UNIVERSITI PUTRA MALAYSIA

CONFORMITY AND RESISTANCE TO HEGEMONIC MASCULINITY IN SELECTED NOVELS OF D.H LAWRENCE

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Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfillment of the requirement for the degree of Doctor of Philosophy

CONFORMITY AND RESISTANCE TO HEGEMONIC MASCULINITY IN SELECTED NOVELS OF D.H LAWRENCE

By

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October 2016

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This thesis focuses on the critical discussion on masculinity studies in the classic fictions of D.H Lawrence. Drawing on narrative data from a collection of four novels of Lawrence, this study examines how and why hegemonic masculinity is conformed and resisted among working-class men in gendered relationships. More specifically, the analysis focuses on how the same individual can negotiate, reject and align himself with the hegemonically dominant ideology of ‘tough’ masculinity and how he integrates a range of discursive strategies which help maintain manliness when dominant masculinity is at stake within his household. The effects of social practices and socio-historical context in which Lawrence wrote these novels are also examined. Since the novels selected are related to Lawrence’s own life experiences, the author’s perspective on masculinity is also examined. The novels selected for analysis are Sons and Lovers (1913), The Rainbow (1915), The Lost Girl (1920) and Aaron’s Rod (1922). The study utilises Connell’s theory of Hegemonic masculinity and, Wetherell and Edley’s framework on the various ways in which men negotiate their masculinity to create identity positions. The aim of the study is to examine how and why the same men in their relationship with women negotiate their masculinities by positioning themselves in various ways at different times. The study explores three distinctive masculinities that do not represent fixed character types, but occupy complex subject positions which reflect constant shifting of meanings and changes in masculine identities among the male protagonists. The discursive paths taken by the male characters are analysed based on Wetherell and Edley’s notion of the three identity positions which are the Heroic position that aligns to Connell’s notion of hegemonic masculinity and two other types of subordinate masculinities which are the Ordinary man and the Rebellious man who reject hegemonic masculinity. Foucault’s notion of self formation is used as a guide in this study. As such, this thesis sees the novels as advocating a postmodern position featuring multiple discourses which deconstruct the traditional concepts of hegemonic masculinity, but do not produce a new model of ideal manhood in its place. The findings of the research show that men follow appropriate social codes that are absorbed through socially constructed norms. Male-controlled hierarchy family structure stresses the separation of lives, women work inside the home and men work outside. The findings also indicate that at some point in
their lives, these men do negotiate their dominant masculine identity to construct themselves to become reasonable human beings. Lawrence portrays negative and positive examples of marriages. This study may provide deeper insights into literary discourse that are essential for educators and social researchers to look beyond texts through the lens of multiple masculinities. Balanced information in the components of research on gender is necessary since the behaviour of most men is often misunderstood and society expects certain male stereotypical traits from them which are considered to be ideal.
Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk ijazah Doktor Falsafah

PEMATUHAN DAN RINTANGAN TERHADAP MASKULIN HEGEMONIK DALAM NOVEL TERPILIH D.H. LAWRENCE

Oleh
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ini menunjukkan bahawa lelaki berunding identiti dominan mereka untuk membina diri mereka menjadi manusia yang berpatutan. Lawrence menggambarkan contoh negatif dan positif perkahwinan. Kajian ini boleh memberikan pandangan jauh ke dalam wacana sastera yang penting untuk para pendidik dan penyelidik sosial untuk melihat di luar teks melalui kanta pelbagai identiti maskuliniti. Maklumat yang seimbang dalam komponen penyelidikan mengenai gender perlu kerana tingkah laku kebanyakan lelaki sering disalah anggap dan masyarakat menjangka ciri-ciri stereotaip lelaki tertentu daripada mereka yang dianggap sebagai ideal.
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Finally, my appreciation and gratitude is extended to my late parents Mr. & Mrs. Subrayan who inspired me to strive towards my goal.
I certify that a Thesis Examination Committee has met on 20 October 2016 to conduct the final examination of Angelina a/p Subrayan @ Michael on her thesis entitled "Conformity and Resistance to Hegemonic Masculinity in Selected Novels of D.H. Lawrence" in accordance with the Universities and University Colleges Act 1971 and the Constitution of the Universiti Putra Malaysia [P.U.(A) 106] 15 March 1998. The Committee recommends that the student be awarded the Doctor of Philosophy.

