Chapter- 5
Conclusion

Having analyzed the significant novels of Lawrence in accordance with my topic, I, now like to sum up my views on this dissertation. The topic "Dependence and Love in the novels of Lawrence" has wider significance. For instance, it is scientifically proved that matter can neither be created nor destroyed but transformed from one state to another. In a word, one can say that nothing could exist in isolation. What I mean to say that everything is an integral part and product of the forces of this universe. So segregation of anything is practically impossible. Similarly, we all humans are product of this cosmos. In other words, we can say, for example, we are dependent on plant for oxygen, food, fuel and so many other vital elements. At the same time, plant is dependent on the sun's rays for photosynthesis. Therefore, in this way, the entire animate and inanimate things are directly or indirectly dependent on one another.

The very process of birth of human beings could make this concept a little clear. The foetus, which is the early stage of a human being, is conceived in the womb of its mother. But it is not the product of only the sexual relation of its mother and father. It is rather in the larger context of relationship and separation. What I mean is that the womb of the mother
has become a vehicle of the foetus’ growth. The first phase of its growth is symbiosis, when the baby is completely integrated with the mother with a complete sense of union. The second stage is when the mother weans away the baby from her, and from here begins a dialectic relationship between the baby and the mother. This means the mother is tied with the baby in the relationship of both separation and union. The union nourishes the baby and the separation fosters the growth of the baby. It is in this dialectic context that my topic should be understood for the purpose of analyzing the major novels of D.H. Lawrence.

We can say here to begin with Lawrence’s *Sons and Lovers* the mother and baby context takes on a cosmic hue through Paul and Clara, who find a sexual bliss in a cosmic sense. The cosmic integration of Paul and Clara through sexual unification could be taken into consideration to substantiate this point. But their passionate unification remains for a few moments in which Clara remains dissatisfied. In this conjugation, she could not become impersonal and hence remain detached from the cosmic integration. Consequently, she pines and longs for Paul through the day at the work place. Even she fails to understand that Paul is not the end but only a means to attain the bliss of cosmos. On the other hand, Paul depersonalizes himself in their union and hence achieves the unknown bliss of the heaven. He is overwhelmed with the magnificent power of the
night and feels quite satisfied. He has understood that the new kind of experience is attained “because of her, but it was not her”.¹

However after this consummation of Paul, they spend some days in each other’s company. But Clara remains dissatisfied and makes a persistent demand of Paul’s body. Perhaps, she has come to Paul as she remains dissatisfied with her husband, Baxter Dawes. From the very behavior and attitude of Dawes, one can say that he fails to provide Clara a true means of passionate love. Similarly in relationship to Paul, Clara’s hanging around Paul irritates him and he asks her to give him the freedom so that he could do his professional work independently. She always keeps Paul in her conscious mind while working in the factory. She often chases and pursues him to take hold of her. All these show the dependent qualities in her individuality as she could not play the dialectic of separation and union. He finds that her love is a means of confinement and imprisonment. Like his mother, Clara also wants to possess him. Naturally he wants to dissociate himself from her from his life as he is fed up with “the kissing sort of love” (p.309). Hence he separates himself due to dependent nature of relationship which she wants to give him.

In his relationship with Miriam, Paul finds her intimacy quite comforting. They enjoy each other’s togetherness. Whenever, Paul creates anything new, he takes it to Miriam for discussion. But at deeper level, one can say that this is not a mere discussion but an emotional boost up for Paul. They find the warmth in each other’s company. They find pleasure and satisfaction while discussing Algebra and Literature. From such discussions, one can say either of them respects each other’s integrity and neither he nor she wants to violate the individual growth of the other. But the problem arises in their love life with the intervention of Mrs. Morel. Mrs. Morel finds Paul’s intimacy quite threatening. She thinks that Miriam and her family would take away her son-lover and she is justified in thinking so. So she through different means woes him and encompasses him totally. Naturally the relationship of Paul and Miriam is blighted in the bud. So the point is that Miriam is deficient in her self in the way she clutches things and animals. Therefore it is because of this sense of possessiveness in Miriam towards Paul that Mrs. Morel feels threatened. And thus the relationship is doomed.

