- as I suppose I am" "I will" (Hardy "Jude the Obscure" 455). Jude continued and said "I have never behaved dishonorably to a woman or to any living being" (Hardy "Jude the Obscure" 456). Hence once again Jude got manipulated by Arabella and once again he married her for the sake of honor and for saving reputations.

4. Phillotson and Gillingham. When Phillotson ("Jude the Obscure") made a decision that was against the master-narrative of the time, he had to tolerate its harsh consequences. When Sue asked Phillotson to leave her and permit her to get separated, Phillotson's thought was "I know only one thing: something within me tells me I am doing wrong in refusing her" Phillotson was quite ahead of his time and was open-minded and educated enough to be able to realize that when a woman does not love him and when a woman was not interested in him, he did not have to force her to stay. And when that woman asked him to leave her and get separated, he was civilized enough to permit her to live separately. When Philotson permitted Sue to leave him although they were married, he got judged differently and sometimes poorly by others. Jude even allowed his wife to live with another man i.e. Jude. When Mr. Phillotson's met his friend Mr. Gillingham, Mr. Phillotson wanted his friend to understand his choice. Mr. Phillotson said to Mr. Gillingham "I've come, George, to explain to you my reasons" "so that at least you, will understand my motives if others question them any when, as they may-indeed, certainly will" (Hardy "Jude the Obscure" 271). So even when he made his decision to let Sue go, he knew that others would judge him badly but at least he needed understanding of his own friend. Phillotson continued to tell his friend that "My wretched state is that I've a wife I love who not only does not love me, but-but- well I won't say" (Hardy "Jude the Obscure" 272). Then he went further and said about Sue's feeling for Jude. Phillotson said: "Her exact feeling for him is a riddle for me-and to him, too, I think-possibly to herself. She is one of the oddest creatures I ever met." (Hardy "Jude the Obscure" 272). Phillotson did not even think that Sue was the guilty one and he blamed himself and Phillotson told his friend that "the sad part of it is that she is not so much to blame as I. She was a pupil-teacher under me and I took advantage of her inexperience, and told her out for walks, and got her to agree to a long engagement before she well knew her own mind" (Hardy "Jude the Obscure" 272). Phillotson was kind enough to not blame Sue and instead he blamed himself. Phillotson even went further and told his friend about Jude and Sue that "They seem to be one person split in two" (Hardy "Jude the Obscure" 272). Therefore, Phillotson even observed with precision and was open-minded enough to accept that Sue and Jude were better off with each other

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because they seemed to be a better match for each other. Phillotson was even the type of husband that approved that a female was brighter and more intelligent than him. Phillotson said to his friend that "Her intellect sparkles like diamonds, while mine smolders like brown paper." (Hardy "Jude the Obscure" 272). Phillotson went further and described to his friend about Sue's decision to leave him and her fear of him and her disinterestedness in him "At last she firmly and calmly asked if she might leave me and go to him. The climax came last night, when owing to my entering her room by accident, she jumped out of window-so strong was her dread of me!" (Hardy "Jude the Obscure" 272). Mr. Phillotson was wise, open-minded, understanding enough to realize that Sue was not interested in him and he even confessed it to his friend. When he became certain that Sue was not interested in him, Phillotson said that "I have come to the conclusion: that it is wrong to so torture a fellow-creature any longer; and I won't be the inhuman wretch to do it, cost what it may." (Hardy "Jude the Obscure" 273). Hence Phillotson referred to his own consciousness and denied the meta-narratives of the time to keep his wife and he said that he was even willing to pay all its costs and the consequences that this decision of him could have. Phillotson in permitting Sue to leave him and go to live with Jude said to his friend that "I know I may be wrong- I know I can't logically, or religiously, defend my concession to such a wish of hers, or harmonize it with the
doctrines I was brought up in" (Hardy "Jude the Obscure" 273). Hence Phillotson knew that this decision was not in line with religious master-narratives or the grand-narratives of the society. Phillotson knew what men of his time would have done and that they would have refused their wives request to leave them to go and live with another man. Phillotson said:

I, like other men, profess to hold that if a husband gets such a so-called preposterous request from his wife, the only course that can possibly be regarded as right and proper and honorable in him is to refuse it, and put her virtuously under lock and key, and murder her lover perhaps (Hardy "Jude the Obscure" 273).

