



**The Death of Victorian Morality and the Emergence of
Post-Victorian Female Subject in D.H. Lawrence's *The Virgin And The Gipsy***

THESIS

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090110101001

**FACULTY OF LETTERS
ENGLISH DEPARTMENT
JEMBER UNIVERSITY
2015**



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THESIS

A Thesis presented to the English Department,
Faculty of Letters, Jember University,
as One of the Requirements to Obtain
the Award of Sarjana Sastra Degree
in English Studies

FITRI ANINGSIH

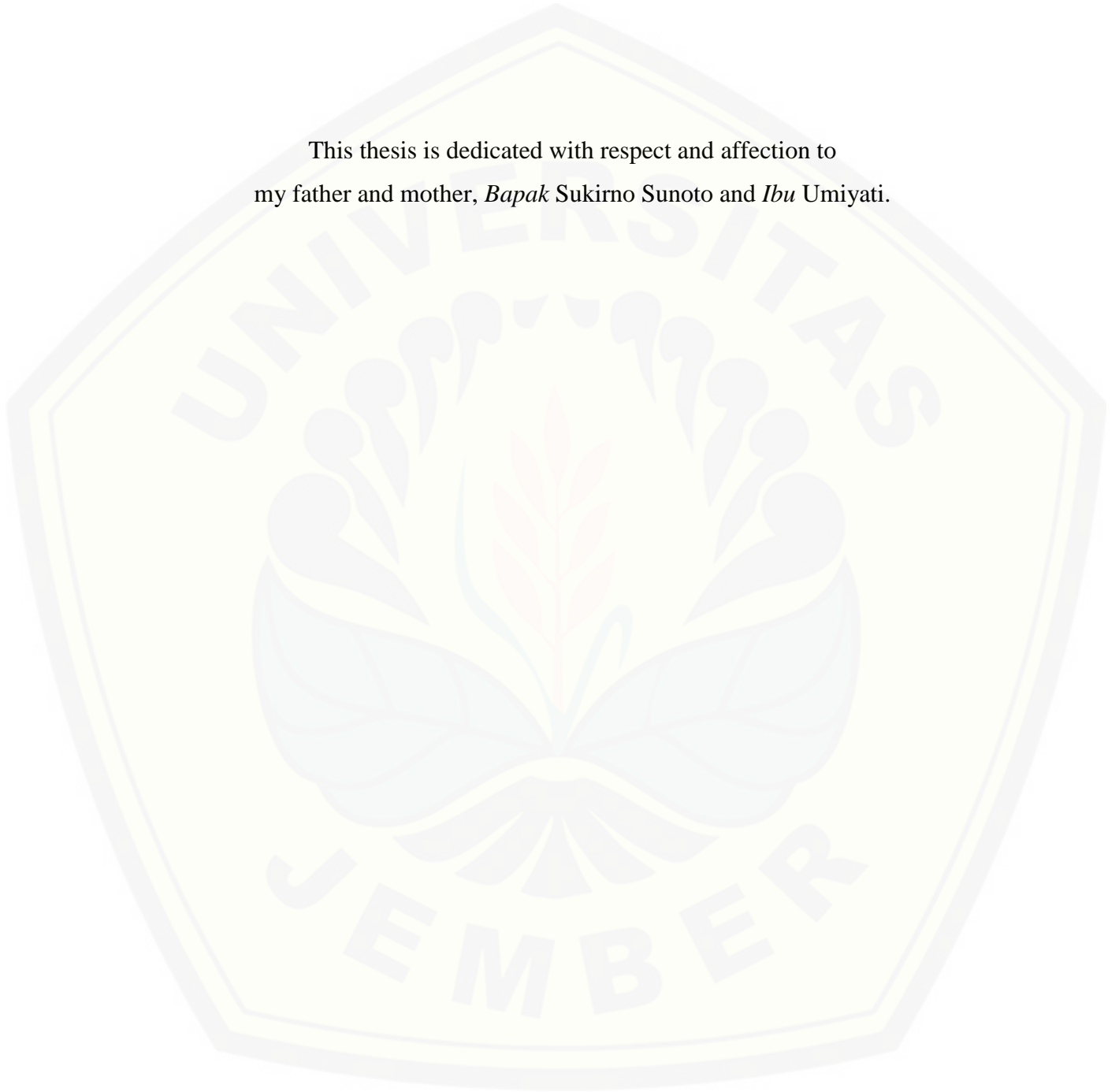
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2015

DEDICATION PAGE

This thesis is dedicated with respect and affection to my father and mother, *Bapak* Sukirno Sunoto and *Ibu* Umiyati.



MOTTO

-all that glitters is not gold-

(Shakespeare)



DECLARATION

I hereby state that the thesis entitled “The Death of Victorian Morality and the Emergence of Post-Victorian Female Subject in D.H. Lawrence’s *The Virgin and the Gipsy*” is an original piece of writing. I certify that the analysis and the research described in this thesis have not been submitted for any other degree or any publications. I certify to the best of my knowledge that all sources used and any help received in the preparation of this thesis have been acknowledged.

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I hope this thesis may have a good contribution towards the English Studies, especially those who intend to develop their knowledge on the study of literature.

March, 2015

Fitri Aningsih

SUMMARY

The Death of Victorian Morality and the Emergence of Post-Victorian Female Subject in D.H. Lawrence's *The Virgin and the Gipsy*; Fitri Aningsih, 090110101001; 2015: 61 pages; English Department; Faculty of Letters; Jember University.

This research examines some issues related to the representation of Victorian morality and post-Victorian morality in England in D.H. Lawrence's novella entitled *The Virgin and the Gipsy* which is published in 1930. The representation of Victorian morality is represented through Granny while post-Victorian morality is represented through Yvette. Victorian morality and post-Victorian morality represented in the novella come under four following classifications: fashion, marriage, human relationship and sexuality. In order to analyze the representation, this research uses Stuart Hall's theory of representation that is taken from his book entitled: "*Representation: Cultural Representation and Signifying Practice*". In addition, there are two goals of study in this research. The first goal is to provide some descriptions about Victorian morality and post-Victorian morality in England represented in the novella. Then the second goal is to find out what beyond the ideology of Victorian morality and post-Victorian morality in England represented in the novella.

The data of this research are classified into two kinds, primary data and secondary data. The primary data are fact and information related to Victorian morality and post-Victorian morality issues in D.H. Lawrence's novella entitled *The Virgin and the Gipsy*. Then, the secondary data are any fact and information about history of England in the Victorian period. The secondary data are used to strengthen the arguments in analyzing the primary data. This research also uses inductive method.

Finally, from the discussion, D.H. Lawrence represents Victorian morality and post-Victorian morality in England through the two female characters of the novella, Granny and Yvette. Through the novella he shows his agreement towards post-Victorian morality. The Victorian morality can impede one's creativities and it can be classified as a form of unfair policy. In addition, Post-Victorian morality stands as the opposite of the Victorian morality. However, post-Victorian morality conveys liberalism values. These values become the basic of change, growth, progress, and revolution, toward the civilization of human being.

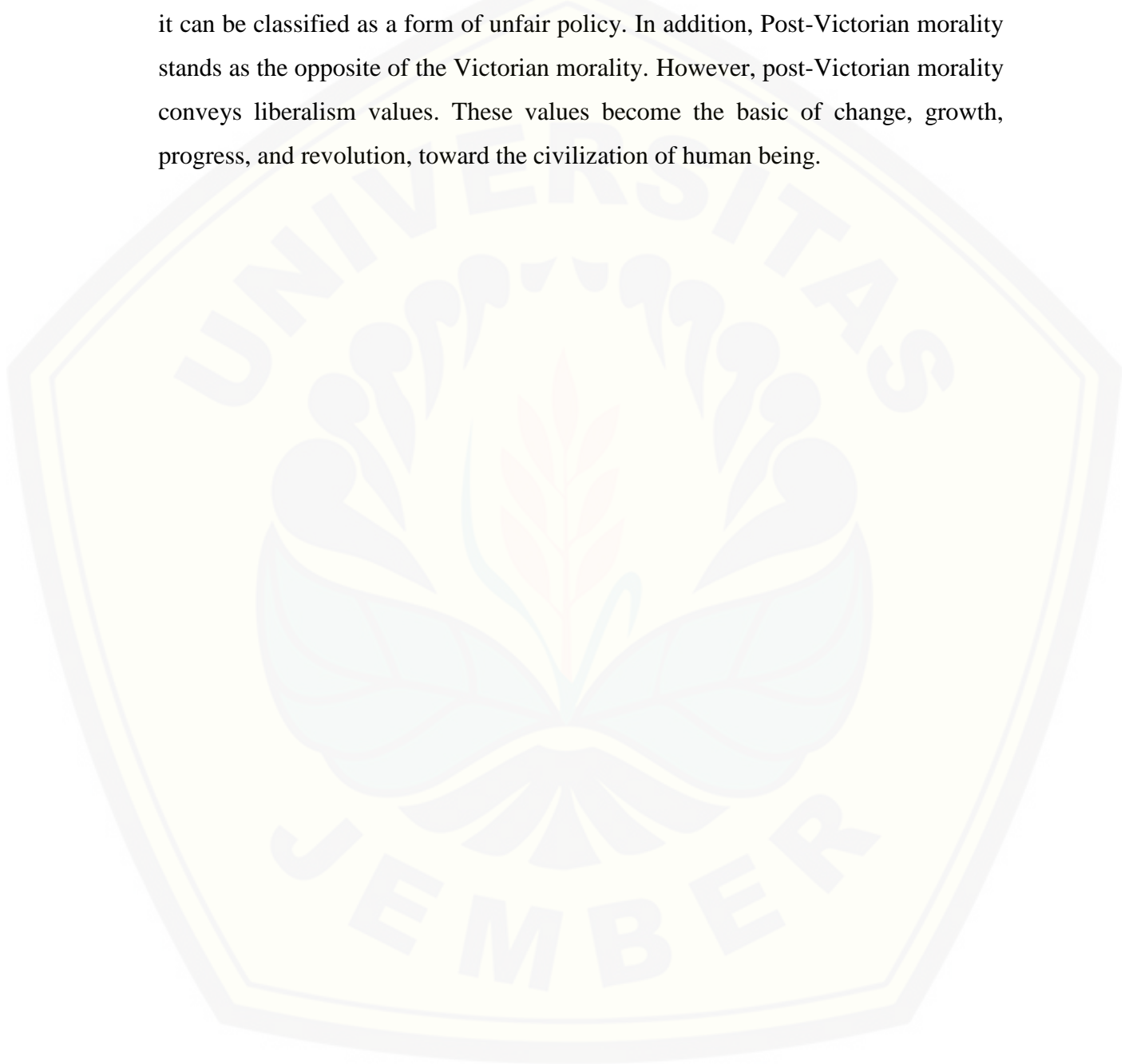


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CHAPTER I. INTRODUCTION

This chapter shows the basic idea of conducting the research. The background of the study as the foundation or base in guiding how the significance of the research will be. It also presents the research topic, the research problems, the research questions, the goals of the study, and the scope of the study.

