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Female Masculinity in Willa Cather's *A Lost Lady*

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By

Anita Marasini

T.U. Regd No.: 6-2-311-1-2008

Central Department of English

Kirtipur, Kathmandu

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Tribhuvan University

Central Department of English

Kirtipur, Kathmandu

Letter of Recommendation

Anita Marasani has completed her thesis entitled "Female Masculinity in Willa Cather's *A Lost Lady* " under my supervision and guidance. I, therefore, recommend her thesis to be submitted for viva voce.

.....

Prof. Dr. RamChandra Paudel

Central Department of English

Kirtipur, Kathmandu

Tribhuvan University

Central Department of English

Kirtipur, Kathmandu

This thesis entitled "Female Masculinity in Willa Cather's *A Lost Lady*"
Anita Marasani, submitted to the Department of English, Tribhuvan University has
been approved by the undersigned members of Research Committee.

Members of the Research Committee:

Internal Examiner

External Examiner

Head

Central Department of English

Date: _____

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Anita Marasani

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Abstract

This research explores nature of female masculinity and background of man and woman. This paper finds problems of woman in Victorian period because of misunderstanding and extension of autocracy in Willa Cather's A Lost Lady. Mrs. Forrester lust for autonomous and powerful life. In the beginning of her life story, she has attachment domestic life with older husband. They stay discriminatory behavior but Marian Forrester presents a 'female masculinity' in the beginning to the end. Mrs. Forrester shows female masculinity in the end of paper and bonds woman being executive. So, this research brings a concept on masculinity derived from Judith Butler, Cora Kaplan, Michel Foucault etc. to notice implication and valorize the condition of female masculinity.

Key Words: Masculinity, Money, Marriage, Rejection, Sexual, Power

This paper analyzes the trend of man in Willa Cather's *A Lost Lady*. It explores the issues related to the experiences of Mrs. Marian Forrester's change, desire for freedom, emancipation self-identity, autonomy and courage from beginning of the novel to its ending. Willa Cather, an American author evokes the female resistance against social construction in a newly built American society. Women who are excluded from society like protagonist Mrs. Marian Forrester, she struggles a lot from her paternal home to society for equal rights and liberty challenging the male domination. She dislikes the discrimination between male and female created by social norms and values. She challenges such concept by making sexual relationship with many males in Victorian period to cover equal space for all. It means she is able to make the male puppet because she gets enviably success to use the male to fulfil the needs of suppressed desire. This research claims that Cather analyzes the ethos of masculinities by questioning desire, heterosexuality contrasts homosexuality and their superiority in her novel. This paper also observes the connection between male and female in the early nineteenth century. This study aims to gain perspective of why women remain single, what pressures single women face, and how a man and woman's life satisfaction and self-concept are affected by being single. Results showed that women remain single for a variety of reasons and feel pressure from family, friends, and media about their singlehood. The majority of the pressure is internal and indicates that women need a Victorian relationship that will eventually lead to be autonomous to be satisfied with their life.

Woman is endowed with passive qualities of chastity, modesty, devotion and power of self-sacrifice in a greater measure than man and these very attributes that feminists regard as impositions on women by the patriarchal systems. Woman's self suggests that these attributes are weaknesses, which should be replaced by stability

that is inherent in woman's nature. All her forces instinctively work to bring things to some shape of fullness for that is the law of life. It is the nature of humankind to act according to principles. Hence, for all her deeds should not only be done morally but in respect of every social link. After having experiences of society, they know reality and search out the truth from different institutions. Mrs. Forrester gets reality from socio-political institution's power.

The union of man and woman cannot be lasting or beautiful if it is barren, if it remains constricted within it, if it does not give birth to beneficence. The man-woman relationship are restrained and confined by stem enjoinders. It is fashioned from the ingredients of beauty, radiant with the light of comeliness, modesty and beneficence, fulfilled through renunciation and gratified through suffering.

A woman's self is a contested identity complicated by issues like class and sexuality. It is, therefore, impossible to generalize women's experiences across cultures and histories as gender roles are socially constructed. Representing women as powerless, exploited, sexually harassed based on the notion of universal sameness of oppression creates an overarching purview of female victimhood. This kind of cultural imperialism tends to rob women of their local, historical and cultural contexts.

Self-exploration sets the terms of the current equality and difference debate, agreeing that the liberal political slogan equal but different mystified the fundamental fact that masculinity is always valued over femininity, and men are guaranteed a form of sanctioned domination over women. Claims are that the appropriate values to replace those present in, and perpetuating, the system were those associated with femininity. Their characteristics associated with femininity are themselves by product of the system to replace. Although any description of as simply essentialist betrays the

complexity of the principal arguments, underpinning almost all arguments is a real belief in the moral equality and value of men and women. This belief in metaphysical equality exists alongside beliefs that the two sexes are biologically different and that, because social systems change over time, the type of human subject changes. Significantly, the idea of a changing human subject inaugurates a break from `abstract individualism, typical of the self, but it is this which was carried over to give substance to the self notion of emancipation.