In passing one can comment as Miriam is no one but the original of Jessie Chambers who was the lover of Lawrence. Had Lawrence achieved success in his relationship with Jessie he might have a satisfied life and perhaps would busy in nurturing and caring his love. But in this case,
dissatisfaction in his personal life gives him opportunity to introspect life widely and thus the creation of novels has become a means of purgation. The failure of enjoying relationship with Jessie did not suppress him. Rather he perhaps enjoyed mental satisfaction while imagining fictitious relationship. So this dissatisfaction in his personal life gives him the opportunity to enjoy something which is larger than his petty personal life.

The relationship of Paul and his mother, Gertrude is quite complex. The first point is that Paul is conceived in hatred. She lavishes all her affection right from the foetus phase of Paul. When she is turned out of her house by her husband, Mr. Morel, she is pregnant with Paul. She becomes so identical with the baby in her womb as if there were no difference between her and the child. “She did not know what she thought…After a time the child, too, melted with her in the mixing-pot of moonlight, and she rested with the hills and lilies and houses, all swum together in a kind of swoon.” (p. 23).

So from this dramatic presentation of the incident one can say that she has no option in this crisis but to expect from her sons for personal satisfaction. However she becomes so expectant in demand that her initiation leads to the tragic end of the novel.
It is seen that her excessive care destroys the mental faculty of her eldest child, William. He chooses a foolish girl for his life and he is so torn with her foolish activities and the demand of her mother that he becomes sick and ultimately dies. It seems that she is so engrossed with her desire that she has forgotten that a child’s healthy growth could take place if he or she gets maternal affection as well as separation from the parent’s care. The affection would nurture one’s growth and the separation would give him or her freedom to grow naturally and independently. Had the balance of care and separation been maintained, he or she would have become a healthy and independent human being. Naturally he would take decision of his life. As William is excessively looked after by his mother, he is destroyed in his up-bringing. Thus it is the failure of dialectic of separation and union that leads to the tragic death of William.

After the expiry of the eldest son, she transfers all her maternal affection towards her second son, Paul. In the very beginning of his tender age, she completely takes control over him. In his illness, the mother and the son are “knitted together in perfect intimacy” (p. 124). Both of them are rooted in one another. And as Paul comes under her total influence, she once embraces him, saying: “And I’ve never-you know, Paul I’ve never had a husband-not really-” (p 186). So it is strong
hint that she is exploiting her son’s love and attempting to use it as a substitute for the relationship which ought to exist with her husband. Sexual instinct is explicitly evident in Mrs. Morel’s attitude. She wants to have with him an emotional allegiance which is quite peculiar for a mother. It seems that through these pleadings she wants to intoxicate him with her emotions so that she could seduce and use him for her personal emotional satisfaction. Though he becomes helpless under her influences but his remark pointing towards her is quite noteworthy. He reveals that he will never meet the right woman while she lives. One can say that it is probably this realization of over possessiveness that Paul poisons his mother at the end of the novel.

On analyzing Mrs. Morel’s relationship to her son, we can say that generally a mother loves her child unconditionally but in case of Mrs. Morel’s love for Paul, she seeks emotional support. She does not allow him to grow independently. Rather her caring nature is so intoxicant that it makes him dependent.

At the same time, on analyzing most of the incidents from the novel, one easily finds that most of the incidents are taken from Lawrence’s life which is modelled on Paul. From Mrs. Morel’s possessive attitude towards Paul, one may guess that he would be crippled like William. But looking at the original of Paul who is
Lawrence himself, one can say that though his mother made him dependent on her but at the same time she transferred her maternal energies through her spirit, emotion as well as physical touch if not physical relationship. It is probably due to this that in his professional life, Lawrence became a dexterous novelist who was charged of immorality but the social and legal system of England failed to prove so. Consequently his novels emerged as some of the significant contribution of the twentieth century. Perhaps he wanted to show that the nature of unholy relationship could take place in one’s family in this modern, sterile world due to the advent of industrialization.

