UNIVERSITI PUTRA MALAYSIA

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

ANGELINA SUBRAYAN @ MICHAEL

FBMK 2016 59

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

By

ANGELINA SUBRAYAN @ MICHAEL

Thesis Submitted to the School of Graduate Studies, Universiti Putra Malaysia, in Fulfilment of the Requirements for the Degree of Doctor of Philosophy

October 2016

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

ANGELINA SUBRAYAN @ MICHAEL

October 2016

Chairman   **:**   **Assoc. Prof. Wan Roselezam Wan Yahya, PhD**
Faculty   **:**   **Modern Languages and Communication**

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 example 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

ANGELINA SUBRAYAN @ MICHAEL

Oktober 2016

Pengerusi　**:**　**Prof. Madya Wan Roselezam Wan Yahya, PhD**
Fakulti　　**:**　**Bahasa Moden dan Komunikasi**

Tesis ini adalah perbincangan kritikal tentang kajian maskulin dalam fiksyen klasik D.H Lawrence. Merujuk pada data naratif dari koleksi empat novel Lawrence, kajian ini menganalisis bagaimana dan mengapa maskulin hegemoni adalah berbeza antara manusia kelas pekerja dalam hubungan gender. Lebih khusus lagi, analisis ini memberi tumpuan kepada bagaimana watak-watak lelaki berunding, menolak dan menyelaraskan diri dengan ideologi hegemoni dominan dan bagaimana mereka mengintegrasikan pelbagai strategi yang berpatutan yang membantu mengekalkan maskulin apabila perbuatan dominan mereka membawa kesan negatif dalam rumah tangga mereka. Kesan amalan sosial dan konteks sosio-sejarah di mana Lawrence menulis novel ini juga diteliti. Oleh kerana novel yang dipilih adalah berkaitan dengan pengalaman hidup Lawrence sendiri, perspektif pengarang pada maskuliniti juga diteliti. Novel yang dipilih untuk dianalisis adalah *Sons dan Lovers* (1913), *The Rainbow* (1915), *The Lost Girl* (1920) dan *Aaron's Rod* (1922). Kajian ini menggunakan teori maskulin hegemoni Connell dan rangka kerja Wetherell dan Edley mengenai pelbagai cara di mana watak-watak berunding identiti maskulin mereka. Tujuan kajian ini adalah untuk mengkaji bagaimana dan mengapa lelaki yang sama dalam hubungan mereka dengan wanita berunding maskuliniti mereka melalui usaha menempatkan diri mereka dalam pelbagai cara pada masa yang berlainan. Kajian ini meneroka tiga jenis maskuliniti berbeza yang tidak mewakili jenis watak tetap, tetapi menduduki keperibadian yang kompleks yang mencerminkan peralihan berterusan makna dan perubahan dalam identiti maskulin antara protagonis lelaki. Laluan diskursif yang diambil oleh watak-watak lelaki adalah dianalisis berdasarkan Wetherell dan Edley yang mengandungi tiga kedudukan identiti iaitu kedudukan *Heroic* yang sejajar dengan tanggapan Connell dan dua jenis maskuliniti bawahan iaitu lelaki *Ordinary* dan lelaki *Rebellious* yang menolak maskulin hegemoni. Tanggapan Faucault terhadap pembentukan diri digunakan sebagai panduan dalam kajian ini. Tesis ini melihat novel sebagai menyokong kedudukan pascamoden dengan memaparkan pelbagai wacana yang meruntuhkan konsep tradisional maskulin hegemoni, tetapi tidak menghasilkan model kelelakian ideal yang baru di tempatnya. Dapatan kajian ini menunjukkan bahawa lelaki mengikuti kod sosial sesuai yang diserap melalui norma-norma sosial yang dibina. Struktur hierarki keluarga lelaki yang dikawal menekankan pemisahan kehidupan, wanita bekerja di dalam rumah dan lelaki bekerja di luar. Kajian

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.

