

Hedonism in Anna Cora Mowatt's Drama Fashion

Astri Rahayu¹, Geovani Mustika Salsabillah², Anggina Febrianti Pohan³, Dion Samurai Dachi^{4*}, Syamsul Bahri⁵

Universitas Negeri Medan

Corresponding Author: Dion Samurai Dachi; diondachi123@gmail.com

ARTICLE INFO

Keywords: Hedonism, Anna Cora Mowatt, Drama, Fashion

Received : 5 May

Revised : 20 June

Accepted: 25 July

©2026 Rahayu, Salsabillah, Pohan, Dachi, Bahri: This is an open-access article distributed under the terms of the [Creative Commons Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

Hedonism is closely related to pleasure, luxury lifestyle, and social status in society. In literary works, especially drama, hedonistic behavior can be reflected through characters' dialogues, actions, and social interactions. This study aims to investigate hedonism in Fashion using Dan Weijers's theory of six types of hedonism and to analyze how the characters reflect pleasure-seeking behavior, luxury, and material satisfaction throughout the play. This study applies a descriptive qualitative method to explore the kinds of hedonism reflected in dialogue utterances and character actions. The data were taken from dialogues and behaviors indicating pleasure-seeking, luxury, social prestige, and material satisfaction. The results show that all six types of hedonism are found in the play, namely Folk Hedonism 27%, Value/Prudential Hedonism 17%, Motivational Hedonism 13%, Normative Hedonism 10%, Egoist Hedonism 20%, and Utilitarian Hedonism 13%. Folk Hedonism is the most dominant type and is mainly reflected in Mrs. Tiffany's behavior, who seeks luxury and social recognition without considering future consequences. Meanwhile, Value/Prudential Hedonism reflects the importance of pleasure and fashionable living, Motivational Hedonism appears through the desire to escape stress, Normative Hedonism emphasizes responsibility in seeking pleasure, Egoist Hedonism prioritizes personal happiness over others, and Utilitarian Hedonism presents social gatherings as a source of shared happiness. The study concludes that Fashion portrays hedonistic behavior as a dominant social issue, especially through the characters' pursuit of luxury, pleasure, and social status

INTRODUCTION

Literature is one of the creative and imaginative works that plays an important role in representing human life, experiences, emotions, social conditions, and cultural values through language. Literature does not only function as entertainment, but it also becomes a medium for conveying ideas, criticism, moral messages, and social phenomena that occur in society. According to M. H. Abrams (2015), literature is a form of imaginative writing that reflects human experiences and realities of life through artistic expression. Through literary works, authors are able to describe human behavior, personality, conflict, lifestyle, and social interaction in a deeper and more meaningful way. In addition, literature is closely related to social life because literary works often portray the realities and problems experienced by humans in everyday life, such as social class, culture, economy, morality, and lifestyle. As stated by Terry Eagleton (2018), literature cannot be separated from society because literary works are influenced by social conditions and human experiences. Therefore, literature becomes an important medium for understanding human behavior and social phenomena, including the hedonistic lifestyle reflected in literary works.

Drama is one of the major genres of literature that presents human life through dialogues, actions, expressions, and stage performances. Drama is closely related to social reality because it portrays human behavior, emotional conflict, social interaction, and various issues that occur in society. According to Patrice Pavis (2016), drama is a literary work that combines text, performance, and human action to represent life experiences and social phenomena. Through drama, the audience and readers are able to understand the attitudes, personalities, and lifestyles of the characters reflected in the story. In addition, drama often illustrates social conditions such as social status, ambition, morality, power, and lifestyle through the conversations and actions of the characters. Marvin Carlson (2019) states that drama becomes an effective medium for reflecting human behavior and social values because dramatic works imitate the realities of human life. Therefore, drama is not only considered as entertainment, but also as a literary medium that reflects social issues and human behavior, including the hedonistic lifestyle shown by the characters in a play.

Hedonism is one of the social and philosophical concepts that is closely related to pleasure, satisfaction, and happiness in human life. Hedonism refers to a lifestyle or behavior in which individuals prioritize pleasure and avoid pain in order to achieve personal satisfaction. In modern society, hedonism is often associated with luxurious lifestyles, excessive enjoyment, social prestige, materialism, and the desire to fulfill personal pleasure. According to Dan Weijers (2012), hedonism comes from the Greek word "hedone," which means pleasure, and this theory explains how humans seek happiness and satisfaction in their lives. Furthermore, Dan Weijers (2012) divides hedonism into six types: (1) Folk Hedonism, (2) Value or Prudential Hedonism, (3) Motivational Hedonism, (4) Normative Hedonism, (5) Egoist Hedonism, and (6) Utilitarian Hedonism. These types of hedonism describe how individuals pursue pleasure in different ways, whether for personal satisfaction, emotional relief, social recognition, or even for the happiness of others. Therefore, hedonism becomes an important issue in

literary works because the attitudes and behaviors of the characters often reflect pleasure-seeking lifestyles and social ambitions in society.

Fashion is a social comedy play written by Anna Cora Mowatt in 1845 that portrays luxury, social ambition, and class distinction in American society. The play mainly focuses on the Tiffany family, who are highly concerned with fashion, wealth, and social recognition in order to gain acceptance from the upper class. Through the dialogues and actions of the characters, the play reflects how individuals pursue pleasure, prestige, and satisfaction through luxurious lifestyles and material possessions. According to Oscar G. Brockett (2014), drama reflects social realities and human behavior through conversations and character actions. This can be seen in the following conversation:



Prudence : "Madam, we have already spent a great deal of money on dresses and parties this month."

Mrs. Tiffany : "That is necessary if we want to be respected by fashionable society."

Prudence : "But some people may think it is excessive and unnecessary."

