

**IDEOLOGICAL CONTROL AGAINST HETERENORMATIVITY IN
FORSTER'S NOVEL "MAURICE"**
KONTROL IDEOLOGI TERHADAP HETERENORMATIVITAS DALAM NOVEL FORSTER
"MAURICE"

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Abstract: *Set in Victorian to Edwardian England, the novel features a character with a homosexual identity, prompting this research on the character's non-conformity to heteronormative standards. This article aims to analyze the form of ideological control that emerges as the heteronormative norm in the novel Maurice through the perspective of class-consciousness Marxist, using Eagleton's Ideology theory. Ideological theory through Marxist concepts, reveals context-based analysis of how economic structures shape ideology and social change. This article uses a descriptive-qualitative method with a mimetic approach, which describes the data collected through narration and dialogue from the novel. The findings categorize heteronormative norms as ideological control into three types: those stemming from religious dogma, the hegemony of masculinity in public schools, and the discourse on sexuality. Maurice explained the causal relationship between class position in the social strata and dominant norms, impacting the characters' lives.*

Keywords: *Ideological Control, Marxist, Heteronormative, Literature*

Abstrak: *Berlatar belakang Victoria hingga Inggris Edwardian, novel ini menampilkan karakter dengan identitas homoseksual, mendorong penelitian tentang ketidaksesuaian karakter dengan standar heteronormatif. Artikel ini bertujuan untuk menganalisis bentuk kontrol ideologis yang muncul sebagai norma heteronormatif dalam novel Maurice melalui perspektif Marxis kesadaran kelas, menggunakan teori Ideologi Eagleton. Teori ideologis melalui konsep Marxis, mengungkapkan analisis berbasis konteks tentang bagaimana struktur ekonomi membentuk ideologi dan perubahan sosial. Artikel ini menggunakan metode deskriptif-kualitatif dengan pendekatan mimetik, yang menggambarkan data yang dikumpulkan melalui narasi dan dialog dari novel. Temuan ini mengkategorikan norma-norma heteronormatif sebagai kontrol ideologis menjadi tiga jenis: yang berasal dari dogma agama, hegemoni maskulinitas di sekolah umum, dan wacana seksualitas. Maurice menjelaskan hubungan kausal antara posisi kelas dalam strata sosial dan norma-norma dominan, yang berdampak pada kehidupan karakter.*

Kata Kunci: *Kontrol Ideologis, Marxis, Heteronormatif, Sastra*

INTRODUCTION

Humans essentially are guided by a set of beliefs, ideas, principles, and culture that shape every aspect of their lives, especially in how they view the world, which is called ideology. Ideology itself fulfills the aspect of how the human being forms a mindset or gives a view, which is then used as a principle for oneself in dealing with or assessing all the possibilities that exist in one's own life. Every



human being has their own point of view, hence, one's idea of the conventions that apply in society is undoubtedly different from one another. Therefore, humans often maintain their beliefs despite conflicting with the dominant ideology around them, leading to conflicts due to differences in opinion and interpretation among individuals or group, both internally and externally.

Seeing ideology comprehensively, ideology is not only encompassing belief and values that shape individual and collective action, the broader social and practical structures has also involved in it. This concept is in accordance with Seliger which blend beliefs and disbeliefs, moral norms, factual evidence, and technical prescriptions to ensure concerted action for preserving or reconstructing a social order (in Eagleton, 1991). With its mixture of descriptive and prescriptive statements, the concept of ideology becomes broader—both ideology and norms serve as mechanisms of social control, promoting conformity and discouraging deviant behavior, thereby maintaining social order. Ideology then if it seen from the content is refers to ideas oriented towards normative and prescriptive issues. To put it simply, ideology can be defined as the act of being attached to a particular value or belief, along with a set of descriptive statements that further explain and elaborate it. In other words, ideology is interpreted as a commitment – a “belief in something” that includes a hidden normative element, even if it’s not always evident (Minar, 1961).

Heteronormative is a belief that related to gender and sexuality is must in harmony or according to nature or what people usually called “normal”. Therefore, Demartoto states (in Abizar, 2022), the majority of the world's population has a heteronomous view as the normative benchmark. In other words, society considers normal relationships to be limited to heterosexual relationships—between men and women. This is departs from the phenomenon of heteronormative which drives social pressures to conform to gender roles and sexual behavior deemed socially acceptable (Rich, Tolman, Warner in Habarth, 2014). This phenomenon has been studied extensively and is believed to be the foundation for prejudice and discrimination against sexual minorities—LGBTQ. Hence, these attitudes and beliefs are leads to be considered as a factor in perpetuating such discrimination.

