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Ethos of Masculinity in Nicholas Spark's *The Notebook*

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Letter of Recommendation

Krishna Kumari Chaulagai has completed her thesis entitled "Ethos of Masculinity in Nicholas Spark's *The Notebook*" under my supervision and guidance. I, therefore, recommend her thesis to be submitted for viva voce.

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This thesis entitled "Ethos of Masculinity in Nicholas Spark's *The Notebook*"  
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## Ethos of Masculinity in Nicholas Spark's *The Notebook*

### Abstract

*This research challenges the meaning of sex in socio-historical background of man and woman. It reflects the problems of man in the contemporary period because of our misunderstanding and extension of feminism in Nicholas Spark's The Notebook. Both Noah and Allie have lust for their further life. In the beginning of their lifestory they have attachment with each other. They help closely but Noah presents a 'female masculinity' in the beginning of the novel. Noah shows heroic masculinity in the end of paper and bonds with Allie after being businessman. So, this research brings a concept of masculinity derived from Judith Butler, Cora Kaplan, Michel Foucault etc. to notice implication and valorize the condition of male femininity and female masculinity.*

**Key Words:** Masculinity. Money, Love, Rejection, Desire, Dream

This paper critiques the trend of man in Nicholas Spark's *The Notebook*. This research claims that Spark analyzes the ethos of masculinities by questioning desire, love, heterosexuality contrasts homosexuality and their superiority in his novel. This paper also observes the connection between male and female in the early twentieth century in association of consumer culture. 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.

This research deals with the dissatisfaction of Allie regarding practices of American Dream/ lust for money and her inclusion of those who are attached with

money. Spark gives an industrial, commercial and the anthropocentric values through masculinities. Spark presents the sexuality of man is the social problem to define as he paves space in the society. Spark celebrates the growing interest in man and is further signified by the regular appearance of features on masculinity. Further, this paper shows the very discourse on the values of masculinities in the world. Noah is presented as a co-friend who always associates Allie like a life-partner.

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 neo-classical history.

Nicholas Spark was born in Omaha, Nebraska, on New Year's Eve, a scant eighty minutes prior to 1966. He passed his earlier life as a nomad. He passed his master's and he was eventually accepted at the University of Minnesota. He moved from Los Angeles to California in the summer of 1969. Spark's family members also arrived over there to live life in California. Spark's father also joined the University of Southern California for his Ph.D. Spark published his *The Notebook*, originally in 1996 in Great Britain. This novel is a love story based between Noah and Allie. Noah Calton is from low middle class who privileges in terms of gender. Spark presents love and sex as very enchanting in the postmodern period. Allie and Noah fail in their love because of the class difference and masculine quality of the lover.

Many critics and reviewers have examined this novel from different perspectives. 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. Strict rules were applied to

analyze sexual and social conflict, and anything beyond the parameters of an ‘us’ versus ‘them’ paradigm was dismissed mostly about ethos of masculinities. Therefore, Yuji Andria Fajarini reviews that *The Notebook*. The novel tells us about Noah’s devotion for his love. No matter how many setbacks they faced, their love always carried them together again. Fajarini writes:

From the first Allie parents disagree with their relationship because of social effect. Allie comes from an important family, while Noah is only a laborer. But, Noah works hard all day and shows them that his love is unpretending. The second is they face fourteen years of separation, but lastly they meet each other again. When Allie reads the newspaper and sees Noah with his plantation home in the newspaper, Allie decides to find Noah in New Bern. They meet each other remind their and remind their past together. Third, Noah should realize that Allie was engaged with Lon who comes from influential family. Lastly, Allie’s diagnosis of Alzheimer’s disease is the final setback. Conversely, not even it can separate the two of them as Allie’s promise that she will return to Noah comes true. (5)

We get some insights from above quote to indicate the consequences of technology but it deprives from the exact meaning of modernity and technology.

