Chapter 8

Summing Up

Human nature being the same all over the world, its expression in literature is bound to have deep-rooted similarities and affinities. Hence Matthew Arnold’s observation that “No single event, no single literature is adequately comprehended except in its relation to other events and to other literatures” (qtd. in Dhawan, 10) is of great relevance in a comparative analysis of this kind. The need to establish a successful man-woman relationship is the primary concern of men of all ages and cultures. The present study has thus made an attempt to analyse the views of D. H. Lawrence and T. Jayakanthan on this relationship and bring into sharp focus not only some basic affinities they share in their thematic conception, but also the contrasts in their response to this universal bond.

The study reveals that D.H. Lawrence and T. Jayakanthan are artists of exceptional caliber who have their own vision of the future. They excel in delineating the psychological and personal turmoils that affect man and jeopardize human happiness in the conflict-ridden social scenario, with keen perception and deep insight. Above all this, it is their remarkable grasp of human relationships and their great concern for man to establish a harmonious man-woman relationship that brings them closer to each other. They are greatly conscious of the complexities involved in man-woman relationship and are preoccupied with presenting its varied dimensions. Most of their novels are attempts to project the crucial problems confronting human beings in their effort to establish a good and cordial man-woman
relationship based on genuine emotions. The observations of David Daiches about Lawrence are also applicable to Jayakanthan, and it can be said that both Lawrence and Jayakanthan construct their “plots in such a way as to use social institutions as devices for probing the difficulties which lie in the way of proper human relationships, and showed the characters discovering or (failing to discover) their own sense of meaning in those relationships” (11).

Lawrence and Jayakanthan are thus mainly concerned with analyzing the various ills that beset contemporary society and attempt to explore possible ways of solving some of the problems confronting the individual in the endeavor to establish a healthy relationship between man and woman. Their attempt to redefine man-woman relationship from an entirely different perspective has evoked vehement criticism and they have been misunderstood as artists who have scandalized social ethics. By boldly exposing the problems and intricacies involved in the establishment of this bond, they venture to warn humanity of the impending dangers, if this relationship is not understood in the proper sense. In their attempt to redefine this relationship they transcend the usual notions related to this bond and consider this union as not merely essential for achieving physical or emotional fulfilment alone, but as a combination of these two in order to achieve wholeness in life.

Lawrence and Jayakanthan admit that conflicts are an essential and inevitable feature of any organic relationship particularly in the relationship between man and woman and insist that fulfilment in this union is to be achieved by the individuals by resolving conflicts in an amicable manner. This according to them is possible only through a regeneration of attitudes related to this bond. They are of the opinion that
it is high-time that man discarded wrong notions and inhibitions related to love and sex which persist in his mind, and create frictions and conflicts. Both emphasize that a new awareness has to be created regarding the real meaning and significance of this relationship and the importance of love and sex in the achievement of fulfilment in this union. Their views on man-woman relationship have been considerably influenced by the knowledge they have gained from the different parts of the world.

Lawrence has been greatly inspired and influenced by Hinduism, particularly Saivism, which aims at making man aware of all aspects of life as the innumerable manifestations of the Shiva-Sakti principle. Saivism glorifies the universe through a kind of inter-connectedness which human being should establish not only with other individuals, but also with the cosmos. Lawrence admits in his letter to Brewster (mentioned in Chapter 2), that he has always worshipped Shiva and that he considers the lingam as a great, sacred image representing life. The observations of Aurobindo, Chaman Nahal and Ananthamurthy (Chapter 2) that Lawrence can be better understood if his views are analyzed through a parallel body of thought, is of great significance because of the influence of these philosophies on Lawrence. Close affinities can also be traced between Lawrence’s concepts on man-woman relationship and the views propounded by the Aham poets. If Lawrence has been influenced by eastern thought, Jayakanthan has been chiefly influenced by the social and psychological theories of the west. Jayakanthan’s works as pointed out by K. Chellapan (mentioned in Chapter 2) portray a combination of western humanism, Marxian idealism, Tolstoian and Gorkian philosophies and Indian heritage assuming
new dimensions. Thus the views of Lawrence and Jayakanthan on man-woman relationship are a synthesis of western and eastern ideologies.