1.1 The Background of the Study

Alexandrina Victoria was the Queen of United Kingdom in the 19th century. This period formally began in 1837, the year Victoria became Queen at the age of eighteen, and ended in 1901, the year of her death. At 63 years and 7 months, her reign as the Queen was the longest of any female monarch in history. This period was known as Victorian period. The name of Victorian was often extended beyond the Queen's reign.

In the Victorian period, Britain which was transformed by the Industrial Revolution became the world's leading imperial power and was the most interesting country (Alexander, 2007:257). In other words, the Victorian period was the time of social changes marked by rapid developments in economy and technology, scientific discovery, steadily growing wealth and prosperity. This condition happened almost in all the cities. In addition, it was the time when population of Britain increased because many people migrated from rural during the Industrial Revolution. It could be said that, the Industrial Revolution left good impression on human being. Unfortunately, following those conditions obtaining a job was very difficult because the production machines had replaced human labor. As the result, there was much poverty at that time. In literature, Charles Dickens' *Oliver Twist* captured the poverty especially the condition of child labor during the Industrial Revolution in the period (Gholami, 2014: 645).

The coming of the Industrial Revolution also gave another impact to Britain. Since poverty became something usual in the state, there was beginning to see prostitution as a problem rather than a natural feature of life (Sally, 2009: 268). By 1859, the police knew of 2,828 brothels in London and calculated that there were about 80,000 prostitutes on the street (Paxman, 1998:212). Many poor women jumped down to be a part of the prostitution. This condition happened because of the need of money for their living. Thus, Victorian morality was constructed in this period. The Victorian morality was made in order to control the society at that time.

According to *Oxford English Dictionary* (1995:755), the word of morality can be construed as principles concerning right and wrong or good and bad behavior. Morality also can be meant as a limiting thoughts, speech, actions, and behavior of human being on the values of good and evil, right and wrong, vice and virtue by the standards prevailing values in a society. Thus, it can be concluded that the Victorian morality was a kind of morality that happened in the Victorian period. The Victorian morality was the moral of the Victorian people living in the Victorian period. The Victorian morality could be described as a set of values that supported sexual repression, low tolerance of crime, and a strong social ethic (Retrieved on January, 20th 2015. <http://www.laura-cenicola.de/brithist2/brithist/8-1-introduction-into-victorian-morality-what-exactly-was-the-victorian-era.html>). In addition, Milena states that the Victorian period had rigid morality and social values, religious worship, and strict ideas of family life (2011:1).

Foucault (1976:20) also argues that sexuality in the Victorian period was silenced. Sexuality was not just silenced, but should not be presented and it would be crushed if it appeared in action or words as soon as possible. The words related to sexual aspect should only be discussed in the adult's room. They should not appear in pictures, writings, and other forms that could be consumed by public. As the result, both men and women were suffered by that period because everything related to sexuality even sex education, from parents, schools, or media were reputed taboo and strictly prohibited. Thus, this condition obstructed their knowledge about sexuality itself. In addition, when people broke the rules they

would be punished. For instance, an author in the Victorian period had to tread a tight-rope of moral and social acceptability (Skilton, 1996:79). It means that the authors always had to keep their writings away from everything that were forbidden in the Victorian period. They had not any freedom to write everything they wanted.

The condition of the Victorian morality contrasts with modernism. In fact, the declaration of the coming of modernism had been echoed since middle 16th century marked by the renaissance in Europe. The renaissance was a period of reaction to the rigidity of thought and traditions of the middle age, because in this age church officials put the medieval cosmology rooted in the truth of Bible (Hardiman, 2011:7). It means that all of ideas should be rooted from the church – outside of the rules is considered as heresy and should be in the inquisition, a kind of law institution that is used to punish people.

Following the explanation above, *The Virgin and the Gipsy* is selected as the object of the research. It is a literary work of D.H. Lawrence which is written in 1926 and published posthumously in 1930. It is a novella. Novella is a name given to a literary work that is longer than a short story and shorter than a novel. The short story and the novel are the small and the large packages (Richter, 1981:2). Novella designates the middle size and most popular formula of novella runs between 15,000 to 50,000 words. As the result, *The Virgin and the Gipsy* by D.H. Lawrence consists of 31.000 words. So that it is classified as a novella.

D.H. Lawrence in *The Virgin and the Gipsy* uses Papplewick as the setting of the novella (Lawrence, 1930:9). Papplewick is a village that located in Nottinghamshire, England. He has experienced the condition of morality in England in the Victorian period. In the novella, D.H. Lawrence builds post-Victorian morality through the main character of the novella, a young woman named Yvette. She comes from upper middle class society. He, through Yvette represents how post-Victorian morality looks like. Meanwhile Victorian morality is represented through Granny, Yvette's grandmother. Granny still survives with Victorian morality while Yvette prefers to live without the bandage of the Victorian morality itself.

The Virgin and the Gipsy is interesting to investigate because D.H. Lawrence uses female character as the subject that represented post-Victorian morality in the novella. The representation is symbolized as the resistance against Victorian morality. In fact, women in the Victorian period were considered as subordinate. In other words, they were in lower position than men. In addition, based on the year of the writing process of the novella, it is evidence that during the Victorian period all forms of writing or pictures that involved discourse of sexuality and everything related to sexual aspects were strictly prohibited. Therefore, a literary work such as *The Virgin and the Gipsy* is written and also published when the Victorian period was ended.

In the Victorian period, crossing of class barriers was forbidden. Through *The Virgin and the Gipsy* D.H. Lawrence admits the cross of class barriers, to have a relationship with a man of an inferior class that is between Yvette and the Gypsy whom she met in her journey. In this period marriage was often based on material reason. For instance, lower classes always hoped to marry other classes above theirs while upper classes were often married to the same classes. Just as Queen Victoria who married to his own cousin, Prince Albert of Saxe-Coburg-Gotha in 1840.

The representation of Victorian morality and post-Victorian morality in England issues in D.H. Lawrence's *The Virgin and the Gipsy* is the subject matter that will be analyzed in this research. Therefore, this research uses Stuart Hall's theory of representation that is taken from his book entitled: "*Representation: Cultural Representation and Signifying Practice*". Thus, this reason encourages me to do the research which results a thesis entitled "The Death of Victorian Morality and the Emergence of Post-Victorian Female Subject in D.H. Lawrence's *The Virgin and the Gipsy*".

1.2 The Research Topic

Through *The Virgin and the Gipsy* D.H. Lawrence represents Victorian morality and post-Victorian morality in England. Thus, the research topic in this thesis is cultural representation especially on morality. Murray states that a

research topic is the broad subject matter addressed by the study (2005:42). It means that I have to describe first what I want to explain generally in the thesis. As it is explained in the background of the study above, this research is conducted to analyze Victorian morality and post-Victorian morality in England represented in D.H. Lawrence's novella entitled *The Virgin and the Gipsy*.

1.3 The Research Problem

Through *The Virgin and the Gipsy*, D.H. Lawrence represents Victorian morality and post-Victorian morality in England. The representation talks about how either Victorian morality or post-Victorian morality look like. Granny still survives with Victorian morality while Yvette prefers to live without the bandage of the Victorian morality itself. Hence, the representation of Victorian morality and post-Victorian morality in England in *The Virgin and the Gipsy* by D.H. Lawrence becomes the problem that I want to analyze in this research.

1.4 The Research Question

The main focus of the research is how *The Virgin and the Gipsy* is showed as the representation of Victorian morality and post-Victorian morality in England through the characters of the novella. Therefore, there are two questions that are discussed in this research in order to answer the problem of the research. They are:

- (1) How are Victorian morality and post-Victorian morality in England represented in the novella?
- (2) What is beyond the ideology of Victorian morality and post-Victorian morality in England represented in the novella?

1.5 The Goals of the Study

Every research always has goals. There are some goals of this research that should be achieved. The first goal is to provide some descriptions about Victorian morality and post-Victorian morality in England represented in the novella. The second goal is to find out what beyond the ideology of Victorian morality and

post-Victorian morality in England represented in the novella. Besides, I do hope that this research could help the other students who are interested in writing about D.H. Lawrence's *The Virgin and the Gipsy* and who are conducted research in the field of representation.

1.6 The Scope of the Study

In order to make this research not too general or too broad, a limitation of the data source used in this thesis is needed. In this research, I only use *The Virgin and the Gipsy* by D.H. Lawrence. I focus on analyzing how Victorian morality and post-Victorian morality in England represented in the novella. The analysis above leads to the finding out of what beyond the ideology of Victorian morality and post-Victorian morality in England represented in the novella. The representation perspective used as the basis of theoretical review in this research is taken from Stuart Hall's theory of representation. In addition, I only focus on analyzing the two female characters of the novella. They are Yvette as the main character of the novella and also Granny, Yvette's grandmother. The two female characters have major explanation related to the representation of Victorian morality and also post-Victorian morality in the novella rather than other female characters.

CHAPTER 2. LITERATURE REVIEW

The literature review is used to support the analysis. This chapter is divided into two subchapters. The first subchapter describes about the previous researches that are related to the topic of the research. Those previous research were written by Ivona Schöfrová and Ahmad Naufal. The second subchapter explains the theory that is used to analyze the representation of Victorian morality and post-Victorian morality in England in *The Virgin and the Gipsy* by D.H Lawrence. The theory used in this research is taken from Stuart Hall's theory of representation.

2.1 Previous Research

Previous research is important because it shows some references that related to the chosen topic in the thesis. By explaining the previous research, the explanation will help the writer to get better understanding about subject matters. Besides, the readers will acknowledge this thesis as the different research from the other previous researches. Finally, I have chosen two previous researches that related to the topic of this research.