This novel *A Lost Lady* deals with different socio-political issues. This research particularly focuses on female masculinity. The research not only sees women's oppression but also records how an oppressed woman responds to a society. In the beginning part of the novel, woman/Marian is objectified. Her husband gives a bungalow. She denies accepting to stand on foot. Next character Henry Collins passes his life freely after his wife's death. These activities reflect how these women can break social norms and values. The novelist presents the sexuality of woman is the social problem to define as she paves space in the society. Cather writes the growing rebellious narration. A famous critic and reviewer of the novel *A Lost Lady* Bama Bodhni remarks in the famous essay "Cather's Works and Its Sources" that the writer was manipulating the readers who viewed to counteract the influence of the cult of masculinity.

Mrs. Forrester represents as an activist woman who resists all male supremacy. She shows the power of female character by enjoying party and drinking wine. Margaret Biblito says, "The practicality of Mrs. Forrester against patriarchy seems so courageous, it shows she must be a complex character (48)". Cather includes the hardship of life' domination, suffering and difficulties of woman.

The problem that America identifies from this socio-political and sexual activities are that everything are perceived through a warped lens that exaggerates the virtue of the individual over the evil totalitarianism Willa Cather challenges man through her different writing. She claims that a married woman is not a husband's puppet but his equal partner to drive the family. Her novel reflects the idea of art, Maria March Brown and Crone Ruth praise Cather's writing style and say "Willa Cather's art and her style is beautiful. There is ample evidence that term is fine, artistic, beautiful, and even classical. It is economical, controlled, and disciplined, refined and fastidious, clear and sharp. Her style is never and ends in itself, but always fitting implement" (152). Cather presents revolutionary views. She always takes the favour of her helpers and treats tired girls sympathetically. Similarly, Edith Lewis says, "She was naturally a very fearless person so as her narration"(14). She praises her voice against patriarchal norms and values to establish their identity and selfhood in the society. Similarly, Dorothy Van Ghent writes about span of time in the novel. She notices change in the history and the human feelings and sentiment. She at same time recalls women's feeling that was not included in the Victorian. Cather writes:

Women spent their days as inanimate object in the absence of true freedom. It is customary to speak of Willa as an elegist of American pioneer tradition 'Elegy' suggest celebration and lament for a lost and irrecoverable quality of events wasted on history but as persistent - salvaged redeemed by virtue of memory and art. (11)

She writes her poetry in the combination of reality and imaginative. Cather also focuses on the reality of our society. In this concern, Anne Bronte presents the tensions between romance and realism vividly whereas Cather narrates the practical life visually. Bronte's novel captures social-problem. It reflects condition of governess

to stage analysis of the political, economic and social conditions that restrict women in Europe. In this time, she observes what we find in our life in different periods can be expressed in the writing form.

Mrs Forrester goes against patriarchal society. It shows that she is a brave and bold woman. Marian wants to lead her life easily without any kind of hindrance. After her husband's death, she marries a rich man and challenges the society's rules and regulation where as widow female were not allowed to marry again in Victorian society. In this context, James Woodress says, "In strained circumstances after the Captain's loss of wealth, stroke and death she refuses to be beaten. She fights back, weathers her adversity and eventually regains her strong will and brave spirit as much as she might have deplored Marian's desire for money, clothes, jewellery and society" (34). Thus, numerous critics have interpreted Cather's novel from different points of views, especially focusing on her representation of the chaotic socio-sexual condition of the USA and its effect in the lives of the people living there.

This course examines major ideas in the field of gender studies. Relying upon theoretical, historical, and cultural studies texts, this research considers the representation and constructions of sexuality-based identities as they have been formed within the contemporary United States. This paper explores the idea of sexuality as a category of social identity, probing the identities of lesbian, gay, bisexual and transgender to understand what they really mean in various cultural, social, and political milieus. In doing so, this paper analyzes answers of how do institutions - religious, legal, scientific - shape our understandings of gender identities. In what ways do sexuality and gender interact, and how does this interaction inform the meanings of each of these identity categories? How do other social categories of identification - race, class, etc. - affect the ways in which we understand expressions

of masculinity? What does studying masculinity tell us about the workings of contemporary political, cultural, and social life?

Few critics have studied on the issue of hailing of the individual by the masculinity ideology. It takes support of Judith Butler, Cora Kaplan and David Grover, Judith Halberstram and so on in her work. As feminist writers express their view in the Victorian age, Cather is a one of the author among them. Mrs. Forrester is intelligent, smart, a successful and versatile but falls down on behalf of the physically weak husband. In this case, Cather draws a scenario captured by Judith Butler. Cather through her novel projects masculine in Victorian because masculine Victorian is egotistical whereas feminine Victorian is relational. A relational self does not make economic or political decision based on the assessment of self-interest but rather on what Judith Butler calls a practice of shift giving of submerging one's personal desire into a desire for the good of one's family or the whole community.