In *The Rainbow* the relationship of three generations are described. In the very first generation, we have seen that Tom has three different encounters with three different girls. Through these different relationships, Lawrence probably wants to show the nature of conjugation a man and a woman requires in a relationship for the mean of satisfaction. In the very first encounter, Tom is seduced by a prostitute. He could not enjoy this sexual lust. After this incident, he becomes emotionally disturbed and starts fearing that he may acquire disease. So from this very relationship one can infer that this sexual conjugation is incomplete because it should also include emotional engagement of both the partners. If one enquires one can see the lady takes advantage of Tom’s drunken
state. Therefore it is probably a lesson to the reader to understand that befooling and taking advantage of certain weakness of an individual does not lead one to anywhere. From this very incident, one can even conclude that the rape of an individual may give one a momentary or sadistic pleasure but it could not give one the nature of satisfaction one requires in a relationship. In such cases both the individuals are emotionally disturbed and despite physical union emotional integration is lacking. In the second case, Tom enjoys sex with a tourist in the Matlock hotel. She is temporarily neglected by the man who has brought her. As she remains dissatisfied at the core of her heart, she agrees for a temporary adventure with Tom. In this intimacy, Tom's "marrow melt in his bones from the look in her eyes".\(^2\) For him, it becomes the most glorious adventure. His soul seeks her for further adventure. But she forbids Tom to come in the evening.

So it probably conveys that a temporary, sudden encounter does not give one opportunity to understand each other. Thus a considerable time is also a factor in sexual-emotional consummation.

In contrast to the above mentioned encounters, in the very first sight, Tom and Lydia has "exchanged recognition. He (Tom) could not

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bear to think of anything” (p.22). They are curious to discover each other as if they were destined to do so. In their mere togetherness they find that each has become "a creature evolving to a new birth" (p.30). Each has become a complement to the other. In a word one can say "there was an inner reality, a logic of the soul, which connected her with him" (p.32). And they are so reconciled in a relationship that nothing could disturb their relationship.

Lydia has a daughter, Anna, from her first husband, Paul Lenskey. Though initially she creates some trouble in their relationship but her objection partially disturbs the very warmth which is created due to the conjugation of Tom and Lydia. In Lydia’s pregnancy, Tom could pacify Anna’s demand: “I - want – my - mother” (p.63). In the very barn-scene, Tom tunes himself to the infantile desire and skillfully soothes her.

So as a conclusion one can say, Tom and Lydia are connected through their soul which is far higher than physical and emotional embrace. Hence each has become “the doorway” to the other.

In the second generation, the relationship of Anna and Will is described. In the very beginning of their love life, one easily finds his lack of confidence in himself. Confidence is nothing but the conscious and subconscious reflection of one’s own ability. It is probably due to this sort of deficiency in his self that he trembles when Anna proposes. This is
evident in the collection of sheaves on a moonlit night. Here, he asserts his will as if he wanted to possess her sensually. Throughout the scene he is worried: “Were they never to meet?” (p. 101).

However, this longing proves to be true in his married life. He could never touch Anna’s depth which ought to be touched in a fulfilling sexual relationship as prophesied by Lawrence. In the entire journey of their life, one can see that he anyhow manages to satisfy her but ultimately fails to give her the real means of satisfaction.

In managing this crisis, he himself seeks emotional support from her. Naturally Will craves for her and when he receives some supports from her, he is unable to separate himself from her and hence unable to play the dialectics of separation and union. Consequently, Anna compromises and ultimately decides to remain satisfied in bearing baby after baby. Hence they are unable to liberate each other and find satisfaction in remaining dependent on each other.

However, segregating Anna from this relationship, one can say Anna is undoubtedly a lady of integrity. We know that she is the daughter of Lydia from her first husband who is a Polish. It is evident from the novel that her father is a man of integrity. Even Anna’s step-father, Tom takes care of her. So her talents are inherent as well as developed emotionally by Tom and Lydia. In addition to this, one can say that Anna...
is blessed with the cosmic radiation which is generated due to the marital conjugation of her father and mother. She finds a harmonious atmosphere in her home and hence she attains spontaneous growth. Naturally she has got a sound mind and spirit apart from her health.