ACKNOWLEDGEMENTS

Firstly, I would like to express my heartfelt gratitude to my supervisor Assoc. Prof. Dr. Wan Roselezam Wan Yahya for her continuous support during my PhD journey. Her guidance, motivation, and immense knowledge helped me throughout the research journey. I could not have imagined having a better supervisor and mentor for my PhD studies. I also acknowledge my indebtedness to Dr. Hardev Kaur and Dr. Manimangai Mani for being on my supervisory committee and sharing their constructive comments.

I am also grateful to all of my internal and external examiners for their careful reading and accurate judgment.

In addition, I appreciate the wholehearted support and encouragement from my family members. A special thanks and appreciation goes to my bother Alex Subrayan and my sister Jane Subrayan for their endless support and motivation to complete my PhD.

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.

Members of the Thesis Examination Committee were as follows:

Arbaayah binti Ali Termizi, PhD
Senior Lecturer
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Chairman)

Rosli bin Talif, PhD
Associate Professor
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Internal Examiner)

Raihanah Mohd Mydin, PhD
Associate Professor
Universiti Kebangsaan Malaysia
Malaysia
(External Examiner)

Tanure Ojaide, PhD
Professor
University of North Carolina at Charlotte
United States
(External Examiner)

NOR AINI AB. SHUKOR, PhD
Professor and Deputy Dean
School of Graduate Studies
Universiti Putra Malaysia

Date: 22 November 2016

This thesis was submitted to the Senate of the Universiti Putra Malaysia and has been accepted as fulfilment of the requirement for the degree of Doctor of Philosophy. The members of the Supervisory Committee were as follows:

Wan Roselezam bt Wan Yahya, PhD
Associate Professor
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Chairman)

Hardev Kaur, PhD
Senior Lecturer
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Member)

Manimangai Mani, PhD
Senior Lecturer
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Member)

BUJANG BIN KIM HUAT, PhD
Professor and Dean
School of Graduate Studies
Universiti Putra Malaysia

Date:

Declaration by graduate student

I hereby confirm that:
- this thesis is my original work;
- quotations, illustrations and citations have been duly referenced;
- this thesis has not been submitted previously or concurrently for any other degree at any other institutions;
- intellectual property from the thesis and copyright of thesis are fully-owned by Universiti Putra Malaysia, as according to the Universiti Putra Malaysia (Research) Rules 2012;
- written permission must be obtained from supervisor and the office of Deputy Vice- Chancellor (Research and Innovation) before thesis is published (in the form of written, printed or in electronic form) including books, journals, modules, proceedings, popular writings, seminar papers, manuscripts, posters, reports, lecture notes, learning modules or any other materials as stated in the Universiti Putra Malaysia (Research) Rules 2012;
- there is no plagiarism or data falsification/fabrication in the thesis, and scholarly integrity is upheld as according to the Universiti Putra Malaysia (Graduate Studies) Rules 2003 (Revision 2012-2013) and the Universiti Putra Malaysia (Research) Rules 2012. The thesis has undergone plagiarism detection software.

Signature: _____ Date: _____

Name and Matric No: Angelina Subrayan @ Michael, GS32827

Declaration by Members of Supervisory Committee

This is to confirm that:
- the research conducted and the writing of the thesis was under our supervision;
- Supervision responsibilities as stated in the Universiti Putra Malaysia (Graduate Studies) Rules 2003 (Revision 2012-2013) are adhered to.

Signature: Name of Chairman of Supervisory Committee:	Assoc. Prof. Dr. Wan Roselezam Wan Yahya

Signature: Name of Member of Supervisory Committee:	Dr. Hardev Kaur Jujar Singh

Signature: Name of Member of Supervisory Committee:	Dr. Manimangai Mani

TABLE OF CONTENTS

6   CONCLUSION

LIST OF TABLES

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

4

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 referred 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)

5

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 masculinit*ies* 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.

7

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 mispresented 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

8

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 form 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

10

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.

Marx and Engels, *The German Ideology* quoted in Peter Brooker, *A Concise Clossary of Cultural Theory*

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.

REFERENCES

Aboim, Sofia. "Sexualised Bodies: "Masculinity, power and identity in Mozabique." NORMA: Nordic Journal for Masculinity Studies 7.1 (2012): 67- 90. (https://normajournal.wordpress.com/.../sexualized-bodies-masculinity-po) Retrieved February 2014.