Stressing the importance of love and sex in man-woman relationship, Lawrence and Jayakanthan are against the romantic concept of love and emphasize that the kind of love that is necessary for maintaining an agreeable relationship in this union is not romantic, but a more mature kind of love which takes into consideration the changing facets of individuals. They also insist that fulfilment in life can be achieved only if equal importance is given to both love and sex in this bond. They are not content with the usual notions associated with love and sex and ascribe new meanings to these emotions. Sex to them is not just a physical act, but is something from which a greater power is evolved. Thus both Lawrence and Jayakanthan transcend the common notions associated with sex and see it as a part of a larger concept, a purity which is above the physical. Marriage again to them, is an inseparable bond that is based on genuine love and sex and not a business contract which can be withdrawn at the slightest provocation.

Lawrence and Jayakanthan observe that in the modern, mechanized social arena the desired harmonious relationship between man and woman is often hampered and distorted by many factors. The novels taken up for the present study graphically present some of the issues and problems that are faced by individuals in the establishment of a good man-woman relationship. For both, personal relationships are closely dependent on social structures and so social factors play an important role in the establishment of interpersonal relationships. They are also equally aware that the problems of the society are directly and closely connected
with the problems of personal relationships of individuals.

The conflicts that occur in the marital relationship of Walter Morel and Gertrude in *Sons and Lovers* and that of Ranga and Kalyani in *Oru Nadigai Nadagam Parkiral* are mainly because of their class differences. Gertrude’s consciousness of her superior class and Ranga’s awareness of his inferior class create conflicts in their relationship with their spouses. If Gertrude’s disillusion at her husband’s failure to refine and rise to her expectations create estrangement in their relationship in *Sons and Lovers*, Ranga’s inferior social position coupled with his feeling that Kalyani does not love him, create misunderstandings and frictions in his relationship with his wife in *ONNP*. Gertrude’s attempts to reform her husband without realizing his limitations and Ranga’s persistent attempts to convince Kalyani of his convictions without trying to understand her views create discordant notes in their marital relationship.

Lawrence and Jayakanthan present an exalted vision of marriage and consider it as an inseparable bond. But they regret that in the mad scramble for material gains and power, it is seldom realized in the proper sense. Both reiterate that there is no genuine love between partners who try to dominate and assert their wills on each other in the name of love. *The Rainbow* and *Parisku Po*, present the frictions and conflicts that are encountered by the various characters in their attempt to have a good man-woman relationship. Both the novels emphasize the tensions and conflicts that occur in man-woman relationship as a result of “attitudinal and cultural differences” (Rao, 213) of the characters. Through the frictions that occur in the Tom-Lydia relationship because of “attitudinal and cultural differences”, in the Will-
Anna union as a result of clash of egos and the will to dominate, and in the Anton-Ursula case, Anton’s lack of individuality and incapability to comprehend her ideals. Lawrence gives expression to his view that the relationship between man and woman should be based on genuine love and the willingness to accept each other’s individuality. The long sermon on man-woman relation that Narasiah makes in Parisku Po gives expression to Jayakanthan’s views on this bond.

Lawrence and Jayakanthan are against the concept of romantic love in marriage and feel that most marriages end in failure as a result of preconceived notions of love and the failure on the part of the partners to recognize and respect the individuality of the other. Both are of the opinion that the concept of love has been drastically misunderstood and hence, instead of attempting to achieve fulfilment through co-operation, the partners try to dominate and bully in the name of love. Women in Love and Oru Nadigai Nadagam Parkiral seriously question the institution of marriage and present the different characters succeeding and failing to achieve wholeness in man-woman relationship. The novelists also stress that the desire to establish a relationship devoid of ego should be the main concern of the individuals. If the relationship between Birkin and Ursula and Gerald and Gudrun is depicted in Women in Love to show the contrast in ONNP it is done through the Ranga-Kalyani and the Dhamu-Pattambal relationships. The novels explicitly demonstrate that marital happiness is possible only if the partners try to understand, supplement and complement one another instead of trying to dominate and possess the other.