So as a fictitious conclusion, one can say had she met a man of integrity her active performance would have narrated a different story.

In the third generation of relationship, Ursula is a major character. Her life has become a challenge to her. It is seen that from the very tender age till her separation from Skrebensky she explores her life to its dregs, as it were.

In her early years, Ursula is highly imaginative and she empathically involves herself in her surrounding objects like a stone or a stream or a king-fisher. In this age she takes the object for what it is and not for what she wants from it. This also holds true for Ursula and so she finds wonder in her subjects like Alzebra, French, or Grammar or Latin. Consequently, she has an involvement of love with these objects. But when she goes to the Brinsley Street School she finds difficulties in doing her job. She is so disturbed with the school administration as well as the students that she is unable to teach there with dedication. Even the principal hangs around her to find fault with her. She is so fed-up with the
atmosphere that she often thinks: “Ought she to withdraw and go home again” (p.325).

Lawrence seems to make a comment on the educational system of England of his time through Ursula’s character. What would be the fate of a nation if its students are so indiscipline? As they are the future of a nation so their indiscipline becomes a concern for the novelist as well as the reader. The behavior of the student matter a lot because it could disturb the psyche of a teacher. In this state a teacher could not balance his/her relationship with the student. Without this, neither proper education nor guidance could be possible. The disturbance in the class could emotionally bruise the students as well as the teacher. Naturally this creates a discord in the harmony. In other words one can say that a class is like a temple. In a temple, people collectively stand or sit together and meditate a single God. In this process, more or less, all the people present there unite emotionally and the energy generated from such gathering balances each of the individual present there. Similarly, the students’ emotional unification could generate some divine atmosphere. In the class, Ursula fails to maintain such atmosphere as the students are quite bullish. At the end she is compelled to sacrifice her real loving nature. She becomes a domineering teacher who does not care for the students’ independent individuality and compel them to remain dependent on her.
However, in this very school her relationship with Maggie Schoefield, a fellow teacher, is quite significant. They enjoy each other’s company and share views which enrich both of them. Though Maggie has a little different view from Ursula regarding women’s liberation yet she never tries to surpass the views of Ursula. I would like to say that their different views could complement each other.

Let us examine how the reconciliation of their views could create a higher reality which could transform an individual and thereby enrich his or her existence in personal as on social planes. Maggie believes in women’s movement which could enrich women. It is a well-known fact that the women have to live a subjugated life in a patriarchal society. So the right to vote could give them an opportunity to utter claims, which if fulfilled, would make them strong. Naturally two strong emotions could come in integration and neither of the two violates the integrity of the other. If one partner remained weak then healthy participation would not be achieved. It would lead to some degraded relationship as happened in case of Will and Anna. Hence the real identity of a gender does not lie in revolt against another gender. Such revolt would lead to one’s confinement and the fabric of a society might be disturbed. So as long as Maggie’s movement makes her strong, she is right in holding meetings in Nottingham. But if the meeting provokes her and alienates her from her
male counterpart then such movement could only bring doom in her life. So Ursula’s views of mutual cooperation in a sexual relationship complement Maggie’s views.

Let us, now, move to her college life. In the first year she finds this place to be “a magic land” (p.362). She considers the professor to be a priest whose habit is far superior to an ordinary individual. However in the next year, she discovers that the entire system is manipulative and each of the members in the college takes advantages of the situation and does not serve with dedication. The teaching has become a means to gain money as if the college were “a second-hand dealer’s shop” (p. 366) where “one bought equipment for an examination” (p. 366). So she concludes: “College was barren, cheap a temple converted to the most vulgar, petty commerce … the professor in their gowns offered commercial commodity that could be turned to good account in the examination room”. (p. 367)