Althusser, Louis. *Lenin and Philosophy, and Other Essays*. New York: Monthly Review Press, 1972. Print.

Bailey, Joanne "English Marital Violence in Litigation, Literature and the Press". *Women's History*. 2007. **19** (4): 144–153.)

Balbert, Peter. "Ten Men and a Sacred Prostitute: The Psychology of Sex in the Cambridge Edition of The Lost Girl Twentieth Century Literature." *A Scholarly and Critical Journal* 36.4 (1990) 381-402. Print

Bauman, Allen H. *The Male Malaise: Paralysis and Masculinity in Literature 1880-1914*. Diss. University of Tulsa, 2004. (digitalcommons.uri.edu /cgi/viewcontent.cgi?article=1000&context)Retrieved March 2014

Becker, Sharon. *Angels of Destruction: Masculinity, Modernity, and the Fiction of 1930s*. Los Angeles: Claremont Graduate University, 2008. Print

Ben-Ephraim, Gavriel. "The Moon's Dominion: Narrative Dichotomy and Female Dominance in Lawrence's Earlier Novels." Ed. Rutherford [N.J.]: London: Fairleigh Dickinson University Press, 1981. Print.

Bourdieu, Pierre. "The Forms of Capital'. Handbook of Theory and Research for the Sociology of Capital." Ed. John George Richardson. New York: Greenwood Press. 1986. Print.

Bourke, Joanna. Dismembering the Male: Men's Bodies, Britain and the Great War (Chicago: The University of Chicago Press, 1996): 12-13.

Brannon, Robert. "The male sex role – and what it's done for us lately." *The forty-nine percent majority*. Eds. Robert Brannon and Deborah David. Boston, MA: Addison-Wesley. 1976.10-25. Print.

Brittan, Arthur. *Masculinity and Power*. Oxford and New York: Blackwell, 1989. Print.

Buckner, Phillip Alfred. *Rediscovering the British World*. Calgary: University of Calgary Press. 2005.

Butler, Judith. "Melancholy gender/refused identification." *Constructing masculinity*. Eds. M. Berger, B. Wallis and S. Watson, New York, NY: Routledge. 1995. 21-36. Print.

Butler, Judith. *Gender Trouble: Feminism and the Subversion of Identity*. New York: Routledge, 1990. Print.

Carter, Philip. *Men and the Emergence of Polite Society, Britain 1660- 1800.* London: Longman, 2001. Print.

Caruth, Cathy. Unclaimed Experience : Trauma, Narrative and History. : Johns Hopkins University Press, . p 14 http://site.ebrary.com/id/10635141?ppg=14.

Cassavant, Sharron Greer. John Middleton Murry: The Critic as Moralist.University of Alabama Press, 1982

Casey, Jamin Allen. *Beyond Consummate Masculinity: Implications of Differing Masculinities In Patrick O'Brian's Novels*. Montana State University. 2007 (http://scholarworks.montana.edu/xmlui/handle/1/1051) Retrieved 22 January 2014.

Clatterbaugh, Kenneth. "What Is Problematic about Masculinities?" *Men and Masculinities, Sage Journal* 1.1(1998): 24-45.Print.

Clemens, Lisbeth. *Images of masculinity:ideology and narrative structure in Realistic novels for young adults.* Diss. McGill University: Montreal, 2005. (http://digitool.library.mcgill.ca/R/) Retrieved 20 July 2013.

Connell, Raewyn and Messerschmidt, James W. "Hegemonic Masculinity: Rethinking the Concept." *Gender and Society* 19.6 (2005): 829-859. Print.

Connell, Raewyn. *Gender: In World Perspective*. Cambridge: Polity, 2009. Print.

Connell, Raewyn, Hearn, Jeff. and Kimmel, Michael, eds. S. "Introduction." *Handbook of Studies on Men and Masculinities* (London: Sage Publications), pp. 1–13. (2005)

Connell, Raewyn. *Masculinities*. 1995. 2nd ed. Cambridge: Polity, 2005. Print.