In accordance, *Maurice* novel was written during Edwardian era—between 1913 and 1914, and was published in 1971 after the author died, due to the controversial topic, the theme of homosexuality, which was considered taboo at the time this work was written. The homosexual characters—named Maurice Hall, Clive Durham, Alec Scudder—in it have their own struggles in dealing with societal norms because their sexual orientation is not in accordance with environmental conditions. The societal pressure that is obtained makes the romantic of same-sex relationship between the characters aground, as the characters, which came from different class, have difficulty in adjusting to the surrounding environment that is dominated by the ideology of heteronormative. Thus, there is a pattern of how the relationship between material conditions can influence or shape the awareness of the characters in this novel towards their interactions and in placing their position in society. According to Mudhar, one aspect can be depicted in a novel can be seen in how society can controlling the mindset of its people (in Awan & Nasir, 2018). This can be in the form of either

something invisible such as prevailing norms, expectations given according to position, or from certain institutions such as family, community, places of religious involvement or through the education system, such as schools.

There are previous studies that were used as inspiration in this article, first is paper conducted by Toda Iglesia, entitled, *The Construction of Male-Male Relationships in the Edwardian Age: E.M. Forster's "Maurice", H.A. Vachell's "The Hill", and Public School Ideology (2001)*. Through the study, Toda Iglesia identified the homosexual relationship in twenties century era challenges the public school education ideology within two works using two approaches: sexuality analysis discourse by David Grenberg to identify the homosexuality construction and critical studies in explore the ideology of public school in Edwardian era. And the second is conducted by Banerjee, entitled *Two Men Can Defy The World" – Defiance Of Heteronormativity In E. M. Forster's Maurice (2019)*, which focused on revealing heteronormative forms as obstacles experienced by non-heterosexual characters through the hegemony of heteronormativity. Compared to the previous studies, this article focuses more on an analysis based on Terry Eagleton's theory of ideology more broadly through the Marxist scope, on the forms of representation of heteronormative norms as a representation of ideological control that appear in the categories: Religious dogma, masculine hegemony of public schools, and sexuality discourse.

METHOD

Departing from the understanding that literary works are a reflection of social reality, the method used in this research is qualitative-descriptive through literary criticism of mimetic approach. The Mimetic approach is oriented in seeing works of art as an imitation or recreation of various aspects in nature. Referring to Plato's mimetic theory, in Socrates' dialogue, poetry is not considered as a product with its own criteria and reasons for existence, but rather leads to one issue, namely towards the improvement of the social state and the state of man. Therefore, the discussion of art cannot be separated from the topics of truth, justice, and virtue (Abrams, 1953, p. 9). In analyzing the work, the researcher used the theory of Ideology by Eagleton by looking for the data from quotation in the form of dialogues or narratives in the novel. Through this method, there is a description of the researcher's interpretation through analysis of quotation in the work which was revealed the issue of ideological control within the theory used in this research.

Data analysis is carried out through the literary criticism' mimetic approach, in which the analysis will be entirely subjective and based on the results of the researcher's own interpretation. For the subjective results, there is no benchmark such as a formula in data processing. This research consisted of steps, each of which had its own technique, as follows:

1. The researcher collected and annotated several quotations in *Maurice's* novel that are considered to have representations of ideology in the form of heteronormative norms directed at the characters in the novel.
2. Second step, the researcher categorized the quotes based on the relevant criteria in Eagleton's Ideology theory.
3. Third step is sorted the data that is considered relevant or irrelevant and interpreted it through thematic meaning.

4. Finally, the interpretation steps is carried out on the data based on the theory of ideology, which correlates the data with the description that has been obtained.

FINDINGS AND DISCUSSION

In analyzed the ideology of control in the form of heteronormative norms, the findings of the author's interpretation will be divided into three sub-categories according to the various contexts related to heteronormative understanding, namely through religious dogma, masculine hegemony spread through public schools, and sexuality discourse.