Andina Dwikant says that *The Notebook* is a very interesting novel which describes that unconditional love does exist. The story is about what would happen if two people are given a second chance for the love of their life time. This novel also encourages the readers to realize how important the beloved ones in his life are. Andina Dwinkant claims that novel is a true love story of the two characters. In the entire novel, the protagonist character, due to his masculine trait, he never begs for

her love. This novel shows one sided love of Allie. Although Noah loves her, he has been driven by being superiority. He is never the one who would step forward to fight for her love.

Similarly Grandview, W.A. claims “The novel is a classic tale of a love romantic and touching story. This is an amazing book that captures your attention and keeps you questioning what will happen next. You will never want to push it down” (5). Grandview W.A. has focused on the style of the text. He claims that “the style of the novel is similar to Laurence Mc Danial books: both use detail that makes you imagine everything as if you are” (8). Sparks focuses on Kirkus reviews “the note book was the perfect ideal, unalloyed absence of humor. Destined, positively, for success.”(1). Goff Karen asserts that “the plot is fantastic yet not unbelievable and each scene flows smoothly together so. We are able understand a story told in pieces. He writes in a way that fuels his characters” (15).

Walter Benjamin writes about women relating with economy and selfhood in modern age that nobody can singly stand up. Viewing that women are excluded in the mainstream in all arena of the Western society. He writes:

To some extent, of course, transformations of social life affected everyone, regardless of sex and class, though they do so differently for different groups. But the literature of modernity ignores the private sphere and to that extent sphere of women's primary domain. This silence is not only detrimental to any understanding of the lives of the female sex; it obscures a crucial part of the lives of men, too, by abstracting one part of their experience and failing to explore interrelation of public and private spheres. For men inhabited both of these. Moreover, the public could only be constituted as a particular set



of institutional practices on the basis of the removal of other areas of social life to the invisible arena of the private. The literature of modernity, like most sociology of its period, suffers from what has recently been called the over socialization public sphere. The skewed vision of its authors explains why women appear in this literature through their relationships with men in the public, and via their illegitimate or eccentric routes into this male arena – that the

Thus, different reviewers and scholars have reviewed this novel from different angles and areas. This research presents the masculine values. It has not included feminism area of American society. This paper is based on different theorists' concept of ethos of masculinity.

It takes support of Judith Butler, Cora Kaplan, Judith Halberstram, Chris Barker and so on. 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 binary/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 critiquing 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).

Judith Halberstan 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. But what we understand as heroic masculinity has been produced by and across both male and female bodies.

The novel's male protagonist Noah goes to Charleston with Allie. He finds excessive emotions that underscore the different sexual behavior. He wants to be relaxed. At this time, he plans to marry her. For this, he wants to associate with a friend. He associates with same the traditional norms. 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. 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. Spark visualizes:

Besides, thinking about money usually bored him. Early on, he'd learned to enjoy simple things, things that couldn't be bought, and he had a hard time understanding people who felt otherwise. It was another trait he got from his father" (7).

Noah is intelligent, smart, a successful and versatile but falls down on behalf of the beloved. In this case Spark draws a scenario captured by Butler.

Judith Butler's and Eve Sedgwick' contribute to suggest that the anthology recognizes the challenges made by gays, lesbians, and queers to the terms of gender normativity.

Spark narrates:

He was a gentleman, both mature and responsible, and during those terrible periods of the war when she needed someone to hold her, he never once turned her away. She felt secure with him and knew he loved her as well, and that was why she had accepted his proposal. (15)

In this novel, Spark presents imbalance between desire and attachment. In the agreements and arrangement, money, economy and the dominance of the instincts are intrinsically connected. In *The Ego and the Id*, Freud refers to this process of internalization described in “Mourning and Melancholia” and remarks:

We succeeded in explaining the painful disorder of melancholia supposing that [in those suffering from it] an object which was lost has by been set up again inside the ego—that is, that an object-cathexis has been replaced by an identification. At that time, however, we did not appreciate the full significance of this process and did not know how common and how typical it is. Since then we have come to understand that this kind of substitution has a great share in determining the form taken by the ego and that it makes an essential contribution towards building up what is called its character. (18)