Connell, Raewyn. *Gender and power: Society, the person and sexual politics.* San Francisco, CA: Stanford University Press. 1987. Print.

Dalal, Dalip S. *A Critique D. H. Lawrence Sons and Lovers*. Delhi: IVY Publ. House, 2005. Print.

Daleski, Hillel Matthew. "The Encoding of The Lost Girl." *The D. H. Lawrence Review*, 30:1 (2001): 15-26. Print.

Donaldson, Mike. "What is Hegemonic Masculinity?" in *Theory and Society,* vol. 22 : no. 22(5), 1993, pp. 643-657.

Ferguson, Harry. Men and masculinities in late-modern Ireland. In A man's world? Changing men's practices in a globalized world, edited by B. Pease and K. Pringle. London: Zed Books. 2001

Forman, Cody Lisa. "The Politics of Illegitimacy in an Age of Reform: Women, Reproduction, and Political Economy in England's New Poor Law of 1834."*Women's History*. Vo. 11, no 4, 2000, pp. 131–156.

Foucault, Michel. *Power / Knowledge: Selected Interviews and Other Writings, 1972-1977*. Trans. Ed. Colin Gordon. New York: Pantheon, 1980. Print.

Frosh, Stephen. *Sexual Difference: Masculinity and Psychoanalysis*. London; New York: Routledge, 2002. Print.

Gee, James Paul. *Social linguistics and literacies: Ideology in discourses*. London: Falmer Press, 1990. Print.

Gieni, Justine. *Representations of Masculine Hysteria in Narratives of Sexual Trauma.* Diss. University of Saskatchewan. 2012. (http://ecommons.usask.ca/handle/10388/ETD-2012-04-406) Retrieved 20 July 2013.

Green, Anna and Kathleen, Troup. "Gender and History." *The Houses of History*. Ed. Anna Green and Kathleen Troup. Manchester: Manchester UP, 1999. 253-262. Print.

Green, A. & Troup, K. eds. *The Houses of History: A Critical Reader in Twentieth-Century History and Theory.* Manchester: Manchester University Press, 1999. Print.

Greene, Logan Dale. *Rocky Mountain Review of Language and Literature* 57.1 (2003): 105–107. (http://doi.org/10.2307/1348045) Retrieved 20 March 2014.

Groes-Green, C. 2012. "Philogynous masculinities: Contextualizing alternative manhood in Mozambique". Men and Masculinities 15(2):91-111.http://jmm.sagepub.com/content/

Halberstam, Judith. Female masculinity. Durham, NC: Duke University Press. 1998.

Hall, Lesley. Hidden Anxieties: Male Sexuality 1900–1950. Cambridge: Polity Press. Hall, L.A. 1991.

Hearn, Jeff, and David Morgan, eds. *Men, Masculinities and Social Theory*. London and New York: Unwin Hyman/Routledge, 1990.

Hibbeler, Britney Lynn. *Exploring Representations of Masculinity in Disney Animated Feature Films.* B.A. Texas A&M University. 2009. (https://www.researchgate.net/publication/41014677) Retrieved 20 January 2014.

Hough, Graham. *The Dark Sun: A Study of D. H. Lawrence.* New York: Macmillan, 1957. Print.

Jennifer, Marchbank. *Introduction to Gender: Social Science Perspectives.* New York: Pearson, 2007. Print.

Johnson, Allan G. *The Gender Knot: Unraveling Our Patriarchal Legacy*. Philadelphia, PA: Temple University Press, 2005. Print.

Kaufman, Michael. "The Construction of Masculinity and the Triad of Men's Violence." *Men's Lives*. Eds. Michael Kimmel and Michael Messner. New York: Macmillian. 1995. Print.

Kaura, Shelby. A., & Allen, Craig. M. Dissatisfaction with relationship power and dating violence perpetration by men and women. Journal of Interpersonal Violence, vol. no. 19, 2004, pp. 576-588.

Kelsey, Nigel. *D. H. Lawrence: Sexual Crisis*. London: Macmillan, 1991. Print

Kermode, Frank. *Lawrence*. London: Fontana, 1973. Print.