The first previous research was written by Ivona Schöfrová entitled "*Short Stories of D. H. Lawrence from the Perspective of Narratology*" and published in 2013. This research was done by a student of Masaryk University, Faculty of Arts, Department of English and American Studies. Her research focused on the two selected works of D.H. Lawrence, *The Horse Dealer's Daughter* and *The Virgin and the Gipsy*. This research was a comparative study of the two works from the perspective of narratology. She used Mieke Bal's theory of narratology.

"...these short stories were written in different periods, included in different collections and in this respect they were chosen intentionally in order to observe Lawrence's

development of structure of his two works offering an insight into diverse variations within the terms of repeated patterning of his works. The narratological aspect of the thesis especially relies upon a theory of Mieke Bal”.

(Schöfrová, 2013:4)

The quotation above shows that *The Horse Dealer's Daughter* and *The Virgin and the Gipsy* are analyzed in order to find out how D.H. Lawrence develops his creativity in writing a literary work. The research was focused especially on the conception of the narrator, extra-linguistic comments, and descriptive elements in both works including structure, message, general context and possible interpretation (Schöfrová, 2013:19).

The conclusion of this research was D.H. Lawrence reflected various cultural details and relevant events from his own cultural and family background. D.H. Lawrence condemned the process of industrialization and mechanization. Schöfrová stated that this condition traced in both works in which depict either the ugly impact of collieries or the dreadfulness of steel-works (Schöfrová, 2013:28). It becomes the fact that D. H. Lawrence was grown up in a community of colliers and had a working-class background.

Ivona Schöfrová's research was focused on the two selected works of D.H. Lawrence's *The Horse Dealer's Daughter* and *The Virgin and the Gipsy* which one of them is used as the object in my thesis. Ivona Schöfrová's research helps me to comprehend especially *The Virgin and the Gipsy*. Besides, by explaining the thesis of Schöfrová, I briefly declare that this thesis is different from her although we use the similar work of D.H. Lawrence.

The second previous research was written by Ahmad Naufal entitled “The Critique of Victorian Morality in Oscar Wilde's *The Importance of Being Earnest*” and published in 2013. This research was submitted to Faculty of Letters, English Department, Jember University. Drama *The Importance of Being Earnest* by Oscar Wilde was used in this research because it showed the problem of society especially in the Victorian period. The drama talked about a picture of the upper class's hypocrisy that behaves particular manner characterized by its

decadence. This research was conducted to analyze the critique of Oscar Wilde toward Victorian morality as well as the quotation below.

“Wilde wants to renew Victorian morality that loses its sense of humor through his social comedy work. His work is a critique for Victorian morality that is rigid, puritanical, intolerant, and too serious. This research observes Wilde’s critique or it should be said subversion toward Victorian morality at his time”.

(Naufal, 2013:4)

In this research, Naufal stated that Oscar Wilde used irony and satire technique in order to criticize Victorian morality at that time. Irony is a literary device that involves a breach between a writer, a speaker, or a narrator says and what is understood by the readers (Naufal, 2013:). Wilde’s irony reveals his conviction that the earnest manner of the Victorian upper classes is marked by superficiality and pretense. The title ‘earnest’ satirically criticizes Victorian morality (Naufal, 2013:1). In this research, Naufal used Nietzsche’s theory in order to find the concept of morality and the decadence of Victorian morality. According to the theory, morality was divided into two terms; slave morality and master morality. Meanwhile, Victorian period was covered by slave morality. Wilde through this drama offers a new perspective marked by master morality.

The conclusion of this research showed that Wilde had criticized Victorian morality that lost its sense of humour through his social comedy work. Through *The Importance of Being Earnest* Wilde wanted to suggest that triviality should sometimes replace seriousness. He conceived definitively that seriousness was another form of hypocrisy to cover one’s weakness. Actually, my thesis also uses Victorian morality but Naufal and I are in different object. He used drama *The Importance of Being Earnest* by Oscar Wilde while I use *The Virgin and the Gipsy* by D.H. Lawrence. Therefore, I use Naufal’s thesis to collect information related to Victorian morality at that time.

2.2 Stuart Hall's Theory of Representation

This subchapter explains Stuart Hall's theory of representation. This theory becomes the tool to analyze the representation of Victorian morality and post-Victorian morality in England in D.H. Lawrence's *The Virgin and the Gipsy*.

Stuart Hall through his book entitled *Representation: Cultural Representation and Signifying Practice* argues:

“Representation means using language to say something meaningful about, or to represent, the world meaningfully, to other people... Representation is an essential part of the process by which meaning is produced and exchanged between members of culture. It does involve the use of language, of signs and images which stand for or represent things.”

(Stuart Hall, 1997:15)

Hall's quotation above means that representation is a main part of the process of production and exchange meaning of the concepts in our minds to other through language. Language is one of the media through which thoughts, ideas, and feelings are represented in a culture (Hall, 1997:1). Language also functioned as a sign. The signs whether they are sounds, written words, electronically produced images, musical notes, even objects are used to stand for or represent our concepts, ideas, and feelings to other people.

Representation works through representation system and there are two systems of representation; a set of concept or mental representations and a language (Hall, 1997:17). These two components are related to each other. The concept of a thing that we have built in our mind make we know what the meaning is. However, the meaning cannot be communicated without a language. For instance, we know the concept and the meaning of 'a chair'. Thus, we cannot communicate the meaning of 'a chair' (a thing that used to sit) if we are not able to express it in a language that can be understood by others.

The meaning of construction process becomes very different in a culture or in a group of people because each of them has their own way to interpret something. People who has different understanding background toward the specific cultural codes will not be able to understand the meaning of something which produced by other communities. Therefore, in order to produce and

exchange meaning people have to have same understanding background toward the cultural codes. Hall (1997) states that member of the same culture must share concept, images, and ideas which enable them to think and feel about the world in roughly similar ways. They must share, broadly speaking, the same cultural codes.

Stuart Hall states that there are three approaches to explain how representation of meaning through language works. First, in *the reflective approach* the representation uses language as a mirror that reflects the true meaning of everything in the world (Hall, 1997:24). It means that meaning is inside the object or the truth that is already there and fixed in the world. It can be called as mimetic. The reflective approach or mimetic approach proposed a direct and transparent relationship of imitation or reflection between words (signs) and things. Then, the second approach is *the intentional approach*. In this approach, language is used as a tool to impose the speaker or the author's unique meaning on the world. Hall states that words mean what the author intends they should mean (1997:25). Someone uses language to express or to give meaning toward the object. Thus, the meaning is based on his or her personally intended meaning. However, we cannot be the unique source of meanings in language. Hall argues that our private intended meanings, however personal to us, have to enter into the rules, codes and conventions of language to be shared and understood (1997:25).

The last approach is *the constructionist approach*. This approach is not related to both approaches before because constructionist approach does not believe that the meaning either is inside the object or has been shaped by someone –the speaker or the writer or the painter. Below is Hall's argument about the constructionist approach.

“Things don't *mean*: we *construct* meaning, using representational system – concepts and signs. Hence it is called constructivist or constructionist approach to meaning in language. According to this approach, we must not confuse the material world, “where things and people exists, and the symbolic practices and processes through which representation, meaning and language operate.”

(Hall, 1997:25)

Hall's argument above means that this approach doesn't deny the existence of the material world but the material world itself doesn't convey meaning. The meaning depends on its symbolic function because a particular sound or word stands for, symbolizes or represents a concept that it can function, in language, as a sign and convey meaning –or, as the constructionists say, signify (Hall, 1997:26). The meaning is carried by the language system or other systems that we use to present our concepts. The process of finding meaning should pay attention to the object to be given meaning and also the subject that gives meaning. The constructionist approach proposed a complex and mediated relationship between thing in the world, our concept in thought and language.

Based on the explanation of three approaches above, finally I have chosen the constructionist approach. I decide to use this approach because in *The Virgin and the Gipsy* the object that will be analyzed is Yvette, the main female character in the novella and Granny, Yvette's grandmother. Besides, D.H. Lawrence constructs *The Virgin and the Gipsy* with text and within the text there are languages. The novella represents Victorian morality and post-Victorian morality in England. Thus, the representation can be obtained from the meaning of the language itself.

2.2.1 Discursive Approach

Stuart Hall states that there are two major variants or models of the constructionist approach –the semiotic approach of Swiss linguist, Ferdinand de Saussure and the discursive approach of French philosopher and historian, Michel Foucault. Thus, this research is conducting to use the discursive approach of Michel Foucault.

“Foucault used the word ‘representation’ in a narrower sense than we are using it here, but he is considered to have contributed to a novel and significant general approach to the problem of representation. What concerned him was the production of knowledge (rather than just meaning) through what he called discourse (rather than just language). His project, he said was to analyze ‘how human beings understands themselves in our culture’ and how our knowledge about ‘the social, the embodied individual and shared meanings’ comes to

be produced in different periods”.

(Hall, 1997:43)

The quotation above means that representation is not only using language to construct meaning of something but discourse as another aspect is used to analyze the representation. It happens because beside the language, there are other things that should be considered when interpreting the object. They are narratives, statements, group of images, whole discourse which operates across a variety of texts, areas of knowledge about a subject which have acquired widespread authority (Hall, 1997:42). Thus, discursive approach is used in analyzing the representation. The discursive approach uses discourse as a system of representation.

Foucault has three major ideas relating to the process of representation: his concept of *discourse*; the issue of *power and knowledge*, and the question of *the subject* (Hall, 1997:43). In order to analyze the subject matter of the research, the writer only focuses on the use of discourse. Hall’s statement related to the meaning of discourse in Foucault’s perspective is explained below.

“By ‘discourse’, Foucault meant ‘a group of statements which provide a language for talking about – a way of representing the knowledge about – a particular topic at a particular historical moment. Discourse is about the production of knowledge through language. But ... since all social practices entail *meaning*, and meanings shape and influence what we do – our conduct – all practices have a discursive aspect”.

(Hall, 1997:44)

Actually, the concept of discourse of the representation is about language and practice to overcome the traditional distinction between what one *says* (language) and what one *does* (practice) (Hall, 1997:44). Foucault adds that discourse construct the topic, defines and produces the objects of our knowledge, and also governs the way that the topic can be meaningfully talked about and reasoned about. In addition, discourse never consists of one statement, one text, one action or one source. The same discourse will appear across a range of texts,

and as forms of conduct, at a number of different institutional sites within society. However, the similarity happened in discourse classified as *discursive practice*.