As this chapter on “The Ego and the Super-Ego (Ego-Ideal)” proceeds, however, it is not merely “character” that is being described, but the acquisition of gender identity as well. In claiming that “it may be that this identification is the sole condition under

which the id can give up its objects,” Freud suggests that the internalizing strategy of melancholia does not oppose the work of mourning, but may be the only way in which the ego can survive the loss of its essential emotional ties to others. Freud goes on to claim that “the character of the ego is a precipitate of abandoned object-cathexes and that it contains the history of those object-choices” (19).

Spark 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 hadn't. 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 relation between incorporation and melancholy is a complicated one to which we will return in the final chapter. Suffice it to say that the boundaries of the body are the lived experience of differentiation, where that differentiation is never neutral to the question of gender difference or the heterosexual matrix. What is excluded from the body for the body's boundary to form? And how does that exclusion haunt that boundary as an internal ghost of sorts, the incorporation of loss as melancholia? To what extent is the body surface the dissimulated effect of that loss? Freud offers an analysis that it requires to present own experience and dream. Spark writes:

She heard the shock in his voice as she spoke and surprising her, it all came together -being here -seeing him. She felt something twitch inside, something deep and old, something that made her dizzy for just

a second. She caught herself fighting for control. She hadn't expected this to happen, didn't want it to happen. She was engaged now. She hadn't come here for this. . . (34)

In this settling, the familiar persons do not get any attachment. Moreover, the elixir that might, act as a developing agent is unknown. Noah knows how to write in the purest and most elegant classical French. However, this response leads on to the second query. Because, to put like this, it sounds as if the classical and the grotesque are timeless categories – as though, for example, the image of the coarse, farting, scratching, yawning, boozing male persists unchanged from Rabelais' Gargantua to more recent incarnations like Gary and Tony in the TV series "Men Behaving Badly". Doesn't this merely show that Paul and his fellow-soldiers in "All Quiet" on the Western Front were correct in claiming that ultimately human beings (and men especially) are merely animals? To this objection the answer has to be: yes and no. It is undoubtedly true that there are continuities in low or rough humour over the ages and that the infirmities of the body will always be a subject of laughter and derision. But on the other hand, what is thought of as vulgar or in bad taste will very much depend upon the standards of polite society in different times and places. And, to return to the two examples that we have been discussing, there is a world of difference between Rabelais and Remarque.

As we noted in passing, Rabelais' writing involves more than making lewd jokes at the expense of the other-worldly monk or the medieval philosopher, for hand in hand with the farcical distortions of human bodily functions we find an exceptionally precise anatomical knowledge of its workings

The narrator speaks:

She looked to him with questions in her eyes. "The War?"

He nodded and she went on.

"I thought you might be there . I'm glad you made it out okay."

"Me too," he said.

Are you roots are here. This is where I'm supposed to to be. . . (38-9)

Allie presents her behaviour very gracefully with Noah. She presents her like towards the desire but she introvertly presents a love to the money and congrats to the money orientated man. The man in the contemporary time was very middle class and Noah also belongs to the same category. He participate in the war but does not or money a lot. In this case Allie cannot give everything to him. So there is a rejection between Allie and Noah.

Spark contrasts love and ethos of masculine to facilitate the life into further step. The sexuality always touches the life of money and desire, whereas Spark 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. In this concern, Spark says:

The sky had turned black ,and, Noah started towards the house , Allie right beside him. In the silence her mind wandered, and she felt a little light headed as she walked along the path. She wandered what he was thinking about her being here and wasn't exactly sure if she knew herself. When they reached the house a couple of minutes later, Clem greeted them with a wet nose in the wrong place

. Noah motioned her away and she left with her tail between her legs.

(45)

Noah knows his property condition and he suffers difference by logical and social contradiction. He contradicts with masculine problems. The masculinity is attached with the social and cultural norms and values. So he wanders here and there to know his position in the society. He can do everything but he suffers from his penis and some inclination towards the girls. He cannot present his heroic position in the society though he outsmart in everything.