But Phillotson did not take the path that the men of his era would have taken and he questioned the master-narrative of their time and said that what other men do is "contemptibly mean and selfish" (Hardy "Jude the Obscure" 273). Phillotson even went further and said "I simply am going to act by instinct and let principles take care of themselves" (Hardy "Jude the Obscure" 273). Hence, Phillotson did not take the path that all would take, he did not pay attention to the meta-narrative of their time but made his decision based on his own thoughts and instinct. Phillotson's friend Mr. Gillingham who was worried that the society or people would judge Phillotson badly said to him "But-you see, there's the question of neighbors and society-what will happen if everybody…." (Hardy "Jude the Obscure" 273). Mr. Gillingham went further and said: "I don't agree with your instinct" (Hardy "Jude the Obscure" 273). Phillotson tried to justify his choice regarding Sue's request to leave him that "Have you ever stood before a woman whom you know to be intrinsically a good woman, while she has pleaded for release-been the man she has knelt to and implored indulgence of?" (Hardy "Jude the Obscure" 273-274) and when his friend said no, Phillotson said "Then I don't think you are in a position to give an opinion" (Hardy "Jude the Obscure" 274). Phillotson said that when he was not living with a woman, he thought "merely taking a woman to church and putting a right upon her finger could by any possibility involve one in such a daily continuous tragedy as that now shared by her and me" (Hardy "Jude the Obscure"

DOI: 10.9756/IAJH/V6I1/1910016
Received:14 March 2019/Accepted:6 May 2019/Published:26 June 2019

274). This did not quite justify Phillotson's friend and Mr. Gillingham said "I could admit some excuse for letting her leave you, but to attend by a cavalier-that makes a difference." (Hardy "Jude the Obscure" 274). Hence Mr. Gillingham could have accepted that Sue could leave Mr. Phillotson but he could not approve the idea that one woman leaves a man to go and live with another man. Phillotson said "However, she has not distinctly implied living with him as wife, though I think she means to and to the best of my understanding, it is not an ignoble, merely animal, feeling between the two because it makes me think their affection will be enduring" (Hardy "Jude the Obscure" 274). Phillotson went further and describe Jude and Sue's relationship as "Their supreme desire is to be together- to share each other's emotions, and fancies and dreams." (Hardy "Jude the Obscure" 274). Phillotson went further and said "The more I reflect, the more entirely I am on their side!" (Hardy "Jude the Obscure" 275). Hence Phillotson was like an open-minded person whom observed things logically and gave the rights to Sue and Jude to be able to live with each other freely. Mr. Gillingham however said that if people did like what Phillotson did "there'd be a general domestic disintegration. The family would no longer be the social unit" (Hardy "Jude the Obscure" 275). Phillotson went further and said: "I don't see why the woman and the children should not be the unit without the man." (Hardy "Jude the Obscure" 275). Hence Phillotson's way of thinking was ahead of Victorian era's frame of mind and he approved independence of women and liberty and freedom of them and he questioned the general rule of master-narrative of marriage because it could differ for each individual's circumstance and not everyone should have behaved the same and not everyone should have chosen the same path.

Regarding marriage, Sue and Phillotson, Gillingham whispered: "I think she ought to be smacked and brought to her senses- that's what I think!" (Hardy "Jude the Obscure" 276). Hence it could be seen how men used to think in the Victorian era, a man like Gillingham thought they have the rights to hit a woman and force her to stay in a relationship. However, Phillotson was not anything like that and he told Sue: "You may go-with whom you will. I absolutely and unconditionally agree" (Hardy "Jude the Obscure" 276). It showed how thoughtful, understanding and open-minded Phillotson was for the Victorian England.

Phillotson got judged poorly by the public because of giving Sue the liberation to go and live with Jude. Even at his job, he got questioned by the chairman and he asked Phillotson: "since everybody is talking of it: is this true as to your domestic affairs- that your wife's going away was on no visit, but a secret elopement with a lover? If so, I condole with you" (Hardy "Jude the Obscure" 292). But Phillotson's response was "There was no secret about it" (Hardy "Jude the Obscure" 292). And Phillotson even went further and said: "She has gone under circumstances that usually call for condolence with the husband. But I gave my consent" (Hardy "Jude the Obscure" 292). Phillotson knew that other men would not allow their wives to leave them to live with another man but he was different and he gave his consent to his wife. He was even courageous enough to speak honestly about it in front of the chairman even though he might have lost his job because of that. Phillotson even went further and explained to the chairman that "She asked leave to go away with her lover, and I let her. Why shouldn't I? A woman of full age, it was a question for her own conscience-not for me. I was not her jailer." (Hardy "Jude the Obscure" 292). Phillotson was a frank, honest man and as he said he did not want to put a woman in cage and he knew that women had the right to live as they wanted as well and they did not have to get forced to do what