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CHAPTER 1

INTRODUCTION

The great living experience for every man is his adventure into the woman. The man embraces in the woman all that is not himself, and from that one resultant, from that embrace, comes every new action.

D.H. Lawrence - Letter to Bertrand Russell, 26 February 1915

1.1 Background to the Study

Men have long been associated with dominance, strength and confidence and the issue regarding conforming to the acceptable masculine ideal has always been part of a culture’s social identity. Rotundo, an instructor in History and Social Sciences in his book American Manhood: Transformations in Masculinity from the Revolution to the Modern Era (1993), mentioned that, similar to the entire cultural developments, masculinity comes with a history (1). In actual fact, while most of the research within the domain of gender history is frequently perceived to be woman-centred, lately the topic relating to masculinity has begun to be focused as a subject in its own right (Green and Troup 253). The term ‘masculinity’ is expressed as ‘the possession of the qualities traditionally associated with men’ (Oxford English Dictionary, 2013). This study on men will employ Connell’s hegemonic theory on dominant masculinity and Wetherell and Edley’s various subject positions to uncover ways men negotiate their role of the dominant masculinity. In fact, in a male-controlled society, the cultural ideas about an archetype masculinity are executed by social jurisdiction that are used to maintain masculine command (Johnson 85-86). With a specific orientation to masculinity, and a review on several themes in the relevant literature, this study examines why and how men display various forms of masculinities in their relationships with women.

The construction of masculinity in societies around the word and occasionally in history is examined through masculinity studies which includes the interdisciplinary areas of socio-cultural, political, historical, economic and psychology. The study on masculinity moreover, examines the rigid and complex correlation connecting hegemonic masculinities that is, the understanding of a “real man” in a given time and place and subordinate masculinities where in a given time and place, fall short of the “real man” ideal (Connell and Messerschmidt 830). Two decades after the commencement of masculinity theory which was in the mid 1990s, Connell expressed concern about how impractical it was to produce a logical discipline of masculinity and theorising it because, the dissimilarities among men are not fixed. According to Connell, it is vital to analyse the relationship among categories of masculinities, especially in the difficulties of positioning men in accordance to a degree of relative order: “A relational approach makes it easier to recognise the hard compulsions under which gender configurations are formed” (38).
The principles of hegemonic masculinity in general are powerful and most men and women in major parts of societies have learned to accept them. However, it is the opposite with subordinate masculinities. There have been a lot of problems among men for knowingly resisting the intense problems related to the hegemonic models. Nevertheless, over the years, time has changed and Masculinity-studies scholars are aware that what was subordinate fifty years ago is possibly conventional or hegemonic at present. Masculinity-studies scholars have come to recognise that sex and gender are distinct entities. As gendered beings, men position themselves in relation to conventional notions of the masculine.

1.1.1 About D.H Lawrence

David Herbert Lawrence (hereafter Lawrence) was born in 1885 in Nottinghamshire, where his father was a miner. In the twentieth century, Lawrence was truly one of the renowned English writers but at the same time he was prominent for his controversial work. Lawrence wrote numerous novels and one of his most admired novels is *Sons and Lovers*, which is generally regarded as a highly autobiographical description of the writer’s formative years. Lawrence builds up the story by depicting the relationships between several characters and his own life experiences. Lawrence was the youngest son of a miner just like the character Paul Morel in the novel *Sons and Lovers*. He was very attached to his mother, Lydia (just like Mrs. Morel) and his father was a violent man (similar to Mr. Morel). Lydia was married to a man who was beneath her class and status and she had an unhappy marriage. When Lawrence was sixteen he met a girl called Jessie Chambers, who represented the character Miriam in *Sons and Lovers*. Just like Paul, Lawrence too worked in a surgical merchandise factory. He was later educated to be a schoolteacher. Lawrence left his home at the age of twenty-three. In 1910, his mother died of cancer. After her death, the parallels in his work ended. Lawrence’s initial novel, *The White Peacock*, was published in 1911. Lawrence had to give up his teaching job when his health began to deteriorate. In 1912 he befriended Frieda Weekley, a German woman, who abandoned her husband and three children to stay with him. Lawrence was involved in numerous important friendships in artistic and literary circles. Due to health related reasons, he was unable to fight the First World War.