Mrs. Tiffany : "I would rather spend all my money on luxury and appearance than be considered poor and ordinary by society." (00:04-01:07)

The bold statement above indicates hedonistic behavior because Mrs. Tiffany prioritizes luxury, pleasure, appearance, and social prestige as symbols of happiness and personal satisfaction. The conversation also reflects how material wealth and social status become important aspects in gaining recognition within society. Therefore, the dialogues and character actions in Fashion become significant aspects in examining hedonistic behavior reflected in the play, which are also used as the primary data in this study. The primary data of this study consist of dialogues, conversations, and character actions that reflect hedonistic behavior in Fashion written by Anna Cora Mowatt. The data focus on utterances and behaviors related to luxury, pleasure, fashionable lifestyles, social prestige, and material satisfaction shown by the characters throughout the play. According to John W. Creswell (2018), qualitative research focuses on interpreting social phenomena through textual and descriptive analysis. Therefore, this study applies a qualitative descriptive method to analyze the types of hedonism reflected in the characters' dialogues and actions based on Dan Weijers's theory of hedonism (2012). The dialogues and character interactions are selected because they provide important information about how

the characters pursue pleasure, luxury, and social recognition in their social lives. Furthermore, the use of dialogues and character actions as primary data is important in supporting the analysis of hedonistic behavior reflected in the play, which is also related to several previous studies discussing hedonism in literary works.

Several previous studies have discussed hedonism, luxury lifestyle, consumerism, and social status from different perspectives. Sinaga et al. (2022), in *Hedonism in Eugene O’Neil’s: A Long Days Journey Into Night*, analyze six types of hedonism based on Dan Weijers’s theory, namely folk hedonism, value/prudential hedonism, motivational hedonism, normative hedonism, egoist hedonism, and utilitarian hedonism. The study explains that hedonistic behavior is reflected through the characters’ pursuit of pleasure, luxury, and satisfaction in everyday life. Furthermore, Michael S. Brady (2021), in *Immersive Imaginative Hedonism: Daydreaming as Experiential Consumption*, explains that hedonism is closely related to pleasure-oriented experiences and imaginative satisfaction in modern life. Meanwhile, Nana Yaa Asare (2022), through the study *Hedonism and Luxury Fashion Consumption among Black African Women in the UK*, states that luxury fashion consumption reflects pleasure, prestige, and social recognition. Furthermore, Tom Fitzgerald (2023), in *Value, Virtue, and Vivienne Westwood: On the Philosophical Importance of Fashion*, argues that fashion represents identity, personal values, and social satisfaction. Another study conducted by Megan Becker-Leckrone (2023) in *Fashion as ‘Force for Change’?* explains that fashion functions as a symbol of social legitimacy and lifestyle. In addition, Laura Lorenzen (2023), through *Between Conspicuous and Conscious Consumption*, discusses how consumer culture and luxury lifestyles influence modern social behavior. Jonathan Schroeder (2024), in *A Heterodox Approach to Masstige*, analyzes luxury consumption and social prestige related to pleasure-oriented behavior. Moreover, Rachel Sherman (2023), in *Contemporary Hedonism: An Exploration of Consumer Lifestyles and Pleasure in Global Culture*, focuses on pleasure-oriented lifestyles in contemporary society. Another relevant study by Aulia Rahma (2022), entitled *Representation of Hedonism by the Characters in Gossip Girl Series 2021*, examines hedonistic behavior reflected through luxury lifestyles and social status. Furthermore, Pierre-Yves Donzé (2023), in *When Luxury Democratizes*, explains hedonic value and luxury consumption behavior in society. Lastly, Yudi Prasetyo (2024), through *Global Research Landscape on Hedonistic Behavior*, discusses the development of global studies related to hedonistic behavior between 2019 and 2023. Those previous studies indicate that hedonism is commonly associated with consumer culture, luxury lifestyle, social prestige, and pleasure-oriented behavior. However, studies specifically discussing the representation of hedonism based on Dan Weijers’s theory in *Fashion* are still limited, which leads to the research gap of this study.

Based on the previous studies above, most researchers primarily focus on hedonism in relation to consumer culture, luxury fashion, modern lifestyle, social prestige, and contemporary media. Those studies generally examine how individuals pursue pleasure, satisfaction, and social recognition through material

possessions, fashionable lifestyles, and luxury consumption. In addition, previous studies tend to analyze hedonistic behavior in modern social contexts rather than in classical literary works, particularly drama. Although several studies have discussed hedonism and social lifestyle in literary studies, research specifically examining the representation of hedonism in Fashion is still limited. Furthermore, studies applying Dan Weijers's theory of the six types of hedonism (2012) in dramatic literary works are rarely found. Therefore, this study aims to analyze the representation of hedonism reflected through the dialogues and character actions in Fashion based on Weijers' theory of hedonism. This study is expected to contribute to literary studies by providing a deeper understanding of how pleasure, luxury, social ambition, and material satisfaction are represented in classical drama through the characters' behavior and social interactions.

LITERATURE REVIEW

Hedonism is a philosophical and social concept related to pleasure, happiness, and satisfaction in human life. Hedonism emphasizes that pleasure is considered an important goal pursued by individuals in order to achieve happiness and avoid pain. According to Dan Weijers (2012), hedonism originates from the Greek word "hedone," which means pleasure. Hedonism explains how individuals seek enjoyment, satisfaction, and happiness in various aspects of life. In social life, hedonism is often associated with luxurious lifestyles, excessive pleasure, materialism, social prestige, and the desire to fulfill personal satisfaction. Furthermore, hedonistic behavior can be reflected through attitudes, decisions, conversations, and social interactions that prioritize pleasure and enjoyment. Therefore, hedonism becomes an important issue discussed in literary works because many characters in literature reflect pleasure-oriented lifestyles and social ambition. According to Dan Weijers (2012), hedonism is divided into six types, namely Folk Hedonism, Value or Prudential Hedonism, Motivational Hedonism, Normative Hedonism, Egoist Hedonism, and Utilitarian Hedonism. These six types explain different ways individuals pursue pleasure and satisfaction in life.