The backward area and marginal group shows the new life in their culture. The rationality has only focused in the man to give the new life. In this pattern we can see the commercial group and the problems of man have been only touched.

The narrator visualizes the scenario of sex. The sex is an abstract that rational, reasonable person can distinguish on the basis of biology, chemistry, culture and so on. In contrast, Spark 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. He narrates:

Noah was up before the sun and dressed quickly, same jeans as last night, undershirt, clean flannel shirt, bluejacket, and boots. He brushed his teeth before going downstairs drank a quick glass of milk, and grabbed two biscuits on the way out the door. After Clem greeted him with a couple of sloppy licks he walked to the dock where his kyak was stored. He liked to let the river work its magic, loosening up muscles. . . (78)

The narrator presents human's stupidity in the action. The human mostly does not want to make a relationship without money. This bond between Noah and Allie seem unique but the rational group find barbarian. Spark draws the ambitious life of the town planners in the contemporary era. All American's life is not improved. So, Jünger believed 'the values of the bourgeois world' to be incompatible with what he called 'the select embodiments of a powerful masculinity' and on one occasion he even went so far as to depict combat as 'the male form of procreation' (quoted in Huyssen 1993: 10). But by no means has the writer who has found himself at odds with modern bourgeois society regarded it as lacking in masculinity. To the contrary, for some modernist writers it is the crushingly oppressive nature of bourgeois masculinity that led to its symbolic renunciation in the pages of their fiction. Spark presents a scenario to connect the relation. He notes:

It doesn't have to be like this, Allie, he said. We're adults now, we have the choice we didn't have before. We 're meant to be together. We always have been." He walked to her side and put his hand on her shoulder. "I don't want to live the rest of my life thinking about you and dreaming of what might have been. Stay with me, Allie." Tears began to fill her eyes. I can't live my life happily," she whispered.

(127)

Allie becomes happy but her family members do not allow knowing about the middle class family. She is rich but she suffers the platonic love of Noah. So, she remembers in each moment to get happiness and forwards her voice for Noah. She betrays Noah in the name of property but because of money she also gets hurts.

We should try to draw the backwarded man because *The New York Times* should address all part of the country in each his divergent view in his choice of terms



in the period of masculine problem. Boswell was tormented by questions of identity that ultimately derived from strains in the way the self could be imagined in the late eighteenth century. Boswell aspired to be a man who ‘was rational and composed, yet lively and entertaining’. But in spite of a firm belief that his ‘natural character is that of dignity’, he found it difficult to ‘fix myself in such a character and preserve it uniformly’ and when his ‘resolution’ or will-power faltered he became a ‘dissipated.

Spark writes:

Despite the downpour, they didn't rush toward the house ,and Noah imagined what it would be like to spend the night with her. Allie , too, was wondering about him. She felt the warmth in his hands and wondered what it would be like to have them touch her body, feeling all of her, lingering slowly across her skin. (100)

American inhabitants are influenced by the French in comparison to English. But the emergence of the sex in England, pioneered by women, is important in a different way, and this history sheds light on the different motivations for and methods of staging individual, private experience through new uses of prose. Lacanian theory must be understood as a kind of slave morality. How would Lacanian theory be formulated after the appropriation of the will to power that regularly institutes its own powerlessness? This figuration of the paternal law as inevitable and unknowable authority before which the sexed subject is bound to fail must be read for the theological impulse that motivates it as well as for the critique of theology that points beyond it.

