

Tribhuvan University

Critique of Objectification of Women in Greene's *The Heart of the Matter*

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**Letter of Recommendation**

Mrs. Sabita Chaudhary has completed her thesis entitled “Critique of Objectification of Women in Greene’s *The Heart of the Matter*,” under my supervision. She carried out her research from 2068/10/15 B.S. to 2069/05/07 B.S. I hereby recommend her thesis be submitted for *viva-voce*.

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**Approval Letter**

This thesis entitled “Critique of Objectification of Women in Greene’s *The Heart of the Matter*” submitted to the Central Department of English, Tribhuvan University, by Mrs. Sabita Chaudhary has been approved by the undersigned members of the Research Committee.

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### **Abstract**

*The Heart of the Matter* by Graham Greene depicts the notion of objectification, undermining and negative images constructed about female in the novel. By applying the feminist theory, the researcher has examined the incidents and events which make a clear point of objectification, while undermining the negative images of women. This novel contains the story of female characters who are undermined and objectified by the male character Henry. He uses the female characters as sex objects or pleasure things and defines them as weak, sexual, dependent, irrational, erotic, inferior, bread bakers among others and takes himself as powerful, independent, rational, superior, decisive, ordered and subject. Female characters like Louise and Helen are being objectified and undermined by the male character Henry in the name of pity, love and responsibility. He undermines his wife abandoning her from husband's love and rights and takes his daughter figure Helen as a mistress to commit adultery. And to escape from his sin and shame of adultery he commits suicide comparing himself to God Christ for his wife Louise and his Mistress Helen's peace, welfare and happiness. In fact, the male character Henry commits suicide when his superiority is in crisis and projects his image as deliverer for the women.

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### **I. *The Heart of the Matter* as a Feminist Text**

This project focuses on Graham Greene's novel *The Heart of the Matter* (1948), a story of Major Henry Scobie, a long-serving policeman in a British colonial colony on the West coast of Africa during World War II, is responsible for local and wartime security. In particular, it explores the role of two female who are often overlooked in the Greene's scholarship. His wife Louise unattractive, an unhappy, solitary woman who loves literature, poetry, cannot make friends, do not get warm and passionate love as one of the husband but a parental and sympathetic affection to a child. And Helen a widow to whom Scobie shows fatherly behavior and commits adultery. Throughout the novel, the writer often depicts these female characters as being dominated by Scobie. This project seeks to plug this critical gap.

Drawing on Kate Millet's notion of sexual politics which accounts that western institutions have manipulated power to establish the dominance of men and subordination of women in society this research puts critical lens on sexist assumption in *The Heart of the Matter* as male-authored text. This project claims that Henry's attitude towards women is that of objectifying and undermining.

Graham Greene was born in Berkhamsted, Hertfordshire, England, on October 2, 1904. He was the fourth child of his parents in a large upper middle-class Edwardian household. Charles Henry Greene was his father who worked as the headmaster of Berkhamsted School. He completed his education at the University of Oxford. At Oxford he edited the *Outlook* and published his first book, which was volume of poems called *Babbling April*. After completion of his graduation, he worked in a staff position with London Times from 1926 to 1930. In 1935, he was film critic for *The Spectator*, a British newspaper, and in 1940, and he was named

literary editor. Graham Greene live through a period of history which was characterized by a numerous a momentous events. As an age of 10 Years, the First World War broke out, in the age of 22, he experienced the general strike in Britain, in 32, he faced Second World War in his middle age and he went through evil impacts of the cold war. He is one of the realistic novelists and gives true picture of his works. His experiences of life, similar to that of his character, transcend all geographical and political boundaries acquiring global dimension.

Graham Greene is very prolific and versatile as a writer. Graham Greene is one of the writers who enjoyed so high reputation on the continent of Europe. He is one of the novelists, who dare to champion the cause of human heart and voice the deepest hope of fears of man in society. As realistic novelist, he made efforts to present the social reality and its anomalies on the basis of direct observation and experience achieved during his visits different parts of the world. Through the interview in this context he says that a novelist cannot write about anything of which he has not direct personal experience. He says, “His wife was sitting up under the mosquito-net, and for a moment he had the impression of a joint under a meat-cover. But pity trod on the heels of the cruel image and hustled it away. ‘Are you feeling better, darling?’”(14)

The above lines show, how Louise is being objectified by her husband Henry saw his wife as an object of pleasure. He only thinks his responsibility towards his wife but is unable to give warm and passionate love of husband to her. Greene writes:

He wanted happiness for others and solitude and peace for himself. ‘I don’t want to plan any more’, he said suddenly aloud. ‘They wouldn’t need me if were dead. No one needs the dead. The dead can be forgotten. O God, give me death before I give them unhappiness.’ But



the words sounded melodramatically in his own ears. He told himself that he mustn't get hysterical: there was for too much planning to do for on hysterical man, and going down-stairs again he thought three aspirin or perhaps four were what he required in this situation-this banal situation. He took a bottle of filtered water out of the ice-box and dissolved the aspirin. He wondered how it would feel to drain death as simply as these aspirins which now stuck sourly in his throat. The priests told one it was the unforgivable sin, the final expression of an unrepentant, despair, and of course one accepted the church's teaching. But they taught also that God had sometimes broken his laws, and was it less possible for him to put out a hand of forgiveness into the suicidal darkness than to have awakened himself in the tomb, behind the stone? Christ had not been murdered you couldn't modern God. Christ had killed himself: he had hung himself on the cross as surely as Pemberton from the picture-rail. (174)

The above lines show that Henry Scobie compares his suicide to God's sacrifice. He thinks that after his death his wife Louise and his mistress Helen will be happy and free. He uses this way to undermine and dominate his wife Louise and his mistress Helen. He put himself to Christ and others as human being. And thinks his suicide leads them happy, peace, freedom and their welfare. To escape from his adultery and shame he chooses the way of suicide.

The primary goal of this research is to focus on female figures in the novel and the perspectives of the protagonist Henry towards Louise and Helen. This research aims to explore how the novelist presents the female figures in the novel and the perspective of the women. This novel tries to portray how female figures are being

dominated, subordinated, suffered, as sex objects, undermined through the protagonist Henry. This project claims that Henry's suicide is only an escape from his adultery and shame. The male character compares his suicide to Christ's sacrifice for his wife Louise and his mistress Helen for their welfare, peace and happiness. An examination of the animal imageries and other metaphors to refer to female characters places spotlight on the ways in which female are objectified and undermined. Henry compares his wife Louise to dog or a cat, sex objects, meat-cover and to Helen Plants in nature films, commits adultery. For male character Henry female are nothing but as object to undermine and dominate in the patriarchal society.

In the novel *The Heart of the Matter*, the female characters are objectified as they are treated as animals, gadgets and sex objects. In the male dominated society female suffers a lot and it's ill-treated as a non-human being. Even though, this study also shows the reaction against the male dominated and resist for their existence.

Graham Greene's *The Heart of the Matter* deals with the women's issue. In this novel Graham Greene has shown the situation of women in male dominated society how male subordinate, objectified and undermined. This novel portrays the realistic pictures of women and their dependent to male. The male protagonist of this novel use his is wife and his mistress as a sex object instead of human being. He treated them as things and compares his wife with animal imageries as a car or a dog, meat-cover and his mistress with plants in nature film. Henry just uses his wife for pleasure and dominates her by not giving warm and passionate love of husband but a parental love to a daughter. And to his mistress Helen commits adultery in the name of daughter.