Kimmel, Michael S. *The Gender of Desire: Essays on Male Sexuality.* Albany, NY: SUNY P, 2005. Print.

Kimmel, Michael S. *Manhood in America: A Cultural History*. New York: Free Press, 1996. Print.

Kunin, Jason. *Studies Masculinity in Jewish-American Literature, 1867-1950: A Study of Selected Writing From the End of the Civil War to the Beginning of the Cold War.* Diss. 2002. (https://muse.jhu.edu/) Retrieved 20 January 2014.

Kreps, Barbara Irene. "The Paradox of Women: The Legal Position of Early Modern Wives and Thomas Dekker's The Honest Whore". *ELH*. Vol. 69, no. 1, 2002. pp. 83–102.

Kriegl, Marie-Luise Verfasserin. *Obscene and Perverse: Gender, Sexualities and Heteronormative Ideals in Selected Novels of D.H. Lawrence*. Diss. Universität Wien 2012. (http://othes.univie.ac.at/20843/1/2012-05-31 _0105841.pdf) Retrieved 20 January 2014.

D.H. Lawrence, "The Real Thing," in The Cambridge Edition of the Works of D.H. Lawrence, ed. James T. Boulton, Late Essays and Articles (Cambridge: Cambridge University Press, 2004), 309–310.

Lawrence, D.H." BrainyQuote.com. Xplore Inc, 2016. 12 February 2016. http://www.brainyquote.com/quotes/quotes/d/dhlawren188653.html

Lawrence, D H, and Bruce Steele. *Study of Thomas Hardy and Other Essays*. Cambridge: Cambridge University Press, 1985. Print.

Lawrence, D. H. "Why the Novel Matters." *Phoenix: The Posthumous Papers of D. H Lawrence*. Ed. Edward D. McDonald. New York: Viking, 1936. Print.

----. *Etruscan Places*. Harmondsworth, Middlesex: Penguin, 1950. Print.

----. *Aaron's Rod. 1922.* New York: Penguin, 1995. Print.

---. *The Lost Girl. 1920*. New York: Penguin, 1995. Print.

---. *Sons and Lovers.1913* England: Penguin Classics, 1992. Print.

---. *The Rainbow*. *1915* Harmondsworth: Penguin, 1975. Print.

---, *Fantasia of the Unconscious and Psychoanalysis and the Unconscious*. Great Britain: Penguin Books, 1971. Print.

Lerner, Gerda. *The Creation of Patriarchy*. New York: Oxford University Press, 1986. Print.

Loughran, Tracey. A crisis of masculinity? Re-writing the history of shell-shock and gender in First War Britain, in: History Compass, vol. 11, no. 9, 2013, pp.727-738.

Mailer, Norman. *Wiley-blackwell Encyclopedia of Literature: The Encyclopedia of Twentieth-century Fiction*. BrianW. Shaffer et al. Hoboken: Wiley, 2011. *Credo Reference*. Web. 21 Nov. 2015.

McCormack. Matthew *The Independent Man: Citizenship and Gender Politics in Georgian England.* Manchester: Manchester University Press, 2005.

Messerschmidt, James. W. Masculinities and crime: Critique and reconceptualization of theory. Lanham, MD: Rowman & Littlefield.1993.

Meuser, M. "This doesn't really mean she's holding a whip": Transformation of the gender order and the contradictory modernization of masculinity, vol.1, no. 1, pp. 44-50

Meyers, Jeffrey. *D. H. Lawrence and the Experience of Italy.* Philadelphia: U of Pennsylvania P, 1982. Print.

Micale,Mark. *Approaching Hysteria: Disease and Its Interpretations* (Princeton, N.J., 1995), pp. 164–8, pp. 249–53, and p. 260.

Millett, Kate. *Sexual Politics*. Urbana: University of Illinois Press, 2000. Print.

Morrell, Robert. Of boys and men: Masculinity and gender in southern African studies. Journal of Southern African Studies, vol. 24, no. 4, 1998, pp. 605-30.

Moore, Harry, T, and Roberts, Warren. *D.H. Lawrence and His World*. NewYork: The Viking Press: 1966.