Change in the society is contribution. It is difficult to write about contradiction or analysis of mainstream. In this concern, Spark writes:

The timer went off in the kitchen, a small ding, and Noah turned away, breaking the moment, strangely affected by what had just happened between them. Her eyes had spoken to him and whispered some Ethos of Masculinity in Nicholas Spark's *The Notebook*" thing he longed to hear, yet he couldn't stop the voice inside his head, her voice that had told him of her love another man. (59)

In this situation, Spark himself speaks the chasm of Allie. For Allie to know the betrayal position in the life and she suspects over Noah. Allie consciously gives a life to the object but she does not allow admitting in her life. No uses the feeling of warm and gives award to know about settling and touches different sentiment of women through masculinity. In this condition, the value of masculinity determined by society is not innate but is a construction.

Spark powers the women's life to understand the rural life as bipolar study. In this sexuality, the research cannot exclude anyone because the consequence of sexuality literally talks about alternative in a language and in society, He has thus, presented an appealing possibilities to many events. So, Spark speaks:

She murmurs softly, "Oh, Noah. . . I've missed you." Another miracle - the greatest of all!- and there's no way I can stop the tears as we begin to slip toward heaven itself. For at that moment, the world is full of wonder as I feel her fingers reach for the buttons on my shirt and slowly, ever so slowly she begins to undo them on me by one. (189)

Allie thinks herself and gets a tragic life. She speaks herself. She wanders in her room being a lonely person in the order of father. She finds herself very notorious her family and remembers each moment with Noah of her past time.

The melancholia of gender identification which answers the oedipal dilemma must be understood, then, as the internalization of an interior moral directive which gains its structure and energy from an externally enforced taboo. Although Freud does not explicitly argue in his favor, it would appear that the taboo against homosexuality must *precede* the heterosexual incest; the taboo against homosexuality in effect creates the heterosexual “dispositions” by which the Oedipal conflict becomes possible. The young boy and young girl who enter into the Oedipal drama with incestuous heterosexual aims have already been subjected to prohibitions which “dispose” them in distinct sexual directions. Hence, the dispositions that Freud assumes to be primary or constitutive facts of sexual life are effects of a law which, internalized, produces and regulates discrete gender identity and heterosexuality.

Spark narrates:

The porch is silent except for the sounds that float from the shadows, and for once I am at loss for words. It is a strange experience for me, for when I think of you and the life we have shared, there is much to remember. A lifetime of memories. But to put into words? I do not know if I am not poet , and yet a poem is needed to fully express the way I feel about you. (154)

Noah writes a letter to Allie and determines every past for future. He describes every understanding and his lost past time and plan for the future. Finally, he celebrates his past being a rich person by earning money in the society through jumping in the business and commercial society. He wishes forever green for her life and realizes his past time for spending in the leisure period. In this letter, he does not say any lovely word but he recognizes his love in his letter. He finally works in his business and suggests working in the life though the linguistic society and the female masculinity

can do everything in the society. The female masculinity and the gay or lesbian is not a problem of the certain figure but this is the innate choice of social construction to generate a problem by an upper class female and male masculinity to dominate to the lower class.

Spark finds the actual progress in the economy of North America. There is no cultural association with different life. So, Herbert Sussman's analysis of the phantasmatic construction of masculinity in texts like *Past and Present* brings out not only Carlyle's immensely fertile strategy of yoking together materials drawn from different historical times. It also reveals the extreme precariousness of his restless imaginings, a masculine ideal that is in constant danger of collapsing under the weight of its own contradictions. Unlike the rival images of the male self held out for inspection in Boswell's journals, this is not so much a conflict between competing masculinities as a strong bid to establish a dominant form of masculinity for the industrial era that pays the price of its own exclusions. Carlyle's dreams contain the seeds of his own worst nightmares, haunted by thoughts of indolence or disruption that assume the shapes of feminized men (the lazy freed slave conjured up in the notorious pamphlet 'The Nigger Question') or castrating women (the female marauders depicted in his study *The French Revolution*).