Louise is dependent on her husband Henry economically. So, he suppresses and subordinate to her. He makes Louise what he wants to do. In the male dominated

society female are highly dominated by male. To Helen also he does the same and commits adultery in the name of daughter. In the novel Henry thinks himself as superior and to his wife Louise and his mistress as inferior, weak, emotional, etc. He compares his suicide to Christ's sacrifice for his wife and mistress's peace, happiness, freedom and their welfare. In fact, he was dominating them badly to escape from his adultery and shame.

Through the novel in *The Heart of the Matter* women has been shown as the object of pleasure used by males. The male character Henry Scobie has given only the daughterly love to his wife but not the love of the husband to his wife.

Since the publication of *The Heart of the Matter* many critics have interpreted in different ways. Regarding to the Daphan Erdinast –Vulcan sees Scobie's suffering as his moral superiority. For him Scobie's downfall is the outcome of his high morality. He states:

The excellence of the book is due, first and foremost, to the tension between Scobie's indomitable religious belief and his refusal to shift his burden of pity and responsibility to anyone else, including God. Scobie is a man who serves God, even as he defines the institutional Church and refuses its guidance. Scobie is a rebel, and his revolt against orthodox doctrines leads him into a different relationship with the God he believes in, and gives him the stature of a tragic hero.

(Vulcan 45)

D. E. Vulcan's method of interpretation is typical and innovative for him, patriarchal image is dominant in Greene's novels. Vulcan names as the childless father for both of their common thematic value and the little of the book. His analysis of a character

bond in the novel *The Heart of the Matter* casts some light over human relation in general. He writes:

Scobie's relationship with his wife is one of unilateral responsibility. He has no illusions about her, Louise is neurotic, unattractive, pathetically literally, patronizing when she can afford to be and entirely dependent on pride and social acceptance. But Scobie's awareness of these characteristics binds him to her all the more powerfully; he believes that the Minis is entirely his own doing.  
(Vulcan 46)

Irman Maini examines the text as man's relation to himself, society and God so as to explore the nature of evil and the possibility of man's redemption in *The Heart of the Matter*. Finding grace as the dominant there, he argues;

Although suicide is considered to be a great sin in Christianity, it is difficult to believe that Scobie is deprived of God's grace. Greene knows the worst that can be said about human beings, but he still regards them as made in the image of God. They commit abominations, their sins rise up a foul stench in the nostrils of God, they are vile but they are also the children of the Lord and even in their drunkenness and fornication and betrayal they bear witness to the miracle of God's grace. (Maini 56)

B. P. Lamba pointing the sins committed by the protagonist in Graham Greene: His mind and Art argue the heart of the matter as the story which deals with the loss of faith on part of the protagonist. His downfall, for him is the outcome of his acts of evil intentionally. He says:

Scobie tries to do what is alright as he has faith in his own puny intelligence. And does again break the commandment, when he commits adultery with Helen Rolt. Out of hidden pride, he assumes the

mantle of a father and lacks the sense of discrimination. He commits an act of evil intentionally. He knows the consequence of this, but still he commits the sin, since he tried to replace God's divine mercy by the flawed human mom passion. His sense of reasoning replaces the absolute faith that is demanded of the faithful. (46)

In the above lines B.P. Lamba points out that how Scobie tries to cover his sin in the name of pity and responsibility.

In "Graham Greene: A Catholic Novelist" Neil Mecwan finds Scobies selfish pity and stupidity prevalent in the novel, *The Heart of the Matter*. For him, the entire story moves around Scobie's pity arises from a monstrous pride. He sums up these issues in the following words:

The Scobie of the novel is 'Scobie the just' a man who tries to be a just rather than a good man tries to be a just rather than a good man. His wife and his confessor, at the end, judge him to have loved God but nobody else. . . . Scobie's selfish pity and stupidity are apparent and the commented on throughout the story but, even so Greene allows us to take his side. (68)

Navaraj Chapagain's in "Father Figure in Graham Greene's *A Burnt-Out Case* and *The Heart of the Matter*," he concludes that mostly Greenean novels are the study of personal revelation in the background of contemporary social surrounding. The characters in a state of war with their inner psyche are much more significant and observable in the novels. He thinks that individual generates a society. So he should be the focal point of study in the novel. Thus, an individual in his novels is not subdued but highlighted (Chapagain 49-51).

Chiranjibi Koirala's in "Dichotomy between Spiritualism and Materialism in Graham Greene's *The Heart of the Matter*," he concludes that this dissertation presents itself as a case study of Scobie's motif behind the act of suicide. Therefore it is centered on Scobie's twofold dilemma: how to reconcile his feelings for two women and how to honour his Catholic belief. Scobie's uncertainty of existence is the central issue in the novel. The research work examines the different incidences in which Scobie feels internal anguish and why he feels what he does is the central question that moves the research forward. (Koirala 47-50)

Unlike the above mentioned critics who have opined these ways, the present researcher will complete this research by the application of feminist theory in general and in specific relevant critics and scholars such as Kate Millet and Simone de Beauvoir's ideas on objectification and negative images will be developed as the theoretical modality.

Feminism is a general term covering a range of ideologies and theories which pay special attention to women's issues. It is a discourse that involves various movements and theories which are concerned with the issues of gender difference, equality for women's rights and interest. The term which used for the women's movement, began in the late 18<sup>th</sup> century and continues to complete political, social and economic equality between men and women.

According to *Oxford Advanced Learners Dictionary* defines feminism as "The belief and aim that women should have same rights and opportunities as men; the struggle to achieve this aim"(466). Feminism is defined in feminist theory:

As a movement seeking the reorganization of the world upon a basis of sexuality in all human relation; a movement which would reject every differentiation between individuals upon the

ground of sex would abolish all sex privileges and sex burdens and would strive to set up the recognition of the common humanity of woman and man as the foundation of law and custom. (7)

These lines clarify that women seek for their equal rights and equal position to men in the society.

There is unity among feminists due to the idea that women's position in society is equal to that of men where society is structured in such a way to benefit men to be political, economic and social detriment of women. However feminist have used different theories to explain these inequalities and have advocated different ways. From the ancient time male dominates female and subordinate them from their rights. Although critics like Simone de Beauvoir and Kate Millett were among the first to reveal the literary history of women's images and to discuss the dominant stereotyped images of female fictional characters, the history of feminists criticism goes back hundreds of years in time. Female are deprived from the right of property, education, social status and legal power. So feminist criticism arouses to counter such patriarchal notion.

Since time immemorial the authority and power is in the hand and social structure has constructed certain binaries and dualistic structures privileging the Andros and pushing the females to the subordinate position in all cultural domains. Feminists also see contemporary gender inequality ultimately determined by the capitalist mode of production. In male dominated society female domestic labour does not value. In the patriarchal society only in theory they are equal but in practice they cannot be equal and cannot treat equally. They raise the economic cradle between

men and women. They use female as means of object, pleasure and use them as negative image to denote them.

In same way, feminist Simon de Beauvoir's *The Second Sex* (1949), a wide ranging critique of the cultural identification of women as merely the negative object or "Other" and man as subject to dominate women. She writes:

"Like the world itself, is the work of men; they describe it from their own point of view, which they confuse with the absolute truth. Power to create the world from one's point of view is power in its male form. Women through male eyes is sex object, that by which man knows himself at once as man and as subject" (53-55).

In the above mentioned lines there is clearly shown that society is created by men and ruled by them and female being dominated and subordinated by them. In male dominated society female are as sex object, inferior and weak but male as subject, superior and strong. In male dominated society they behave female so badly which is shown above.

The primary objective of the study is to find the modern forms of domination in the text and break the patriarchal thought within this text. The study aims to unveil the negative images, objectifying, undermining and underscoring the importance of the female in Graham Greene's novel as feminist perspective through the protagonist Henry how he use female characters. Henry being a husband unable to give warm and passionate love to his wife Louise but a fatherly love and care. And to another character named Helen he appears to give fatherly love but commits adultery. Henry just uses them as sex object, as a cat or a dog and undermines them comparing his suicide to Christ sacrifice.