Morris, Carol., and Nick. Evans. "Cheese makers are always women": Gendered representations of farm life in the agricultural press. Gender, Place and Culture, vol. 8, no.4, 2001, pp. 375-90.

Murphy, Claire. *Men's intimate partner abuse and control: reconciling paradoxical masculinities and social contradictions.* Diss. Queensland University of

Technology.2009. (http://eprints.qut.edu.au/31854/) Retrieved 20 December 2013.

Myers, Neil. "Lawrence and the War." Criticism 4 (1962): 44-58. Print.

Niven, Alastair. *D. H. Lawrence: The Novels.* Cambridge: Cambridge University Press, 1978. Print.

Olson, Mancur. *The Rise and Decline of Nations: Economic Growth, Stagflation, and Social Rigidities*. New Haven, CT: Yale University Press, 1982. Print.

Oxford English Dictionary. New York: Oxford University Press, 2004. Print.

Philip Carter. *Men and the Emergence of Polite Society, Britain 1660- 1800.*London: Longman, 2001. Print.

Pleck, Joseph. The myth of masculinity . Cambridge, MA: MIT Press, 1981.

Pleck, Joseph, H. "Men's Power with Women, Other Men, and Society: A Men's Movement Analysis." *Men's Lives*. Eds. Michael S. Kimmel & Michael A. Messner. New York: Macmillan. 1989. Print.

Pruitt, Jennifer. *Victims of Patriarchy: Failed Masculinity in Nineteenth-century American Literature*. Diss. University of Wisconsin. 2012. (https://books.google.com.my/books?id=yX9onQEACAAJ). Retrieved 20 January 2014.

Rotundo, Anthony. *American manhood: Transformations in masculinity from the revolution to the modern era*. NewYork: Basic Books, 1993. Print.

Salgādo, Gāmini. *A Preface to Lawrence*. London: Longman, 1982. Print.

Spilka, Mark. "On Lawrence's Hostility to Wilful Women: The Chatterley Solution." *Lawrence and Women*. Ed. Smith, A. London: Vision, 1978. Print

Shaw. [George] Bernard. *Collected Letters 1911-1925*. Ed. Dan H. Laurence. New York: Viking, 1985. Print.

Shelley, Arlen. 'For love of an idea': Jane Ellen Harrison, heretic and humanist, Women's History Review, vol. 5, no. 2, 1996), pp.165-190.

Stevens, Hugh. "Sex and the Nation: 'The Prussian Officer' and Women in Love." *The Cambridge Companion to D.H. Lawrence*. Ed. Anne Frenihough. Cambridge: Cambridge UP, 2001. 49-65. Print.

Sussman, Herbert. *Masculine Identities: The History and Meanings of Manliness*. Santa Barbara: Praeger, 2012. Print.

Taga, Futoshi. Rethinking male socialization: Life histories of Japanese male youth. In Asian masculinities, edited by K. Louie and M. Low. London: Routledge Curzon. 2003.

Tanoori, Khatereh. *Men and 'Presence': Constructions of Masculinity in Selected Novels of Thomas Hardy.* Diss. Newcastle University. 2012. (https://theses.ncl.ac.uk/dspace/handle/10443/1515) Retrieved 20 January 2014.

Tosh, John. *A Man's Place: Masculinity and the Middle Class Home in Victorian Britain*. Harlow, London and New York: Pearson Longman, 1999. Print.

Tosh, John. *Manliness and Masculinities in Nineteenth Century Britain*. London and New York: Pearson Education Ltd, 2005.Print.

Wardell, Rebecca. *Men, Mentors, and Masculinity in Three of George Eliot's Novels.* Diss. University of Missouri-Columbia. 2002. Print.

Wetherell, Margaret, and Edley, Nigel. "Negotiating Hegemonic Masculinity: Imaginary Positions and Psycho-Discursive Practices." *Feminism & Psychology*. 9.3(1999): 335-356. Print.

Whitehead, Stephen. "Hegemonic Masculinity Revisited", *Gender, Work and Organization* 6.1 (1999): 58–62. Print.

Williams, Linda Ruth. *D.H. Lawrence*. United Kingdom: Northcote House Publishers Ltd., 1997. Print.