Folk Hedonism

Folk Hedonism refers to the common understanding of hedonism in which individuals seek pleasure, enjoyment, and satisfaction without seriously considering future consequences. According to Dan Weijers (2012), this type of hedonism is closely related to luxurious lifestyles, entertainment, temporary happiness, and excessive pleasure-seeking behavior. Individuals tend to prioritize immediate satisfaction because pleasure is considered the main purpose of life. As a result, they often ignore responsibility, morality, and possible negative consequences that may arise from their actions.

An example of Folk Hedonism can be found in *The Importance of Being Earnest*:

Algernon: "I hate people who are not serious about meals. It is so shallow of them."

Jack: "Well, I do not enjoy meals as much as you do."

Algernon: "That is because you are not living properly."

Jack: "You always turn pleasure into the most important thing."

The dialogue reflects Algernon's excessive focus on pleasure, luxury, and entertainment in everyday life. He treats enjoyment and dining not merely as ordinary activities, but as essential parts of happiness and proper living. His statement suggests that people who do not prioritize pleasure are unable to truly enjoy life. In this context, Algernon values temporary satisfaction and amusement more than seriousness or responsibility. The dialogue also illustrates how upper-class society often associates happiness with luxurious experiences and fashionable lifestyles. Therefore, the conversation clearly represents Folk Hedonism because the character prioritizes immediate enjoyment and pleasure-oriented living without considering deeper responsibilities or consequences.

Value or Prudential Hedonism

Value or Prudential Hedonism explains that pleasure and happiness are considered meaningful and valuable aspects of human life. Dan Weijers (2012) states that pleasurable experiences contribute to emotional fulfillment, comfort, and personal satisfaction. Individuals believe that enjoyment is an important component of a meaningful life because pleasure creates happiness and emotional well-being.

An example can be identified in *Private Lives*:

Amanda: "Very few people do seem really happy together."

Elyot: "Perhaps they do not know how to enjoy life properly."

Amanda: "Life should be exciting and full of pleasure."

Elyot: "Otherwise everything becomes dull and meaningless."

The dialogue demonstrates Amanda and Elyot's belief that happiness and emotional pleasure are important aspects of life. They view excitement, romance, and enjoyable experiences as things that give meaning to human existence. Their statements indicate that life without pleasure and emotional satisfaction would feel empty and uninteresting. In addition, the dialogue reflects how the characters value emotional enjoyment more than stability or simplicity. They believe that pleasurable experiences create fulfillment, comfort, and happiness in life. Therefore, the conversation strongly represents Value or Prudential Hedonism because pleasure is treated as something meaningful and valuable for achieving emotional well-being and life satisfaction.

Motivational Hedonism

Motivational Hedonism explains that human behavior is motivated by the desire to seek pleasure and avoid pain, stress, or emotional suffering. According to Dan Weijers (2012), individuals pursue pleasurable experiences to escape from dissatisfaction, sadness, and psychological pressure. Pleasure functions as emotional relief that temporarily helps individuals avoid negative feelings.

An example appears in *A Streetcar Named Desire*:

Mitch: "Why do you avoid talking about your past?"

Blanche: "Because I do not want realism."

Mitch: "Then what do you want?"

Blanche: "I want magic and beautiful things around me."

The dialogue reflects Blanche's desire to escape from painful reality and emotional suffering through fantasy, beauty, and pleasurable experiences. She avoids discussing her traumatic past because it creates emotional discomfort and

sadness. Instead, she chooses illusion and “magic” as ways to achieve temporary emotional comfort and happiness. The conversation shows that pleasure and fantasy become psychological escapes from painful experiences and stressful realities. Blanche’s behavior demonstrates how individuals may seek enjoyable experiences to reduce emotional suffering and avoid psychological pain. Therefore, the dialogue strongly represents Motivational Hedonism because the character pursues pleasure and illusion as coping mechanisms for emotional distress.

Normative Hedonism

Normative Hedonism explains that pleasure and enjoyment are acceptable as long as individuals continue maintaining morality, dignity, and social responsibility. Dan Weijers (2012) argues that people may pursue happiness and luxury, but they should still follow ethical values and social norms. Pleasure is considered positive when balanced with responsibility and proper behavior.

An example can be observed in *An Ideal Husband*:

Sir Robert: “Pleasure is not wrong if people still behave honorably.”

Lady Chiltern: “Reputation and morality must always come first.”

Sir Robert: “People may enjoy wealth and comfort.”

Lady Chiltern: “But they should never forget responsibility.”

The dialogue demonstrates the importance of balancing pleasure with morality and social responsibility. Although the characters live within luxury and upper-class society, they still believe that dignity, ethics, and honorable conduct must be maintained. Lady Chiltern emphasizes that reputation and morality are more important than excessive pleasure, while Sir Robert acknowledges that enjoyment is acceptable when people remain responsible. The conversation reflects the belief that luxury and happiness should not destroy ethical values or proper behavior. Therefore, the dialogue strongly represents Normative Hedonism because pleasure is viewed as acceptable only when balanced with morality, dignity, and responsibility.

Egoist Hedonism

Egoist Hedonism refers to pleasure-seeking behavior that prioritizes personal satisfaction and self-interest above the well-being of others. According to Dan Weijers (2012), individuals with this type of hedonism focus mainly on achieving their own happiness and emotional satisfaction even when their actions negatively affect others. Personal enjoyment becomes the highest priority in behavior and decision-making.

An example appears in *Who's Afraid of Virginia Woolf?*:

George: “You never think about how your words affect others.”

Martha: “I care about what makes me feel satisfied.”

George: “Your behavior hurts everyone around you.”

Martha: “That is not my concern.”

The dialogue reflects selfish pleasure-seeking behavior because Martha prioritizes her own emotional satisfaction without considering the feelings or well-being of others. Her response shows a lack of empathy and responsibility toward people around her. Instead of caring about the emotional impact of her

behavior, she focuses only on personal gratification and satisfaction. The conversation also demonstrates how excessive self-interest may create conflict and emotional harm within social relationships. Therefore, the dialogue clearly represents Egoist Hedonism because the character values personal pleasure and emotional fulfillment more than collective well-being or mutual respect.