D.H. Lawrence through *The Virgin and the Gipsy* shows his agreement towards post-Victorian morality. The Victorian morality is seen as a contradiction with modernism. However, modernism is a movement which aims to change the traditional and classical forms with modern scientific and philosophic thought. Barrett in her article (2011) states that Rene Descartes since the late of 16th century shaped the modernism intellectually by his belief that through reasons he could establish a foundation of universal truth. It is accompanied by the emergence of his famous word: *cogito ergo sum* "I think then I exist". The main point of Descartes's concept is rejecting all ideas that cannot be verified its truth by rigorous reasoning and logic.

A wide variety of terms are used to describe the modern society that characterized by means of concept such as rationalization and disenchantment of the world (Weber, 1946:155 cited in Kim, 2003:3). The rationalization means that the world can be understood and managed through a reasonable and logical system of objectively accessible theories and data, while the disenchantment of the world means the loss of sacred and metaphysical understandings of all facets of life and culture. The disenchantment is part of the process of secularization in which in the nineteenth century when empirical science replaced religious versions of world reality with its own accounts (Haferkamp, 1992:83).

As I have stated above that discursive approach is used to analyze the representation because it uses discourse as a system of representation. Therefore, discursive approach is used in this research in order to encounter the representation of Victorian morality and post-Victorian morality in England in D.H. Lawrence's *The Virgin and the Gipsy*.

CHAPTER 3. RESEARCH DESIGN AND METHODOLOGY

Research design and methodology are important because they not only concerns on how this thesis is formulated but also concerns on how the data are used properly. This chapter consists of three subchapters. The first subchapter talks about the type of the research while the second subchapter explains how the data are collected. The data processing and the data analysis in the third subchapter are used as the explanation about how the data are processed and about how the data are analyzed. Those aspects play a crucial role in conducting the research.

3.1 The Type of Research

Bogdan (1975:5) states that qualitative research is a research procedure that produces descriptive data such as written words or verbal expression from the people and their behaviors that have been observed. Thus, I use the qualitative research because the data analyzed are in the form of words and sentences. In addition, they are not numerical form. Therefore, the data in this research are qualitative data. The qualitative data are taken from the dialogues and other statements of the novella which have been sorted and carefully selected in accordance with the topic of the research.

“Qualitative research can take many forms and results from the use of data gathering instruments such as observations, interviews, questionnaires and document analysis. The researchers usually concern with theory building, interpreting the data to build concepts and categories that can be brought together into theoretical frameworks”.

(Gray, 2004:320).

Following Gray's statement above, I use qualitative research because I want to analyze the data of *The Virgin and the Gipsy* by D.H Lawrence. This research is conducted to encounter the representation of Victorian morality and post-Victorian morality in England in the novella.

3.2 The Data Collection

In order to collect the data, I use documentary method as the technique of collecting data. Blaxter *et al.* (1996: 141) states that documentary method is used for collecting data by using documents or written materials as a basic for the research. Besides, Blaxter et al also explains "researchers are expected to read, understand and critically analyze the writings of others, whether fellow researchers, practitioners or policy-makers" (1996:167). It can be said that collecting data by using documents is studying, classifying, and analyzing the data. Therefore, the data in this research are divided into two kinds. They are primary data and secondary data.

The primary data of this research are fact and information related to Victorian morality and post-Victorian morality issues in *The Virgin and the Gipsy* by D.H. Lawrence. This research also uses the secondary data to strengthen the arguments in analyzing the primary data. The secondary data are any fact and information about history of England in Victorian period in 19th century. The secondary data are taken from books as supporting information, such as: Alexander's *A History of English Literature*, Sally's *Daily Live in Victorian England*, Jim McGuigan's *Modernity and Postmodern Culture*, Hardiman's *Pemikiran-Pemikiran yang Membentuk Dunia Modern*, and Skilton's *Anthony Trollope and His Contemporaries: A Study in the Theory and Conventions of Middle-Victorian Fictions*. In addition, I also use journals and articles to support the analysis. All of the data are mostly taken from the library and the other are from the internet.

3.3 The Data Processing and The Data Analysis

This research aims to describe Victorian morality and post-Victorian morality in *The Virgin and the Gipsy* by D.H. Lawrence as the issues of the representation of Victorian morality and post-Victorian morality in England. Actually, the data processing is a part of a research where all of the data are categorized. Therefore, there are three steps in order to achieve the subject matters of this research.

The first step, according to Stuart Hall's theory of representation, discursive approach is used as the system of representation related to discourse analysis. By using discursive approach, all of the collected data related to Victorian morality and post-Victorian morality issues are classified into two categories. The first category is the data of Granny's attitude towards Victorian morality and the second one is the data of Yvette's attitude towards post-Victorian morality. Those data are described in order to answer the first question in this research. The second step is finding out about what the ideology of the representation of Victorian morality and post-Victorian morality in England in the novella. After finding out the ideology, in order to answer the second question in this research the last step is leading to the reason of the ideology constructed in the novella.

CHAPTER IV. THE DEATH OF VICTORIAN MORALITY AND THE EMERGENCE OF POST-VICTORIAN FEMALE SUBJECT

In chapter four, the collected data are analyzed by using Stuart Hall's theory of representation which is attached in chapter 2. The data of this research are taken from *The Virgin and the Gipsy* by D.H. Lawrence and also other books, journals, and articles that related to the subject matter in this research. The organization of chapter four is divided into three subchapters. In the first subchapter, this research attempts to show the representation of Victorian morality in the novella. Then the second subchapter discusses the representation of post-Victorian morality in the novella. Finally in the last subchapter, this research tries to find out the ideology beyond the representation of Victorian morality and post-Victorian morality in the novella and then it leads to the reason of the ideology constructed in the novella.

This research aims to investigate the representation of Victorian morality and post-Victorian morality in *The Virgin and the Gipsy* by D.H. Lawrence. The representation focuses on four aspects: fashion, marriage, human relationship, and sexuality. Therefore, the following subchapters below will show the explanation of the representation.

4.1 Discourses of Victorian Morality in the Novella

Victoria was the Queen of United Kingdom in the nineteenth century. She became the longest of any female monarch in history. It has been stated before that the period was known as Victorian period. In addition, the steadily growing wealth and prosperity emerged as the result of the Industrial Revolution in this period. The Victorian period also had created machines and sophisticated devices that could help production process became more practical and economical. Many people were beneficial by the coming of the Industrial Revolution but, in another

side the sparkling of the Industrial Revolution was not felt by all people. It could be said that only few groups of people who were able to get pleasure from the moment.

The condition of the Industrial Revolution made a city such England became the most advanced city in the entire world, not only in technology, science, but also culture. Besides, Kitson also adds that there were three factors which made Victorian England, the increase of population, the increase in productive power, and the development of sanitary legislation and the authorities to enforce it (1970:112).

England during the period was divided into three social classes, the working classes, the middle classes, and the aristocracy and the landed gentry (Sally, 2009:18-21). The working classes did manual works. Most of them were agricultural laborers, domestic servants, and factory hands. The middle classes were the people who used to work. It means that they had jobs to do. In addition, the aristocracy was the highest social class in the Victorian social hierarchy. The people belong to this class usually got their income from the investments made by them or from their inherited lands. The divisions gave impact to the life of people at that time. It has been explained above that only few groups of people especially those who come from the elite could enjoy the outcome of the Industrial Revolution. This condition was caused by the invention of the advanced machines and the production devices that finally replaced human power. As the result, many people especially those who come from working class were fired because their power was no longer needed by the factories where they worked before. Therefore in this period there was much unemployment spread out almost all over the region of England. It could be concluded that in this period the rich became richer while the poor became poorer.

Unemployment and poverty in the Victorian period became something common. They were difficult to get a job especially those who belong to unskilled people. Although on the other hand, those who belong to the skilled people were in lucky condition because they still could establish a business as a tailor, food vendors, and so on. This condition would be a big problem for them, the

unemployment and also the poor people, because the necessities of their life were always continue. Therefore this reason required them to think how to survive from the bad effect of the Industrial Revolution.

Sally in her book argues that since poverty became something usual in England there were beginning to see prostitution as a problem rather than a natural feature of life (2009: 268). In addition, by 1859, the police knew of 2,828 brothels in London and calculated that there were about 80,000 prostitutes on the street (Paxman, 1998:212). This condition happened because they, the unemployment and lower class people, needed money for their living. It was something natural for them that they would do everything to earn money in order to fulfill the necessities of their live. Thus, Victorian morality was constructed in this period. The Victorian morality was made in order to control the society. United Kingdom as a country that was famous of its advanced inventions almost all over the entire world during the Victorian period certainly would not let this condition happened.

According to *Oxford English Dictionary*, firstly morality can be sensed as the principles of good or right behavior and secondly morality is a system of moral principles followed by a group of people. It can be said that morality is limiting thoughts, speech, actions, and behavior of human being on the values of good and evil, right and wrong, vice and virtue by the standards prevailing values in a society. The Victorian morality was the moral of the Victorian people living in the Victorian period. The Victorian morality could be described as a set of values that supported sexual repression, low tolerance of crime, and a strong social ethic (Retrieved on January, 20th 2015. <http://www.lauracenicola.de/brithist2/brithist/8-1-introduction-into-victorian-morality-what-exactly-was-the-victorian-era.html>). People who lived as a member of Victorian society had to follow and obey the morality. If they refused the morality, they had to accept a punishment. Thus, people always adhered to Victorian morality in their daily activities. In addition, the strong rules of the Victorian period made them too afraid to break the morality itself.

In D.H. Lawrence's novella entitled *The Virgin and the Gipsy*, Victorian morality is represented through Granny or the Mater. Related to the novella,

Victorian morality that is followed by Granny comes under two following classifications: fashion and marriage. Granny or the Mater in the novella is represented as an old widow of Victorian period. She still survives with Victorian morality. Therefore, the representation of Victorian morality that occurs in Granny or the Mater in the novella of D.H. Lawrence's *the Virgin and the Gipsy* will be discussed in the following two subchapters below.

