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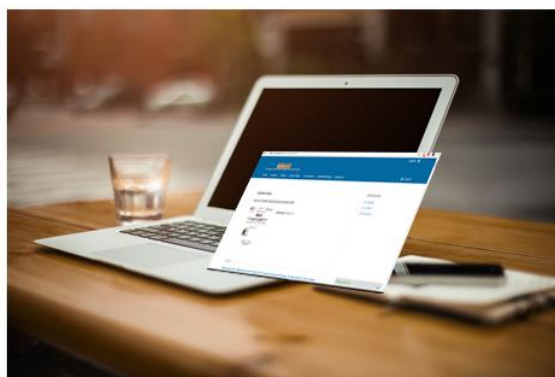
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Hemraj

Jr. Hindi Translator,

Ministry of Panchayati Raj

India

rajvictor76@gmail.com

## Spirituality and Industrialisation in Shaping of Human Relationships in the Novels of DH Lawrence

### ABSTRACT

DH Lawrence was living in an era which was transforming through the rapid industrialisation. His own life was influenced significantly by scientific inventions in general and by industrialisation in particular: these two factors shaped the lives of the people to a great extent and changed their approach to life. Their attitudes were changing and there were ripples in their mindset, which chiefly affected their spirituality and social structure. Lawrence was against the machine-centered civilization of his times.

This very phenomenon is evidently reflected in his major novels. While dealing with human relationships, he has made an attempt to show how the society of that period in which he lived was lifeless and Industrialisation was producing mechanical men & women without emotions and feelings. Through his works, Lawrence tried to draw the attention that this was proving a barrier for living relationships between men and women and suggested that one should follow instincts for better human relationships.

This remains the fact that he is a widely read novelist and there is no doubt that he was a visionary and much ahead of his times in exploring the role of spirituality and industrialisation. Each novel enriches us mentally and emotionally while making it clear that both spirituality and industrialisation play a crucial role in our lives and both can coexist.

Key Words: Spirituality, Industrialisation, Human Relationships

### I. INTRODUCTION

In his novels, Lawrence shows the conflict between instinct and intellect. The life of the individual was presented as part of larger life flow. This larger life flow has its own currents which carry the individual's the larger flow of life. In his novels, there is a penetrating

criticism of modern society. Such a criticism reveals Lawrence's sustained creative effort. He interprets life in all its wide variety. His novels reveal his penetrating insight into life and terseness of life. In his novels, there is a penetrating criticism of modern society. Such a criticism reveals Lawrence's sustained creative effort. He interprets life in all its wide variety. Lawrence depicts the dehumanizing forces of our society.

Lawrence's views on his society and its spiritual crises and his views of divinity are explored. Lawrence did not advocate unrestrained sexuality, as it was not a goal by itself. It was only a means towards the realization of total self-hood. Sexuality divorced from consummation in spirit was negative and thus destructive.

Lawrence's novels focus on feminine interest. He expresses sympathy for the social plight of intelligent women trapped in a male dominated society. In his early development as a novelist, Lawrence took up the cause of feminism, insisted on women's rights, thus opposing tyranny of the male world. He was beginning to express ideas from the feminine point of view. The great achievement of Lawrence is the recognition of the female principle of vitality competing with male principle of vitality. Lawrence is concerned with the principle of life itself, invisibly realized in humanity as sex, seen visibly in the world as what we call nature. His characters are all human beings with common weaknesses and virtues, and are neither saints, nor angels, nor unredeemed villains.

Lawrence was aware of the social history and the forces at play in his own mother's life. As a young man he expected a lot too much from the women he came in contact with, and whom he loved. He wanted them to be his teachers, mentors and spiritual leaders. Lawrence searched for a long time for the perfect expression of his ideas in a woman, but he was disappointed. Therefore, he invented them.