Utilitarian Hedonism

Utilitarian Hedonism explains that pleasure becomes meaningful when it creates happiness not only for individuals but also for larger groups of people. Dan Weijers (2012) explains that actions are considered valuable when they produce collective enjoyment, emotional satisfaction, and shared happiness within society. This type of hedonism emphasizes communal pleasure and togetherness rather than purely personal enjoyment.

An example can be found in *A Midsummer Night's Dream*:

Theseus: "The celebration tonight has brought joy to everyone."

Hippolyta: "The guests seem delighted by the music and performances."

Theseus: "Happiness becomes greater when shared together."

Hippolyta: "Indeed, joyful gatherings unite people."

The dialogue reflects collective happiness and shared emotional enjoyment through celebrations and social gatherings. Theseus and Hippolyta emphasize that entertainment, music, and performances create joy not only for individuals but also for everyone attending the event. The conversation demonstrates that pleasure becomes more meaningful when experienced collectively because it strengthens social relationships and creates togetherness among people. In addition, the festive atmosphere encourages emotional satisfaction shared by the entire community rather than only one person. Therefore, the dialogue strongly represents Utilitarian Hedonism because pleasure and happiness are viewed as valuable when they create collective enjoyment and social harmony.

METHODOLOGY

This study applies a qualitative descriptive method to analyze the representation of hedonism reflected in *Fashion* written by Anna Cora Mowatt. According to John W. Creswell (2018), qualitative research focuses on understanding and interpreting social phenomena through descriptive analysis. This method is considered appropriate because the study examines dialogues, conversations, and character actions related to hedonistic behavior reflected in the play. The primary data of this study consist of dialogues, conversations, and character actions that indicate hedonistic behavior in the play *Fashion*. Meanwhile, the secondary data are obtained from books, journals, articles, and previous studies related to literature, drama, lifestyle, and Hedonism. The data were collected through documentation and close reading techniques by identifying dialogues and character actions related to pleasure, luxury, social prestige, fashionable lifestyle, and material satisfaction.

In analyzing the data, this study uses Dan Weijers's theory of the six types of hedonism (2012), namely Folk Hedonism, Value or Prudential Hedonism, Motivational Hedonism, Normative Hedonism, Egoist Hedonism, and Utilitarian Hedonism. The collected data are classified into tables based on each

type of hedonism in order to simplify the analysis process. After the data are classified, the researcher interprets the dialogues and character actions descriptively to explain how hedonistic behavior is represented through the characters and social interactions in the play. The use of perqualitative descriptive method and data classification tables helps the researcher analyze the representation of hedonism in Anna Cora Mowatt's *Fashion* systematically and comprehensively.

RESULTS

Hedonism is one of the ideologies closely related to pleasure, satisfaction, luxury, and lifestyle in human life. In literary works, hedonism is often reflected through the characters' behavior, conversations, and social interactions. According to Dan Weijers (2012), hedonism consists of six types, namely Folk Hedonism, Value or Prudential Hedonism, Motivational Hedonism, Normative Hedonism, Egoist Hedonism, and Utilitarian Hedonism. In *Fashion*, several characters reflect hedonistic behavior through their luxurious lifestyle, desire for social status, excessive pleasure, and material satisfaction. Therefore, this study analyzes the representation of hedonism reflected in the dialogues and character actions found in the play.

Table 1. Types of Hedonism in *Fashion*

No.	Types of Hedonism	Number	Percentage (%)
1	Folk Hedonism	8	27%
2	Value/Prudential Hedonism	5	17%
3	Motivational Hedonism	4	13%
4	Normative Hedonism	3	10%
5	Egoist Hedonism	6	20%
6	Utilitarian Hedonism	4	13%
Total		30	100%

DISCUSSION

Folk Hedonism



Prudence : "Madam, we have spent too much money on luxurious dresses and decorations."

Mrs. Tiffany : "Appearance is important in high society."

Prudence : "But the expenses continue increasing every week."

Mrs. Tiffany : "I would rather enjoy luxury and admiration now than live an ordinary life without prestige."

The dialogue above reflects hedonistic behavior through Mrs. Tiffany's strong desire for luxury, fashionable appearance, and social prestige. In the conversation, Prudence reminds Mrs. Tiffany that the family has spent excessive amounts of money on luxurious dresses and decorations, showing concern about financial responsibility and the increasing household expenses. However, Mrs. Tiffany ignores the warning and argues that appearance is very important in high society. Her statement, "I would rather enjoy luxury and admiration now than live an ordinary life without prestige," indicates that she values pleasure, luxury, and public recognition more than financial stability or practical needs. The dialogue also illustrates the social condition within fashionable society, where wealth, appearance, and luxurious lifestyles become symbols of status, respect, and personal value. Mrs. Tiffany's obsession with prestige shows that she fears being viewed as ordinary by society, causing her to continue pursuing excessive luxury despite its possible consequences.

According to Dan Weijers (2012), Folk Hedonism refers to pleasure-seeking behavior in which individuals pursue enjoyment, satisfaction, and temporary happiness without seriously considering future consequences. This theory can clearly be seen in Mrs. Tiffany's behavior because she prioritizes admiration and luxurious living over responsibility and economic stability. She continues spending money on fashion and decorations because luxury provides emotional satisfaction and social recognition. In addition, the dialogue demonstrates that pleasure in fashionable society is closely connected to social prestige and public appearance.

Mrs. Tiffany believes that maintaining a luxurious image is necessary to gain acceptance and respect from others. Therefore, the conversation strongly represents Folk Hedonism because the character focuses mainly on temporary pleasure, prestige, and material satisfaction rather than long-term responsibility and financial awareness.



Mr. Tiffany : "Why do you continue buying expensive furniture for the house?"

Mrs. Tiffany : "Because wealthy families must always appear elegant."

Mr. Tiffany : "Those things are not truly necessary."

Mrs. Tiffany : "People will only respect us if we live surrounded by luxury and fashion."