Although this study rephrases the feminism it explores not only the means of objectification but also the motivations of it by examining the characters, their dialogues and their interrelationship. This project primarily concentrates on the undermining of female through negative images in the novel. And this task is thought to be limited by the dominant feminist scholars and critics' ideas.

Eventually, to talk about the form and internal design of the research, the whole research will be divided into three chapters in which the first chapter will cover the part of introduction including the literature review, a discussion on the propriety, significance of the topic and its hypothesis. The second part will be the main part of the research in which the analysis of the text will be done through the insights developed in feminism to unveil the negative images, the objectifying and undermining of female character. These chapters also apply the theoretical tool to the text to prove that hypothesis. And the third chapter is conclusion of the whole research on the basis of chapter.

## II. Critique of Objectification of Women in

### *The Heart of the Matter*

*The Heart of The Matter* by Graham Greene is the story of Major Henry Scobie, a long-serving policeman in a British colonial West Coast of Africa during World War II, is responsible for local and wartime security and the objectification, undermining and negative images of female characters against the male dominated society. Instead of giving warm and passionate love of husband, he is giving fatherly love and care to his wife Louise and his mistress, Helen and commits adultery.

The male character Henry compares his suicide to Christ's sacrifice for human welfare to escape from the sin he commits. He compares himself with god and his wife, Louise and mistress, Helen to ordinary being. He uses this way to prove himself as superior and others as inferior. He suicide for the peace and happiness of his wife Louise and his mistress Helen. He behaves them as object and thing in male dominated society everything is fair what male do that is right. Henry is guided by the male dominated society so he does not left anything to show himself superior, powerful, decisive, courageous, etc.

“Like air and language, women and representation of women and gender are everywhere” (251). The above citation from Catherine R. Stimpson clarifies the point that there are numerous cultural, social and historical parameters based on the multiple binaries and dualistic structures. Basically the comparison and contrast between the two concepts are usually carried out through such categories and that results in the marginalization or relegation of one in the expense of the other. Since

time immemorial, the authority and power is in the hand of patriarchy which constructed the patriarchal system and social structure has certain binaries and dualistic structures privileging the Andros and pushing the females to the subordinate position in all cultural domains. In the patriarchal society male is defined as the powerful, active, protective, rational, courageous, decisive, superior and ordered whereas the females are defined in terms of the negative stereotypical representations and imageries such as weak, passive, emotional, irrational, coward, submissive, inferior, dependent, bread-bakers, sexual, child caring and husband caring etc. As the social discourses are under the control of patriarchy, male always try to represent females as inferior and subordinate to them. Regarding such stereotypical representations of females M.H. Abrams in *A Glossary of Literary Terms* writes:

It is widely held that while one's sex is determined by anatomy, the prevailing concepts of gender of the traits that are conceived to constitute what is masculine and is feminine in identity and behavior are largely , if not entirely, cultural constructs that were generated by the pervasive patriarchal biases of our civilization. By this cultural process, the masculine in our culture has come to be widely identified as active, dominating, adventurous, rational and creative, the feminine by systematic opposition to such traits has come to be identified as passive, acquiescent, timid, emotional and conventional.(89)

Elaborating on what M.H. Abrams accepts, the researcher views that the history of humanity from Hebrew Bible and Greek Philosophic writing to present, the females tend to defined by negative reference to the male as the human norm hence as an other, or kind of non-man, by her lack of identifying the male organs, of male powers and of the male character traits that are presumed, in the patriarchal view, to have

achieved the most important scientific and technical inventions and the major works of civilization and culture. He further elaborates:

The basic view is that western civilization is pervasively patriarchal that is, it is male-centered and controlled and is organized and conducted in such way as to subordinate women to men in all cultural domains: familial, religious, political, economic, social, legal and artistic. (89)

Relying on the constructed gender roles the women are taught and they formulate their ideas about themselves adjusting in the role of convenient domestic servants denying their economic independence and encouraging them to be more subservient and careful to their physical outlook to the exclusion of the exercise of reason and intellect. They internalize the ideas that are against themselves and so are conditioned to derogate their own sex and to cooperate in their own subordination.

But the growing feminist movement since the 1970s has sought to change society's prevailing negative stereotypical interpretation of women as relatively weak, passive and dependent individuals who are less rational and emotional than men. Feminists criticized society's prevailing emphasis on women as objects of sexual desire and sought to broaden both women's awareness and their opportunities to the point of equality with men. In the novel *The Heart of the Matter* the male protagonist Henry dominates and undermines women. He states:

On the low ridge of hills behind him the bungalows of the station lay among the low clouds; lamps burned all day in the cupboards, mould gathered on the boots-never the less these were the houses for men of his rank. Women depended so much on pride, pride in themselves,

their husbands, their surroundings. They were seldom proud, it seemed to him, of the invisible. (12)

In the above mentioned lines the protagonist Henry used this sentence to dominate female. Henry thinks that women does not have their own identity, own status, private property and own pride. He thinks that women are right less on their husband's property. They do not have their private property on their name. In the male dominated society women as puppet of male's hand and there is no value of women in the male dominated society. Society is highly influenced by male dominated society. Henry thinks that what he do that is right in male dominated society. Women are happy on the happiness of their husband proud on their pride. Male thinks themselves as superior and powerful and to female as inferior and powerless. So, male ruled over female by using their rights to dominate and subordinate them given by patriarchal system. Fredrick Engels retraces the history of women according to this perspective in the origin of the family, private property and the state showing that this history depended essentially on that of techniques.

In Graham Greene's novel *The Heart of the Matter* Henry undermines his wife Louise comparing her to animal imageries. He tells himself that: "Kindness and pity had no power with her; she would never have pretended an emotion she didn't feel, and like an animal she gave way completely to the monetary sickness and recovered suddenly" (13).

In a male dominated society they think that female do not have any feeling and kindness and pity had no power with them. Henry compares his wife Louise with animal. There is injustice to compare human being with animal. He told that instead of Louise's sickness she recovered suddenly like animal. In the novel the male protagonist Henry used these words to dominate and undermine female character. He

says that: “When he found her in the bedroom under the mosquito-net she reminded him of a dog or a cat, she was so completely ‘out’. Her hair was matted, her eyes closed” (13).

Henry uses this above sentence to undermine and objectify his wife Louise. He uses negative images as animal imageries to denote or represent his wife Louise. In the patriarchal society women are nothing just compare to animal imageries. Male dominate female badly comparing with animals. In male’s eyes female are just playthings. Male dominate and subordinate them comparing with negative images like a cat or a dog. In this novel Louise is dominated by her own husband. In male dominated society they think themselves as superior, powerful and subject and to women as inferior, weak and object. So, Henry compares his wife with animal imageries. Henry observed Louise and states that:

He watched her through the muslin net. Her face had the ivory ting of atabrine: her hair which had once been the colour of bottled honey was dark and stringy with sweat. These were the times of ugliness when he loved her, when pity and responsibility reached the intensity of passion. It was pity that told him to go: he wouldn’t have woken his worst enemy from sleep, leave alone Louise. (13)

In above lines show that Henry the male character comparing his wife’s beauty with past to present. And suppose to love her due to his pity and responsibility towards her. In fact he does not love her internally but shows his love towards her due to pity and responsibility which reached the intensity of passion. He shows kindness to sleeping Louise not to woken up comparing to his worst enemy. He do so to undermine Louise and show himself superior and kind. And to Louise inferior and able for kindness of Henry’s mercy.