The *Rainbow* evokes a conflict of ambitions between man and woman that forms the central theme of the novel. The men are content with the life they are leading while the women desire something more; the women's behaviour being virtually instinctive. Lawrence projects the difference between the sexes on the mental, emotional claims of men and women throughout the novels: '*the Rainbow*' and '*women in love*', and proves his belief that both the sexes can ideally live in harmony with each other, though in reality the conflict is inevitable and natural.

In '*The Rainbow*', Anna, child of Lydia, grows into a wholly self-sufficient person, inheriting her mother's private instincts but none of her compromising nature. Anna is one of

Lawrence's most original creations. Their child, Ursula, remains always enquiring and unfettered. Her path is partly intellectual and partly instinctive. She succumbs to the darkness as she reconciles consciousness with unconsciousness and accepts her destiny. No other writer had depicted the main tensions of industrialized man or the issues, which at once separate and bind the sexes.

'Sons and Lovers' depicts Mrs. Morel in a negative aspect. She is overwhelmed and insignificantly trapped by a harsh life, and determined to do her soul's duty. Miriam is a very sensitive girl. She feels a lot for the surroundings. Her brothers humiliate her. She detests the gross nature of her father. She dislikes the aggressive attitude of the male members of her family. She withdraws into her own world. She is an introvert.

Soon after the initial hesitation, Miriam responds to Paul, and together they enjoy a platonic relationship. It becomes a major factor in his development. She encourages and applauds Paul for his intellectual and artistic interests and the values which interest both of them. Even at this stage Miriam is much limited in her approach towards Paul. Paul becomes frustrated by her constant spiritual and ethereal attitude to life, but initially he could not express his sense of frustration in sexual terms. Miriam has always been reluctant to accept or tolerate the physical side of life. When she shows him the swing in the cowshed, Paul eagerly plays on it and after it when it comes to her turn she is reluctant and afraid when Paul begins pushing her higher. Actually, her sense of shame is associated to something more than just fear of swing, and is characteristic of her nature. Soon after this incident, Miriam's nature is further exposed when she insists on showing him a wild rose bush she has recently discovered. This example has a spiritual reference into her approach it's not a mere natural event. In her opinion, they were going to have a communion together- something that thrilled her, something holy. When Paul, along with Miriam, reaches the bush, he is pained by her attitude, for the natural beauty of the rose is not enough for him.

'Let us go', he said.

There was a cool scent of ivory, roses-a white virgin

Scent. Something made him feel anxious and imprisoned.

The two walked in silence.

"Till Sunday", he said quietly, and left her, and she

Walked home slowly, feeling her soul satisfied with  
The holiness of the night. He stumbled down the path  
And as soon as he was out of the wood, in the free open  
Meadow, where he could breath, he started to run  
As fast as he could. It was like a delicious delirium  
In the veins.

Miriam exhausts much of her energy in encouraging him in his intellectuality in a way in which his mother was unable to do but there are so many aspects of life which Miriam could not face. She is unable to face the physical realities of the continual business of birth and of begetting which goes on upon every farm. She wants Paul to realize the same.

Mrs. Morel is antagonized by Miriam's blindness to certain features of life. At first Paul is unable to understand his mother's dislike for Miriam. Even his mother could not be explicit regarding her behaviour. The two women are of the different temperaments with varied interests. Mrs. Morel's dislike of Miriam is that of possessive mother jealous of any rival, but this is not the only reason which turns Mrs. Morel's attention towards Clara in terms of friendship. Miriam is unable to see Paul as a lover rather than as an intellectual or artistic companion. It is Miriam's spirituality she is challenging Mrs. Morel on the only grounds in which the mother is able to continue her dominant relationship with her son. Mrs. Morel apparently becomes hostile towards the girl who becomes the Centre of her son's inspiration to encourage his artistic life and whose fulfilment seems to lie in mothering for his soul and mind.