Thus when she finds that she would be manipulated by this corrupt world, she leaves French and takes Botany. She finds "the mystery still glimmered"(p.367) in the plant life. It is in this context that one day she finds some special stuff under her microscope. This stimulates her faculty and she says to herself: "Was she herself an impersonal force, or conjugation of forces, like one of these." (p. 372)
On analyzing this incident one can say Ursula's discovery seems to convey Darwinian exploration. Lawrence, through Ursula, seems to find out "a complexity of physical and chemical activities" (p. 371) in one's life. The microscope is a scientific invention and here it becomes a tool in Ursula’s hand through which she observes the very stuff which cannot be observed through a naked eye. So it perhaps conveys that the conjugation of science and art enriches the life of a human being. It could prevent the bafflement which is often created due to the orthodox views.

At this stage, Skrebensky comes again into Ursula's life after a gap of six years. Though she fails in her B.A. examination yet her social and academic explorations are added in her experiences. As regards her college life, she identifies the root of the problems and so she separates herself from such manipulation. She decides to remain with the discovery which she has made through her observation of the special stuff. In pursuing this motto she discards the factors of dependence which is about to enchain her. With this profound sense of integrity she moves to the next stage of her journey, which is her exploration of love life with the soldier, Skrebensky. This is her second meeting with him. So before exploring this meeting we should sum up briefly her first meeting with Skrebensky.
In this meeting they could not involve themselves in a fusion. It is seen that Skrebensky feels quite uncomfortable with Ursula's kiss. He finds that the kiss brings a corrosive effect in his individuality. In such intimate moment, he remains alien. A "Prufrockian split" comes into his personality when he is about to depart for the war. After his departure, Ursula flames into a kind of disease. Taking advantage of the sick state of Ursula, her mistress, Winfred provokes Ursula for a lesbian relationship with her. However, Ursula realizes the meaninglessness of such relationship and she dissociates herself from her mistress.

In the second meeting, Ursula and Skrebenky understand that "they were enemies come together in a truce." (p.373) However, with an intention to explore their life they spend a few encounters. In doing so they are baffled to note that they could not get the blood connection. They seem to engage each other on a mechanical and superficial level. In other words, one can say that whenever Ursula engages him in his dark, genuine self, the more his hollowness becomes evident. Thus this renewed relationship does not bring the freedom which is aspired in a healthy relationship. He is a servant of the colonial empire and geared for colonial exploitation. Naturally he could not meet his elemental man with an elemental woman in his relationship with Ursula. In a word, one can say he has lost his real self.
The novel *Women in Love* deals with two major pairs of relationships of Ursula’-Birkin and Gerald-Gudrun. At the same time it also deals with two minor pairs of relationships of Hermione-Birkin and Gerald-Birkin. I may begin the study with the relationship of Hermione Roddice and Birkin as they are already in some sort of conjunction when the narrative focuses on the wedding scene of the Criches. In her very first appearance, Hermione reflects that she is an uprooted lady who is alienated from the fundamental laws of humanity. She is engaged in a “strange mass of thoughts” which restricts her real self. Like Will, her self is fragmentary and defective and she thinks Birkin will make her whole by becoming part of her. She expresses her terrible anxiety while waiting for Birkin. “She wanted someone to close this deficiency, to close it up for ever. She craves for Rupert Birkin. When he was there, she felt complete. She was sufficient, whole”. (p. 12) However the worst of all is that through such connection, she wants to enchain him in a relationship which could subordinate and subserve him to her. Her nature of demand negates his existence and she wants to encompass and bury him within her grave deficiency as if he were no longer living.

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Birkin soon discovers that he simply cannot maintain his freedom in the face of Hermione’s “dependence”, and her habit of hovering near him, wanting him to be with her, soon intensifies from a source of mild annoyance to a violent form of rejection. Thus the nature of bondage which Hermione wants to share with him is a debased form of conjunction. Such conjunction would deaden his existence. As she could not exist independently so she fails to maintain the separation which is the foundation of love. Hence Birkin has no other option but to reject her. Or else she would have made him dependent throughout his life.