DOI: 10.9756/IAJH/V6I1/1910016
Received:14 March 2019/Accepted:6 May 2019/Published:26 June 2019

they did not want to do. Phillotson told the chairman that he did not "wish to be questioned" (Hardy "Jude the Obscure" 292). Even the children who heard about it (Hardy "Jude the Obscure" 292) and Phillotson's "little maid-servant" (Hardy "Jude the Obscure" 292) who was a "school-girl" said that " Mr. Phillotson had helped in his wife's packing, had offered her what money she required, and had offered her what money she required, and had written a friendly letter to her young man, telling him to take care of her" (Hardy "Jude the Obscure" 292). This actually showed how open-minded and what a free-thinker Phillotson was to do deeds that were completely in contrast to the grand-narratives of the Victorian era. Because of the judgments of others and the chairman and other managers of the school, he knew that he was about to get fired from his job. Phillotson said: "They have requested me to send in my resignation on account of my scandalous conduct in giving my tortured wife her liberty- or, as they call it, condoning her adultery" (Hardy "Jude the Obscure" 292-293). Hence Phillotson was on the verge of getting fired or that they requested him to resign from his position and according to Phillotson, what he did was setting his wife who was in distress free. But according to Phillotson's bosses, they asked him to resign for proving their point that they disapproved of the actions taken by Phillotson's wife. Hence Phillotson's bosses were living and believing in line with the master-narrative of the Victorian England but Phillotson behaved and though in opposition to the meta-narrative of that era. Phillotson who was reacting in contrast to master-narrative of the time said "But I sha'nt resign" (Hardy "Jude the Obscure" 293). And Phillotson went further and said "It is no business of theirs" (Hardy "Jude the Obscure" 293). Therefore, it could be said that Phillotson was even critical of the grand-narratives regarding judgments of others and their reactions. To Phillotson, his personal or domestic affairs were not related to others to force him quit his job. But Gillingham told Phillotson that "If you make a fuss it will get into the papers, and you'll never get appointed to another school" (Hardy "Jude the Obscure" 293). This could show that when a person did behave in contrast to the master-narrative of the time, this implementation of him/her would bring about negative consequences in his/her life, career and endeavors. Gillington went further and said to Phillotson "They have to consider what you did as done by a teacher of youth- and its effects as such upon the morals of the town; and to ordinary opinion, your position is indefensible" (Hardy "Jude the Obscure" 293). Hence according to Phillotson's bosses and the public what Phillotson and Sue did could have negative effect on morality of other people of the society. But Phillotson's response was: "I don't care" (Hardy "Jude the Obscure" 293). Hence Phillotson did not even care about opinion of the public or his bosses and he did not worry that he did break the meta-narrative of the society. Following that, Phillotson said: "by resigning I acknowledge I have acted wrongly by her, when I am more and more convinced every day that ….. I have acted rightly" (Hardy "Jude the Obscure" 293). Therefore, Phillotson did not think that the master-narrative of the society or opinion of the public was right but he thought what he did according to his own frame of mind and thought was the right thing to do for him. Hence Phillotson preferred an individual's decision and liberty over limitation of grand-narratives. This different frame of mind of Mr. Phillotson led him get fired from his job. Phillotson's way of thinking and frame of mind was different from the general idea of the society. Phillotson did not want to force a woman who was not sexually attracted to him, to stay with him. Phillotson did not want to impose a woman who was not happy with him to live with him. Phillotson allowed Sue to live by the way that she wished even though her decision was not in line with the master-narrative of the society.

DOI: 10.9756/IAJH/V6I1/1910016
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For a contemporary open-minded audience, it might appear that he made a sound, liberating and free decision based on logic. It seemed as if the society merely responded well to the traditions and grand-narratives that appeared to have been cast in stone. This multiplicity of ideas, could led an open-minded contemporary audience to question the purpose of these social codes and master-narratives. Grand-narratives might make people think alike or behave alike but master-narratives would be like total disregard toward individual freedom.

It might be suggested that the main characters of Jude the Obscure introduced new concepts to the Victorian society and paid a very heavy price for their decisions. It was surprising that whereas the society could embrace multiplicity and diversity, the decisions of these individuals were completely rejected. The society on the one hand embraced families and their roles in society, on the other hand rejected families that differed from the ingredients used to create the unions. One might question which was more important, the union or the ingredient?