Similarly in this novel Henry behave his wife as sex object. He rose at once when he listen a voice calling him 'Ticki'. He states that: 'Ticki', a voice wailed, and Scobie *rose* at once. 'Ticki'. He went upstairs. "His wife was sitting up under the mosquito-net, and for a moment he had the impression of a joint under a meat-cover. But pity trod on the heels of the cruel image and hustled it away. 'Are you feeling better, darling?'"(14).

In this context when Louise called her husband Henry with named 'Ticki' which he hates and rose at once. But he do not care how he is dominating her using as a sex object. To show protest against male character female character Louise called her husband 'Ticki' knowing her husband do not like this name. When he saw his wife sitting up under the mosquito-net and had the impression of a joint under a meat-cover. At a sudden pity rise upon the cruel images and asked about her. He used this all to dominate Louise .When Louise told to think of her. He answered, "Yes, I do. All the time'. He sat down o the bed and put his hand under the net and touched hers. Little beads of sweat started where their skin touched" (15).

In the male dominated society men see female as a sex object and use them for their pleasure. The narrator uses word sweat as symbolic mark of sexual desire or activity, painfully substitutes for the lack of it in Scobie's loveless marriage life. More than this, sweat is the body's nasty confession the sign that control has been lost. Sociologically men and women are social beings. Biologically these human beings are made different from their body structure. Regarding this Simone de Beauvoir writes:

"Woman through male eyes is sex object, that by which man knows himself at once as man and as subject"(53). Fetish speaks feminism, "Objectification makes sexuality a material reality of women's lives, not just a psychological, attitudinal or ideological one." (59)

“Objectification in Marxist materialism is thought to be the foundation of human freedom, the work process whereby a subject becomes embodied in products and relationship.” (63)

From the point of view of the object, objectification is alienation. Feminism is first theory to emerge from those whose interest it affirms. Feminist method is consciousness raising, the collective critical constitution of the meaning of the women’s social experience, as women live through it. In patriarchal society they think power is real and makes it true. They think they can do whatever they like. Scobie thinks:

What are those others worth that they have the nerve to sneer at any human being? He knew every one of her faults. How often he had winced at her patronage of strangers. He knew each phase, each intonation that alienated others. Sometimes he longed to warn her—don’t wear that dress, don’t say that again, as a mother might teach a daughter, but he had to remain silent aching with the foreknowledge of her loss of her friends. The worst was when he detected in his colleagues an extra warmth of friendliness towards himself, as though they pitied him. What rights have you, he longed to exclaim, to criticize her? This is my doing. This is what I’ve made of her. She wasn’t always like this. (23)

The above lines show how male deprive female from their rights of freedom. And think that whatever male do that is right. Henry is responsible all for Louise’s condition. In patriarchal society male always dominate female. Henry thinks himself to be superior, powerful, independent and ordered and his wife Louise as inferior, weak, dependent and submissive. In male dominated society they think that society is



created by male so they can do whatever they like. Male are corrupt by this principle and think female as the puppet of their hands and weak creature. Male dominated society has always repressed the feeling, desires and dreams of the female.

The 20<sup>th</sup> century feminist writer Virginia Woolf in her book *A Room of One's Own* argues that:

Women are supposed to be very calm and generally: but women feel just men feel; they need exercise for their faculties and a for their efforts an much as her brothers do; they suffer from too rigid a restraint, to absolute a stagnation, precisely as men would suffer; and it is narrow-minded in their more privileged fellow creatures to say that they ought to confine themselves to making pudding and kitting bags. It is thought to condemn them, or laugh at them, if they seek to do more or learn custom has pronounced necessary for the sex. (72)

Though women are supposed to be calm generally but they also feel as men fell. They also need exercise for the development of their creativity as their brothers do. If a female is provided opportunities and is put the situation as same as that of male, she can think like a male. That is there is no difference in terms of mental capacity. But in male dominated society women are considered to do household activities, rare child, serve the outside affairs like decision making, understanding politics, working for earning money and getting an education. Similarly, Henry states that:

A man couldn't listen to a woman reading poetry in the presence of an outsider. 'I had rather be a kitten and cry me. . . . ' But that wasn't really his attitude. He didn't despise: he just couldn't understand such bare relations of such intimate feelings. (31)

In the male dominated society no male wants any female to be educated equal to male. In this novel *The Heart of the Matter* the male character Henry dominates his wife Louise and deprived from her rights of education. Male does not like female to be educated and talented. Here, Henry also does not like his wife Louise to read poetry in the presence of the outsider. In the male dominated society male think themselves as superior and powerful and to female as inferior and submissive. So, they are guided by this principle women should be dominated and they cannot be equal to men. Society is created by men and ruled by them, so women are to be ruled by men power in the society. Male do not give female power of decision making. Female are equal to male only in theory but not in practice. In practice only they dominate them. Henry undermines his wife's feeling and do not like her to read poetry in the presence of outsiders. Kate Millet in her book *Sexual Politics* argues that:

The relationship between the sexes has been the based on power, and that they are therefore political. This power takes forms of male domination over women in all areas of life: sexual domination is so universal, so ubiquitous and complete that it appears natural and hence becomes invisible so universal so that it is perhaps the most fundamental concept of power. (25)

In a patriarchal society, the relationship between the sexes has been based on power relations. Males have always power over female and they dominate female. In this novel *The Heart of the Matter* the relationship between the male and female is based on power. Male characters in this novel have a power over female characters. Henry dominates and oppressed his wife Louise and so he does not like his wife to be educated and wise before outsider. In this novel male character Henry dominates his wife Louise in emotional form and use her as sex object. He presents her as weak,

mEEK, emotional, irrational, sexual, erotic, inferior and economically weak and himself as powerful, rational, protective, independent, decisive and superior. He thinks he can do whatever he likes and remember his responsibility towards his wife but not her as his equal life partner. He does not see her equal to him but as sex object. Henry states that:

‘Louise,’ he called, ‘Louise.’ There was no reason to call: if she wasn’t in the living –room there was nowhere else for her to be but the bedroom (the kitchen was simply a shed in the yard opposite the back door), yet it was his habit to cry her name, a habit he had formed in the days of anxiety and love. The less he needed Louise the more conscious he became of his responsibility for her happiness. When he called her name he was crying like Canute against a tide- the tide of her melancholy and disappointment. (12-13)

In the above mentioned lines Henry thinks himself superior and powerful and to his wife Louise as weak and inferior. He just saw his wife as dominant object. He considered himself as subject and responsible for his wife Louise’s happiness. Henry treats Louise as object and undermines her by calling her in her absence also. He is just aware about his wife’s happiness but unable to give warm and passionate love of husband. He just ordered to Louise.

An important figure in the rise of the modern feminism was Simone de Beauvoir who wrote well known book *The Second Sex* in 1949. In this book she reads the whole human history which has done injustice to woman because woman have been relegated to secondary position to man. A mark of otherness is one’s instability to shape one’s psychological, social and the cultural self. Beauvoir says:

One is not born, but rather becomes a woman. No biological, psychological or economic fate determines the figure that the human female presents on society. It is the civilization as a whole that produces this creature, intermediate between male and eunuch which describe as feminine. (295)

Paternalism regards woman as other and man as one. The mystical otherness of women has nothing to do with nature. The otherness is cultural construct. A female becomes woman after her birth. There is nothing womanish in her. It is the male discourse that defines woman giving them patriarchal identities. Women have always been thought of other and treated as an object which regards woman as a second, inferior and weaker sex.

Similarly in this novel the female characters are treated as other, inferior, weaker sex and as object. Specially the male protagonist of this novel Henry dominates his wife and treated as inferior and weaker sex. He told himself that: "Be careful. This isn't a climate for emotion. It's a climate for meanness, malice, snobbery, but anything like hate or love drives a man off his head"(22).