Religious Dogma

In the findings based on religious dogmas regarding heteronormativity that become ideological control in *Maurice*, this will lead to the emergence of forms of oppression, which will negatively affect people who do not conform to heteronormative norms. To begin with, Maurice Hall is a young man who was raised by a religious family and is quite respected in their neighborhood, which makes him make his faith as a guide in his view of things, although, he is not a religious person. Moreover, the spiritual teachings he received from his teacher in public school since he was a child, could not simply dissolve religious beliefs in him. This moral lesson begins with the teaching about the beginning of the creation of two sexual genders and their respective roles as his first lesson from his school religious teacher, as in the quotes:

'I am going to talk to you for a few moments as if I were your father, Maurice! I shall call you by your real name.' Then, very simply and kindly, he approached the mystery of sex. He spoke of male and female, created by God in the beginning in order that the earth might be peopled, and of the period when the male and female receive their powers. 'You are just becoming a man now, Maurice; that is why I am telling you about this. It is not a thing that your mother can tell you, and you should not mention it to her nor to any lady, and if at your next school boys mention it to you, just shut them up; tell them you know. Have you heard about it before?' (Forster, 1988, p. 18)

As a teacher, there are demands in fulfilling obligations based on their role as a mentor in guiding their students to have a good life in the future. Therefore, the narration and the dialogue are important for Maurice's first adult lesson which contains the idea of how women and men were created solely to perfect each other. Mr. Ducie—an orthodox man himself—implied that as a creation of God, there's no other two sexual genders except male and female in this world, including its roles of each. This is solely referring to the Abrahamic religion which has the principle that the first humans created were none other than Adam and Eve. This is in line with the revelation in *The Book of Genesis* regarding the creation of the beginning and the heavens, which reads: "And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (*Genesis – King James Version*, n.d., vv. 2:21-24).

Still derived from the content of the revelation in Genesis, the narration then continues more deeply to how life of man is perfectly made if there is woman accompanying him, or with another meaning, a marriage life.

...To love a noble woman, to protect and serve her – this, he told the little boy, was the crown of life. ... It all hangs together – all – and God's in his heaven, All's right with the world. Male and Female! Ah wonderful!' (Forster, 1988, p. 19)

'Crown of life' based on Biblical interpretation means eternal life—a reward from God for loyalty and faith in Him in the form of a place by His side or heaven. For this interpretation is taken from the book of James, which reads: "Blessed is the one who perseveres under trial because, having stood the test, that person will receive the crown of life that the Lord has promised to those who love him." (*James — New International Version*, n.d., v. 1:12). According to this, he implicitly implied that the goals in living in this world is to found the true happiness through married a woman and carry out his duties as a husband to support and protect his family.

The same narrative also occur as Maurice still in desperate for looking an alternative to cure his homosexuality tendency inside, as in below:

It would be jolly certainly to be married, and at one with society and the law. Dr Barry, meeting him on another day, said, "Maurice, you get the right girl — there'll be no more trouble then." Gladys Olcott recurred to him. Of course he was not a crude undergraduate now. He had suffered and explored himself, and knew he was abnormal. But hopelessly so? Suppose he met a woman who was sympathetic in other ways? He wanted children. He was capable of begetting children — Dr Barry had said so. Was marriage impossible after all? ... (Forster, 1988, p. 140)

This shows how religion play a major role in influence someone's homophobic. Therefore this based on some verses about homosexuality as a sin that can be found in any religion's book, especially Christian, which can lead into various interpreting resulting in hatred and the exclusive of people with LGBTQ identity in any circumstances. Hence, Dr. Barry's advice to Maurice in order to cure his 'deviant' is to get married as soon as soon as possible at his young age, 24, in the hope of catching up with his friend, Clive. Still within the revelation in the bible, marriage is a sacred thing bestowed by god for his people to achieve his blessings. Hence, god in his revelation ordered his people to achieve perfection in themselves through marriage. This is enclosed in the verse of the Bible which reads: "Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral." (*Hebrew — New International Version*, n.d., v. 13:4).

The Western understanding of marriage is also influenced by the ideology of the Christian church that spread throughout Europe in the 12th century with the aim of informing the current normative understanding of relationships (Varela & Dhawan, 2011). In Christian theology, marriage is considered a sacrament—cleansing the soul from sin by drawing closer to God—which can also be interpreted as Christian marriage means spiritual healing as promised by God.