Later on, when Sue's children got killed and Sue repented and asked Phillotson to take her back and to have the remarriage, Phillotson said: "I am sending round to vicar to let him know you are coming. I have told him all, and he highly approves- he says it will bring our lives to triumphant and satisfactory issue" (Hardy "Jude the Obscure" 433). It was as if both Sue and Phillotson wanted the process of remarriage go according to religious codes and meta-narratives. Even Phillotson quested to get approval of a Churchman. But once again, Phillotson cared about feeling and thought of Sue. Phillotson asked Sue: "Are you sure of yourself? It is not too late to refuse now if-you think you can't bring yourself to it" (Hardy "Jude the Obscure" 433). After Sue's approval to remarry Phillotson, Phillotson's friend Mr. Gillingham who at the first time thought Phillotson was wrong in letting Sue go and live with Jude, this time around said to Phillotson "Well, you've all but got her again at last. She can't very well go a second time. The pear has dropped into your hand" (Hardy "Jude the Obscure" 436). He spoke as if Sue was a property of Phillotson this time because she left him once and she could not do it one more time. Even the metaphor that he used by saying the pear has dropped into your hand, showed that Gillingham considered females as properties of their husbands.

Phillotson whom used to seem quite open-minded and whom did not care about opinions of others, this time said about return of Sue in her life that "it will set me right in the eyes of the clergy and orthodox laity, who have never forgiven me for letting her go. So, I may get back in some degree into my old track" (Hardy "Jude the Obscure" 436). Hence Phillotson wanted to get the approval of Churchmen and did care about opinion of them.

Mr. Gillingham who was in favor of master-narrative of marriage said to Phillotson: "Well, if you've got any sound reason for marrying her again, do it now, in God's name." Once again Gillingham revealed his nature of considering females as property of their husband and he said to Phillotson: "I was always against you opening the cage door and letting the bird go in such an obviously suicidal way. You might have been a school inspector by this time, or a reverend, if you hadn't been so weak about her" (Hardy "Jude the Obscure" 436). Well, Mr. Gillingham who used metaphors that considered a wife as a property of her husband, knew that Phillotson lost his job because of letting Sue go and live with Jude hence Gillingham's frame of mind was that if Phillotson did not set Sue free at the first time, he could have had

DOI: 10.9756/IAJH/V6I1/1910016
Received:14 March 2019/Accepted:6 May 2019/Published:26 June 2019

a good working position and advancement in his job. Gillingham's advice to Phillotson regarding Sue was that "Once you've got her housed again, stick to her" (Hardy "Jude the Obscure" 436).

Phillotson did not want to remarry Sue out of repent; as the narrator in Jude the Obscure wrote that Phillotson "did not care to admit clearly that his taking Sue to him again had at bottom nothing to do with repentance of letting her go, but was, primarily, a human instinct flying in the face of custom and profession" (Hardy "Jude the Obscure" 436).

Phillotson's perceptions regarding the concept of marriage was different from others and he did not follow the grand-narratives of the Victorian England but he followed his own frame of thought. For some period of time, as mentioned earlier, Phillotson disobeyed the codes attached to the master-narrative of marriage but when Sue returned to following traditional meta-narrative of marriage, he behaved in line with the wish of Sue but at the same time, he showed his respect for religious master-narratives and liked the idea of regaining respect of Church. But as for Gillingham, his ideas regarding the concept of marriage was almost always in line with grand-narrative of the nineteenth century England regarding marriage.

Conclusion. The rural working class of the Victorian period had firm beliefs on the importance of secure and stable families as a necessary part of their community (Schoenfeld 25). In marriage of Jude and Arabella (Hardy "Jude the Obscure"), the author revealed the basic multiplicity of the Victorian society. Whereas the society supported the notion that when a young couple became intimate for a prolonged period, marriage was the logical and expected consequence, in Jude's case society considered him as a fool. This was because whereas society supported this position concerning virtuous young women, Arabella was not so. In the novel, Arabella used Jude's naivety to fake pregnancy and trick him into committing to marriage. For this reason, the majority in society and Jude's aunt believed him to be a fool to maintain honor in such a relationship. It was interesting that, the society, which supported the holiness of marriage, would permit this merely because they conceived Jude's educational attempts as meaningless. This variation of perceptions appeared to make one question whether society indeed held marriage to be sacred.

The multiplicity in social recognition towards marriage was also seen in the thoughts of various characters in the novel. Sue (Hardy "Jude the Obscure") who was considering to marry Phillotson revealed to Jude later in the novel how little faith she had in the obligatory bond of marriage. This multiplicity in perception towards marriage appeared to suggest that not all Victorian society was fascinated by the fantasy of marriage as it was defined by the church.