In the above mentioned lines there is clearly shown that how male dominate to female. Male are guided by the principle that female should be controlled by male. Male thinks themselves as superior, powerful, rational, independent, decision maker and ordered and to female as inferior, weak, irrational, dependent, submissive and emotional. Male thinks them superior and female should be ruled by them. Henry is guided by same rule. He is so rude and tyrant to his wife but only cares about his responsibility to keep his wife happy. He compares his wife with sex object. He compares a black lady's beauty with his wife's past physical beauty who had come to write complaint against her house lady. In this way he thought:

How beautiful she is. It was strange to think that fifteen years ago he would not have noticed her beauty-the high breasts, the tiny wrists, the thrust of the young buttocks, she would have been indistinguishable from her fellows- black. In those days he had thought his wife beautiful. A white skin had not then reminded him of an albino. Poor Louise. (12)

In the above given lines Henry undermine and dominates his wife Louise as weak and sex object. He represents his wife as other, weak and inferior and to himself as superior, powerful and as subject. In patriarchal society male thinks that female are object who do not have value in the eyes of male and can be used as they like. Male dominate to female from every side of life. Such as economically, physically, emotionally, legally and sociologically they are being dominated and objectify:

It came irregularly in jerks. She was awake. He put his hand up and touched the hot moist hair: she lay stiffly, as though she were guarding a secret. Sick at heart, knowing what he would find, he moved his fingers down until they touched her lids. She was crying. He felt an enormous tiredness, bracing himself to comfort her. 'Darling', he said, 'I love you'. It was how he always began. Comfort, like the act of sex, developed a routine. (32)

In the above mentioned lines Henry comforts his wife Louise like the act of sex developed a routine. It was his duty to comfort her. Instead of comforting Louise if he had given her warm and passionate Love of husband but not as his responsibility to do so. In male dominated society male always thinks themselves superior and weak to female and do emotional blackmail to female. Henry used his wife as sex object or pleasure. He used to comfort Louise to undermine her and prove himself the great in

front of her. Louise was known about the activity how Henry comforts her. She said, 'I know'. He states that:

'It was how she always answered. He blamed himself for being heartless because the idea occurred to him that it was two o'clock: this might go on for hours, and at six the day's work began. He moved the hair away from her forehead and said, 'The rains will soon be here. You'll feel better then'. (32-33)

Here, Scobie uses his wife as sex object and pleasure thing. He ignores her totally but show sympathy to prove himself as superior and blackmail to Louise due to aware of his responsibility of Louise's happiness. As a husband he is unable to give warm and passionate love to his wife Louise but only parental love and affection. Henry dominates Louise through emotionally. Louise is in need of warmth, heartiness and natural behaviour from her husband. They are unable to share their common problems because of the lack of mutual understanding. Scobie's dutifulness and Louise's loneliness increase their problems. Louise always desires a sophisticated life, which is full of material prosperity. But Scobie shows no concern for the wife's desire. By nature and temperament, each individual of the couple appears the opposite pole to other. Scobie neglects her because she was ugly. Their relation becomes the subject of mockery for other to the view that there is no practical and emotional attachment in the pair and their marital relationship is hardly satisfactory. The author implies for the hollowness in his relation to Louise when he says, "Scobie never listened while his wife talked. . ." (20).

Afraid of becoming the target of sarcastic remarks among her English friends, Louise plans to go away from the colony on long holiday to South Africa. After she sets out, he still hopes he'll join her any day; "She will wait for me to speak and I

shall try to talk about anything..." (51). Because of the negligence of her husband, who is incapable of understanding her psychology, wants to make her journey to South Africa. She does not desire the journey alone. About the wish of the travel she says "If only 'we' could go to South Africa" (17). Immediately Scobie lowers 'we' to 'you' whenever he replies: 'perhaps I could arrange for you' (17). It shows his psychological nature of dominating his wife Louise. Louise said:

'I could go to South Africa and wait until you have leave. Ticki, you'll be retiring soon. I'll get a home ready for you, Ticki'. He flinched a little away from her, and then hurriedly in case she had noticed, lifted her damp hand and kissed the palm. 'It will cost a lot, darling'. The thought of retirement set his nerves twitching and straining: he always prayed that death would come first. (33)

Louise due to frustration and loneliness she wants to go to South Africa. She is frustrated being alone. Henry dominates, suppresses her feeling and desires and treats Louise as daughter instead of giving her warm and passionate love of husband. In the male dominated society female are kept away from public, private property and others. While Louise ask to manage her to go South Africa. He states that:

'Yes, dear. I'll manage somehow'. He was surprised how quickly she went to sleep: she was like a tired carrier who has slipped his load. She was asleep before he had finished his sentence, clutching one of her fingers like a child, breathing as easily. The load lay beside him now, and he prepared to lift it. (34)

In the above mentioned lines Louise is asking to go to South Africa and Henry tells that he will manage that. Becoming too ideal he treats Louise as his own daughter, but not as his wife. So his normal relation to his wife is humorous. He seems unable

to identify his vague relation to Louise consciously. The situation is either humorous or serious but not normal and natural.

Henry is never aware about the impossibility to please everybody. In a serious conversation about the management of money for Louise's journey, we find Henry's sense of fatherhood. Though things are difficult for Henry but his sense of responsibility urges him to think he will manage the money somehow. But he is much surprised to find Louise going to sleep before he finishes the sentence. At this moment, he finds Louise "clutching one of her fingers like a child. . ." (34). Henry's earlier sense of fatherhood has found Louise completely no more a wife, but just a daughter. Louise, on the other hand leaves Henry when she cannot get his warm and passionate love as one of the husband but only a parental and sympathetic affection to a child. She is unable to get real love of husband but parental love.

The incident is an important sign that exposes a wide and deep gulf between the natural, real and practical bond of husband and wife. Moreover, the conjugal relation between the spouse appears either meaningless or complete failure. Further Louise's extreme dislike of Henry's parental affection instead of warm and passionate satisfying love is expressed in her brusting words: 'I'm not a child, Ticki' (47). It is the peak point development of such an odd relation. In a male dominated society females are subject to undermine. Female's desires and feelings are ignored by male. Male behaves them as sex object and only source of entertainment. He states that, "Poor dear, she loved him: she was of someone of human stature with her own sense of responsibility, not simply the object of his care and kindness" (85).

Henry realizes while he was waiting Louise at bed first time that Louise loved him. And realize that she is not simply the object of his care and kindness but someone of human stature with her own sense of responsibility. So male should not



dominate them as ordinary human being. But knowingly he ignores her and her feelings and dominates her. Louise in this novel wants to go to South Africa to kill her loneliness and be fresh herself. She says, “Ticki, I can’t bear this place any longer. I know I’ve said it before, but I mean it this time. Ticki, I’m so lonely. I haven’t a friend” (48). In the above mentioned lines there is shown Louise’s strong desire and feelings to go to South Africa to escape from her loneliness. In the male dominated society female are deprived from their rights of decision making and no power is given to them. Females are not allowed to go anywhere without male’s permission and decision.

Feminists also see contemporary gender inequality ultimately determined by the capitalist mode of production. Gender oppression is class oppression like relationship between man and woman, similar to relation of haves and have not. Feminists argue that in male dominated society females domestic labours do not value. Male defined themselves as powerful, strong, rational, active, protective, intelligent, decisive, ordered, courageous, independent, etc and female powerless, weak, irrational, passive, submissive, emotional, dependent, bread-bakers, sexual and erotic, etc. As the social discourses are under the control of patriarchy, male always represent female as inferior and subordinate to them.