Thus trough the verse, it can be interpreted that marriage should become an honor for everyone, and that marriage must be pure and free from immoral things that involve lust. Among various interpretations of the verse, the things it

refers to are: sins of fornication, adultery, homosexuality, prostitution, and pornography (*What Does It Mean That the Marriage Bed Is Undeiled (Hebrews 13:4)?*, 2022). In this case, Dr. Barry's attempt to 'cure' Maurice by telling him to marry a woman is solely to keep Maurice from filling his mind with lust for the same sex. Therefore, the case could be due to the lack of knowledge about scientifically-based sexual orientation so that religious people rely more on religious texts. Thus, the reasons why homosexual men may choose to marry, is due to various situational factors and the expectation of negative societal reactions to their sexual orientation (Ross, 1979).

The heteronormative norm as a religious teaching, arises not only from the obligation of marriage, but also from the teachings from the church based on the context of the prohibition of homosexuality itself. In the bible, homosexual is referring to the 'deviant act' committed by the people from the city of Sodom and Gomorrah. Through the biblical story, it is said that these city was ruin because of its people practiced sodomy act solemnly to fulfilled their lust, which is considered as something that prohibited by God. This tale refers to a verse in the bible that reads: Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground (*Genesis – King James Version*, n.d., vv. 19:24-25). Certainly, the interpretation of homosexual relationships and sin is born out of this verse, so people with high levels of faith would oppose any behavior that refers to homosexual relationships. This passage implied in *Maurice* with Clive's delivery reflecting on himself:

Clive had suffered little from bewilderment as a boy. His sincere mind, with its keen sense of right and wrong, had brought him the belief that he was damned instead. Deeply religious, with a living desire to reach God and to please Him, he found himself crossed at an early age by this other desire, obviously from Sodom, He had no doubt as to what it was: his emotion, more compact than Maurice's, was not split into the brutal and the ideal, nor did he waste years in bridging the gulf. He had in him the impulse that destroyed the City of the Plain. It should not ever become carnal, but why had he out of all Christians been punished with it? (Forster, 1988, p. 67)

This narrative implicitly implies how the spread of hatred towards homosexuality has been fuelled by the church. In Clive's childhood, he suffered from his adherence to Christianity, a religion that was clearly opposed to Clive's desires, who was of the same gender as him. He believes that his desire and passion for men will eventually lead him to damnation, based on the teachings about the condemnation of the people of Lot in committing the act of Sodom. As referring to himself as a devout religious believer—this makes him only think that his 'perversion' is just a temporary ordeal given by God like the ordeal received by Job in the form of illness on the basis of a test of a servant's faith in his Lord, as in the following quote: At first he thought God must be trying him, and if he did not blaspheme would recompense him like Job. ... (Forster, 1988, p. 67). This due to the context of Edwadian period, where Christianity and morality are inseparable, making Christianity the benchmark for social morality.

Hence, from this it can be seen how remorse derived from religion, will have an impact on individuals with LGBT tendencies because of the feeling of

being 'dirty' towards themselves because the root thoughts of their souls tainted by homosexual sin will decay all their routine worship of God. The following narrative can be seen in as in below:

These terrors had visited Maurice, but dimly: to Clive they were definite, continuous, and not more insistent at the Eucharist than elsewhere. He never mistook them, in spite of the rein he kept on grossness. He could control the body; it was the tainted soul that mocked his prayers. (Forster, 1988, p. 67)

According to this, the impact of Clive's self-negativity has connection with religious trauma. Based on his experience, he tortured himself as the result of religious beliefs surrounding him that would essentially place LGBT tendencies on himself as immoral deeds and not considered as abnormal human nature. Barnes & Meyer stated that sexual minorities individuals who live in religious communities—that adhere to conservative heteronormative norms—which also tend to have sexual attractions and desires that differ from religious teachings that necessarily adhere to appropriate sexual expression—heterosexuality—will cause conflicts that lead to serious mental health problems (in Goodwin, 2022). These spiritual struggles can result in distress, leading to negative health outcomes and the risk of disruptive changes in religiosity—which often leads to negative coping and unresolved trauma (Mosher in Goodwin, 2022).

Therefore, over time, there has been a proliferation of sexuality discourses based not only on psychological science, but also morality-based terminology, which still intersects with religion. This then spread to medical developments, where claims began to develop that homosexuality could be cured through various methods, such as psychological medical approaches to therapies involving religion.