4.1.1 Granny's Attitude towards Fashion

The first representation talks about fashion. According to *Oxford English Dictionary* fashion is a popular or the latest style of clothing, hair, decoration, or behavior. In addition, fashion is also meant as a popular style or practice, especially in clothing, footwear, accessories, makeup, body piercing, or furniture (Retrieved on January, 10th 2015. <http://www.wwd.com/fashion-news>). Through fashion, a characteristic and often habitual trend in the style in which a person dresses can be known. Thus, it can be concluded that fashion is not only embraces clothing, but also accessories, hairstyles, body art, nail art, which adhere to a person.

In the novella, Granny can be conceived as the representation of Victorian morality especially on her fashion. As a widow, she always wears a cap every day and everywhere. The quotation below talks about Granny's attitude towards fashion in the novella.

“Under her old-fashioned lace cap, under her silver hair, under the black silk of her stout, forward-bulging body, this old woman had a cunning heart, seeking forever her own female power”.

(Lawrence, 1930:8)

Then in the afternoon Lottie and Ella and Bob Framley came, with Leo Wetherell.

"Oh, come in!"—and in they all trooped to the sitting-room, where Granny, in her white cap, sat by the fire.

"Granny, this is Mr. Wetherell."

"Mr. What-did-you-say? You must excuse me, I'm a little deaf!"

(Lawrence, 1930:15)

The quotations above are evidences that as a widow she always wears her cap even though she is inside the house. Sally (2009:143) states that widows in the Victorian period, wore distinctive mourning cap for the first year or two after losing their husbands and some continued to wear a smaller head-covering for the rest of their lives. Sally's statement above means that they did this because they wanted to respect the decease of their husband. This action also became the sign that they were a widow. They would remove the cap if they had remarried. In other words, it was very important for them, widows, to keep in mind her position in the society.

It has been noted before that fashion has some varieties of form. Dress is also classified as fashion. As a woman who still adhered to Victorian morality, Granny has different opinion with Yvette related to dress aspect. The quotation below shows the proof of the condition.

The dress was of blue silk velours, French material, and was going to be very becoming. Lucille made Yvette try it on again: she was nervously uneasy about the hang, under the arms.

"Oh bother!" cried Yvette, stretching her long, tender, childish arms, that tended to go bluish with the cold.

"Don't be so frightfully fussy, Lucille! It's quite all right."

"Come and let me feel your dresses, do!" said Granny.

"Are they your best? It is a shame I can't see them."

(Lawrence, 1930:35-45)

The quotation above means that Yvette wears dress that "under the arms" or if in Indonesian it is called as "kemban". It is a kind of dress that have limited high breast. Whereas, in the Victorian period, the dress like what Yvette wore was prohibited because it was considered impolite especially if the dress was used in front of many people or public area. In addition, through the quotation above Granny talked to Yvette that Yvette's dresses were confounding. It means that Granny shows her disagreement to the Yvette's dress. The question above implies that Granny wants Yvette to change her dress. However, Yvette does not change her dress as what Granny wanted.

Granny's attitude in the novella is classified as the representation of the Victorian morality, especially towards fashion aspect. The attitude is talked about the traditional cap that should be worn by a widow in the Victorian period and also clothes/dress that should be worn by women when they are in public places. This condition happens because during the Victorian period fashion has a high value in the society. Sally (2009:140) also argues that the basic shape involved a fitted bodice that came at least to the base of the neck, long sleeves, and a small waist, while the skirt, made of the same material as the bodice, was at least moderately full and came down to the shoes. Thus, everyone who belongs to the member of Victorian society must obey it as the rules in his/her daily live.

4.1.2 Granny's Attitude towards Marriage

During the Victorian period, there had been a rigid division on social class system in English society. The social class was divided into three social classes, the working classes, the middle classes, and the aristocracy and the landed gentry (Sally, 2009:18-21). This division is the beginning of the formation of cliff barrier between the classes. It is not only gives impact to the problem of occupation and income but also in marriage aspect.

In the Victorian period, upper classes were born within the aristocracy and marriages were arranged from families of equal class status. It became the basic rule for them. In addition, it happened in order to maintain the equality of their privilege and power that were passed down from one generation to other generations. This condition was different from other under upper class people.

.... people were marrying at a younger age. Marry a man with whom you were emotionally compatible if you could, but marry a man of material means you must, such novels as *Pride and Prejudice* (1813) and *Emma* (1816) seemed to say, or else face the degradation of impoverishment or, worse, the need to work for a living.

(Amstrong, 2001:97)

The quotation above is evidence that in the Victorian period marriage was rarely based on love and often women married from economical reasons. In addition,

Sally states that the middle class members in the Victorian period might hope their daughter to marry landowners (2009:20). Sally's statement means that marriage also became the way for middle class people to improve their social class status in the society. This reason also might happen to lower or working class people regarding to the marriage aspect.

In the novella, Granny becomes the central figure of the house and also the pivot of the family (Lawrence 1930:5-8). It can be said that everyone in the house should obey Granny. Granny decides that she has to know everybody who comes to the house. The quotation of the novella below provides proof of the subject matter.

“What the girls minded most was that, when they brought their young friends to the house, Granny always was there, like some awful idol of old flesh, consuming all the attention. There was only the one room for everybody. And there sat the old lady, with Aunt Cissie keeping an acrid guard over her. Everybody must be presented first to Granny: she was ready to be genial, she liked company. She had to know who everybody was, where they came from, every circumstance of their lives. And then, when she was *au fait*, she could get hold of the conversation”.

(Lawrence, 1930:14)

The quotation above means that Granny always wants to know Yvette's friends. The sentence of “every circumstance of their lives” above means everything toward Yvette's friends include their family background, wealth, job, and so on. If this condition is related to marriage, it is the first step for Granny to know and to select everyone who becomes the candidate of reasonable husband to Yvette. It can be said that in this novella Granny's attitude towards marriage seems so conservative. In other words, if Yvette has a friend that comes from lower class people, Granny will never give agreement to her.

4.2 Discourses of Post-Victorian Morality in the Novella

Many historians agree that the Middle of 16th century was the birth of modern period in Europe (Hardiman, 2011:2). This condition happened after the coming of Renaissance in Italy. The term of Renaissance means rebirth. Rebirth in

this case was the culture of Greece and ancient Roman that was grinded by the Middle age under the power of church (Hardiman, 2011:7). It can be said that an important precursor to the Renaissance was humanism and recovery of classical thought in the state of Italy. Human mind/thought before Renaissance was imprisoned by the church. Everything should be rooted from the truth of Bible. Thus, the Renaissance emerged as the reaction of the rigidity of traditions in the Middle age.

There are many philosophers who shapes modern world such as Rene Descartes, Spinoza, Kant, Hegel, Destutt de Tracy, Marx, and Nietzsche. However, Rene Descartes is mostly viewed as the father of modern philosophy. He shapes the modern period through *le doute methodique* (disbelief method) (Hardiman, 2011: 32-33). In other words, this method is used to find out a certainty about something. In addition, Hardiman (2011:34) also states that Descartes is known with his familiar declaration, *cogito ergo sum* (I think then I exist). The main point of Descartes' concept is rejecting all ideas that cannot be verified its truth by rigorous reasoning and logic. In other words, the base philosophy of human is thought not church or Bible anymore.

Many people assume that modern period refers to a range of technological, economical, and political processes associated with the Industrial Revolution. In fact, modern period not only refers to the period of Industrial Revolution, but also a form of modern consciousness related to the novelty. Therefore, the term of change, progress, revolution, growth, are the key terms of modern consciousness. Understanding about modern period in this case is epistemological. The changes that occurred in the society of the period were not institutional changing, but the changes are in the forms of consciousness or patterns of their thought.

Peter Hamilton (1992: 21-22) in McGuigan (2006:40-41) lists ten domain assumptions of the Enlightenment. They are reason, empiricism, science, universalism, progress, individualism, tolerance, freedom, uniformity of human nature, and secularism. First, reason and rationality are ways of organizing knowledge, tempered by experience and experiment. Second, empiricism is the idea that all thought and knowledge about the natural and social worlds is based

upon empirical facts, things that all human beings can apprehend through their sense organs. Third, science means the notion that scientific knowledge based on the experimental method as developed in the scientific revolution was the key to expanding all human knowledge. Fourth, universalism is the concept that reason and science could be applied to any and every situation and that their principles were the same in every situation. Fifth, progress is the idea that the natural and social condition of human beings could be improved by the application of science and reason, and would result in an ever-increasing level of happiness and wellbeing. Sixth, individualism means the concept that the individual is the starting point for all knowledge and action. Seventh, tolerance can be said as the notion that all human beings are essentially the same, despite their religious or moral convictions, and that the beliefs of other races or civilizations are not inherently inferior to those of European Christianity. Eighth, freedom is an opposition to feudal and traditional constraints on beliefs, trade, communication, social interaction, sexuality, and ownership of property. Ninth, uniformity of human nature means the beliefs that the principal characteristics of human nature were always and everywhere the same. Tenth, secularism is an opposition to traditional religious authority stressed the need for secular knowledge free of religious orthodoxies. In other words, secularism aims to obtain social progress.

Post-Victorian morality is a morality that classified as non Victorian morality. The post-Victorian morality passes over the boundary of Victorian morality itself. It has been stated before that the Victorian morality contrast with the spirit of modernism. In fact, the Victorian period generally happened in 19th century and specifically began in 1837 and ended in 1901. From this condition, it can be concluded that the Victorian period belongs to modern period.

In *The Virgin and the Gipsy* by D.H. Lawrence, post-Victorian morality is represented through Yvette, the main character of the novella. Related to the novella, the post-Victorian morality that is followed by Yvette comes under four following classifications: fashion, marriage, human relationship, and sexuality. Therefore, the representation of post-Victorian morality that occurs in Yvette in

the novella of D.H. Lawrence's *the Virgin and the Gipsy* will be discussed in the following four subchapters below.

4.2.1 Yvette's Attitude towards Fashion

According to *Oxford English Dictionary* fashion is a popular or the latest style of clothing, hair, decoration, or behavior. In addition, fashion is also meant as a popular style or practice, especially in clothing, footwear, accessories, makeup, body piercing, or furniture (Retrieved on January, 10th 2015. <http://www.wwd.com/fashion-news>). It has been stated that clothe is classified as fashion. Clothe is a thing that is attached to one's body. Clothe also has the utilitarian function of providing both protections from the extreme condition such as keeping us warm or safe.