After her rejection Birkin renews his interest in Ursula. Though Ursula is impressed with him on the wedding day of the Criches but the real interest of Birkin arises when he visits her in the class room. However they are afraid to propose each other. As we know that Ursula has horrible experiences from Skrebensky, so she wants to reassure herself that Birkin is the son of God. Similarly, Birkin also suffering from his relationship with Hermione is also a little cautious in proposing to Ursula. However after a few encounters, they discover that they are a "paradisal bird" (217) which "could never be netted" (217) by each other. Consequently they agree to remain committed to each other.

Meanwhile it is found that Ursula's father does not wish her to marry Birkin. Mr. Brangwen wants to give her a life which he thinks best.
But Ursula finds that her real identity lies in relation to Birkin. So she crosses the threshold of her father and goes to explore her world with Birkin. In their togetherness, she finds that she could have her mystic connection which is rarely achieved by a couple. Each could provide the darkest, deepest, strangest life to the other. They are so deeply rooted that each finds the mystery through the other. In a word, one can say that in their union, they obliterate their individuality. It is with this enthusiasm that they give up the material world which could possess them. In one such instance, they give up the chair which they have bought for themselves to another couple. This renunciation, perhaps, symbolizes their transcended self. However, this deeper consummation becomes doubtful for reader when Birkin tells Ursula that apart from her, he needs an additional relationship of Gerald, who could complete the deficiency of his heterosexual life.

It is Birkin's latest assertion regarding male friendship which gives opportunity to the critics to debate his relationship with Ursula. Otherwise they have reached a consummation which could be termed as "love".

The relationship of Gerald and Birkin has become highly debatable. This is so not only due to the symbolic narration of wrestling
scene but the way Birkin accepts the fact that apart from Ursula, he needs a male friend, Gerald.

However on analyzing this relationship we have to take the context in which they meet each other. It is already mentioned that their significant meetings take place twice only. In the very first meeting, Birkin finds solace in Gerald's company as Ursula refuses to provide him solace in his suffering. In this very discussion, they discuss the idea of blood connection through *Blutbruderschaft* which reflects a natural bond between two males. Though the blood transfuses in this act but the real transfusion takes place at an emotional level. This sort of transfiguration integrates each individual and thereby gives emotional strength to both of them. But the sad aspect of this affair is that Gerald could not wholly respond to this idea.

In the second meeting also both of them come close to relax in each other's company. In this togetherness they are so close that the "two bodies clinches into oneness" (p.235). Based on this, a few critics charge Birkin of homosexual intention. But at the same time, one should also note the fact that "Birkin's whole physical intelligence interpenetrates into Gerald's body" (p. 234). So this could be spiritual transformation through which Birkin perhaps wants to awaken the dormant humanity of Gerald.
However Gerald fails to realize this also. As a result, the real transfiguration of both these persons could not take place. Gerald remains encaged in this exploitative mentality. At the end he has to pay for this rigidity in embracing the suicidal step as if it were the only means of respite for him.

In the relationship of Gerald and Gudrun, there arises a conflict at every instance of conjugation. Gerald remains in his conscious self and hence unable to unite with her emotionally and spiritually. He comes to her in the moments of crises and thereby tries to hypnotize her to take a malicious pleasure out of her. In one such instance, "she felt she would swoon, die, under the vibration, inhuman tension of his arms and body- she would pass away" (p.288). So a terrible frictional violence of death is evident in their sexual relationship. Each of the pair wants to control and subjugate the other. Naturally they could not embrace a conjunction where man had being and woman had being, two pure beings, each constituting the freedom of the other. Instead of unification, they clash with each other. In a word one can say that their relationship reflects the modern cultural degeneration.

In conclusion, one can say that the whole novel Women in Love ends in a complete note of ambiguity and uncertainty with Birkin wanting an additional relationship with another man and with Gerald lying dead in
the snow. At this point in the story as the novel ends, we, therefore, do not know what would be the future fate of the relationship between Birkin and Ursula. But what we certainly note is that the Gerald and Gudrun relationship is emphatically failed. This was Lawrence’s definitive statement of the despairing state of human relationship under the impact of urbanization and industrialization.