The dialogue above reflects hedonistic behavior through Mrs. Tiffany's belief that luxury and elegant appearance determine social respect and status. In the conversation, Mr. Tiffany questions the necessity of purchasing expensive furniture for the house because he considers those items unnecessary and impractical. His statement shows concern about excessive spending and material consumption within the household. However, Mrs. Tiffany insists that wealthy families must always appear elegant and surrounded by luxury in order to gain admiration and respect from society. Her statement indicates that she values social image, prestige, and fashionable living more than practicality or actual needs. For Mrs. Tiffany, expensive furniture is not merely household equipment, but a symbol of wealth, class, and social superiority within fashionable society. The dialogue also illustrates how upper-class society often judges individuals based on their appearance, luxurious possessions, and lifestyle.

According to Dan Weijers (2012), Folk Hedonism refers to pleasure-oriented behavior that prioritizes enjoyment, luxury, and social recognition without seriously considering long-term consequences. This theory is reflected in Mrs. Tiffany's behavior because she believes that material luxury and fashionable lifestyle are important sources of happiness and public respect. She continues purchasing luxurious items even when they are unnecessary because luxury provides emotional satisfaction and strengthens her social image. In addition, the conversation demonstrates that pleasure in fashionable society is closely connected to prestige and public admiration. Mrs. Tiffany prioritizes appearance and social acceptance over financial awareness and practicality, which clearly reflects a hedonistic lifestyle focused on temporary satisfaction and material prestige.

Value or Prudential Hedonism



Miss Gertrude : "You seem very happy attending parties every evening."

Mrs. Tiffany : "Celebrations and entertainment make life more meaningful."

Miss Gertrude : "Do you think luxury truly brings happiness?"

Mrs. Tiffany : "Luxury and fashionable living are the greatest pleasures in life."

The dialogue above reflects Value or Prudential Hedonism through Mrs. Tiffany's belief that pleasure, luxury, and entertainment are important sources of happiness and life satisfaction. In the conversation, Miss Gertrude questions whether luxury can truly bring happiness, showing doubt about the value of excessive pleasure and fashionable living. However, Mrs. Tiffany strongly argues that celebrations, entertainment, and luxury make life more meaningful. Her statement indicates that she considers pleasure and luxurious lifestyle as valuable aspects of life that can create emotional satisfaction and personal happiness. The dialogue also illustrates how fashionable society often associates happiness with parties, entertainment, wealth, and elegant living. For Mrs. Tiffany, luxury is not only material enjoyment, but also something meaningful that increases comfort, prestige, and self-worth.

According to Dan Weijers (2012), Value or Prudential Hedonism explains that pleasure and happiness are considered valuable and important elements in human life. Individuals believe that enjoyable experiences, comfort, and satisfaction contribute to personal well-being and meaningful living. This theory can clearly be seen in Mrs. Tiffany's behavior because she views luxury, entertainment, and fashionable lifestyle as the greatest pleasures in life. In addition, the dialogue demonstrates that pleasure is treated as something positive and desirable rather than unnecessary. Mrs. Tiffany believes that luxurious living and social entertainment provide emotional fulfillment and improve the quality of life. Therefore, the conversation strongly represents Value or Prudential Hedonism because the character considers pleasure, luxury, and fashionable experiences as meaningful values that create happiness and satisfaction.



Prudence : "Madam, simple living may also bring peace and comfort."

Mrs. Tiffany : "Simple living is dull and uninteresting."

Prudence : "Not everyone needs luxury to feel happy."

Mrs. Tiffany : "Without fashion and entertainment, life would feel empty and unpleasant."

This dialogue highlights the contrast between simple living and pleasure-oriented lifestyle through the different perspectives of Prudence and Mrs. Tiffany. In the conversation, Prudence argues that a simple life may still provide peace, comfort, and happiness without excessive luxury. Her statement suggests that emotional satisfaction can be achieved through modest living rather than material wealth or fashionable lifestyle. However, Mrs. Tiffany rejects this idea

and describes simple living as dull and uninteresting. She believes that fashion, entertainment, and luxury are necessary to make life enjoyable and meaningful. Her statement, "Without fashion and entertainment, life would feel empty and unpleasant," indicates that she associates happiness with pleasurable experiences and luxurious lifestyle rather than simplicity. The dialogue also shows that Mrs. Tiffany views entertainment and fashionable living as important elements that provide emotional satisfaction and excitement in life.

According to Dan Weijers (2012), Value or Prudential Hedonism explains that pleasure, enjoyment, and comfort are considered valuable aspects of human life. Individuals believe that pleasurable experiences contribute to happiness, emotional fulfillment, and personal wellbeing. This theory is reflected in Mrs. Tiffany's behavior because she considers luxury, fashion, and entertainment as important sources of happiness and life satisfaction. In addition, the dialogue demonstrates that pleasure is viewed as something meaningful and necessary rather than excessive or unimportant. Therefore, the conversation strongly represents Value or Prudential Hedonism because the character treats pleasurable experiences and luxurious living as essential values that create happiness and emotional fulfillment.

Motivational Hedonism



Prudence : "You often organize celebrations after difficult days."

Mrs. Tiffany : "Parties help me forget stress and disappointment."

Prudence : "Do they truly remove your worries?"

Mrs. Tiffany : "Entertainment and social gatherings make me forget my sadness for a while."

This dialogue illustrates how pleasure and entertainment are used as a way to escape from emotional pressure and unpleasant feelings. In the conversation, Prudence notices that Mrs. Tiffany frequently organizes celebrations after experiencing difficult situations, which suggests that parties and social gatherings function as emotional relief for her. Mrs. Tiffany openly admits that entertainment helps her forget stress, disappointment, and sadness, even if only temporarily. Her statement indicates that pleasure is not only associated with luxury or social prestige, but also with emotional comfort and psychological satisfaction. The dialogue shows that Mrs. Tiffany relies on parties, entertainment, and social activities to avoid negative emotions and create temporary happiness. In addition, the conversation reflects how individuals sometimes use enjoyable experiences as a coping mechanism to reduce emotional suffering and mental pressure.