Williamson, Jeffrey. Did British Capitalism Breed Inequality? Boston: Allen and Unwin, 1985.

Willott, Sara, and Christine Griffin. "Men, Masculinity and the Challenge of Long-Term Unemployment." *Understanding Masculinities: Social Relations and Cultural Arenas.* Eds. Mac and Ghaill, Mairtin. Buckingham & Philadelphia: Open University Press, 1996.

Worden, Daniel. *Like a Man: The Production of Masculinity in Modern American Fiction.* University, Waltham, Massachusetts. 2006. (www.researchgate .net/.../236796290_Masculinity) Retrieved 19 January 2014.

Worthen, John. *D.H. Lawrence and The Idea of the Novel*. Totowa, N.J.: Rowman and Littlefield, 1979. Print.

Wright, Mark. [Men, Masculinities, and] Agency. In M. Flood, J. K. Gardiner, B. Pease, & K. Pringle (Eds.), *Routledge International Encyclopedia of Men and Masculinities.* New York: Routledge Press. 2007.

BIODATA OF STUDENT

Angelina Subrayan @ Michael lives in Petaling Jaya, Selangor. She has 30 years of teaching experience. She is a Senior Lecturer at a public University. Her areas of interest include English language skills, Literature and Critical Discourse Analysis. She also has interest in Victorian and early twentieth century writings.

LIST OF PUBLICATIONS

Subrayan, A. (2015). Representation of Hegemonic Masculinity in D.H Lawrence's The Rainbow. *International Journal on Studies in English Language and Literature (IJSELL),* (3.12), 18-21.

Subrayan, A., and Yahya, W.R.W. (2016). Complicity to Hegemonic Masculinity in D.H. Lawrence's Sons and Lovers. *International Journal of Comparative Literature & Translation Studies,* (4.2), 33-37.

Subrayan, A., and Yahya, W.R.W. (2016). Defying the Dominant Masculine Identity in D. H. Lawrence's Novel The Rainbow. *International Journal of Applied Linguistics and English Literature, (*5.5),179-182

Subrayan, A. (2016). Depiction of Post-War Hegemonic Masculinity in D.H. Lawrence's Novel. *International Journal of New Technology and Research (IJNTR)*, (2.7),16-19

Subrayan, A. (2016). Social Requirements in the Construction of the Dominant Masculinity. International Journal *of Research in Humanities and Social Studies*,(8.6),8-11

Subrayan, A. (2016). Portrayal of Hegemonic Masculinity in D.H. Lawrence's Novel The Lost Girl. *International Journal of Education and Research,* (4.5), 455-464.

121

UNIVERSITI PUTRA MALAYSIA

STATUS CONFIRMATION FOR THESIS / PROJECT REPORT AND COPYRIGHT

ACADEMIC SESSION : _____

TITLE OF THESIS / PROJECT REPORT :

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

NAME OF STUDENT: ANGELINA SUBRAYAN @ MICHAEL

I acknowledge that the copyright and other intellectual property in the thesis/project report belonged to Universiti Putra Malaysia and I agree to allow this thesis/project report to be placed at the library under the following terms:

1. This thesis/project report is the property of Universiti Putra Malaysia.

2. The library of Universiti Putra Malaysia has the right to make copies for educational purposes only.

3. The library of Universiti Putra Malaysia is allowed to make copies of this thesis for academic exchange.

I declare that this thesis is classified as :

*Please tick (√)

	CONFIDENTIAL	(Contain confidential information under Official Secret Act 1972).
	RESTRICTED	(Contains restricted information as specified by the organization/institution where research was done).
	OPEN ACCESS	I agree that my thesis/project report to be published as hard copy or online open access.

This thesis is submitted for :

☐ **PATENT**   Embargo from_____ until _____
                            (date)   (date)

Approved by:

_____   _____
(Signature of Student)   (Signature of Chairman of Supervisory Committee)
New IC No/ Passport No.:   Name:

Date :   Date :

[Note : If the thesis is CONFIDENTIAL or RESTRICTED, please attach with the letter from the organization/institution with period and reasons for confidentially or restricted.]