Noah after earning money attempts to talk to Allie. He was joyous to meet her. He notes, " He held her hand moist of the morning and the two talked easily, but sometimes he would stop speaking and just stare at her. When he did, she felt as though she should say something, but nothing meaningful ever came into her head" (119). Spark draws the anthropological debates to affirm of the incest, and there is a second order dispute over what the attribution of universality to a law may simply imply that it operates as a dominant framework within which social relations take

place. To claim that it exists in every aspect of the social form under consideration; minimally it means that it exists and operates somewhere in every social form. The speaker says, "They spent hours together talking about their dreams -his of seeing the world, hers of being an artist -and on a humid night in August, they both lost their virginity. She left three weeks later; she took a piece of him and the rest of summer with her" (11). Noah walks in his town very fashionfully and begins his life very happily. His father and each minute are important for his further plan. That's why he gives a complete task in each company.

Spark narrates his novel to the concept of female masculinity to love the sexuality and gender to cross the existential process of culture and social status. He presents the some trouble concept of society which determines non determined sex that does not possess in the society. So, the phallogentrism in the society differs in the compare to the masculinity. The masculinities have also their problems in regard to the money and their biological and chemical problem to their physical structure. In this case, Simone de Beauvoir notices in her book *The Second Sex*, "The fundamental asymmetry of the terms "masculine" and "feminine". Masculinity is considered to be the absolute human type, the norm of standard of humanity" (74). A man does not typically preface his opinions with the statement "I am a man", whereas a woman's views are often held to be grounded in her feminity rather than in any objective perception of things. A man "thinks of his body as a direct and normal connection with the world, which he believes he apprehends objectively, whereas he regards the body of woman as a hindrance, a prison . . . Woman has ovaries, a uterus; these peculiarities imprison her in her subjectivity, circumscribe her within the limits of her own nature"(125). Spark narrates to get the reality of masculinity in comparison to femininity to inform or to divert the problems of female towards male. He writes:

I am a stranger to her. Then, turning away, I bow my head and pray silently for the strength I know I will need. I have always been a firm believer in god and the power of prayer, though to be honest, my faith has made for a list of questions I definitely want answered after I'm gone. (4)

Spark presents a good status of the female masculinity in of upcoming society in the western society. He forwards the concept sexuality to finish the associated culture which does not provide the right to the bisexual, transgressive and queer group. So, he satirizes through his narration.

Spark gives a glimpse of masculinity through emotional power to know the chemical reaction in the biology to determine sense and sensibility. So, 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. Spark presents in this novel the problems of man in the western society in the human kingdom. This problem are not associated with man but also attached with females too. There is also some male femininity. In this time, the reality between male and female deconstructs the binary of male and female and the heterosexuality and the traditional concept of human kingdom. Spark writes:

"You're so beautiful," I say. I can see in her eyes that she knows how I feel about her and what I really mean by my words.

She does not respond. Instead she lowers her eyes and I wonder what she's thinking. She gives me no clues, and I gently squeeze her hand. I

wait. With all my dreams, I know her heart, and I know I'm almost there.

And then, a miracle that proves me right. (167)

It offers and luxurious life to the masculine and feminine group but lacks of a real platonic love between Noah and Allie. She is beautiful but she is repressed with many desires and dreams. She provides many clues and she also notices her father as a repressor. She finds Noah as his passion from beginning to ending. In this concern, she finds her father as a dominant group but he is also a masculine of the society but does not provide as she likes. However Noah fulfils her desires.

Spark presents the semiotic and linguistic gestures in his novel. He narrates through acts of speech in his narration. In this concern his tries to put some ideas where he uses many exclamations and commas to get the stream of consciousness. So, this act of speech can be read Julia Kristeva presents the relationship between sign and our life. She writes, "articulations heterogeneous to signification and to the sign: the semiotic chara"(58). She states that the semiotic is "pre-thetic,"(59). i.e., prior to the positing of the subject (understood as possessing thetic or positing or naming or propositional functions). Hence no meaning as such exists within the semiotic. Allie also writes a letter with her gesture to note the behavior of Noah. She writes a letter where she mostly focuses on the act of his speech and his handshake to get the reality with life partner. She writes:

I remember coming back to you the next day, the day my mother visited. I was so scared, more scared than I had ever been because I was sure you would never forgive me for leaving you. I was shaking as I got out of the car, but you took it all away with your smile and the way you held your hand out to me. (181)

Allie writes a love letter to Noah. She presents her wishes and realizes her mistakes. She cannot go ahead. She cannot reject her father's command but she also cannot fulfill her every wishes given by her father. In this concern, she herself finds very tragic condition. She prays to God for progress of Noah. In this letter, she finds smart, intelligence and passion in the heart of Noah and wants to share every masculine group. She wishes not only for her life time but also wants to fulfill for every man in the society. She is credulous. She is money orientated but she does not valorize the money.

This masculine ideal was intimately connected to the growth of a commercial and industrial bourgeoisie throughout western Europe but, far from being a wishful self-portrait of one particular social class, it was a complex amalgam of beliefs and practices drawn from many sources, some old, and some new. One key element was the eighteenth-century revival of interest in the ancient Greek ideal of male beauty associated with the writings of the archaeologist and art historian Johann Joachim Winckelmann (1717-68) who promoted the model of the young Greek athlete as the embodiment of what he called 'noble simplicity and quiet grandeur' (quoted in Mossae 1996: 29). Mossae has quoted the beauty as masculine's virtue in the society. Society takes man as strong individual. Allie finds this quality in Noah but people in the society look Noah as a bisexual male but he cannot counter argue because he is from middle class group. So Spark arise a voice from middle class side to get a position and notifies in his novel and writes:

Sometimes, when I am standing there, I think about how lucky I am to have been married to her for almost forty nine years. Next month it will be that long. She heard me more for the first forty-five, but since then we have slept in separate rooms. I do not sleep well without her. I



toss and turn and yearn for her warmth and lie there most of the night,  
 ehes open wide, watching the shadows dance across the ceiling like  
 tumbleweeds rolling across the desert. (139)

The masculinity which is associated with society and culture, the construction of the society is according to power and class. This dream of the Allie shows how to attach with Noah in this society. She plans and wanders here and there to enter in the love of Noah not only in diary but also in his heart.

Spark notices gender and sex is determined by the society but even wider binary is not deconstructed by the two side of the society who are in the in-between of this two social names as: gay and lesbian. As Christopher Lane has eloquently put it, 'a less defined and infinitely messier sense of process, of ideas being worked out in texts trying to make clear their own understanding of desire, intimacy, and gender (Lane 1999: xxi). Terms like 'masculinity' and 'femininity' carry an immense amount of cultural baggage, but they can also cover up far more than they reveal. Though conventionally regarded as a set of mutually exclusive binary opposites that constitute the bedrock of experience, it is possible that these categories are too restricted, too simplistic, too crude even to serve as an adequate shorthand for the pleasures of the body, let alone to be taken for granted as cultural or human universals. Christopher finds human society limited to a certain boundary but human kingdom is eloquent and they have no any certain boundary to get space in the world. So, Spark narrates:

They walked to her car slowly, without speaking. When they reached it, Noah embraced her again until he could feel the tears welling up in his own eyes. He kissed her lips and both cheeks, then with his finger softly brushed the places he'd kissed.

"I love you, Allie."

"I love you, too." (129)

Allie in the beginning finds Noah as a female masculinity but in the end she also finds him brave. Earlier, Allie did not accept his love and affection due to money any masculinity. In span of time she finds Noah as a great businessman. She realizes her mistake and moves with him in accordance with his wish.

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 which, 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" (in the sense of "posture as if they were") precisely what men are not and, in their very lack, establish the essential function of men.

Hence, "being" the Phallus is always a "being for" a masculine subject who seeks to reconfirm and augment his identity through the recognition of that "being for"(109). In a strong sense, Lacan disputes the notion that men signify the meaning of women or that women signify the meaning of men. The division and exchange between this being and having the Phallus is established by the Symbolic, the paternal law. This law is constructed by society but the Phallus is not given by any society so how can we change the innate or birth oriented organ in the world. That's why, Spark gives radical irony. So, Spark narrates, "Occasionally, when she asked, he would talk about himself or explain why he had chosen a particular poem and what he thought of it, and at other times he just studied her in that intense way of his" (29-30). Noah starts talking about his past time of Allie and his past attachment. The neighbour does not understand his power to handle the commercial and industrial business in the contemporary society. In this period, he dramatically changes his life in abroad.