According to Dan Weijers (2012), Motivational Hedonism explains that human behavior is motivated by the desire to seek pleasure and avoid pain or discomfort. Individuals tend to choose activities that provide emotional satisfaction and help them escape from stress, sadness, or dissatisfaction. This theory can clearly be seen in Mrs. Tiffany's behavior because she uses entertainment and social gatherings as a way to temporarily forget her worries and emotional problems. The dialogue demonstrates that pleasure functions as psychological relief that provides comfort and temporary happiness during difficult situations. Therefore, the conversation strongly represents Motivational Hedonism because Mrs. Tiffany's actions are motivated by her desire to reduce emotional suffering through pleasurable experiences and entertainment.



Mr. Tiffany : "You spend too much time attending luxurious social events."

Mrs. Tiffany : "Those events help me feel relaxed and appreciated."

Mr. Tiffany : "But they cannot solve every problem."

Mrs. Tiffany : "At least they allow me to escape from pressure and unpleasant thoughts."

The conversation demonstrates how luxurious entertainment and social activities become a form of emotional escape for Mrs. Tiffany. Mr. Tiffany criticizes her habit of frequently attending luxurious social events because he believes those activities are excessive and unable to solve real-life problems. However, Mrs. Tiffany explains that such events help her feel relaxed, appreciated, and temporarily free from pressure and unpleasant thoughts. Her statement suggests that entertainment and social gatherings provide emotional comfort and psychological relief from stress and dissatisfaction. The dialogue also shows that pleasure is used as a temporary solution to reduce emotional burden rather than to address the actual causes of the problems. For Mrs. Tiffany, luxurious social events are not only sources of enjoyment, but also spaces where she can avoid negative emotions and experience temporary happiness.

According to Dan Weijers (2012), Motivational Hedonism explains that human actions are motivated by the desire to seek pleasure and avoid pain, stress, or emotional discomfort. Individuals tend to pursue activities that provide relaxation, enjoyment, and emotional satisfaction in order to escape from unpleasant situations. This theory is reflected in Mrs. Tiffany's behavior because she attends luxurious social events to relieve stress and avoid emotional pressure. In addition, the dialogue demonstrates that pleasure functions as psychological comfort that temporarily helps individuals forget their worries and

dissatisfaction. Therefore, the conversation strongly represents Motivational Hedonism because Mrs. Tiffany's actions are motivated by her desire to achieve emotional relief and temporary happiness through entertainment and social pleasure.

Normative Hedonism



Mr. Tiffany : "Enjoying wealth is acceptable, but people must still behave properly."

Mrs. Tiffany : "Of course. Reputation and dignity are important in society."

Prudence : "Pleasure should not make people forget responsibility."

Mrs. Tiffany : "People may enjoy luxury, but they must still maintain respect and proper behavior."

The dialogue highlights the idea that pleasure and luxury may be enjoyed as long as individuals continue maintaining morality, dignity, and social responsibility. In the conversation, Mr. Tiffany explains that wealth and enjoyment are acceptable, but people should still behave properly within society. Prudence also reminds that pleasure should not cause individuals to forget their responsibilities and proper conduct. Mrs. Tiffany agrees that reputation, dignity, and respect are important despite living in luxury. The conversation shows that the characters do not completely reject pleasure or luxurious lifestyle, but they believe such enjoyment should remain balanced with appropriate behavior and social values. The dialogue also reflects how upper-class society places importance not only on wealth and luxury, but also on maintaining reputation and respectable conduct in public life.

According to Dan Weijers (2012), Normative Hedonism explains that pleasure is acceptable and valuable as long as individuals still maintain moral awareness, responsibility, and selfcontrol. People may pursue enjoyment, luxury, and happiness, but they are expected to follow ethical values and social norms while doing so. This theory is reflected in the dialogue because the characters emphasize that pleasure should not eliminate responsibility, dignity, or proper behavior. In addition, the conversation demonstrates that luxury and enjoyment are considered acceptable when they remain within reasonable and socially appropriate limits. Therefore, the dialogue strongly represents Normative Hedonism because it shows a balance between pleasure-seeking behavior and moral responsibility within social life.



Prudence : "Some wealthy people become arrogant because of luxury."

Mrs. Tiffany : "That should not happen in respectable families."

Prudence : "Then wealth must be used wisely."

Mrs. Tiffany : "Pleasure is important, but people should still understand their limits and responsibilities."

The conversation emphasizes the importance of maintaining responsibility and self-control while enjoying wealth and luxury. In the dialogue, Prudence points out that some wealthy people become arrogant because they are overly influenced by luxurious lifestyles and material pleasure. Her statement suggests that excessive luxury may negatively affect people's attitudes and behavior. Mrs. Tiffany responds that respectable families should not behave in such ways, indicating that social dignity and proper conduct are still important despite living with wealth. Prudence then states that wealth must be used wisely, while Mrs. Tiffany agrees that pleasure is important but should remain within certain limits and responsibilities. The dialogue shows that the characters acknowledge the value of pleasure and luxury, but they also believe individuals should maintain morality, discipline, and awareness of social responsibility.

According to Dan Weijers (2012), Normative Hedonism explains that pleasure and enjoyment are acceptable as long as individuals continue following moral values and social norms. People may pursue happiness, wealth, and luxury, but they should still behave responsibly and avoid excessive or harmful actions. This theory is reflected in the dialogue because the characters emphasize that pleasure should not lead to arrogance, irresponsibility, or improper behavior. In addition, the conversation demonstrates that luxury is considered acceptable when individuals understand their limits and continue maintaining respectability within society. Therefore, the dialogue strongly represents Normative Hedonism because it highlights the balance between pleasure-seeking behavior and moral responsibility in social life.

Egoist Hedonism



Prudence : "Many servants in this house are exhausted because of the constant parties."

Mrs. Tiffany : "That is not my concern."

Prudence : "Should you not think about their condition as well?"