Masculinity is the set of social practices and cultural representations associated with being a man. The plural 'masculinities' is also used in recognition that ways of being a man and cultural representations of/about men vary, both historically and culturally, between societies and between different groupings of men within any one society. The feminist critique of masculinity as that against which women are defined as 'the Other' has a long history, but writing on masculinities grew normously from the 1980s onwards. In the words of one contributor, 'it seems as if every man and his dog are writing a book on masculinities' (MacInnes 1998: 1).

In the literature on masculinities, evaluations of masculinity and explanations of the links between masculinity/ masculinities and those people defined as 'men' vary according to theoretical perspective. For example, in accounts drawing on the natural sciences, masculinity/masculinities are the result of physiological factors, such

as hormones or chromosomes. Goldberg (1979), for example, identifies the 'neuro-endocrine system' (the interaction of the nervous system with the hormone system) as the biological basis of masculinity/masculinities. Such essentialism is also characteristic of populist 'celebratory' writing about masculinity, in which men are urged to reinvigorate their 'natural' masculinity.

Judith Halberstram notes that Empowering models of female masculinity have been neglected or misunderstood because of a cultural intolerance towards the gender ambiguity that the masculine woman represents. We live in a culture that, for several hundred years, has been unable to acknowledge gender indeterminacy as a functional mode of identification, instead explaining figures like the stone butch, the tomboy, and the androgyny in terms of pathology and deviance. Female Masculinity is a project with explicit critical and personal goals. In addition to decoupling masculinity from men, Halberstam proposes to remedy the denigration of the masculine woman by mainstream feminists and woman-identified lesbians alike, who view her as a traitor for capitulating to butch stereotypes and engaging in a masochistic rejection of her own femininity. Judith Butler argues sex itself becomes a social category. This means that the distinction between male and female is a social distinction made by the society, that is, it is a social construction. It is a particular way of perceiving and dividing the differences between male, female. Butler explains that sex though seen as biological is as much a product of society as it gender. So the term sex is also socially constructed.

The ideology of feminine Victorian was based on subjectivity constructed in relation to other organization. The masculine Victorian opposed violent military revolution specially the benevolent and paternal guidance. Therefore, providing the qualities of masculine Victorian Cather valorizes the nineteenth century. The

Victorians extolled the power of feeling, whereas Cather upholds the supremacy of the rational.

This paper focuses on the discursive formation of the idea and action of restraints of a masculine society economically, culturally and sexually. It analyzes representations of restraint in their role of describing and valorizing heroic virtues that were highly valued as part of the ethical code of communication culture. It suggests that an ideal spectator who viewed the early Victorian history.

Cather presents the sexuality of woman in the social problem to define as she paves space in the society. Cather celebrates the growing interest in man and is signified by the regular appearance of features on masculinity. Further, this paper shows the very discourse on the values of masculinities in the world. Mrs. Forrester is presented as an ex -wife who always associates Captain like a life-partner. If gender is the cultural meanings that the sexed body assumes then a gender cannot be said to follow from sex in any one way. Taken to its logical limit, the sex/gender distinction suggests a radical discontinuity between sexed bodies and culturally constructed genders. Assuming for the moment the stability of binary sex, it does not follow that the construction of men will accrue exclusively to the bodies of males or that women will interpret only female bodies. Further, even if the sexes appear to be unproblematically binary in their morphology and constitution there is no reason to assume that genders ought also to remain as two. The presumption of a binary gender system implicitly retains the belief in a mimetic relation of gender to sex whereby gender mirrors sex or is otherwise restricted by it.

Halberstam notices that heroic masculinities depend absolutely on the subordination of alternative masculinities. He claims that far from being an imitation of maleness, female masculinity actually affords us a glimpse of how masculinity is

constructed as man. In other words, female masculinities are framed as the rejected scraps of dominant masculinities in order that male masculinity may appear to be the real thing. However, what we understand as female masculinity has been produced by and across both male and female bodies.

Regard of money, strength of man and simplicity of the female behavior leads towards love and greed of wealth among the Westerners. The western society, in all age rich energetic, successful nations are carved with hunger of money. Likewise, development of sexuality norms to develop other dimension of the society delineates the humanitarian sexual values. It negates patriarchal and traditional heterosexual manner.

Cather's novel visualizes the self-identity and autonomy by challenging the deep rooted social norms and values. It has shown the way to know the problem of female's identity and existence. George Mosse presents a broad-brush survey that charts the rise and gradual erosion of what he variously calls 'the dominant masculine stereotype', 'normative masculinity', to the late eighteenth century. At the centre of this ideal lay a renewed emphasis upon the perfectibility of the male body, this became an outward sign of a man's moral superiority and inner strength of character. The body was to be a locus of self-discipline and restraint, able so to concentrate its energies that any obstacle could be surmounted, any hint of emotional weakness could be held in check.