There are anthropological debates that seek to affirm and to dispute the universality of the incest taboo," and there is a second-order dispute over what, if anything, the claim to universality might imply about the meaning of social processes" (105). To claim that a law is universal is not to claim that it operates in the same way cross culturally or that it determines social life in some unilateral way. Indeed, the attribution of universality to a law may simply imply that it operates as a dominant framework within which social relations take place. Indeed, to claim the universal presence of a law in social life is in no way to claim that it exists in every aspect of the social form under consideration; minimally, it means that it exists and operates somewhere in every social form. Spark writes:

Men or women, they smile at me when I enter and speak in whispers as they turn off their sets. "I'm so glad you've come," they say, and then they ask about my wife. Sometimes I tell them. I might tell them of her sweetness and her charm and describe how she taught me to see the world for the beautiful place it is. Or I tell them of our early years together and explain how we had all we needed when we held each other under starry southern skies. On special occasions I whisper of our adventures together. (140)

Men are given the chances but men or women are equally in the society provided by the state. Noah, in the office gains the equal status. He is not ignored in any occasion. His ensures the glorious adventures. No man and woman seek his class formation and personal biography. He glorifies his adventures in the protective and inclusive society. Noah gets good accommodation in the society after good earning/wealth.

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 (sound, tone o voice or musicality), rhythm and the body language which reveal true feelings of females and body drives (sexual and survival).

All women are subject to patriarchal oppression. And 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.

Traditional gender role caste men as rational, strong, protective, and decisive while they caste women as emotional, weak, nurturing, and submissive. These gender roles have simply been used to show women's supremacy over women. From these so-called gender roles, women have been excluded from equal access to leadership and decision making positions (in the family, as well as in politics, academia, and the corporate world). Paying women higher wages (salary) than women for doing the same jobs and convincing women that they are not fit for careers in such areas as mathematics and engineering male dominated society puts women in low position. Low position long occupied by women in patriarchal society has been culturally produced. For example, it is patriarchal assumption that more women rather than women suffer from hysteria as it is socially defined as a woman's problem. But hysterical behavior in women won't be diagnosed as such. women are really

oppressed by the traditional gender roles which undermines her self-confidence and assertiveness. Even in literature, female characters are stereotyped either as "good girls" or "bad girls". Patriarchal ideology suggests that there are only two identities a woman can have. If she accepts her traditional gender roles, she is a "good girl", if she doesn't she is a "bad girl". These two roles also refer to as "madona", and "whore" or "angel" and "bitch". Ironically, women sleep with "bad girls", but they don't marry them. "Bad girls" are discarded because they don't deserve better. They are not good enough to bear a man's name or his legitimate children. The "good girls" on the other hand, is rewarded for her submissive behavior in the society. The repressive attitude towards women's sexuality is still visible in our language today. For example, we use negative word "slut" to describe a woman who sleeps with a number of men while we use the positive word "stud" to describe a man who sleeps with a number of women. Same is the case in the world of fashion too. Hence, traditional gender roles have made women "subordinate", "inferior", "marginalized" and "other" in various social platforms.

The novel presents bisexuality and new trends of masculinity. It gives a glimpse of not only heroic but also female 'Hensure man' 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.

To wrap of Noah and Allie bind the social constructions but Noah presents the heroic of masculinity becoming a middle class being the victim of girl. In this way, the ethos of masculinity forwards different innocent and inclusive views of manhood and womanhood in the society. Women should understand the masculine's view to

grasp the reality not on the basis of class, caste, and rank but actual love depends on the sexual homogeneity and heterogeneity.

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