Similarly in this novel female character are treated as other, inferior, weaker sex, dependent etc. And to male as superior, independent, powerful, ordered and decisive. Henry says that:

No man could guarantee love forever, but he had sworn fourteen years ago, at Ealing, silently, during the horrible little elegant ceremony among the lace and candles, that he would at least always see to it that

she was happy. 'Ticki, I've got nothing except you, and you've got-nearly everything'. (49)

From the above lines there is clear that how male deprived female from their rights on property. In the patriarchal society women do not have their own property except their husband and their name. Female are so powerless. Henry only thinks about Louise's happiness as his responsibility to keep her happy. But do not give her right on decision making, freedom and property. Henry thinks Louise as weak and inferior object where himself as superior and powerful as subject. In male dominated society they do not guarantee love forever for female. It means it is change with change of time. They suppress, oppress and subordinate female from every aspect. Louise does not have anything except her husband and his name. So he is dominating and subordinating Louise her from rights she has to get. Only in theory male and female are equal but in practice they cannot be. Henry treats his wife Louise as sex object, undermines, and cares her as daughter but not give her warm and passionate love of husband. To keep her happy he thinks as his responsibility. So he borrowed money from a local black marketer named Yusef for the purpose of Louise. By which she can go to South Africa and be happy. He thought:

I've prayed for peace and now I'm getting it. It's terrible the way that prayer is answered. It had better be good; I've paid a high enough price for it. As they walked back he said anxiously, 'You are happy?'

'Yes, Ticki, and you?'

'I'm happy as long as you are happy'. (87)

Male always thinks themselves as superior, responsible, independent and powerful and to female as inferior, dependent, irresponsible, weak and dependent to male.

Henry thinks that to keep Louise happy and peace is his responsibility. And help her

economically to go to South Africa for her peace. When Henry was able to manage Louise to go to South Africa he was happy to his work that he was able to make Louise happy. But he does not think heartily why Louise wants to go to South Africa. He dominates Louise's feeling and do not care her inner feeling. If he had given her warmth and passionate love of husband he would not have to do so hard labour for money to let her go to South Africa. But he neglects her feelings and as responsible father he manages Louise to go to South Africa by which he was happy at his work. Henry is guided by patriarchal society.

Likewise, in this novel another female character a young 19 years old widow named Helen to whom Henry treats as daughter and commits adultery. After the departure of his wife Louise he meets a young widow named Helen at shipwreck accident who lost her newly married husband. Henry saw her as his own daughter and mistakenly commits adultery. He thinks to keep his mistress Helen happy and care her is his responsibility but in the name of father he commits sin of adultery.

“He took her in closely now: the young worn out face, with the hair gone dead. . . The pyjamas she was wearing were too large for her: the body was lost in them: they feel in ugly folds. He looked to see whether the ring was still loose upon her finger, but it had gone altogether” (123).

Henry behaves Helen as daughter and looked her through the pyjamas where her body was lost inside that cloth. She was ugly and he looked whether her ring was loose with her or not. He was guided by father figure to Helen and thinks as his responsibility to keep her happy. “He listened with the intense interest one feels in a stranger's life, the interest the young mistake for love. He felt the security of his age sitting there listening with a glass of gin in his hand and the rain coming down. . .” (126). They both were enjoying with each other. Henry as his responsibility he is

interested on her and make mistake for young love. She said that: “You’ve been so kind.’ Mrs. Carter and the others-they’ve all been kind.’ She lifted her worn, frank, childish face and said, ‘I like you so much’”. Henry also states that:

‘I like you too’, he said gravely. They both had an immense sense of security: they were friends who could never be anything else than friends-they were safely divided by a dead husband, a living wife, a father who was a Clergyman, a games mistress called Helen and years and years experience. They hadn’t got to worry about what they should say to each other. (127)

In the above lines there is mentioned that Helen expressing her feelings to Henry in frank and childish face with childish manner. Now, they both were friends and frank to each other. They feel safety to each other and do not worry about their relation what they should say to each other.

While both Henry and Helen were enjoying themselves with their relation. At the same time Henry was blackmailed by black marketer named Yusef. Yusef was blackmailing to Henry because Henry had borrowed money from him for the purpose of Louise to send her to South Africa for her happiness as his responsibility. “Colonel Wright uncrossed his long legs and said, ‘Let’s boil it down to one question. Tallit, Major Scobie, has made counter-accusations-against the police, against you. He says in effect that Yusef has given you money. Has he?

‘No, sir. Yusef has given me nothing’. He felt an odd relief that he had not yet been called upon to lie (132). Colonel Wright complaint against Henry for taking money from a black marketer Yusef, for his wife Louise to for South Africa. But Henry tells a lies with Colonel Wright that he had not taken anything from Yusef.

Here, while Henry was in economic crisis then Yusef lend him money but later for his own advantage Yusef blackmail to Henry.

Henry says to Yusef that 'Well, I'm taking no more information from you.

This ends our relationship. Every month of course, I shall send you the interest' (138).

Henry said to Yusef, when he went to meet him while Yusef was blackmailing to him.

Henry wants to ends their relationship of friendship and pays his interest of money

borrowed for Louise. Again, Yusef started to blackmailed and threaten to Henry.

Yusef states that:

'I will tell him you took my money and together we planned the arrest of Tallit. But you did not fulfill your bargain, so I have come to him in revenge. In revenge', Yusef repeated gloomily, his roman head sunk on his fat chest. Yusef threats to Henry but he could not believe and Yusef said, one day you will come back and want my friendship. And I shall welcome you'. (139)

In the above mentioned lines Yusef used these sentences to blackmailed and threatened to Henry not to tell the truth and not to break their relationship of friendship. Yusef started to blackmail Henry in the name of friendship and money which he had given to Henry. There occurs a question of class of rich and poor where they started to dominate and suppress others. Rules of equality between classes are not applied in practical. But these rules are applied to suppress the margin group people. So, here their relation is also like this where Yusef try to suppress to Henry in the name of friendship. After returning from Yusef on the way Henry went to the church to pray for his wife Louise's happiness to remain forever and hope that no evil should ever come to her through him. Catholics thinks that when they go for confession God will forgive them. "He went out of the box and knelt down again, and

this too was part of a routine. It seemed to him for a moment that God was too accessible. There was no difficulty in approaching Him. Like a popular demagogue He was open to the least of His followers at any hour. Looking up at the cross he thought, He even suffers in public” (141). Henry compares himself with God looking at the cross and thought that God also suffer in public. He compares his suffering with god and accepts the reality.

Then, he moved towards his mistress Helen as his responsibility to care about her happiness. He had brought some stamps for her but she answered, she doesn't know about it. “She supposes it's her habit and she love the things. Because her father used to give her after her mother's death”. She says, “He's been dead-how long-is it eight weeks yet? And he's so dead, so completely dead. What a little bitch I must be” (142). In this context Henry states that:

‘You needn't feel that. It's the same with everybody, I think. When we say to someone, “I can't live without you,” what we really mean is, “I can't live feeling you may be in pain, unhappy, in want”. That's all it is. When they are dead our responsibility ends. There's nothing more we can do about it. We can rest in peace’. (143)

In the above mentioned lines there is shown conversation held between Henry and his mistress Helen. When Helen said that her mother and father died then she was alone like a little bitch. But Henry supports her and said that not to feel so because it is same to all. And say that when they are dead then our responsibility towards them finished with their death. We human being cannot do anything expect rest in peace. Henry consolidates to Helen not to think so as his responsibility towards her as daughter. Then she feels safe and happy with him. Greene writes, “She stood pressed against him with her hand on his side. When the sound of Bagster's feet receded, she raised

her mouth and they kissed. What they had both thought was safety proved to have been the camouflage of an enemy who works in terms of friendship, trust and pity” (147). Here when the Bagster’s feet receded they both proved their love safety. Helen uses him in the name of father and they both convey their love with each other. Henry is corrupted by father figure and compelled to commit adultery as his responsibility to make her happy. Henry said:

“Dear, you are unlucky. You are tied up with a middle-aged man. We can’t be bothered to lie all the time like the young’. ‘If you knew’, she said, ‘how tired I get of all your caution. You come here after dark and you go after dark. It’s so-so ignoble’. ‘Yes’. ‘We always make love-here. Among the junior official’s furniture. I don’t believe we’d know how to do it anywhere else’. ‘Poor you”, he said. (162-63)

In the above mentioned lines there is shown that how Henry used his mistress in the name of daughter. He used her as sex object and dominates her. He cannot give her name and make love openly. He just come at dark and go at dark but unable to come at day to claim for love. He is adulterous. Henry dominates Helen in the name of love keeping above from everything. He uses her as sex object. “He sat down on the bed and put his hand on her arm; immediately the sweet began to run between them”.