Lawrence fourth novel, *The Rainbow* was published in 1915. This novel was announced as morally offensive and suppressing. However, his novel *The Lost Girl*, succeeded in getting the James Tait Memorial Prize in 1920. Lawrence travelled regularly, all over the world after the war. He persistently worked on his poetry, short stories, essays, travel books, including the novels *Aaron’s Rod*, *Kangaroo* and *The Plumed Serpent*. Lawrence’s health was deteriorating and he was constantly having financial difficulties. In addition to that, his relationship with Frieda was not working. These problems did not stop him from working on his novels at an astonishing rate. Lawrence revisited England in 1925. His last novel, *Lady Chatterley’s Lover* was produced with hard work while he was suffering from tuberculosis. This novel was privately printed in Italy in 1928 as it was considered to be offensive. At the age of forty-four Lawrence died in the south of France.
Lawrence’s writings expose gender identities and relations which were influenced by shared cultural discourses and historical situations. His family psychodynamics which inclined them to certain ways of responses to female empowerment is evident in his work. His novels were daunted by the presence of feminine strength which is political fear of disempowerment and psychological fear. Due to this experience, Lawrence was affected and he had not only troubled personal relationship but his own sense of masculinity and male identity was affected. Therefore, reading the biography of Lawrence psychoanalytically together with their historical period assist readers in understanding why the male protagonists in his novels experience constraints in portraying their masculine identity.

Lawrence had difficult time adjusting his life to the conventional expectations of masculinity. This notion was intensified in his biographical accounts which have great influence in his work. The homes where he grew up with produced leading male figures that experienced instability and anxiety. On the other hand, the predominant women figure in his life projected reliable strength and this resulted in the significant departure from the society’s norm where the women were supposed to be the subordinates. Although not explicitly stated, this is evidently presented in Lawrence’s novels when the men portray their dominant character in early part of their lives but later they resist their hegemonic identities.

Lawrence’s father was treated inferiorly as an interloper by his wife and children although he was profitably employed and available in the home. During his adulthood, Lawrence dwelled as persistent stranger, aware of his distinctness from other men. Lawrence’s family's coal-mining background was the reason for this setback. He experienced exceedingly unconventional marriages that both exposed and promoted his consciousness of male angst. Lawrence eloped with his women and overtly resided with them before getting into marital state. His depression worsened when Lawrence learnt about his wife's infidelity but he chose to tolerate with the critical situation. Ultimately, Lawrence was futile in measuring up to what was supposed to be reflected as common values of physical virility. Lawrence was inactive in sports as a youngster, and he experienced severe physical ailments that troubled him for the rest of his adult life.

Reading Lawrence’s work “as an interdisciplinary thinker who works readily across and between different cultural forms” is fundamental in understanding his philosophy and interpreting his literary works. When it comes to Lawrence, whatever he upholds in his idealistic writings are drawn to attention in his fiction and, “each was undertaken within the context of the other” (Williams 4-5).

Lawrence success as a remarkable prevailing novelist derived to be acknowledged after his passing in 1930. Lawrence wrote a new type of novel grounded on a profound scholarship of sexual desire shared with mystical representation and a farsighted trauma (Caruth 14). Lawrence was exceptionally analytical of contemporary complex development that considered restricting men’s innate disposition. Discovering an uncontrolled movement of obsessive life turn out to be practically a transcendent
epitome for him. Lawrence authored in the prelude of his extremely notorious novel, *Lady Chatterley’s Lover*: “I want men and women to be able to think sex fully, completely, and clearly” (III-IV). Prolific writer, Middleton Murry affirms that Lawrence does not belong to any school or tradition, but the “tradition of himself” (Cassavant 91). Since Lawrence focused on man-woman connection, it was preordained for him to discuss thoroughly with the subject of gender.

1.1.2 Masculinity in Lawrence’s Novels

In studying about masculinity and patriarchy in the selected novels of Lawrence, there is evidence to show that his novels portray a patriarchal socio-political system which favours the discrimination and oppression of characters that are weaker than others in a psycho-social sense. Hegemonic masculinity encompasses patriarchy as “the manifestation and institutionalizing of male dominance over women and children in the family and the extension of male dominance over women in society in general” (Lerner 239). This type of social order that is depicted in the novels shows that the characters are compelled to blend into the society’s norms and rulings. Furthermore, patriarchy as a socio-political system that is sustained through conventional masculine behaviours, believes in repression of emotions, passion and of love amongst all types of people. Besides that, gender discrimination, stable social classes, all types of violence and oppression, which are obtained from society’s patriarchal structures, are also sustained. Also, a society is influenced by the codes of patriarchy and these cause conflicts against people’s innermost beliefs and thoughts, despite the fact that they are oppressors or oppressed. Women are also as capable as men in exercising traditional masculine power in a conventional way in a patriarchal socio-political system, as long as they are able to control traditional psychological masculine attributes.