According to Friedrich Ludwig Jahn's 1816 handbook *Deutsche Turnkunst* ('German Gymnastics') the aim of these disciplined exertions was to produce men that were 'chaste, pure, capable, fearless, truthful and ready to bear arms' (quoted in Mosse 1996: 43). Mrs. Forrester does everything for her freedom. Forrester's feeling occurs to her mind when her husband cannot fulfill her desire of sex. Her romance

with the youngsters brings her satisfaction and play with them. Her boldness and courage is immeasurable. She challenges not only the human law but also the natural law. She dares to do whatever comes in front of her and is not afraid with natural problems. Cather mentions:

The day when she was chased by the new bull in the pasture. She had forgotten about the bull and gone into the meadow to gather wild flowers. He heard her scream, and as he ran puffing down the hill, she was scudding along the edge of the marshes like a hare, beside herself with laughter, and stubbornly clinging to the crimson parasol that had made all the trouble. (15)

Forrester wants to present female power which male does not want to accept easily. It proves it by bringing forth bull's incident. Forrester is such woman who is extrovert/outside on the open ground. Males are unable to face the storm, snow, rain whereas she challenges these all things easily.

Mrs. Forrester is a woman with different attitudes and behaviors in the society. She is not afraid with the society to work whatever she likes. Forrester is revolutionary woman who aims to free and establish autonomous identity. She struggles against social constructions. The logic of repudiation, which governs and destabilizes the assumption of sex in this scheme, presupposes a heterosexual relationality that relegates homosexual possibility to the transient domain of the imaginary. Homosexuality is not repudiated, because it is entertained, but it will always remain entertainment, cast, as the figure of the symbolic's failure to constitute its sexed subjects fully or finally, but also and always a subordinate rebellion with no power to rearticulate the terms of the governing law. However, what does it mean to argue that sexed positions are assumed at the price of homosexuality or, rather,

through the abjection of homosexuality? This formulation implies that there is a linkage between homosexuality and abjection, indeed, a possible identification with an abject homosexuality at the heart of heterosexual identification. This economy of repudiation suggests that heterosexuality and homosexuality are mutually exclusive phenomena that they can be made to coincide through rendering the one culturally viable and the other a transient and imaginary affair. The abjection of homosexuality can take place only through an identification with that abjection, an identification that must be disavowed, and an identification that one fears to make only because one has already made it, an identification that institutes that abjection and sustains. Cather writes, "She was always there, just out the door to welcome their visitors. If she happened to be in the kitchen, helping her Bohemian cook, she came out in her apron, waving a buttery iron spoon, or shook cherry -stained finger at the new arrival"(19⁶). Forrester, being twenty-five years younger than her husband can get everything from him. Women are not expected to talk about sex. Forrester challenges the society by welcoming the male visitors who comes to her home. She wants to make relations with the boys of her own age.

Mrs. Forrester takes great decision. It is to change her husband's personal lawyer, Judge Pommery. He is old and he has weak power to choose right and wrong. His weak decisive power becomes the reason of Daniel Forrester's property's destruction. Therefore, Mrs. Forrester replaces Ivy Peters. She hands over her husband's whole business to Ivy with her own will. Peters gets strong hold on Mrs. Forrester 's life and property after Daniel's death. She spends lots of time with him in her own home because he is her business lawyer. He attaches with Mrs. Forrester. This ideal of masculinity therefore requires intense effort: a man must struggle against himself, even conceiving of his own body as a sort of enemy, and against others. The

differences between men and women had to be sharply emphasized and feminine traits had to be kept firmly in their proper place: in men, they were a sign of weakness.

Mrs. Forrester has no problem with this talk rather she responds on it by saying, "I cannot bother about me, always will Mr. Peter is my lawyer and my tenant :I have to see him" (97). Cather wants to show that are also capable for struggle. They can do any work as men do. Mrs. Forrester never gives up and forgets her mission and profession, as she knows that one day she enjoys autonomous existence in her life.

Male made rule does not want see woman living as human rights equally. Therefore, Cather's protagonist rejects the place and powerless position given by masculinity. Cather is a woman with full of understanding of women's status and their power in society so, she herself can be taken as courageous author. This novel correlates with her ideas of the females as rebellious. Cather presents Mrs. Forrester as a conscious, bold and forward woman who fights for women's and deprived group against contemporary social norms and values. Cather writes:

Niel, waiting by the door for the letters he was to take to the post, saw a large, red- whiskered man in a rumpled pongee suit and a panama hat come climbing up the hill; Cyrus Dalzell president of the health of his old friend. Niel warned Mrs. Forrester, and she went to meet the visitor , just as he mounted the steps, wiping his face with a red silk bandanna. (57)

Cather presents male's desire through the narrator. She wants to know without getting permission of female man can do anything. Mrs. Forrester can resist such behaviour of man. She can encounter at any cost. She fulfills her desire herself. Mosse argues

that the manly ideal shows remarkable resilience throughout the modern era and suggests that it does not begin to break down until the 1950s. In its idealized form, masculinity undergoes many local revisions and permutations but many of the same features seem to occur again and again, as if the image were a necessary fiction in constant need of refurbishment or updating.