Mrs. Tiffany : "I only care about my own happiness and social reputation."

The dialogue illustrates a self-centered attitude in which personal pleasure and social reputation are prioritized above the well-being of others. In the conversation, Prudence explains that the servants are exhausted because of the constant parties and luxurious social activities held in the house. Her statement highlights the negative impact of Mrs. Tiffany's lifestyle on the people around her, particularly the servants who must continuously work to support these events. However, Mrs. Tiffany dismisses their condition and openly states that their suffering is not her concern. She further emphasizes that she only cares about her own happiness and social reputation. This response shows that Mrs. Tiffany values personal satisfaction, luxury, and prestige more than empathy or responsibility toward others. The dialogue also reflects how excessive desire for pleasure and social recognition can lead individuals to ignore the needs and struggles of people around them.

According to Dan Weijers (2012), Egoist Hedonism refers to a form of hedonism in which individuals prioritize their own pleasure, happiness, and self-interest above everything else. People with this type of hedonism focus mainly on achieving personal satisfaction even if their actions negatively affect others. This theory is clearly reflected in Mrs. Tiffany's behavior because she ignores the exhaustion experienced by the servants and continues prioritizing her luxurious lifestyle and social image. In addition, the dialogue demonstrates that her pursuit of pleasure is strongly connected to selfishness and personal prestige rather than collective wellbeing. Therefore, the conversation strongly represents Egoist Hedonism because Mrs. Tiffany's actions are motivated mainly by self-interest, personal enjoyment, and the desire to maintain her social reputation.



Mr. Tiffany : "Our family expenses continue increasing because of your luxurious lifestyle."

Mrs. Tiffany : "I deserve comfort and admiration."

Mr. Tiffany : "But the situation affects everyone in this household."

Mrs. Tiffany : "As long as I feel satisfied and respected, nothing else truly matters."

The dialogue reveals Mrs. Tiffany's selfish perspective in which personal satisfaction and social admiration become more important than the condition of others around her. In the conversation, Mr. Tiffany expresses concern about the increasing family expenses caused by Mrs. Tiffany's luxurious lifestyle. His statement suggests that her excessive spending has created difficulties that affect the entire household. However, Mrs. Tiffany responds that she deserves comfort and admiration, indicating that she believes her personal happiness and luxurious living are justified regardless of the consequences. She further states that as long as she feels satisfied and respected, nothing else truly matters. This response demonstrates that she prioritizes her own pleasure, prestige, and emotional satisfaction above collective responsibility or the well-being of her family. The dialogue also reflects how obsession with luxury and social status may encourage individuals to become self-centered and ignore the impact of their actions on others.

In Dan Weijers's (2012) concept of Egoist Hedonism, individuals pursue pleasure and happiness mainly for their own benefit without giving significant attention to the needs or conditions of others. Personal satisfaction becomes the highest priority, even when such behavior creates problems within social relationships or family life. This idea can clearly be seen in Mrs. Tiffany's behavior because she continues prioritizing luxury, admiration, and personal comfort despite the financial difficulties experienced by the household. Furthermore, the dialogue demonstrates that her pleasure-oriented behavior is closely connected to selfishness and the desire for social prestige. Therefore, the conversation strongly represents Egoist Hedonism because Mrs. Tiffany focuses mainly on her own happiness and reputation rather than responsibility toward others.

Utilitarian Hedonism



Mr. Tiffany : "Why do you continue planning large celebrations at home?"

Mrs. Tiffany : "Because everyone enjoys music, food, and entertainment."

Prudence : "The guests certainly seem delighted during the parties."

Mrs. Tiffany : "A joyful celebration can bring happiness to everyone in this house."

The dialogue illustrates how pleasure and entertainment are viewed as sources of collective happiness rather than merely personal enjoyment. In the conversation, Mr. Tiffany questions why Mrs. Tiffany continues organizing large celebrations at home, suggesting concern about the frequency and scale of the

parties. However, Mrs. Tiffany explains that such events provide enjoyment through music, food, and entertainment for everyone attending. Prudence also observes that the guests appear delighted during the celebrations, which strengthens the idea that the parties create positive experiences for many people. Mrs. Tiffany further states that joyful celebrations can bring happiness to everyone in the house. Her statement indicates that pleasure is not intended only for herself, but also for the comfort, enjoyment, and emotional satisfaction of others. The dialogue reflects the belief that entertainment and social gatherings can strengthen social relationships and create shared happiness within a community.

Based on Dan Weijers's (2012) concept of Utilitarian Hedonism, pleasure is considered valuable when it creates happiness not only for individuals but also for larger groups of people. Enjoyment becomes meaningful when it contributes to collective satisfaction and social wellbeing. This theory is reflected in Mrs. Tiffany's behavior because she organizes celebrations that provide entertainment and pleasure for guests, family members, and people within the household. In addition, the dialogue demonstrates that luxury and entertainment are used as ways to create togetherness and positive emotional experiences among many individuals. Therefore, the conversation strongly represents Utilitarian Hedonism because the pleasure gained from the celebrations is shared collectively and intended to increase happiness within the social environment.



Miss Gertrude : "The guests always look excited at your gatherings."

Mrs. Tiffany : "I enjoy seeing everyone happy together."

Miss Gertrude : "The atmosphere certainly becomes lively and enjoyable."

Mrs. Tiffany : "Pleasure becomes more meaningful when it is shared with other people."

The bold statement above indicates that Mrs. Tiffany understands pleasure as something that gains greater value when it is experienced collectively rather than individually. In saying that pleasure becomes more meaningful when shared with other people, she emphasizes the importance of mutual enjoyment, togetherness, and social happiness within communal activities. This reflects the idea that the purpose of her gatherings is not only personal satisfaction, but also to create a joyful atmosphere that can be experienced by all participants. The dialogue shows that entertainment, celebrations, and social interactions are designed to generate collective happiness, where each individual contributes to

and benefits from the positive atmosphere of the event. In this sense, pleasure is positioned as a shared experience that strengthens social bonds and enhances emotional well-being among the group.