1.1.3 Masculinity and Masculinities

The term masculinity is referred to men’s conventional behaviors, practices and thoughts, which comprise the patriarchal structure of order in a society (Connell 831). Masculinity, according to literary critic Judith Kegan Gardiner is the act of ruling the rapport between men and men in addition to between men and women in society, where in general women are subordinated to men (147-157). However, it is not easy to provide a comprehensible difference between masculinity and patriarchy. According to feminist theory, the term patriarchy is frequently used to express a socio-political system where in this context the term masculinity is accepted as conventional male attitudes and behaviour. Most gender discrimination is hegemonically created and sustained in the course of the production and ‘management’ of longing and emotional venture compared to other types of oppression or unfairness (Connell 115).

Beginning from the 1990s and still perpetuating currently, there emerge the new group of followers that accentuate the plural masculinities. It is the straightforward, yet potent, conception that there is not one masculinity that all men fit in, but there are various masculinities that is capable of encompassing numerous people (Clatterbaugh, 25). Although there are several types of masculinities or various conducts to be observed to be professed as a man, there is one outstanding type of masculinity that is
perceived as the dominant and the most respected form of masculinity among men in

certain societies (Kimmel 7). In the North American society, what is classically

to refer to as “hegemonic masculinity” is the principal type of masculinity or the

cultural epitome of manliness which is chiefly reflective of white heterosexual who are

widely middle-class males (Kimmel 8).

1.1.4 Hegemonic Masculinity

Connell, an Australian sociologist made available the first momentum in the concept of

masculinity in his work which set the new trend into research. In his book, Gender and

Power which was published in the year 1987, he maintained that there is no single,

permanent form of masculinity. However, the concept of ‘hegemonic masculinity’ has

long existed in the modern Western societies. This type of masculinity according to

Connell is a culturally dominant form, or idealisation of masculinity, which sovereigns

over other varieties. Connell rationalised Hegemonic Masculinity as:

Hegemonic masculinity is constructed in relation to women and

subordinated masculinities. These other masculinities need not be

clearly defined – indeed, achieving hegemony may consist precisely in

preventing alternatives gaining cultural recognition…confining them to

ghettoes, to unconsciousness. The most important feature of

contemporary hegemonic masculinity is that it is heterosexual, being

closely connected with the institution of marriage; and a key form of

subordinated masculinity is homosexual. (61)

To be considered ‘manly’ or masculine in a contemporary society, Connell implies in

his work that it is not necessary for men to acquire the traits of the culturally dominant

form of masculinity. He states that homosexuality is simply a ‘subordinated’ form of

masculinity, but nevertheless, it is still considered a type of masculinity although many

modern Western societies disagree with this notion (Connell 736). However,

homosexuality is not discussed in this study as the characters selected for the study are

all heterosexual married men. The only restriction to Connell’s theory is the

importance which he puts upon the function of mass media in upholding hegemonic

masculinity. The role of the media according to Tosh, restricts the application of the

theory before the 1880s (44). This is due to the fact that, it was during that time when

he stated that ‘the stage and the printed word began determining gender identification

(ibid). Nonetheless, Connell’s idea has made it potential for historians to initiate

probing the history of masculinities.

The epitomes of manhood advocated by the dominant (hegemonic) masculinity imply a

number of features that men are encouraged to incorporate into their own private codes

and which create the foundation to perform according to the masculine set of rules. These characteristics comprise: violence and hostility, emotional control, bravery, robustness, risk-taking, competitiveness and accomplishment and success (Kimmel, 1999; Kaufman, 1995; Donaldson, 1993; Brittan, 1989; Brannon, 1976)
Age and other social positioning may be reintroduced as a clarifying variable for the discursive practices exercised by the men using Connell’s theory of hegemonic masculinity. Masculine identity is not a standardised and homogeneous entity as Connell asserts that the rationalisations on masculinity are in fact manifold and changing within socio-historical context, relying on the social constructions that connect and restrict an individual’s knowledge and activities. The classifications of masculinity are greatly embroiled in the history of establishments and also of economic organisations.