Tradition and moral value are very important for each society. Such in the Victorian period, people valued their tradition and morality highly. People who lived as a member of Victorian society had to follow the tradition and morality. They had to obey the rules in the society. If they refused the rules, they had to accept punishment. In the Victorian period, there were traditional clothes for women. The traditional clothes had moral value in the society. Women had to wear their traditional clothes. In addition, in the Victorian period, how people clothe had been arranged. It was not only women's clothes but also men's and also children's clothes. The quotation below will show the type of women's clothes in the Victorian period.

Despite the annual excitement over new fads and fashionable designs, the general principle of women's dresses did not change a great deal over the Victorian period. The loose high-waisted dresses of the Regency disappeared before 1830. Low-necked daytime clothing, which had been worn for three centuries, was seldom seen after 1840. The basic shape for the rest of the century involved a fitted bodice that came at least to the base of the neck, long sleeves, and a small waist. The skirt, made of the same material as the bodice, was at least moderately full and came down to the shoes.

(Sally, 2009:140)

Following the quotation above, Sally (2009:142) also argues that in Victorian period, etiquette books suggested that when women paid calls or visited friends they should dress plainly so as not to attract attention. The style was called morning dress but really means daytime wear, with arms and shoulders fully covered. However, the condition of women's clothes in the Victorian period is different from Yvette's clothe. The quotation of the novella below talks about Yvette's dress.

“So, with curiosity, she followed the woman up the steps of the caravan, the skirts of her well-cut tan coat almost showing her knees, under the pale-green cloth dress. She had long, long-striding, fine legs, too slim rather than too thick, and she wore curiously-patterned pale-and-fawn stockings of fine wool, suggesting the legs of some delicate animal”.

(Lawrence, 1930:26)

The quotation above proves that Yvette's dress is different from the other women's dresses in the Victorian period. It stated that Yvette's dress is "almost showing her knees". Whereas in the Victorian period, as already mentioned earlier, as a woman she should wear a full length dress covered body or a skirt that at least moderately full and came down to the shoes (Sally, 2009:140) especially when they paid calls or visited their friends. In addition, another quotation of the novella related to Yvette's dress is also found. The quotation below will show the condition of Yvette's dress.

The dress was of blue silk velours, French material, and was going to be very becoming. Lucille made Yvette try it on again: she was nervously uneasy about the hang, under the arms.

"Oh bother!" cried Yvette, stretching her long, tender, childish arms, that tended to go bluish with the cold.

"Don't be so frightfully fussy, Lucille! It's quite all right."

(Lawrence, 1930:35)

English society in Victorian period was famous of their obedient in moral values, marriage without divorce, and also sex that never became the talk. In addition, the women in the Victorian period should wear layered clothing to cover their body. In Victorian period, it was something impolite if women showed their ankles in public places. The quotation above shows that Yvette's dress is “under the arms”.

It means that it is a kind of dress that have limited high breast. Whereas, in the Victorian period, the dress like what Yvette wore is prohibited because it is considered impolite especially if it is used in front of many people or in public area. This condition happens because during the Victorian period fashion had a high value in the society. Everyone must obey it as the rules and customs in his/her daily activities.

4.2.2 Yvette's Attitude towards Marriage

In the Victorian period, marriage was possibly one of the most significant points in a woman's life. When children grew old, boys did their jobs but daughter stayed at home with their mother and waited for their marriage as possible as early. In addition, the majority of women did not have the option not to marry. At the same time, people of the Victorian period saw idealized that the perfect woman was embodied in the submissive, selfless devotion of the domestic housewives. It not only the woman held responsible for the moral education of their children but a wife was also supposed to elevate her husband's morality by being his spiritual advisor. A wife was expected to woo her husband to the benefits of home and family.

“The thinking that there are biological and mental differences between women and men produced the idea that there should be a differentiation of gender roles too and a woman being more delicate, fragile, reserved, yet virtuous, loving, and pretty was properly confined to the household sphere. The Victorian society was constructed on the ideas that woman was to wield her influence in the domestic sphere, while man exercised his power in the hazardous, hostile, public domain”.

(Pykett, 2004:12).

The quotation above means that women in the Victorian period were constructed to get married, to serve their husband, and responsible for their children and also their housework. They were mainly marginalized by men. Education told them how to behave and they were not expected to have interest in public area such as politic aspects. In the Victorian period, girls were less likely than boys to go to school. Girls did not need preparation for public life like what

boys did. A girl who would grow up to be a married woman like her mother could obtain her vocational training at home.

"You've had a little think about it, haven't you?" he said, sitting down beside her: a comfortable, well-nourished, determined sort of fellow. She did not know why it irritated her so unreasonably, when he hitched up his trousers at the knee, over his good-sized but not very distinguished legs, and lowered himself assuredly on to a chair.

"Have I?" she said vaguely. "About what?"

"You know what about," he said. "Did you make up your mind?"

"Make up my mind about what?" she asked, innocently.

In her upper consciousness, she truly had forgotten.

"Oh!" said Leo, settling his trousers again. "About me and you getting engaged, you know." He was almost as off-hand as she.

"Oh that's absolutely impossible," she said, with mild amiability, as if it were some stray question among the rest. "Why, I never even thought of it again. Oh, don't talk about that sort of nonsense! That sort of thing is absolutely impossible," she reiterated like a child.

"That sort of thing is, is it?" he said, with an odd smile at her calm, distant assertion. "Well what sort of thing is possible, then? You don't want to die an old maid, do you?"

"Oh I don't mind," she said absently.

"I do," he said.

She turned round and looked at him in wonder.

"Why?" she said. "Why should you mind if I was an old maid?"

"Every reason in the world," he said, looking up at her with a bold, meaningful smile, that wanted to make its meaning blatant, if not patent".

(Lawrence, 1930:48)

The quotation above tells that marriage is a matter to be taken based on one own volition. Everyone has freedom to choose their couple (husband/wife) and determine when she/he will marry. In the Victorian period, women had no such choices for not to marry or not to have children (Retrieved on December, 24th 2014. <http://www.hastingspress.co.uk/history/overview.html>). Marriage in the Victorian period becomes the way for lower or working class even middle class people to improve their social status. As Sally also states in her book that the

middle class members in the Victorian period might hope their daughter to marry landowners (2009:20). In addition, most marriages in the Victorian period took place between people of the same occupation or social set (Sally, 2009:146). As much as possible they should be married to man who comes from the elite member. In the novella, Yvette as an upper middle class woman refuses to marry Leo, a member of high class people. In addition, it is also described in the novella that there is plenty of young men to make love to Yvette, even devotedly, but she have to shake them off because she feels that they are very unimportant and so irritating (Lawrence, 1930:45). This condition proves that Yvette has different opinion with marriage itself. Marriage is not based on economical or material reasons anymore but feeling.

Once married, a woman had no independent legal existence. Everything she owned or inherited or earned was her husband's; she had no right even to spend her own income for her own needs. A wife had to live with her husband wherever he chose. She could not sign a contract or make a will. She had no standing before a court in any legal action because, in the eyes of the law, she had no separate existence.

(Sally, 2009:104).

The quotation above tells about the condition of Victorian women toward marriage. Modernism changed people especially women in many ways such as social tradition, fashion, and also their attitude towards marriage. Generally they believed that marriage means burden and end of freedom and starting the responsibility (Chandravadiya: 2013). In this case, Yvette's has her own decision towards marriage. When she will get married and which man she will marry are fully on her own hands. In the novella Leo stated that if she refuses his proposal then she will die as an old maid but being died as an old maid is no problem for Yvette. This condition does not mean that Yvette will never get married because in the novella she is stated that she still want to get married (Lawrence, 1930:9). Thus, Yvette's opinion related to marriage aspect is different from Victorian women.

4.2.3 Yvette's Attitude towards Human Relationship

Human being is created as a social creature. It means that as a human being, he/she cannot live lonely. One always needs somebody else to fulfill every single need of the live. As Beeton (2012:47) states that to be friendly is one of the first of social duties, to enjoy the pleasures of friendship is one of the first objects of society. As the result from the condition, there is a term called human relationship.

English society in the nineteenth century was still highly stratified. The basic quality of daily life for people in the Victorian England was on structure that determined by social class and shaped by traditional ways of life in country, town, and city. The class was divided into three social classes, the working classes, the middle classes, and the aristocracy and the landed gentry (Sally, 2009:18-21). The working classes did manual works. Most of them were agricultural laborers, domestic servants, and factory hands. In addition there were a great variety of unskilled, semiskilled, and skilled jobs in mining, fishing, transportation, building, the garment industry, and other manual trades. They earned just enough to stay alive, and could be thrown into poverty by illness, layoffs, or a sudden misfortune such as a factory fire that caused even short-term unemployment. The middle classes were the people who used to work. It means that they had jobs to do. In addition, the aristocracy was the highest social class in the Victorian social hierarchy. The people belong to this class usually got their income from the investments made by them or from their inherited lands. Victorians believed that each class had its own standards, and people were expected to conform to the rules for their class. It was wrong, people thought, to behave like someone from a class above or below their own (Sally, 2009:18).

Yvette is classified as an upper middle class people because the novella stated that her father is a clergyman. Sally also argues that upper middle class is included Church of England clergymen (2009:20). Church of England clergymen in minor parishes could have small incomes, but they were indisputably gentlemen because of their education, values, and position in the community.

Another assumption of Enlightenment or modernism is tolerance or it can be said as equality where all human beings are essentially the same (Peter Hamilton, 1992: 21-22 in Jim McGuigan, 2006:41). This condition is different from the Victorian period. In the Victorian period the relationship is seen to be a very important thing. In addition, the relationship between lower class, middle class, and high class had clearly visible distance. Therefore, the condition of having equality is represented through Yvette. She likes to be a friend with everyone without sorting through the social class system. The class system is no longer a requirement for someone to relate to others. As an upper middle class woman Yvette should have some rules of behavior righteously like other upper middle class women in the Victorian period who always have to keep her attitude and her respectability as a woman of upper middle class. For Yvette, being friendly with working men is not a shameful thing to do (Lawrence, 1930:11).

During the Industrial Revolution many people migrated to London from rural. They assumed that England was the state in economic knowledge, skill, and wealth. This condition led foreigners to seek England as a field for profitable exercise of their abilities in finance, in trade, and manufactures. Bowers states that Even before the rise of the Industrial Revolution in England, there were foreigners who had been in England since at least 1515 after migrating from continental Europe (Bowers: 3).