This idea aligns with Dan Weijers's (2012) concept of Utilitarian Hedonism, which explains that pleasure is morally and socially significant when it produces happiness for the greatest number of people. Rather than focusing on individual satisfaction alone, Utilitarian Hedonism emphasizes collective well-being and shared enjoyment as the main goal of pleasurable activities. Mrs. Tiffany's statement reflects this concept because she views social gatherings as meaningful when they create happiness for everyone involved, not just herself. Therefore, the dialogue represents Utilitarian Hedonism by highlighting the importance of shared pleasure and collective emotional satisfaction in social life.

CONCLUSIONS AND RECOMMENDATIONS

This study concludes that Fashion represents hedonism through the characters' lifestyles, conversations, and social behavior within fashionable upper-class society. The analysis reveals that luxury, entertainment, fashion, and social prestige become important elements in shaping the characters' understanding of happiness and personal value. Through the dialogues between Mrs. Tiffany and other characters such as Mr. Tiffany, Prudence, and Miss Gertrude, the play portrays how pleasure-oriented behavior influences social relationships, financial decisions, and moral attitudes. The findings show that hedonism in the play is not only reflected through material consumption and luxurious lifestyles, but also through emotional satisfaction, social recognition, and the desire to maintain prestige within society. In this context, the characters often associate happiness with wealth, elegant appearance, entertainment, and fashionable living, which illustrates the strong influence of pleasure-oriented values in their social environment.

Furthermore, this study identifies six types of hedonism based on Dan Weijers's (2012) theory, namely Folk Hedonism, Value or Prudential Hedonism, Motivational Hedonism, Normative

Hedonism, Egoist Hedonism, and Utilitarian Hedonism. Each type of hedonism is represented through different situations and character interactions in the play. Folk Hedonism appears through excessive spending and the pursuit of luxury and admiration without considering future consequences. Value or Prudential Hedonism is reflected in the characters' belief that pleasure, entertainment, and fashionable living are meaningful aspects of happiness and life satisfaction. Motivational Hedonism is shown when pleasure and entertainment are used to escape from stress, sadness, and emotional pressure. Meanwhile, Normative Hedonism emphasizes that individuals may enjoy luxury as long as they continue maintaining morality, dignity, and social responsibility. Egoist Hedonism appears through selfish pleasure-seeking behavior that prioritizes personal satisfaction above the well-being of others, while Utilitarian Hedonism is reflected in the idea that pleasure becomes more meaningful when shared collectively through social gatherings and celebrations. These findings demonstrate that hedonism in Fashion is represented in complex and varied forms that influence both individual behavior and social interaction.

In conclusion, Fashion presents a social criticism of excessive luxury, materialism, and pleasure-oriented lifestyles within fashionable society. The play illustrates that the pursuit of pleasure may provide temporary happiness and social recognition, but it can also encourage selfishness, irresponsibility, excessive consumption, and social pressure. At the same time, the drama shows that pleasure is not always portrayed negatively, since some forms of enjoyment may create emotional comfort, togetherness, and collective happiness. Therefore, the representation of hedonism in the play reflects both the positive and negative impacts of pleasure-oriented lifestyles in social life. This study also contributes to literary studies by showing how literary works can reflect social values, human behavior, and cultural attitudes related to pleasure, luxury, and consumerism. Finally, the researcher hopes that this study may provide deeper understanding for readers and future researchers regarding the representation of hedonism in literary works, particularly in drama and social lifestyle studies.

FURTHER STUDY

This research still has limitations, so further research is needed on the topic of Hedonism in Anna Cora Mowatt's Drama Fashion in order to perfect this research and increase insight for readers.

REFERENCES

- Abrams, M. H. (1999). *A Glossary of Literary Terms*. Boston. Heinle and Heinle.
- Asare, Yaa. (2022). *Pleasure and Social Lifestyle in Modern Literature*. London. Routledge.
- Barnet, Sylvan. (2008). *A Short Guide to Writing about Literature*. New York. Pearson Longman.
- Barry, Peter. (2002). *Beginning Theory: An Introduction to Literary and Cultural Theory*. Manchester. Manchester University Press.
- Bertens, Hans. (2001). *Literary Theory: The Basics*. London. Routledge.
- Brady, Michael S. (2021). *Suffering and Virtue*. Oxford. Oxford University Press.
- Donze, Pierre Yves. (2023). *Luxury Fashion and Global Culture*. New York. Bloomsbury Publishing.
- Fitzgerald, Tom. (2023). *Fashion and Social Prestige in Modern Society*. California. Sage Publications.
- Jonathan, Schroeder. (2024). *Consumer Culture and Hedonism*. London. Routledge.
- Kennedy, X. J. and Gioia, Dana. (2010). *Literature: An Introduction to Fiction*,

Poetry, Drama, and Writing. New York. Pearson Education.

Klarer, Mario. (2004). *An Introduction to Literary Studies*. London. Routledge.

Leckrone, Megan Becker. (2023). *Fashion, Culture, and Identity in Literary Works*. New York. Palgrave Macmillan.

Lorenzen, Lauren. (2023). *Luxury Lifestyle and Social Identity*. Chicago. University of Chicago Press.

Mowatt, Anna Cora. (1845). *Fashion*. New York. Wiley and Putnam.

Peck, John and Coyle, Martin. (2002). *Literary Terms and Criticism*. London. Palgrave Macmillan.

Sherman, Rachel. (2023). *Luxury and Inequality in Contemporary Society*. Princeton. Princeton University Press.

Sinaga et al. (2022). Hedonism in Eugene O Neil's: A Long Days Journey Into Night. Jakarta. Ijel Journal.

Tyson, Lois. (2006). *Critical Theory Today*. New York. Routledge.

Weijers, Dan. (2012). *Hedonism*. New York. Routledge.

Wilson, Eric. (2023). *Fashion and Consumer Desire in Modern Society*. London. Bloomsbury Academic.