Paul feels imprisoned by the kind of love which Miriam is offering him. In this process Paul tries to alter the attitude of Miriam by emphasizing on physical side of love. He suggests that they have become lovers in a physical sense, but he does not succeed in his attempt. Paul breaks off all his relationship with Miriam after she has reluctantly given herself to him. Now he becomes more closely involved with Clara. Here we can see some justification in Miriam's outrage, she is self-satisfied in her view that Paul is simply showing extra interests in Clara. There is also some justification in Paul's behaviour; he has no alternative but to behave as he does. Paul is always in dilemma whether to marry Miriam or not, even until the close of the novel, Paul does not feel comfortable in giving in to Miriam. In the last part of

the novel also, Paul is in tension between his drift towards either death or life. Finally, Miriam's spirituality becomes intolerable to Paul. At the other hand Clara is willing to accept Paul as a lover, and she is very much practical and realistic about the ideals of life than is Miriam. Clara is just opposite to Miriam, but it is quite evident that the sexual relationship between them is not sufficient to fulfil the purpose of life.

In *Sons and Lovers* relationships are based on the terms of fulfilment of sexual desires. Paul is attracted towards Miriam. In course of time both Paul and Miriam realized that they were in deep love with each other, but Paul could not touch her. She feels that she is absorbed in him. She feels that she is dominated by him. But at the same time, she is inhibited by her intense religiosity. Here it is obvious that Lawrence's characters are of dual nature. At the end, Lawrence is not able to give a permanent solution to this problem. He cannot make a perfect balance between the sexual relationship and spirituality. All his characters are in dilemma, they are not sure whether they are on the right path or not.

'*Women in Love*' starts with a discussion about marriage, and the novel explores the contrasted relationship. In '*Women in Love*', Birkin's positive beliefs are often confused and disturbed. He does not believe to be in love with Ursula, but yet he has already insisted on in conversation with Gerald that love for a woman must be the centre of a man's life. Here we can see the contrast in the nature of Birkin which mirrors Lawrence's own. This confusion is typical of real life which causes a dramatic failure in the working out of the ideas in the novel. In the long run Birkin develops his ideas and accept the value of marriage.

Birkin realizes that he can achieve fulfilment through marriage with Ursula. But he is not sure about this idea as he tries to establish an additional relationship with Gerald, believing that even if he does marry Ursula, marriage will not be absolutely sufficient. This uncertainty only weakens the novel. Gudrun has a hatred of instinctive life and a desire to pacify it. Love to her is a matter of mere sensuality. Marriage can offer little to Gerald. Gudrun successfully dominates him at all the stages. Here Lawrence has failed to explain the reasons clearly. She always prevails upon him.

The bond was established between them, in that look  
In her tone, she made the understanding  
Clear- they were of the same kind, he and she  
a sort of diabolic freemasonry subsisted between

them. (Hence forward, she knew, she had her power over him. Wherever they met, they would be secretly associated. And he would be helpless in the association with her. Her soul exulted.

Their relation can be called an alliance of sensuality and pleasure. Any kind of balance is completely invisible in their relationship. Gerald does not accept the natural order of life in real marriage, and this reflects his desire to control the nature rather than submit to nature.

‘Women in Love’ is a novel of ideas, one of its main ideas being that the world suffered too much from thought and intellect. Lawrence, through Birkin, tries to advocate a meeting of the sexes without the restriction of morality or custom. He appeals for an opportunity anywhere the emotional depths in men and women can be allowed to surface. One need not be a slave of

Self-restraint. Ursula aspires to this personal freedom throughout the novel. Her sister Gudrun sees her won salvation within the sophisticated world. If Ursula and Birkin want to find fulfilment, they have to find it outside the social context. The novel is about exploring life but not about reaching destinations.

In Lawrence’s opinion, the contemporary spiritual crisis of the Christian west was the result of the association of rationality with divinity, in which the idea of sin was linked with freedom, and freedom was made a source of all human tragedy. According to Lawrence, organized Christianity supported the idea of mind negating the body and all sensuous experience. Thus, the genuine religious consciousness of the west, devoid of all living experience, became incapacitated with frustration and revolted against Christianity and its morality of the rationale.