When they both touch each other then suddenly sweat starts between them which are symbol of pleasure or sex. Henry said: ‘It’s a mistake to mix up the ideas of happiness and love’, with desperate pedantry, as though, if he could turn the whole situation into a textbook case, as they had turned Pemberton, peace might return to both of them, a kind of resignation”. In this context Helen said ‘Sometimes you are so damnably old’, but immediately she expressed with a motion of her hand towards him that she wasn’t serious. Today, he thought, she can’t afford to quarrel-or so she

believes. 'Darling she added, 'a penny for your thoughts'. "One ought not to lie to two people if it could be avoided-that way lay complete chaos, but he was tempted terribly to lie as he watched her face on the pillow. She seemed to him like one of those plants in nature films which you watch age under your eye" (193). When Helen said to Henry not to lie to two people who lay chaos but he tempted terribly to lie and see her through pillow. Where she was like one of those plants in nature films which we watch age under our eye. He represents her as plants in nature film. She is an object for him. He thought:

Pious people, I suppose, would call this the devil speaking, but he knew that evil never spoke in these crude answerable terms: this was innocence. He said, 'There is a difference-a big difference. It's not easy to explain. Now I'm just putting our love above- Well, my safety. But the other-the other's really evil. It's like the Black Mass, the man who steals the sacrament to desecrate it. It's striking God when he's down-in my power'. (195)

In the above mentioned lines there is shown that Henry dominates to his Mistress Helen putting himself at the top position. He compares his love with the power of god. In patriarchal society male denotes themselves as superior to god and female as ordinary human beings. He himself keeps above from the god. He prays:

'Lord have mercy . . . Christ have mercy . . . Lord have mercy', but the fear and the shame of the act he was going to commit chilled his brain. Those ruined priests who presided at a Black Mass, consecrating the host over the naked body of a woman, consuming God in an absurd and horrifying ritual, were at least performing the act of damnation with an emotion larger than human love: they were doing it from hate



of God or some odd perverse devotion to God's enemy. But he had no love of evil or hate of God. How was he to hate this God who of His own accord was surrendering Himself into his power? He was desecrating God because he loved a woman-was it even love, or was it just a feeling of pity and responsibility? (207)

He prays to God asking mercy for his fear, shame and the act he has committed. He knows it was sin but he compares himself to God and love as his pity and responsibility towards his wife Louise and his Mistress Helen. In male dominated society female are used as sex object and they are being dominated, subordinated, undermined and negative images are used to represent them by male. Henry thinks himself as God and female as objects and others. When Louise touched his hand and said, 'dear, are you well? He thought: "Here is the second chance. The return of my pain. I can go out. But if he went out of church now, he knew that there would be only one thing left to do-to follow Father Rank's advice, to settle his affairs, to desert, to come back in a few days time and take God with a clear conscience and a knowledge that he had pushed innocence back where it properly belonged-under the Atlantic surge. Innocence must die young if it isn't to kill the souls of men" (208). Here, when Louise asked her husband Henry how is he feeling then he thought that second chance of the return of his pain and he can go out. But if he go out of church then he should follow the advice of Father Rank and settle his affairs, to desert, to come back within a time period of a few days and take God with a clear conscience and a knowledge which he had pushed innocence under the Atlantic surge. And thinks that innocence have to die young if souls of men is not to kill. It means that when Henry is out of church then innocence must die young to kill souls of men. It denotes that young have to sacrifice for the souls of men.

‘Peace I leave with you, my peace I give unto you!

‘I’m all right’, he said, the old longing pricking at the eyeballs, and looking up towards the cross on the altar he thought savagely: Take your sponge of gall. You made me what I am. Take the spare thrust. He didn’t need to open his Missal to know how this prayer ended.’ May the receiving of Thy Body, O Lord Jesus Christ, which I unworthy presume to take, turn not to my judgment and condemnation’. He shut his eyes and let the darkness in. Mass rushed towards its end: Domine, non sum dingus. . . Domine, non sum dingus. . . Domine, non sum dingus . . . At the foot of the scaffold he opened his eyes and saw the black women shuffling up towards the altar rail, a few soldiers, an air-craft mechanic, one of his own policemen, a clerk from the bank: they moved sedately towards peace, and Henry felt an envy of their simplicity, their goodness. Yes, now at this moment of time they were good. (208)

From the above sentences there is clear that the male protagonist Henry is praying Jesus Christ looking up towards the cross to turn not to his judgement and condemnation of his sin. When he opens his eyes then he saw others moving towards peace and also felt their simplicity, their goodness and think they were good. Again, when his wife asked him whether he was coming or not. Then he rose and wants for a miracle which was not possible to escape from his sin. Henry told himself: “God would never work a miracle to save Himself, I am the cross, he thought, He will never speak the word to save Himself from the cross, but if only wood were made so that it didn’t feel, if only the nails were senseless as people believed”. “He made one last attempt at prayer, ‘O God, I offer up my damnation to you. Take it. Use it for them’, and was aware of the pale papery taste of an eternal sentence on the tongue”. (209)

In the above mentioned lines there is shown that Henry demanding a miracle to save himself. At the same time he compares himself to God Jesus Christ. And say that He will never speak to save Himself. He uses these above sentences to make himself superior to God and to dominate female as inferior, weak and ordinary being. He dominates female characters comparing himself to Jesus Christ and praying for the welfare of his wife Louise and his Mistress Helen. He prays for the happiness of his wife and his mistress. Henry undermines and dominates his wife the female characters blaming his sin on his wife Louise to escape from the sin he has committed. At the time of visiting to Commissioner when he sat down on the window-ledge he had watched his hand tremble on his knee. He thought:

So all this need not have happened. If Louise had stayed I should never have loved Helen, I would never have been blackmailed by Yusef, never have committed that act of despair. I would have been myself still-the same self that lay stacked in fifteen years of diaries, not this broken cast. But of course, he told himself, it's only because I have done these things that success comes. I am of the devil's party. He looks after his own in this world. I shall go now from damned success to damned success, he thought with disgust. (212)

In the above mentioned lines there is shown that Henry blaming to Louise for his sin he has committed. Henry dominates his wife Louise for his painful condition which he commits in the absence of his wife Louise to get success which leads him towards the damned of himself. He regrets that if he had given his wife Louise warm and passionate love of husband instead of fatherly care and love and had not borrowed a money from Yusef for Louise's happiness as his responsibility as father this day would not had come to him. He behaves his wife as daughter rather than a wife and

himself as a responsible father to dominate Louise and prove himself responsible and superior. If he had not send Louise away from him and had given a warm and passionate love of husband then he would not had committed such a sin with his mistress Helen and would not have to go from damned which he thought with disgust now.