Masculinity is not restricted to a thought in the head, or an individual’s characteristics. Masculinity is depicted in the world and combined in systemised social relations. It is vital to understand masculinity historically to be able study changes in those social relations (Connell 29). Although there are various masculinities, certain precise versions of masculinity are understood as hegemonic stereotypes, whilst the differing versions are marginalised or subordinated. Connell states that “hegemony” refers to “a social ascendancy achieved in a play of social forces that extends beyond contests of brute power into the organisation of private life and cultural processes”, with hegemonic meanings constructed in a multifaceted and constantly varying correlation to that which the definition disregards (184). For instance, in the current socio-historical setting, white, middle-class, heterosexual, working males are regarded as the culturally escalating ‘norm’ (Willott and Griffin 80). While the social structure of a specific hegemonic masculine identity may be arbitrary in one way, it nonetheless constructs a universal discourse that structures the ways matured men react to and manage unemployment issues regarded as imperative to men, describing the way in which they situate themselves in connection to those particular matters. Nevertheless, Connell did not explain why an individual select one version of masculinity rather than the other in his concept of hegemonic masculinity. However, Bourdieu’s concept of capital and habitus in his article *The Form of Capital* (1986) could provide one way of knowing the aspects that come into play in the adoption of specific identities.

Gender is socially constructed and is always changing and hence we cannot presume that there is always a single, unchanging and universal femininity or masculinity. For this reason, it can be argued that there are various ways of being a man and diverse conducts of being a woman. Constant with this notion, Hearn and Morgan assert that since the experience of masculinity and of being a man is not consistent, it is logical to talk about “masculinities” rather than “masculinity” (150). Therefore, because social ideals of manliness transform gradually and through subclasses, it is not applicable to share discourse on masculinity but only of masculinities. In fact, Connell came up with five diverse types of masculinities which are hegemonic, semiotic, normative, essentialist and positivist (44). Although, there are numerous constructions of masculinities, the focus on this study will emphasise on hegemonic masculinity and two other diverse subordinate masculinities which will be explained in detail in Chapter Three.

In many present-day Western populations, hegemonic masculinity is generally supported by the practice of sustaining a family financially, exercising sovereignty and authority in paid employment, and superior athleticism (Wright, 97). Men who
established the advances of masculinity minus the projection of a powerful type of masculine supremacy can be perceived as exhibiting a complicit masculinity (Connell & Messerschmidt 832).

A large number of men uphold the notion that these are traditions that differentiate men from women thus portraying their superiority to women while conferring legitimacy and importance on men who are prototypes of these practices (Forman 131). Following the Victorian era, the notion of a family means the husband is the ruler of the family and the principled head of the family. This was powerfully established in the British culture during the industrial revolution. A wife's fitting responsibility was to appreciate, respect and conform to her husband, as stated in the marriage vows. While there are class divisions, various ethnic backgrounds, contrasting views on sexual issues and religious beliefs, there are indications to believe that generally most men may refrain from exercising equal or balanced of power or status with women. A majority of the men choose to continue complying with hegemonic masculinity as long as the classification of men is accepted as more superior and distinctive from the classification of women (Donaldson 643). Masculinities are constructions of tradition that are structured, evolved, and amended over time. Besides, dominant men including subordinated men are believed to remain gaining advantages from the position of being men.

The restrictions on theories relating to identity and the roles of gender have directed numerous scholars from the late twentieth and early twenty-first century to contend that masculinity is not just a particular integrated fixed type of traditions, viewpoints, or characteristics (Groes-Green 91). Groes-Green advocates that social researchers activate theories and notions that could help develop the conception of how additional affirmative, substitution and less assertive masculinities may advance, although these concepts are constantly rooted in gender dominance dealings (92).

Relatively, there are multiple forms of masculinities and they are presented as habitual and institutionalised routines where their representations include embodied traditions, characteristics and philosophies. As a result, masculinities are built and negotiated through discourse and substantial relations, and are considered the target for challenge by societies and individuals (Whitehead 60). This knowledge accentuates the relational and classified personality of collective constructed gender identities.