Gypsies are member of a people scattered throughout Europe and North America, who maintain a nomadic way of life in industrialized societies and migrated from NW India from about the 9th century onwards (Retrieved on February, 3rd 2015. <http://www.thefreedictionary.com/What+is+a+gypsy%3F>). They are Romany ethnic groups.

Romany Gypsies and Scots Gypsy Travellers, along with Irish Travellers, are all recognised as ethnic minorities and are protected under the Race Relations Act 1976 (Retrieved on February, 3rd 2015. <http://www.equalityhumanrights.com>) However, although they have been recognized in law as an ethnic group, their corresponding rights are often not respected and many continue to face

harassment, discrimination and abuse. In addition, the former Chairman of the Commission for Racial Equality (CRE), Trevor Phillips, states that:

“Discrimination against Gypsies and Travellers appears to be the last ‘respectable’ form of racism. It is still considered acceptable to put up ‘No Traveller’ signs in pubs and shops and to make blatantly prejudiced remarks about Gypsies and Travellers.”

BBC News (<http://news.bbc.co.uk/1/hi/england/3751214.stm>)

Nomadic life has often brought Gypsies and Travellers into conflict with the settled community. The ideology of land ownership has often built up tensions between the Gypsy and non-Gypsy communities. Because of their nomadic way of life, they failed to have legal status and civil rights from the country they live. In addition, Gypsies and Travellers have a high level of discrimination and prejudice in their daily lives. They are disadvantaged in many different ways including access to health care, education, and secure accommodation. For instance, a major study by the Department of Health found many health problems for Gypsies and Travellers. They have significantly poorer health status and significantly more self-reported symptoms of ill-health than other people in the population of a similar age, gender and economic status. Gypsies and Travellers are also often the target of racist incidents, which can include verbal abuse, damage to property, physical assault and even murder.

"Don't the pretty young ladies want to hear their fortunes?"

said the Gypsy on the cart, laughing except for his dark, watchful eyes, which went from face to face, and lingered on Yvette's young, tender face.

"Good-morning, my ladies and gentlemen," she said, eyeing the girls from her bold, predatory eyes. She spoke with a certain foreign stiffness.

"Good afternoon!" said the girls.

"Which beautiful little lady like to hear her fortune? Give me her little hand?"

(Lawrence, 1930:22-23)

The quotation above informs that Gypsy is an oracle. It can be said that they have low income. Moreover, living in England during the Victorian period was characterized by strict social class system. This condition makes them no

longer belong to the lower class or working class people but they are in lower position than lower class people. It is because they are seen as people who do not have citizenship. However, it does not become an excuse for Yvette to build a relationship with Joe, the Gipsy.

"Is there never any man that makes you feel quite, quite different?" said the Jewess, with another big-eyed look at Eastwood. He smoked, utterly unimplicated.

"I don't think there is," said Yvette. "Unless—yes!—unless it is that Gipsy"—she had put her head pensively sideways.

"Which Gipsy?" bawled the little Jewess.

"The one who was a Tommy and looked after horses in Major Eastwood's regiment in the war," said Yvette coolly.

The little Jewess gazed at Yvette with great eyes of stupor.

"You're not in love with that Gipsy!" she said.

"Well!" said Yvette. "I don't know. He's the only one that makes me feel—different! He really is!"

(Lawrence, 1930:65)

Victorian middle class women, like those of the upper classes, usually married men they met within their family's social circle. They hoped to marry high class men, but in the novella Yvette chooses to have a relationship with the Gipsy. For Yvette, love is not based on social class status, wealth, position, or something else but feeling. In addition, Yvette's attitude towards the Gipsy proves that Yvette really appreciate the difference of social class status. As well as the quotation above proves that Yvette's attitude towards the Gipsy indicates tolerance or equality as the notion that all human beings are essentially the same (McGuigan, 2006: 41). As an upper middle class women Yvette feels nothing problem with her relationship towards Joe, the Gipsy whom she met during her journey. In addition, Yvette also shows the cross of class barriers, to have a relationship with man of an inferior class.

4.2.4 Yvette's Attitude towards Sexuality

This subchapter is conducted to analyze Yvette's attitude towards sexuality. Before the discussion related to sexuality is started, the following quotation below shows the differences between sex and sexuality.

Sex refers to whether or not a person is male or female, whether a person has a penis or vagina. Many of you may have noticed on different forms you have completed for school or at the doctor's office that there is often a question on the form called "Sex." You are required to check either male or female. Sex is also commonly used as an abbreviation to refer to sexual intercourse.

Sexuality refers to the total expression of who you are as a human being, your femaleness or your maleness. Our sexuality begins at birth and ends at death. Everyone is a sexual being. Your sexuality is an interplay between body image, gender identity, gender role, sexual orientation, eroticism, genitals, intimacy, relationships, and love and affection. A person's sexuality includes his or her attitudes, values, knowledge and behaviors. How people express their sexuality is influenced by their families, culture, society, faith and beliefs.

(Retrieved on December 15th 2014. <http://recapp.etr.org/recapp/index.cfm?fuseaction=pages.LearningActivitiesDetail&PageID=167>)

In other words, sex refers to the biological system of men and women, which is usually related to the human reproduction and genital pleasure. Sex also refers to a person's biological status and is typically categorized as male, female, or intersex. However, the term sexuality is not the same as sex. Sexuality is understood as a human reality that wider and deeper than sex. Thus, sexuality is a concept. For example, how do we make sense of our own bodies or how do we understand femininity and masculinity in us. According to *Webster's Dictionary*, sex is the sum of characteristic structures and functions by which an animal or plant is classed as male or female while sexuality is the state of being either male or female. In addition, sexuality is a human way of understanding of sex itself. Masland (2000:29) also states that sexuality is how people feel and express the basic characteristics of their own sex.

Victorian morality was often come to imply sexual repression and prudery. Prudery is not talking about sex or sexual topics even explicit novels, sensuous pictures, and exciting dances were repressed because they might awaken sexual desire in young women and young men who were not yet mature enough to take on its responsibilities (Sally, 2009:268). Thus sexuality became something taboo

in the Victorian period. In this period, sexuality was only sensed as a reproduction activity. Foucault (1976:20) also argues that sexuality in the Victorian period was silenced. Sexuality was not just silenced, but should not be presented and it would be crushed if it appeared in action or words as soon as possible. The words that related to the sexual aspect should only be discussed in the adult's room. They should not appear in pictures, writings, and other forms that can be consumed by public. As the result, the morality created a puritanical society that closed to sexuality. However, since sexuality was restricted, the expression of sexuality itself would turn into another form of expression which could be a negative form of expression. For instance, people whose expression of sexuality was restricted they became easier to angry, vengeful, or emotionally bad. All these negative expressions caused by the imagination of their sexuality that were constantly repressed by the system at that period. In addition, both men and women were suffered by that period because everything related to sexuality even sex education, from parents, schools, or media were reputed taboo and strictly prohibited thus this condition obstructed their knowledge about sexuality itself.

The Victorian morality prohibited those who have sexual intercourse between unmarried men and women. For women in the Victorian period, any sexual activity outside of marriage was judged to be immoral. In addition, some discussions of ideal womanhood insist that a respectable girl should be completely ignorant about sex and sexuality until initiated by her husband on the wedding night (Sally: 269). As Cohen (1993: 69-72) observes that woman must be virgin when they marry.

“The vice-like grip of his arms round her seemed to her the only stable point in her consciousness. It was a fearful relief to her heart, which was strained to bursting. And though his body, wrapped round her strange and lithe and powerful, like tentacles, rippled with shuddering as an electric current, still the rigid tension of the muscles that held her clenched steadied them both, and gradually the sickening violence of the shuddering, caused by shock, abated, in his body first, then in hers, and the warmth revived between them. And as it roused, their tortured, semi-conscious minds became unconscious, they passed away into sleep”.

(Lawrence, 1930:85)

The quotation above proves that Yvette has sexual intercourse with the Gipsy although they are an unmarried couple. She tries to break the traditional thinking of the Victorian society that has hard ban to sexual aspects even having sexual intercourse between unmarried couples. In addition, separate from sexual intercourse, sexuality should not be understood as a standard, rigid, and closed but sexuality should be understood as something dynamic and pluralistic.

4.3 The Reason of Ideology Constructed in the Novella

The last goal of the study in this research is finding the reason of ideology constructed in the novella. Thus, before the discussion is started, the explanation related to the meaning of ideology will be served below.

“Much traditional talk of ideology has been couched in terms of 'consciousness' and 'ideas' - terms which have their appropriate uses, but which tend to nudge us unwittingly in the direction of idealism. For 'consciousness' too is a kind of reification, an abstraction from our actual forms of discursive practice. It belongs to what we might call the linguistic revolution of the twentieth century that we have shifted from thinking of words in terms of concepts to thinking of concepts in terms of words. Instead of holding in empiricist vein that words 'stand for' concepts, we now tend to see 'having a concept' as the capacity to use words in particular ways”.

(Eagleton, 1991:193-194)

The term of ideology comes from Greek “*idea*” and “*logos*”. Following the quotation above, it can be said that ideology is a set of ideas that represents someone’s purposes, goals, inspirations, opinions, concepts, ambitions, actions, or expectation towards something.

D.H. Lawrence is an English writer who was born in England in 1887 and died in 1930. In other words, some of his life is in the Victorian period while the rest is after the Victorian period. Thus, D.H. Lawrence knows how living in the Victorian period. Therefore, this research figures out that the novella, *The Virgin and the Gipsy* is used by the author to share his experience towards English

society in the Victorian period particularly related to the morality that happened at that period.

As a part of the English society, D.H. Lawrence has different opinion towards Victorian morality. Therefore, through his novella entitled *The Virgin and the Gipsy*, D.H. Lawrence expresses his support towards post-Victorian morality. The support can be seen in the two characters, Granny and Yvette, of the novella. Through Yvette, D.H. Lawrence gives major explanation towards post-Victorian morality while Victorian morality is in minor portion. As it is explained in the discussion that Granny has only two discourses; fashion and marriage, related to the representation of Victorian morality and Yvette has four kinds of discourses; fashion, marriage, human relationship, and also sexuality, related to the representation of post-Victorian morality. In addition the other supports can also be seen in the end of the novella.

At the foot of the ladder Yvette appropriately fainted in her father's arms, and was borne away with him, in the car, by Bob, to the Framley's home. There the poor Lucille, a ghost of ghosts, wept with relief till she had hysterics, and even Aunt Cissie cried out among her tears: "Let the old be taken and the young spared! Oh I can't cry for the Mater, now Yvette is spared!"