Mrs. Forrester revolutes," I know: they call me the Merry widow, rather like it!"(87). Female heroism in the literary text was necessary to abolish the social concept that gives women in the marginal status. She has shown masculine qualities to change the life by living it autonomously. The eighteenth-century synonym for onanism or masturbation was 'self-pollution', a term that captures the inherently auto-destructive quality associated with this 'solitary vice', one widely believed to lead to enfeeblement, insanity, and even death if it was not ruthlessly stamped out.

Mrs. Forrester attempts husband has decreased business. She knows well, how husband's business decreased. She gets the fact her husband's personal lawyer is not taking care of her husband's property seriously. So, she says to Niel," Your uncle is terribly involved. He has been so careless that he's not much better off than we are. Money is a very important thing, realize that in the beginning, face it, and of us"(67). Mrs. Forrester realizes well that only morality and philosophy is not sufficient for reality. If we want to make self-identity and live freely, we should know the reality that money is important for us.

Woman is talent. Intelligence is not measured based on body structure. We need to underscore based on qualities. We should get in multiple masculinities. When the constructed status of gender is theorized as radically independent of sex, gender itself becomes a free-floating artifice, with the consequence that *man* and *masculine*

might just as easily signify a female body as a male one, and *woman* and *feminine* a male body as easily as a female one. Cather writes:

An impulse of affection and guardianship drew Niel up the poplar-bordered road in the early light--though he did not go near the house itself, but at the second bridge cut round through the meadow and on to the marsh. The sky was burning with the soft pink and silver of cloudless summer dawn. (50)

Cather narrates such character who can dare to face cultural and natural problems.

Climbing in the life, she can face many challenges in each step. She is ready to face many challenges in life. Mrs. Forrester does not lose her strength even she is refused by many people of Sweet Water.

Visibly Mrs. Forrester is female. She has divine power to resist in man society. Nature what we believe in the eastern as Prakrti is also notable to analyze the masculinity. She has inner capacity to acknowledge the reality. Masculinity consists in using the intellectual faculty to understand one's essential nature as consciousness that is in essence detached from matter. Disentangling from prakrti is symbolically represented as disentangling from woman and home. Woman here represents bondage, emotions, and desires, lack of intellectual ability, anarchy, and seduction. Hence, woman/prakrti is to be scrupulously avoided if liberation is to be sought. In an anecdote present in the majority of the commentaries on the *Samkhyakarika* (quoted in *Comparative Feminist Studies*), a householder is repeatedly advised by a master to give up home and follow him to learn to the ascetic way of life (Takakusu 1933:1; Upreti 1990). Mrs. Forrester shares. Neil heard these remarks dully, through the buzz of an idea. He felt that Ivy had drained the marsh quite as much to spite him and Mrs. Forrester as to reclaim the land. Moreover, he seemed to know that until this moment

Ivy himself had not realized how much that consideration weighed with him.

Cather has appeared not to place herself in a legible relation to women or to lesbian. For her reader, then, to place or affirm her with a name engages certain violence against her texts, texts that have as one of their persistent features the destabilization of gender and sexuality through the name. At issue is how to read the name as a site of identification, a site where the dynamic of identification is at play, and to read the name as an occasion for the re-theorization of cross-identification or, rather, the crossing that is, it seems, at work in every identification practice. This question of how to read identification in relation to the fictional name is for the most part unproblematized in the reception of Cather. Some feminists have argued that she is a male-identified writer, one whose stories reflect loyalty to her father and uncle is replaced in time with a loyalty to and identification with her maternal forebears. (69)

Cather visualizes:

Mrs. Forrester seemed unaware of any danger; she went to the station to see her husband off, spoke of his errand merely as a "business trip." Niel, however, left foreboding gloom. He dreaded poverty for her. She was one of the people who ought always to have money; any retrenchment of their generous way of living would be a hardship for the would be unfitting. She would not be herself in straitened circumstances. (49)

The narrator visualizes the scenario of sex. The sex is an abstract that rational, reasonable person can distinguish based on biology, chemistry, culture and so on.