*... He, who could not trust Jowitt, was putting himself into the hands of a quack; despite Risley's assurances, he connected hypnotism with seances and blackmail, and had often growled at it from behind the Daily Telegraph; had he not better retire?
But the house seemed all right. When the door opened, the little Lasker Joneses were playing on the stairs — charming children, who mistook him for "Uncle Peter", and clung to his hands; and when he was shut into the waiting room with Punch the sense of the normal grew stronger. He went to his fate calmly. He wanted a woman to secure him socially and diminish his lust and bear children. He never thought of that woman as a positive joy — at the worst, Dickie had been that — for during the long struggle he had forgotten what Love is, and sought not happiness at the hands of Mr Lasker Jones, but repose. (Forster, 1988, p. 157)*

Although according to the context of the late 19th and early 20th centuries, there was a commonly recognized method of changing one's sexual orientation by using medical practices through hypnotism. This practice is nowadays known as 'conversion therapy' or also known as 'ex-gay ministries', as an organization founded by self-proclaimed experts –who usually come from religious groups with many methods, such as talk therapy to exorcisms—the practice has been banned in many countries due to its harmful effects on LGBTQ individuals who have undergone the therapy (Blakemore, 2018).

Heteronormative ideology, while rooted in religious teachings, is not solely sustained by religion. As times change, other aspects of life such as culture, politics, and science also contribute to the prevalence of heteronormativity. This

fusion of religious teachings and morality shapes central perspectives on actions and thoughts. Additionally, the discovery of sexuality in the late 19th century fueled the growth of homophobia, allowing society to both moralize and medicalize sex and homosexuality (Fone, 2000). Hence, by maintaining this ideology within a certain group, the heteronormative norm will continue to be sustained and lead to the marginalization or even discrimination of non-heterosexual identities in the region.

Masculine Hegemony as Public School Ideology

In this section, the official institution mentioned is from the education sector itself based on the context of the late Victorian or Edwardian era which refers to British public schools. As the primary role of education is as a moral compass for students, its teachings are inseparable from the prevailing norms based on the social context in which these norms are treated as rules in guiding society. In relation to heteronormativity, public schools at that time upheld the ideology of masculinity by bringing it as a teaching that often became a scourge for students due to the influence of certain masculinity hegemony which ended up being harmful to them.

The analysis started from the main character, Maurice, he is narrated comes not only from a noble and religious family, but also from a family that knows the importance of education, hence Maurice's childhood life is inseparable to what he becomes when he finally reaches adulthood. Therefore, his life journey also begins with the advice or something that can educate himself that becomes a guide for himself when he grows up from his teacher of his public school, namely Mr. Ducie. Like most of the pedagogy in his school, Mr. Ducie was an orthodox man who was not completely untouched by the world, therefore, his role and thoughts were solely aimed at giving importance to moral formation in students so that they would avoid mischievous and immoral behavior, as in line with the excerpt:

There is much to be said about apathy in education...(Forster, 1988, p. 15).

Hence, concentrating in this message, formal education is one of the main factors in character formation, balanced with lessons outside of school that are based on knowledge of morality—about good and bad, which is an important lesson taught during development at early age for students. Therefore, Schools should help children understand, commit to, and then apply core values in their lives—including the cognitive, affective, and behavioral aspects of morality by understanding character broadly (Lickona, 1993).

Still smoking his pipe, Mr Ducie got up, and choosing a smooth piece of sand drew diagrams upon it with his walking-stick. 'This will make it easier,' he said to the boy, who watched dully : it bore no relation to his experiences. He was attentive, as was natural when he was the only one in the class, and he knew that the subject was serious and related to his own body. But he could not himself relate it ; it fell to pieces as soon as Mr Ducie put it together, like an impossible sum. In vain he tried. His tropid brain would not awake. Puberty was there, but not intelligence, and manhood was stealing on him, as it always must, in a trance. Useless to break in upon that trance. Useless to describe it, however scientifically and sympathetically. The boy assents and is dragged back into sleep, not to be enticed there before his hour. (Forster, 1988, p. 19)

While the setting taking place at the seashore, Mr. Ducie not merely teaches Maurice about the religion morality regarding special relationship between men and women, he also teaches Maurice sex education and shows him the drawings of female and male genitals shape in the sand. Shows that the role of pedagogy in educating boys to form character is through teaching masculinity, which also includes sex education at a young age. Therefore, this has an aim to instilling normative values so that they are applied when they grow up. This is in line with heteronormative ideology, which is centered on teaching heterosexuality, where men only belong to women, and vice versa.