(Lawrence, 1930:89)

The quotation above proves that in the end of the novella, Granny or the Mater who becomes the representation of Victorian morality is dead while Yvette as the character who stands for post-Victorian morality still alive. D.H. Lawrence through Aunt Cissie states his argument: "let the old be taken and the young spared! Oh I can't cry for the Mater, now Yvette is spared." From this statement D.H. Lawrence shows his disagreement towards Victorian morality. In the other words, he agrees to post-Victorian morality as well as he rescues Yvette from the flood. The flood can be understood as a symbol for washing away the old, oppressive life, in this way welcoming the new generation.

Industrial Revolution that happened in the Victorian period was a sign of the progress of civilization in United Kingdom. Many people were beneficial but many people were also suffered by the Industrial Revolution. Therefore, the rich

became richer while the poor became poorer. This condition happened because the production machines had replaced human labor that finally caused poverty since obtaining a job was very difficult at that time. As the consequence, for instance, prostitution became something common because of the need of money for the living.

Victorian morality was made to control the society at the Victorian period. The morality became the rule for people of Victorian society in the daily life. Everybody had to follow the rule and would get punishment when he/she broke it. However, life which is full of restraint can impede one's creativities. One has no freedom to express his/her idea, inspiration, imagination, and so on. In addition, the self-possession can make human has no spirit to be a part of the progress of the life itself. In another hand, the Victorian morality was made through the power of the government at that time. The government always had an absolute authority in deciding everything. Thus, the making of the Victorian morality was used to create an obedient society. It could be said that people, especially common people, had not any right to resist the Victorian morality although it gave bad effect to the society at that period.

CHAPTER V. CONCLUSION

D.H. Lawrence's novella entitled *The Virgin and the Gipsy* which is written in 1926 and published in 1930 represents Victorian morality and post-Victorian morality in England. The Victorian morality is represented through Granny while post-Victorian morality is represented through Yvette. Related to the novella, the representation comes under four following classifications: fashion, marriage, human relationship, and sexuality.

Widows in the Victorian period wore distinctive mourning cap for the first year or two after losing their husbands and some continued to wear a smaller head-covering for the rest of their lives. In the novella Granny, as a widow, always wears cap every day and everywhere even inside the house. In the Victorian period, there were also traditional clothes for women. The traditional clothes had moral values in the society. It is called as morning clothes but really means daytime wear, with arms and shoulders fully covered, or a skirt that at least moderately full and came down to the shoes. However, in the novella Yvette's clothe is different from the other women's clothes in the Victorian period. She likes to wear short skirt and dress that have limited high breast.

Marriage in Victorian period was often based on financial condition. The upper classes were born within the aristocracy and marriages were arranged from families of equal status. The condition happened in order to maintain the equality of their privilege and power that were passed down from one generation to other generations. The middle and even lower or working class members in the Victorian period hope their daughter to marry landowners or the elite. It was a way to improve their social status in the society. In the novella, Granny becomes the central figure of the house. She decides that she has to know everybody who comes to the house. If this condition is related to marriage, it is the first step for Granny to know and to select everyone who becomes the candidate of reasonable

husband to Yvette. In contrast, Yvette has different opinion with Granny related to marriage. In the novella she refuses to marry Leo, a member of high class people. In addition, there are also a plenty young men that adore Yvette but she shake them off because she feels that they are very unimportant.

The basic quality of daily life for people in the Victorian England was on structure that determined by social classes: the aristocracy and the landed gentry, middle class, and working class. English society in the nineteenth century was still highly stratified. They believed that each class had its own standards, and people were expected to conform to the rules for their class. On the contrary, Yvette has different opinion. For her, everybody is created equal. It is described in the novella that she falls in love with Joe, the Gipsy.

Victorian morality stated that sex was something taboo to be in public area. Everything related to sexual aspect should only be discussed in the adult's room. The Victorian morality also prohibited everybody who has sexual intercourse between unmarried couple. Any sexual activity outside of marriage was judged to be immoral. However, Yvette in the novella is stated that she has sexual intercourse with the Gipsy although they are an unmarried couple. Sexual intercourse is not a form of crime but it is a kind of human nature.

D.H. Lawrence through *The Virgin and the Gipsy* represents Victorian morality and post-Victorian morality in England. Through the novella he shows his agreement towards post-Victorian morality. For him, the Victorian morality can impede one's creativities. In addition, the Victorian morality making is not only to control the society at that period but also to keep the Have's pleasures. In addition, it can be said that Victorian morality is a form of unfair policy.

Post-Victorian morality stands as the opposite of the Victorian morality. The Post-Victorian morality in this case becomes something important to be shared. Start from the coming of Descartes' declaration, *cogito ergo sum*, the freedom of thinking becomes the beginning of human's resurrection. Therefore, through the post-Victorian morality there is a particular meaning inside that are the liberalism values such as; freedom, equality, and universalism. Thus, these

values become the basic of change, growth, progress, and revolution, toward the civilization of human being.



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APPENDIX A: BIOGRAPHY OF D.H. LAWRENCE

David Herbert (D. H.) Lawrence was one of the most versatile and influential figures in 20th century literature. He was known as a prolific writer of novels, poetry, short stories, plays, essays, criticism, and also became a travel writer. Some of his best writings were *Sons and Lovers* (1913) which focuses on industrialism and explores the battle between the intellectual mind and the sensual body, *The White Peacock* (1911), *The Rainbow* (1915), *Lady Chatterley's Lover* (1928). His works are heavily autobiographical and the experiences of his early years in Nottinghamshire continued to exert a profound influence throughout his life.

David Herbert Lawrence was born on 11 September 1885 in the small coal-mining village of Eastwood, near Nottinghamshire in Central England. He was the fourth of the five children of Arthur John Lawrence (1846-1924) and his wife Lydia (1851-1910). Lawrence's father was a miner and the mining boom of the 1870s had taken the family around Nottinghamshire. By the time Lawrence was born, the family had settled in Eastwood for good.

Lawrence won a scholarship to Nottingham High School in 1898. The experiment was unsuccessful, and at age 16 he began working as a clerk in a surgical appliance factory. Then, after studying hard in the hopes of becoming a teacher, Lawrence was accepted to Nottingham University College in 1906 and took up a teacher-training scholarship there. By that time, he had begun writing poetry and what would turn into *The White Peacock*, his first novel. In November of 1911, Lawrence came down with another case of pneumonia and stopped teaching.

Lawrence continued writing poetry and prose and he was soon catapulted into London's literary circles. He did not enjoy the collegiate atmosphere and spent most of his time at Nottingham writing and learning about socialism. He

excelled in his work and, upon graduation in 1908, received a job at the Davidson Road Boys' School in Croydon near London, remaining there until 1912.

In early 1912, after a period of serious illness, Lawrence left his teaching post at Croydon to return to Nottinghamshire, England. Soon after, he met and had an extramarital affair with Frieda von Richtofen Weekley, the wife of a professor at Nottingham University College. They married at Kensington Register Office on 14 July, 1914. Lawrence was declared unfit for military service, and the couple traveled throughout Europe in dire financial straits. Nevertheless, Lawrence wrote more poems, published *The Rainbow* in 1915 and started to work on *Women in Love*.

In 1919 they left England once more, embarking on a period of extensive travelling within Europe and then further afield to Ceylon, Australia, Mexico and New Mexico. He continued writing novels, poems, and even books on psychoanalysis. His health continued to deteriorate and Lawrence returned to Europe with Frieda in 1925. During his last years Lawrence spent much of his time in Italy making only brief visits to England, the last in 1926. Following various bouts of illnesses, Lawrence died of tuberculosis on March 2, 1930, in Vence, the south of France.

APPENDIX B: THE SUMMARY OF *THE VIRGIN AND THE GIPSY*

Yvette Saywell is a daughter of Anglican vicar who returns from overseas with her sister, Lucille Saywell. She is a beautiful young woman in twenty one years old. She lives in the vicarage of Papplewick, Nottinghamshire, England. In the house, she lives with her father (a vicar), her sister, her grandmother, her aunt, and her uncle. Her mother has run off with another man when Yvette is in seven years old.

The vicarage is dominated and filled not only with the rector's perennial grief and anger for the loss of his wife but also by selfish grandmother, Granny or sometimes called The Mater. Granny hated Lucille and Yvette very much because they remind her of their mother. Aunt Cissie's hatred also dominates the house because she has sacrificed her life and her sex to care for Granny. In addition, Granny is the oldest one than other person in the house. She becomes the central figure of the house and everybody should obey Granny's rules.

Yvette feels unhappy with this condition as well as her sister, Lucille. Every day they try to have fun in their lives. They go out with their friends to get happiness. Out on a trip with some friends on Sunday afternoon, on their way they meet a Gipsy somewhat more than thirty years old, including his family, who offers to tell them their fortune. The girls would like that and let the Gipsy woman tell their fortune.

A couple of days later, the Gipsy is at Yvette's house, selling pots and pans and other copper forged stuff. Her aunt buys a candlestick, and goes inside to show it to Yvette's father. The Gipsy takes his chance and asks Yvette to come to his Gipsy camp on Friday, and she answers she'll think about it. Later on, she decides to go to the Gipsy camp.

On the other trips, Yvette also befriends with a married Jewish woman who has left her husband and is living with her paramour. Yvette then states to the

Jewish woman that she has fallen in love with the Gipsy man, in contrast she never tells it to her family, even Lucille because she knows that her family will not give her any permission to build a relationship with the Gipsy. Yvette likes the Gipsy because the Gipsy and also his family's lifestyle are in freedom and joyfulness. Her meeting with the Gipsy also reinforces her disenchantment with the condition of the vicarage.

One day she sits in the garden. She is home alone with her old blind Granny. Suddenly the flood comes and attacks Yvette's house. The Gipsy appears just in time and rescues her. They escape to the upstairs of the house, to Yvette's bedroom. They will freeze to death if they don't dry fast, so they quickly take their clothes off and get in Yvette's bed. Then they pass the night into sleep.

The next morning, their family and the police are looking for Yvette and also Granny. The police climb up a ladder to rescue Yvette because the house is going to collapse. They successfully find Yvette safe in her bed. She is all alone. Nobody has seen the Gipsy. Everybody is happy because Yvette is safe but they also sad because Granny died of the flood.