In contrast, the novelist presents the idea of learner. Throughout the 1990s, moreover, in his epistolary debates with feminists about his works, he confronted a variant of historical materialism at sexual tends to refer to the departure from

traditional way of surviving and hints to something new theoretically most exacting level. Niel narrates:

The cocktails were the signal for general conversation, the company drew together in one group. Even Miss Constance seemed less dissatisfied. Ellinger drank his cocktail standing beside her chair, and offered her the cherry in his glass. They were old-fashioned whiskey cocktails. Nobody drank Martinis then; gin was supposed to be the consolation of sailors and inebriate scrub-women. (25)

Niel does not help Mrs. Forrester to guide her life. It is false to think males as the guide of female's life. Niel does not give her suggestions but only threatens her that her life is damaged. This is not way of masculinity. Therefore, the way of treatment to male in Victorian society is good for woman.

Cather assumes the position of men and that of male homosexuality.

Sedgwick writes: "what becomes visible in this double refraction are the shadows of the brutal suppressions by which a lesbian love did not in Willa Cather's time and culture freely become visible as itself" (69). Here Sedgwick offers us the choice between a refracted love, one that is articulated through a double-translation, and one that has the possibility of a direct and transparent visibility, what she refers to as "lesbian Truths" which appear to exist prior to the possibility of their constitution in a legitimating historical discourse (69). Niel narrates nobody but Mrs. Forrester talked much until the first helping of duck was consumed. The boys had not yet learned to do two things at once. They paused only to ask their hostess if she "would care for the jelly," or to answer her questions. (80)

Cather and many other female authors in Victorian society has indicated the sexuality relates with society. The previous and same-sex desire in modern culture, its history and its effects and foremost among these effects has been the gradual unraveling of any simplistic divide between 'gay' and 'straight', part of a wider recognition that the relation between 'sex' and 'gender' is much more fluid than the division between 'nature' and 'culture' with which these terms are sometimes confused. One of the lessons to be drawn from football's fear that its pitch might be permanently 'queered' by the presence of gay players is an awareness of just how precarious and self-defeating the balancing act required by the game's demand for 'real' men actually is. The dilemma it poses seems inescapable: those who are somehow not masculine enough are obviously suspect and therefore unsuitable. However, on the other hand, men who appear to be too masculine are also a problem since there is always the worry that they might have something to hide. Mrs. Forrester views, " Even the hardest and coldest of his friends, a certain narrow-faced Lincoln banker, because animated when he look her hand, tried to meet the gay challenge in her eyes and to reply cleverly to the droll word of greeting on her lips" (3). We can see traces of this predicament in some of the responses to the public prosecution of Oscar Wilde for what the court called 'acts of gross indecency with another male person', an event which played a decisive role in redefining the acceptable boundaries of gendered identity.

Cather evokes female by showing female's power and sociological status to interfere drawing on Beauvoir's critique of the myth of the feminine in *The Second Sex*, Wittig asserts, "There is no 'feminine writing.' Wittig is clearly attuned to the power of language to subordinate and exclude women. As a "materialist," however, she considers language to be "another order of materiality," an institution that can be

radically transformed. Language ranks among the concrete and contingent practices and institutions maintained by the choices of individuals and, hence, weakened by the collective actions of choosing individuals. The linguistic fiction of “sex,” she argues, is a category produced and circulated by the system of compulsory heterosexuality in an effort to restrict the production of identities along the axis of heterosexual desire. In some of her work, both male and female homosexuality, as well as other positions independent of the heterosexual contract, provide the occasion either for the overthrow or the proliferation of the category of sex. In *The Lesbian Body* and elsewhere, however, Wittig appears to take issue with genitally organized sexuality *per se* and to call for an alternative economy of pleasures that would both contest the construction of female subjectivity marked by women’s supposedly distinctive reproductive function. Cather presents through the anecdote. She narrates,

The wild roses were wide open and brilliant, the blue-eyed grass. Was in purple flower, and the silvery milkweed was just coming on. Birds and butterflies darted everywhere. All at once, the breeze died, the air grew very hot, the marsh steamed, and the birds disappeared. The boys found they were tired; their shirts stuck to their bodies and their hair to their foreheads. (4)

The bitter experiences of society does not meet negative effects in Mrs. Forrester's life. What she desires from her life is not prosperity and so called respect. Every time she engages her -self with different males and mocks upon the so-called sophisticated society.

It is restricted for women to involve in party, drinking wine and after marriage, to have affair with other males. Different cultures, and different periods of history, create different gender systems and therefore different patterns of

masculinity. In multicultural societies there are certain to be multiple definitions of masculinity. Equally important, more than one kind of masculinity can be found within a single culture. Multiple masculinities can even be found within a single institution, such as a school or workplace (166). Cather puts:

Ivy Peters followed her, keeping his eyes open, and the rest trooped after him, all but the Blum boys, who knew that their place was outside the kitchen door. Mrs. Forrester led the way through the butler's pantry, the dining-room, the black parlor, to her own bedroom. She threw down the white counterpane, and Ivy laid Niel upon the sheets. Mrs. Forrester was concerned, but not frightened. (13)