Lawrence maintained that Christianity by attributing sin to sex deprived the self of its wholeness in body and mind. Thus, Christianity failed to satisfy the modern men’s aspirations for a religion of experience. Lawrence opposed to associate sin with sex and morality with spirituality. He rejects any idea of sex-asceticism as a pre-condition of genuine religiosity as he considers origination of sin in mind. It augments that the selfhood in its wholeness can only be achieved perfectly through the incorporation of the sensuous and bodily experiences in human existence. Thus, by divorcing the concept of sin from sex, Lawrence sought for a new ontology and to restore back the self to its primary state of glory

and encouraged the path-way to redemption through a religion which did not support self-denial and self-abnegation. In the process, he became the most vocal prophet of the body.

In Lawrence's worldview, an ethics based on the denial of self in any form had no place. He emphasised that the old morality of sin has to be rejected as a necessary pre-requisite in order to enable man to liberate from the shackles of an old and dying tradition. As Lawrence considered the origin of sin in human mind, he transferred the problems of sin and evil from self's finitude to its freedom. So, the self had to find its own salvation in its own unique way which is deemed to be fit as per the circumstances, not in an abstract and strict way of morals, but in the loving reality. This is the way through which spiritual as well as physical consummation in life can be achieved.

Plantation of rationality as the supreme virtue in place of self in value structures, Lawrence felt, was a great ontological flaw. This made the creative effort of European culture to be directed towards the evolution of philosophies which were negative in their orientation and spirituality was associated with the ideal of moral perfection. Consequently, spirituality was made a negative virtue. Thus, these situations created Humanism and idealism as two major structures of spirituality, but their basic premises, Lawrence maintained, were false.

Lawrence feels that with ever new experiences, soul of man and the soul of woman remain new with the infinite delight of life and the ever newness of life. Thus, a man and a woman remain new to one another throughout their lifetime, in their marital lives. Sex is the major factor in establishing the balance of male and female in the universe, the attraction, the repulsion, and the transit of neutrality, always different, always new. Sex was central to Lawrence because it was the only medium through which civilized man had contact with the greater universe of nature and hence of reality, but man and sex had become corrupted due to modern industrial civilization. Lawrence maintains that this deviant condition had resulted in a split between thought and feeling, and in the process men became dominated by their minds and made no effort to recreate the two in harmony. True moral awareness of life was possible only through the union of thoughts and feelings in the whole man.

Lawrence sees Sex not only an end in itself for an entertainment, but one of the means which determines the reality and this reality can be experienced in the immediate world of nature. Being naturalistic in his philosophy, Lawrence's works are appealing in nature. While naturally describing places and things he emphasises on superb evocations of senses of the

fullness of life. He believes that to be alive in the flesh is magnificent, and awareness of this life is explored through sexual fulfilment in oneself and the world outside.

Lawrence explores the human relationships in a most modern way. While dealing with human relationships, he is totally free of the Victorian prudery and inhibitions. He emphasized on the sacred nature of sex, on the spiritual element in its consummation. He is the most honest man who treated the subject with great freedom, one who examined both the physical and spiritual aspects of the matter. Similarly, he tries to illustrate the different aspects of industrialised world of that time and analysed from different points of view that under the impression of industrial developments people were behaving recklessly without caring much about the spiritual side of life. In his novels, people realised that only the physical side of life was integral to achieve consummation in life, and spiritual elements were diminishing rapidly. In a way people were intoxicated under the influence of industrial revolution, and they are not able to cope with the changed scenario created by these industrial developments and new opportunities created, thereby a perfect equilibrium between spirituality and industrialisation could not be achieved. So, they are not able to behave sensibly and they remain quite indifferent to choose the right path which is suitably blended with modern as well as spiritual points of view.

This remains the fact that he is a widely read novelist and there is no doubt that he was a visionary and much ahead of his times in exploring the role of spirituality and industrialisation. Each novel enriches us mentally and emotionally while making it clear that both spirituality and industrialisation play a crucial role in our lives and both can coexist.

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