1.2 Statement of the Problem

Reading novels are unrestricted and it shifts further than the details of narration to the universals of human experience. The study on masculinities depicts the human experience of Lawrence’s selected novels by portraying the predominant principles of the masculinities. It is important to emphasis ways literary texts are able to mirror people’s own lives and values and how they emphasize the discernment of worldwide concerns like relationships, human encounter together with an individual’s ethical and principled welfare.
There are copious attempts to define masculinity. Due to the limitations of identity and role theories of gender, numerous late twentieth and early twenty-first-century scholars have begun to debate that masculinity is not made up of a particular or unified set of practices, beliefs, or attributes. In fact, there are various types of masculinities and they are presented not just as embodied practices, attributes and ideas, but also as routinised and institutionalised practices and representations. The essence of masculinity has been connected with various qualities. It is not clear whether hegemonic practices vary across different parts of the world and across different culture. It is also unclear how it is conveyed interactionally and practically in mundane life. The construction and the negotiation of masculinities through discourse and material relations are the entity of challenges by groups and individuals. This discovery put emphasis on the relational and hierarchical nature of socially created genders.

Wetherell and Edley recognised a concern in the theory of Connell regarding hegemonic masculinity. Although there are numerous advantages in Connell’s theory, he did not give a solution on how men negotiate their masculinities in their daily lives. Correspondingly, the researchers motioned an analytical social-psychological evaluation of Connell’s approach, implying that it depends too intensely on “semantic content defined a priori” (352). To support their idea, Wetherell and Edley propose that discursive methods be utilised to explore how masculine identities are shaped, controlled, and disseminated. By working on a sequence of articles, they managed to acquire a discursive societal psychology of masculinities that focus on how men position themselves in connection to gender. Similar to Foucault, Wetherell and Edley are confident that discursive practices function in the construction of subjectivity. In addition, they also concur with Foucault that subjectivity is relative, constantly shifting and not permanent.

Although Lawrence’s place is positioned among the significant contemporary writers such as Joyce, Proust and Faulkner, yet the fundamental concepts and the central techniques elaborated in his works need a more exhaustive and clearer presentation. Many of the well known critics on Lawrence had either not cared to comprehend his genius or deliberately misrepresented his basic concepts and techniques (Dalal 1). In isolation, the fundamental features of his work as the facets of his idea require additional debate and accurate investigation for precise comprehension especially in gendered relationships. The present study on masculinity in the selected novels of Lawrence may help scholars to appreciate his work more. Previously most criticisms in the analyses of masculinity were primarily directed towards the ways characters obtain masculine qualities and also the internalisation of ideologies or inclusion into a particular class system. In addition, discussing masculinity in provisions of attribute and temperament were done vaguely by offering imprecise account of men’s behaviour. In previous studies, critical works on masculinities did not pay adequate attention to the multifaceted ways characters position themselves in relation to the present day discourses or the simultaneous structuring of masculinity with diverse class discourses. Studies carried out previously did not focus on the ways the male characters’ gender performances constitute together with social structures and how they are constrained by them. In other words, the dynamic rapport connecting social structures and individuals did not focus on how men position themselves diversely at different times and with the same characters has not been wholly looked into. The
novels are chosen on the assumption that they are the microcosm of society, that there is a connection between the novels and human experience and the novels can present an encounter with life in all its varied aspects. It is anticipated that this study will grant opportunities for scholars concerned in the areas of masculinities to look beyond hegemonic masculinities.

1.3 Purpose of the Study

The purpose of this study is to examine why and how men position themselves in various ways in different situations and behave in a different manner in their relationships with women in their lives. In life, men associate themselves with family members and various people in their day to day relationships. They negotiate their dominant characters according to the situations and relationships they are in to communicate and interact with them. Four selected novels of Lawrence are analysed to expose the various ways and reasons men conform and resist hegemonic masculinity. These novels are chosen for critical analysis because they depict how power relations and their ideological underpinnings among the main male social actors of the novels are evidenced through the textual analysis. In addition to investigating the major concepts of masculinity and ideologies that lead to the various types of masculinities, the study will also examine the construction of subjectivities and practices during the industrial period in the early twentieth century England. It may clarify traditions whereby the dominant forces in a society generate versions of reality that support their interests.