Similarly, he went to meet his mistress Helen. “They kissed as formally now when they met as a brother and sister. When the damage was done adultery became as unimportant as friendship. The flame had licked them and gone on across the clearing: it had left nothing standing except a sense of responsibility and a sense of loneliness”(214).When he went to met his mistress Helen then they both kissed each other as they are brother and sister. But in fact, Henry is adulterous. He commits adultery to Helen in the name of the daughter where their relation only remain unimportant as friendship which left nothing standing except a sense of responsibility and a sense of loneliness.

When Helen exclaimed with scorn and impatience telling that Henry had told him before he was trying to impress her and do not believe Hell any more than he does. Against her voice Henry raised and furiously held her wrists and said that:

“You can’t get out of it that way. I believe, I tell you. I believe that I’m damned for all eternity-unless a miracle happens. I’m a policeman. I know what I’m saying. What I’ve done is far worse than murder- that’s an act, a blow, a stab, a shot: it’s over and done, but I’m carrying my corruption around with me. It’s the coating of my stomach’. He threw her wrists aside like seeds towards the stony floor. ‘Never pretend I haven’t shown my love’. (216)

In the above lines there is shown that Henry is dominating his mistress Helen showing his anger towards her. Henry believed that he is damned for all eternity-unless a miracle happens. In the male dominated society female are not allowed to speak against male. If female speaks against male then they have to bare anger and hate of male. Here, Henry threw his mistress wrists aside like seeds towards the stony floor as his protest towards Helen. Henry compares his mistress as object and things and pours his anger on his mistress telling that he loves her. Then Helen as protest said that: “Love for your wife. You were afraid she’d find out’. Anger drained out of him. He said, ‘Love for both of you. If it were just for her there’d be an easy straight way” (216).

It means that when Helen told him love to his wife and afraid to tell about their relation to his wife Louise. In the protest of Helen’s word Henry in angry voice said, that he love for both of them. Henry said, to Helen if he had love only his wife then this situation would never come to him. In the male dominated society male defined themselves as superior, powerful decisive and ordered and to female as inferior, weak, meek, submissive, and orderless. Male does not left anything to dominate, undermine and subordinate to female. Here, Henry also follows the same rules to dominate female characters. He makes himself superior in front of the female characters and dominates them in the name of love. He thought: “O God, I can’t leave her. Or Louise. You don’t need me as they need me. You have your good people, your saints, all the company of the blessed. You can do without me” (217). Here, Henry thought and prays to God that he cannot neither leave his wife Louise nor to his mistress Helen. And thought that god does not need him like his wife and mistress need him. Because God had his good people, saints and all the company of the blessed. So, he wants to have a miracle to get rid off from this problem and create past situation.

Henry undermines and dominates female characters in the name of peace and their happiness. He states: "He wanted happiness for others and solitude and peace for himself. 'I don't want to plan any more', he said suddenly aloud. 'They wouldn't need me if I were dead. The dead can be forgotten. O God, give me death before I give them unhappiness'". (174)

In the above mentioned lines Henry a male character wants to sacrifice himself for the happiness, peace and welfare of his wife Louise and his Mistress Helen. Thinking that they would be happy in his absence and they would not need him after his death. He is just aware about his wife and mistress's happiness as his responsibility to make them happy as a responsible father but not as loving husband. He dominates and suppresses them in the name of their happiness. Henry states that:

He took a bottle of filtered water out of the ice-box and dissolved the aspirin. He wondered how it would feel to drain death as simply as these aspirins which now stuck sourly in his throat. The priest told one it was the unforgiveable sin, the final expression of an unrepentant despair, and of course one accepted the church's teaching. But they taught also that god had sometimes broken his own laws, and was it less possible for him to put out a hand of forgiveness into the suicidal darkness than to have woken himself in the tomb, behind the stone? Christ had not been murdered-you couldn't murder God. Christ had killed himself: he had hung himself on the cross as surely as Pemberton from the picture-rail. (174)

In the above mentioned lines Henry decides to suicide for the happiness, peace and welfare of his wife Louise and his Mistress Helen. He compares his suicide to Christ's sacrifice and he dominates female characters. He commits suicide just to escape from

his shame and sin of adultery. He keeps himself in high position equal to god. In male dominated society they keep themselves in the high position and defined them as superior and powerful as god and to female as inferior and weak as ordinary being who cannot do anything their self.

In this novel male are defined as superior, powerful, rational, independent, etc and to female as inferior, weak, meek, irrational, dependent, emotional, sexual, bread-bakers, etc. So, after the suicide of Henry another male character Father Rank also dominate Louise in the name of religion saying that, "They should not judge the dead man: 'I know what the Church say. The Church knows all the rules. But it doesn't know what goes on in a single human heart'" (254). In this way, male character undermines and suppress to female character in the name of religion and love. Male compare themselves to God's identity and compare Henry's suicide to Christ's sacrifice to dominate them. After Henry's death his wife Louise was in dilemma she was neither happy nor sad. And another female character Helen she goes other side after his death.

In a patriarchal society a woman is not allowed to go against male, make decision, think rationally and be independence. Female are just objects to objectify, undermine for male characters. Male do not leave anything to make them superior and dominate female. But at last after Henry's death female characters are free.

### III. Critique of Gender Stereotypes

After analyzing the novel in detail, the researcher comes to the conclusion that Graham Greene's novel *The Heart of the Matter* deals with the issues of objectification, undermining and negative images of female characters used by males. It basically focuses on male character Henry who dominates and undermines the female characters in the name of pity, peace, love and responsibility. Henry used his wife Louise and his mistress Helen as sex objects, pleasure things and as others. He used to dominate them in the name of responsibility to make them happy. Henry thinks himself as subject, superior and compares to god Jesus Christ and takes female as inferior, objects and ordinary human beings.

Henry undermines and dominates his wife Louise by abandoning her from warm and passionate love of husband and giving her a love and affection of father to a daughter. Henry dominates his wife in the name of responsibility of her happiness. Henry keeps his wife away from his private property and does not want her to read in the presence of an outsider. Henry undermines his wife behaving as a child. And to another female character named Helen he behaves her as his daughter but mistakenly commits adultery. He used both female characters and undermines them. He does not like female characters raise voice he hates and dominates them badly.

The male protagonist of the novel, Henry does not leave anything to make himself superior and powerful in front of the female characters. He is guided by the principle of male dominated society. He dominates, undermined and suppressed the female characters badly. He used negative images of them like comparing his wife Louise to cat or dog, as sex object and to his mistress Helen as nature film plant and sex object. He dominates his wife suppressing her desires and feelings towards him but thinks as his responsibility to keep her happy. When Louise wants to go to South



Africa he manages her to go there as his responsibility to make her happy as responsible father but ignores her inner feelings and desires. He does not behave her as wife but a daughter. So Louise wants to go away to be free from frustration and loneliness. Similarly in the male dominated society male are defined as superior, powerful, independent, decisive, subject, rational and ordered and female as weak, inferior, dependent, irrational, sexual, meek and objects. Here, Henry behaves female characters in the same manner.

This study concludes that only in theory male and female are equal but in practice there is always class distinction between them. Women are ruled by the male power and female are always in the margin. Likewise in the novel females are victimized by mentally, emotionally, spiritually and economically. At the same time this study explores the male's superiority to female. Here Henry compares his suicide with Christ's sacrifice for his wife Louise and his Mistress Helen's peace, welfare and happiness. He keeps himself above than the human kind. In fact he compares his suicide to Christ's sacrifice to escape from his sin, shame and adultery to prove himself as superior to God and subject and dominates female as objects.

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