The influence exerted by the mother on the emotional development of the
children is immense and is believed to be of great significance in their establishment of interpersonal relationships. But in certain cases the over possessive maternal influence, unconsciously creates a very damaging influence on the natural development of the children preventing them from establishing a normal man-woman relationship. *Sons and Lovers* by Lawrence and Jayakanthan’s *Ättum Narkaliga* *Ädukindrana* present the direct influence of the mother affecting the children from reacting in a spontaneous manner in the relationship between man and woman. Paul and Janaki are the most affected, compared to William and Muthuvelar as a result of the possessive influence of the mothers. The strangulating influence of the mothers is so great that both Paul and Janaki are unable to free themselves from it and lead a life of their own.

Freudian undertones can be discerned in *Sons and Lovers* and *Rishimōōlam*. If *Sons and Lovers* presents the conscious influence of the mother unconsciously creating a mother fixation in Paul, *Rishimōōlam* exposes the unconscious effect of the mother figure creating a kind of fixation on the emotional and psychological development of Rajaraman. An Oedipal relationship affecting the lives of the heroes and depriving them of their natural self is dramatized in these novels.

The artistic response to Tolstoy’s presentation of man-woman relationship in *Anna Karenina* has prompted Lawrence and Jayakanthan to recreate through their works the kind of relation they consider ideal. Lawrence who upholds natural morality against social morality is against Tolstoy’s final judgement in killing Anna. Jayakanthan too, does not agree with the ending of the novel and therefore makes his heroine sacrifice her love and remain committed to her husband. Both Lawrence
and Jayakanthan feel that Tolstoy personally recognizes the claims of natural morality, but as a writer he betrays that vision by taking sides with the society. Lawrence’s *The Rainbow* and *Lady Chatterley’s Lover* and Jayakanthan’s *PP* are their response to the presentation of this relationship in the Russian novel.

The position of woman in man-woman relationship over the ages has always been of a secondary nature. Despite the glorified picture that is presented of woman as an equal in marriage, it is seldom realized in real life, as it is always taken for granted that marriage means male domination and female submission. Contrary to this, Lawrence and Jayakanthan present their women characters as having the courage to fight against conventional norms in man-woman relationship and establish their individuality in the male dominated world. Both these writers have been greatly influenced by the social changes related to women’s liberation and their heroines are highly conscious of the necessity to change age old concepts related to this bond.

*Lady Chatterley’s Lover* a controversial novel by Lawrence and *Sundarakandam*, a revolutionary novel by Jayakanthan explore the theme of man–woman relationship from a different perspective. The institution of marriage is seriously questioned and the novelists attempt to present some of the important issues that seriously affect this relationship in the modern world. In both the novels, the main story is used to analyze the social background and its effects on man–woman relationship. If *Lady Chatterley’s Lover* deals with the conjugal problems of Clifford, a post industrial capitalist with his wife Connie, *Sundarakandam* presents the conflicts and marital disharmony of Sukumaran, a post independent
capitalist with his wife Sita. The novel *Sundarakandam* is of great significance in the present analysis because there is a reference to Lawrence’s *Lady Chatterley’s Lover*. This allusion to the novel and some of the ideas in *Lady Chatterley’s Lover* that are presented in *Sundarakandam* reveals that Jayakanthan has been certainly influenced by this novel. Though there is another reference to the essays of Lawrence by Jayakanthan in his novel *Samuham Enpathu Nallu Per*, it is only a passing comment, but some of the similarities in the characterization of Clifford and Sukumaran and the relevant passages that are mentioned in *Sundarakandam*, confirm the fact.

The comparative analysis of some of the novels of D. H. Lawrence and T. Jayakanthan reveals that they definitely share some affinities in their thematic conception and in their attitude to man-woman relationship despite their socio cultural disparities. The present study also reveals that T. Jayakanthan has been consciously or unconsciously influenced by some of D. H. Lawrence’s views on this relationship.
Works Cited