1.4 Research Objectives

The present study addressed the following objectives:

i. to analyse why and how Lawrence’s male protagonists comply to hegemonic masculinity in their relationships with women
ii. to examine the male protagonists’ constraints in conforming to the hegemonic masculine practices in their relationships with women
iii. to investigate why and how the same male protagonists negotiate hegemonic masculinity through the constructions of subjectivities in relation to the various dominant behaviour with the women characters
iv. to examine the male protagonists’ constraints in resistance to the hegemonic masculine practices in their relationships with women
v. to study Lawrence’s perspective on masculinity and why it is propagated

1.5 Theoretical Framework of the Study

The study utilises a twofold masculinity approach by synthesising two complementary theories namely Connell’s principle of hegemonic masculinity and the concept by Wetherell and Edley which advocate that men position themselves in countless ways at different times. According to Connell, hegemonic masculinity is “the culturally idealized masculine character” (83) that emphasises “the connecting of masculinity to toughness and competitiveness” as well as the “subordination of women” (94). Connell argues that such an idealised type of masculinity becomes hegemonic when it is widely
accepted in a culture and when that acceptance reinforces the dominant ideology of culture (ibid).

Wetherell and Edley recognise a problem in Connell’s theory of hegemonic masculinity. Although Connell’s theory has a number of advantages, it has yet to deal with how men negotiate their masculinities in everyday life. The present research aims to investigate these issues by applying these theories of masculinity to the novels of Lawrence to which they appear in chronological order: Sons and Lovers (1913), The Rainbow (1915), The Lost Girl (1920) and Aaron’s Rod (1922). In their study, Wetherell and Edley who acquire a discursive social psychology of masculinities that concentrates on the ways men position themselves in connection to gender in their study, propose that men position themselves in innumerable ways at diverse times. They discovered that men are inclined to follow one of three ‘discursive paths’ whilst creating imaginary positions of masculinity (335). The first type of masculinity is the Heroic position, which implores Connell’s concept of hegemonic masculine identity. The second position is the Ordinary man who does not classify with hegemonic masculinity, but is identified with identity that is average and normal, and the third position that is identified is the Rebellious. Men who comply with the Rebellious identity are against the dominant macho masculinity and portray themselves as opponent to it. Although Wetherell and Edley perceive the multiple ways of positioning the masculine identity as constructive in certain ways, they assert that “one of the most effective ways of being hegemonic, or representing a “man”, could be to exhibit one’s detachment from hegemonic masculinity” (351). Based on this perception, it is potential for men to detach themselves from hegemonic masculinity as an approach to support gender equality. However, Wetherell and Edley employ Foucault’s concept of self-formation to claim that men who resist the masculine norms are nonetheless “enmeshed by convention; subjectified, ordered and disciplined” by masculine ideals (341).

1.6 Scope of the Study

The study focuses on the examination of the male characters’ rapport with the women within the societies constructed by Lawrence and how these men perform (or do not perform) masculinity according to society’s norms and relationships. With reference to the scope of the study, the factors that lead this exploration of male characters in Lawrence’s fiction are socioculture, ideology, and the author. Four of Lawrence’s novels are studied closely. The novels chosen for the purpose of this study are Sons and Lovers (1913), The Rainbow (1915), The Lost Girl (1920) and Aaron’s Rod (1922). All these novels were published in the early twentieth century and each of them has achieved the status of classic in the field of fiction. The novels are analysed critically to shed light on the different yet corresponding strategies through which the novels demonstrate the link between gender ideologies and individualism. Although only four of Lawrence’s novels are selected for the study, the selections are justified based on the notion that they represent diverse characteristics of Lawrence’s work. The novels are chosen based on the idea that they represent the microcosm of society and embody the relationship between the novel and human experience. The selected novels can also provide experiences in life in numerous ways. Although the study focuses on three types of masculine identities, and possibly identifying new type of
men, the strategies employed do not try to insert a new ideal of masculinity. In fact, the men analysed in the novels may represent an alternative way of understanding the concept of ideal men within Lawrentian context.