The person who climbed comfortably wants to back down easily. One should have courage to climb and it was Mrs. Forrester to climb. This research clarifies a woman has also a level of understanding to catch each mechanism of society. This paper evaluates Mariane's courage to break social norms and finds her able to handle social institution. As *Hierarchy and hegemony* concept presented by Saskia, in *Feminist Studies Reader* this paper compares Victorian American and European feminists authors. Anne Bronte's novel *Agnes Grey*, as a social problem novels that use the social conditions of the governess to stage critique of different institutions that restrict women, the label fails to capture the complicated ways novels by each of the Bronte sisters depict the relationship between social and spiritual experiences. Different masculinities do not just sit side by side, as alternative lifestyles. Rather, they exist in definite relations with each other, often relations of hierarchy and exclusion. In a given culture or institution, there is generally a dominant or "hegemonic" form of masculinity. This is the centre of the local system of gendered power. In modern capitalist societies it is likely to be found in the most powerful institutions.

Cather disobeys the walls of marginality erected by male. She has proved that women can survive control their destinies and live freely. Cather portrays the life of Mrs. Forrester as a modern woman. She dares to go against the social norms and values. She struggles to penetrate the future.

Traditional gender roles cast men as strong rational, protective and decisive. Females are backwarded. They cast women as emotional weak, nurturing and object. Jane Freedman says, " The distinction between illogical sex and the social creation of the eternal feminine is a precursor of the distinction between sex and gender that is common in much feminist theory"(14). The concept of self -identity and autonomy are closely related and inseparable. It is the freedom and domination regarding the bodies and lives, Maria Mie says:

Autonomy means the preservation of human essence in women. . .It is also a struggle concept which was developed to demonstrate the women wanted to separate from mixed, male domination organizations and to from their autonomous organization , with their own analysis, methods.(40)

Cather's novel searches the self-identity and autonomy by challenging the deep-rooted values and norms. In their concept, this paper has propounded the new finding in the novel through the research. It finds the exclusionary politics in feminism and individuals as heterosexually approached in the society. This paper includes sexual field not for physical pleasure but social concept. Other research paper has not touched every individual in certain criteria. In this way, Paul Smith warns not to fall into trap of simply analyzing dominant masculinity or simply celebrating minority masculinities. He quotes that the masculinity or masculinities are in some real sense

not the exclusive "property" of biologically male subjects - it's true that many female subjects lay claim to masculinity as their property"(96).

Money is important thing. If we want to make self-identity and live freely, we should know the reality that money is important for us. Even knowing the fact that Judge Pommery is their faithful lawyer and cannot work sensibly because of qualities as Halberstram writes:

Masculinity seems to extend outward into patriarchy and inward into the family. Masculinity represents the power of inheritance. The consequences of the traffic in women, and the promise identification of class, race, and sexuality. Dominant masculinity appears to be a naturalized relation between maleness, and power, then it makes little sense to examine men for social construction. (256)

When the constructed status of gender is theorized as radically independent of sex, gender itself becomes a free-floating artifice, with the consequence that *man* and *masculine* might just as easily signify a female body as a male one, and *woman* and *feminine* a male body as easily as a female one. The novelist visualizes:

Well, what have you found in it?

Nothing ! so nice as you, Mrs. Forrester.

Nonsense! You have sweethearts?

"Perhaps"

Are they pretty?

Why they? Isn't one enough? (66-7)

Cather has not clearly mentioned the problem of women. The reader should get symbolically and linguistically. It is not easy to know how to read gender or sexuality in Willa Cather's fiction. Cather has appeared not to place herself in a legible relation to women or to lesbian.

For her reader, then, to place or affirm her with a name engages certain violence against her texts, texts that have as one of their persistent features the destabilization of gender and sexuality through the name. The novelist gives a glimpse of masculinity through emotional power to know the chemical reaction in the biology to determine sense and sensibility. Therefore, Simon de Beauvoir writes, firstly, male sexual and emotional development is taken as the norm, and Freud assumes that the woman feels herself to be a "mutilated man", suffering from penis envy; Adler sees her envy as based on her "total situation" of disadvantage. "Incarnation of transcendence" for the male, on account of its being at the same time a part of the male and a foreign object, at once self and other (39). Cather presents:

Oh, but it is bleak! She murmured. "Suppose we should have to here all next winter too. . . and then next !what will become of me, Niel? There was fear, unmistakable fright in her voice. "You wouldn't believe how I miss it. I shall dance till I'm eighty . . . I'll be in Colorado Springs. (44)

She is bold and strong. She has a wit to persuade man in her trap. She spends lots of time in hotel. The masculinity which is associated with society and culture, the construction of the society is according to power and class. The symbolic meaning of staying in hotel is much. Gender in this early Victorian period has, interestingly, been the site of impassioned critical debate in the second half of the twentieth century, as if the trope of emotion that structured the theory and representation of femininity in the

nineteenth century itself has acquired a second life in its critical reconstruction in our own time. In her writing about gender in the 1840s and 1850s Mary Poovey has designated certain resonant issues in the period which 'had the potential to expose the artificiality of the binary logic that governed the Victorian symbolic economy' as 'border cases'. The novelist has brought idea of attraction towards the mental disturbances. He states sometimes he wondered if man's instincts had changed in that time and always concluded that they had not. At least most primal ways, as far he could tell, man had always been aggressive, always striving to dominate, trying to control the world and everything in it. Cather writes, " "Good evening " , he said to Mrs. Forrester, neither calling her by name nor removing his hat . " I see you have company. I've just been up looking at the old barn, to see if the stalls are fit to put horses in there tomorrow" (63). In the end of narration of the novel, the protagonist stands as a powerful woman. She handles the society.