The book of *Jude the Obscure* was judged poorly by many as an attack to the dearest of institutions in the Victorian era, namely marriage and religion (Wong XI). This adversary reaction from the public was a bit exaggerated given that the novel portrayed realities of the era. They could not accept that one author criticized these sacred institutions and master-narratives via his novels' characters. It was almost as if the society did not want to accept reality, freedom and change. It was possible that much of the disturbance after the publishing of the novel arouse from the fact that extreme diversity and multiplicity would generally negate any rational ordering of the pre-set grand-narratives.

The novel also attempted to challenge social meta-narratives on having sexual intercourse outside marriage. In the novel (Hardy "Jude the Obscure"), Arabella was depicted to be sexually experienced

DOI: 10.9756/IAJH/V6I1/1910016
Received:14 March 2019/Accepted:6 May 2019/Published:26 June 2019

though unmarried. It was through her experience and Jude's lack of experience that she successfully tricked him into marriage. The mere acceptance of this was inconsistent with the social meta-narrative then because, sexual intercourse outside of marriage was considered immoral and against religious master-narratives. Nonetheless, as the author illustrated, sometimes the realities of this era and moral expectations were different. Much to the dislike of many in the novel, Arabella continued to live her life in an obviously willful fashion with complete disregard to accepted social behavior and meta-narratives. The fact that she could live as such in the society indicated that contrary to widespread belief freedom also flourished in Victorian England. After Arabella's separation from Jude although she was still married to Jude, she lived with a man in Australia and after she came back and even if Jude was cohabiting with Sue, Arabella did have intercourse with Jude.

The root of diversities in ideas regarding marriage and gender had its base in different religious beliefs as well. Other shifts from social master-narratives in the novel were those affiliated to diversity of opinion in relation to religion. In the novel, the author drew attention to multiplicity by illustrations of diversity in religious opinions between Jude and Sue. While Jude was a Christian, Sue was a skeptical about religion and generally did not attach herself to any specific faith. It should be noted that this was in an era when the church played a significant role in society but attendance of church was decreasing. The author challenged the role of religion in marriage in an indirect fashion. This multiplicity of perceptions in relation to religion within a household tended to suggest whether religion was such an important component in a marriage union or not.

It might be worth mentioning that the multiplicity in the society might have been because of the understanding of the public and lack of education. During the period in which the author wrote this novel, the rural Victorian working class population was experiencing severe difficulty socially and financially (Schoenfeld 25). Though the government of the day was making efforts to adjust and accommodate the changes, much of the population was unable to feel their impact as a change was not taking place in an organized fashion. The author illustrated these transformations in various ways in his novel. For example, where individuals such as Jude (Hardy "Jude the Obscure") begun to understand and embrace what the future held, a large portion of the population did not reach such an understanding. This caused misunderstanding as much of society often had different opinions in relation to judgments of individuals such as Jude, Sue and Phillotson. In the novel (Hardy "Jude the Obscure"), Phillotson who appeared liberal and was prepared to leave his wife and dissatisfactory union, lost his job and was looked down upon for having a different open-minded frame of mind than the majority of people of the Victorian era.

In Hardy's *Jude the Obscure* the author revealed multiple often contradicting perceptions in Victorian England that arose as the country moved to become more industrialized and urban. As more people moved to urban areas and began to embrace new ideas, various social grand-narratives were questioned as was seen in many parts in the novel. However, it appeared that based on the general perception that much of the population had not yet come to terms with the realities of the future and as such remained stubbornly attached to old master-narratives and ways.

It could be said that in a world with the tolerance of diversity, it is accepted and tolerated that people are different; they think differently, they judge differently, they make different choices, they speak differently and they live differently. In this type of world people know that ideas could be unlike and different from each other but they could be reasonable and true. In this sort of world, people could make different choices, live differently and could be embraced and tolerated easily. In this ideal tolerating world, people

DOI: 10.9756/IAJH/V6I1/1910016
Received:14 March 2019/Accepted:6 May 2019/Published:26 June 2019

could make their own small-narratives and justices as long as they do not harm others. In this sort of tolerating world, the notions like good, bad, wrong, right are relative and different for each individual and all these concepts can change according to time, place and circumstances. When different ways of thinking, judging, and living are embraced, all people could co-exist with respect and toleration. For this reason, Hardy's characters who questioned pre-set meta-narratives and had different frames of mind that were in contrast to grand-narratives and conventions could be tolerated and accepted in a world with the acceptance of diversity. But because Hardy's characters lived in a world with restrict and firm social and religious master-narratives with no necessity for tolerance of differences, they did not have their freedom and they were judged and treated poorly and had struggles and conflicts with master-narratives and conventions and had tensions with people who followed those grand-narratives and conventions.

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