1.7 Significance of the Study

In view of the fact that the area of Men’s Studies is still emerging, and that the use of its principles on literary texts is not as extensive as in other disciplines, the input in the following study is generally significant. Therefore, this thesis, with its new focus on conformity and resistance to hegemonic masculinity in selected novels of Lawrence contributes to the body of research on Lawrence’s canon by studying the four novels under one conceptual framework, hence providing opportunity to explore the important connection between discourse, subjectivity and power/knowledge, which are interrelated in the four texts. By applying Connell’s concept of hegemonic masculinities and Wetherell and Edley’s negotiating positions, the perceptions of the ways individuals are constituted through social forces that bear a resemblance to Lawrence’s may be revealed. This study will provide access for a new reading in the novels of Lawrence where the various ways in which the male characters move in transition and are constructed through social structures and subjectivity are understood. Despite the fact that academic research analysis on Lawrence and masculinity has comprehended masculinity as a social structure, they do not sufficiently explore the various ways in which the male protagonists negotiate their identity to become “acceptable” men especially when women are marginalised and subordinated. This attempt may be useful for scholars because such an analysis has not been employed for the examination of masculinity in Lawrence’s novels. This research on masculinity in Lawrence’s fiction embodies Lawrence’s beliefs, his notion of determinism and freedom and his perception of resistance and transformation. It is imperative that Lawrence’s depiction of masculinity in his novels is placed in wider world-view because it is beneficial to expound both the tragic aspect of his work (his acknowledgment of the level to which individuals are compelled by new discourses) and the liberty he allows for prospect in the opportunity for a change. This research may possibly prove to disseminate the idea on what Wetherell and Edley describe as the ‘battle’ that feminists are fighting (352). Since the focus of this study is on the male characters’ depiction of masculinity, a complete developed psychoanalytic understanding of masculinity is necessary. It is significant to expose how men conform to an ideal and later develop critical routes to resist hegemony. Lawrence’s fictions are enriching and provide the literary representation of masculine ideology of toughness that is universal in the west and warrants more studies as such.

1.8 Definitions of Terms

Several definitions adopted by the researcher are listed below and help establish positions and boundaries taken in the present study.

Dominance: The classification of masculinity with supremacy, dominance, authority, or power; to be a man is to be sturdy, dependable, and in control, specifically when associated with women, and also when likened to other men. Dominant men are adjusted to dominance and whether or not they accomplish it, is undoubtedly one of the
oldest claims in gender research. Nevertheless, as conferred initially, dominance is understood in numerous forms. Connell (1987), Bourdieu (2001), and Whitehead (2002), are among many scholars who discuss how this discourse establishes in distinctive societies all over the world.

**Hegemonic Masculinity:** According to Connell, hegemonic masculinity is one “dominant form of masculinity that embodies, organizes, and legitimates men’s domination in the world gender order as a whole” (261).

**Ideology:** Ideologies are systems of ideas that set the scene for people to think and act. They are often thoughts or viewpoints of a community or an individual. Frequently, it is an organized political principles or a set of philosophies that differentiate a specific culture. Modern day conception of the term Ideology is entrenched in the works of German theorists Karl Marx and Friedrich Engels. In their unprecedented sociological investigation, they distinct Ideology as "The ideas of the ruling class are in every epoch the ruling ideas … The class which has the means of material production at its disposal, has control at the same time over the means of mental production." The completeness or the classification of concepts of the dominant category is the Ideology of a particular civilization.


**Masculinity:** Masculinity involves activities, languages and traditions, that exist in a specific cultured and organized situations, that are generally connected with men and therefore not customarily distinct as feminine. Therefore, masculinity occur together positively where it offers selected revenues of individuality that is significant for men, and also as negatively, where they are not the 'Other' (Feminine). Masculinity and men’s performances does not involve unassuming outcome of hereditary coding or biological inclinations (Clatterbaugh 41; Whitehead & Barrett 284)

**Patriarchy:** The aggregate power of male domination that men possess (Johnson 588), and which bestows them with a “privilege by virtue of being male” (Kaufman 142). Patriarchy portrays a wide-range of construction where men espouse power on women. A particular society is act as the wholeness of various associations of a population. A patriarchal society comprises of a male-dominant control arrangement through an orderly society and in a specific connection. The word patriarchy, from the prehistoric Greek word, comprised of a society where power was understood as vital and delivered amidst the senior men. When contemporary historians and sociologists define a "patriarchal society," they state that men capture the status of power, leaders of the family component and heads of social communities.

**Power:** Man have constructive rankings in business, state matters, public domains, the family circle, administrative agencies and the channels to create violence. However, men are the ones who are usually detained and executed and at the same time the principal target of military violence and of liberal economic rivalry.

**Subjectivity:** It is the circumstances of being a subject: i.e., the characteristic of acquiring perspectives, experiences, feelings, beliefs, desires, and/or power. Subjectivity is applied as an explanation for what influences and informs people's judgments about reality or truth.
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