The destruction of the category of sex would be the destruction of an *attribute*, sex, that has, through a misogynist gesture of synecdoche, come to take the place of the person, the self-determining *cogito*. In other words, only men are "persons," and there is no gender but the feminine:

Gender is the linguistic index of the political opposition between the sexes. Gender is used here in the singular because indeed there are not two genders. There is only one: the feminine, the "masculine" not being a gender. For the masculine is not the masculine, but the general. (26)

Hence, Wittig calls for the destruction of "sex" so that women can assume the status of a universal subject. On the way toward that destruction, "women" must assume both a particular and universal point of view.

The protagonist, Marian tries to be economically good and independent with her profession, imperious courtesy. She wants to go for a picnic, party and to take wine gin like men. The novel talks about in patriarchy influence on women's psychological experience and creativity. Its focus is on the individual psyche, not on group experience. Oppression of women is not limited to the economic, political, and social `domains it includes women's psychological repression at the level of unconscious as well. For French psychoanalytic feminists, women's liberation is possible only when they can reject patriarchal language, which Julia Kristeva says, is a symbolic dimension of language. Patriarchal sexist language like "manpower, "spokesman," "statesman," cannot represent the voice of women. So, she gives emphasis on semiotic use of language which consists of intonation, rhythm and the body language which reveal true feelings of females and body drives(sexual and survival).

Mrs. Forrester disobeys male's rules and regulations. Furthermore, she seeks for young suitors to fulfill her sexual desire and to cope with her economic crisis though she has her elder husband. She practices adultery to satisfy her insatiable appetite for sex. Therefore, she undermines the social norms and values of the Victorian society. She leads her life freely without any kind of hesitation by crossing the rules and regulations with her masculine qualities.

The novelist has brought idea of attraction towards the mental disturbances states sometimes. She wondered if man's instincts had changed in that time and always concluded that they had not. At least most primal ways, as far he could tell, man had always been aggressive, always striving to dominate, trying to control the world and everything in it. The war in Europe and Japan proved that. In the necessity to become a great person rather, an ordinary person can become great without any

settlement in rural highlighting the values of erotica person along with the inclusion of life experience in rural sphere. The narrator brings those situations to project the sexual literature.

The sexuality always touches the life of money and desire, whereas the novelist presents the southern part of America. In this case American south is also enthusiastic for money. In this minor and transitory case is not reflected by mainstream literature. So, how a civilized person can relate each desire to connect the meaning of every one's sexuality.

Female heroism is one the salient features of Cather's writing. The necessity of female existence in social dignity in literary text proves to abolish the social concept that gives women marginal status in contemporary society. Mrs. Forrester raises the voice for freedom from male domination differently. She has shown masculine qualities to change the life by living it autonomously. Many male characters change the life by living with her. This paper, at last wraps property and power requires changing the personal decision whereas a wit, a play of tool in society with power directs to learn our social institution, and change accordingly our choice. We need to evaluate the ideology and corporate according to each individual's access. What Cather narrates in her novel visualizes in contemporary society was problematic but eventually underscore everyone's power. Power can regulate multiple activities as Mrs. Forrester does in the end of novel.

The novel presents bisexuality and new trends of masculinity. It gives a glimpse of not only heroic but also female 'Cocksure Woman' concept of Lawrence in the society. It also should be valorized. The biological organ, phallus holding in the society should be acknowledged according to their skill, intelligence and interest.

Such a man can involve in many jobs. They can engage to their job interestingly. No masculine should be undermined as socio-cultural status.

All women are subject to patriarchal oppression. Moreover, each woman's specific needs, desires, and problems are greatly shaped by her race, socio-economic class, sexual orientation, educational experience, religion and nationality. Patriarchy operates differently in different countries.

Women are said to be the Phallus in the sense that they maintain the power to reflect or represent the "reality" of the self-grounding postures of the masculine subject, a power that, if withdrawn, would break up the foundational illusions of the masculine subject position. In order to be the Phallus, the reflector and guarantor of an apparent masculine subject position, women must become, must "be precisely what men are not and, in their very lack, establish the essential function of men. Woman can do every task in order to perform their original meaningful identity and position in any time.

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