The same narrative also appears as an idealization of domestic life that includes gender roles in it. the perpetuation of hierarchical masculinity within the aristocracy includes a role for women who, through domestic authority, actively establish and sustain networks of alliances that unify the nobility (Connell, 2005). Thus, women, in their role in domestic affairs, strive to uphold their social status and wealth, often through means such as marriage. This is consistent with Dr. Barry's advice to Maurice on the 'nature' inherent in men, which also subtly indicates how the hegemony of masculinity perpetuates its doctrines through educational institutions. As he continues, the meaning of the message is direct and straightforward that men are by nature created to be with women in order to fulfil their purpose in life through a family—and as to establish their role in society as a gentry men. Therefore, this is contained in the following quote:

'... Man that is born of woman must go with woman if the human race is to continue.' (Forster, 1988, p. 30)

This advice, which contains expectations, somehow carries another meaning, namely by carrying the hope that the human race will continue to be preserved through the process of biology, in other words, bringing offspring from the marriage of women and men. In this case, marriage is not just about passing on offspring, but also about maintaining social status by passing on an important role in maintaining family honor. This is in line with how masculine hegemony shapes the existence of divided roles between men and women in domestic affairs. The preservation of patriarchal ideology in the family is not spared in the division of domestic roles based on gender within a family. As in the Victorian era, the existence of limited roles for each gender is known as the Separate Sphere which refers to the definition of the natural characteristics of women and men (Hughes, 2020). The traits traditionally attributed to women include moral superiority but also perceived physical frailty compared to men. This perception has historically relegated women to domestic roles, which in turn has been used as a justification to deny them the right to vote (Hughes, 2020). The narrative that supports this is found in the following excerpt:

No one worried Maurice. He had established his power at home, and his mother began to speak of him in the tones she had reserved for her husband. He was not only the son of the house, but more of a personage than had been expected. He kept the servants in order, understood the car, subscribed to this and not to that, tabooed certain of the girls' acquaintances. By twenty-three he was a promising suburban tyrant, whose rule was the stronger because it was fairly just and mild. Kitty protested, but she had no backing and no experience. In the end she had to say she was sorry and to receive a kiss. She was no match for this good-humoured and slightly hostile young man, and she failed to establish the advantage that his escapade at Cambridge had given her. (Forster, 1988, p. 93)

Heteronormative also contains the teaching of masculinity that dominates the curriculum and school environment, such as physical strength in students, which show through how Maurice eventually behaves in school, especially around boys of the same age as him. Although his actions cannot be used as a defense, the fact is that he does this solely so that he can blend in with the people around him—or rather, the people with the same ideology, which known ably as hegemony masculine that has been deeply rooted in the public school environment. The urge to look manly and strong, i.e. by bullying people who are considered 'weak' or the opposite of masculine behavior— in aim to makes a good impression to his fellow friends either for seeking validation to appear 'normal' and the same as others. As in the line:

"Though clumsy, he had strength and physical pluck: at cricket he did not do so well. Having been bullied as a new boy, he bullied others when they seemed unhappy or weak, not because he was cruel but because it was the proper thing to do. In a word, he was a mediocre member of a mediocre school, and left a faint and favourable impression behind" (Forster, 1988, p. 25).

Similarly, sporting culture became a symbol of masculinity that was quite common in British public schools in the 19th century. The entry of sports into the school curriculum at that time was aimed at shaping discipline in students, in order to become future leaders of the British Empire. Sports in its function also forms a tough character and personality, as well as trains the formation of behavior from the strict rules in sports. Therefore, organized sport serves as a tool that bridges the contradictions around masculine violence and social control, especially in rugby (Connell, 2005). In Maurice himself, being violent is not only shown in violence through bullying, but also in the demonstration of skills in sports. This is shown in the narrative:

'He was not good at work, though better than he pretended, nor colossally good at games' (Forster, 1988, p. 25)

Besides, as an output of masculine teachings, to preserve his status as a masculine and honorable-aristocrats man in society, it was crucial for Clive to maintain a scandal-free reputation. In the late Victorian and Edwardian eras, being non-heterosexual was viewed as a grave and defamatory charge. Consequently, Clive chose to end his romantic relationship with Maurice, believing he could eventually love a woman. This decision was influenced by the prevailing heteronormative pressures, which dictated that marrying a woman was necessary for social conformity and reputation preservation. Hence, it was commonly assumed that relationships between men were purely platonic, and any suggestion of romance was staunchly denied, as illustrated in the subsequent narrative:

'Anyhow, you understand, now,' said Clive, trying to keep impersonal, and turning to the comforting words with which his discourse should have concluded. 'I've changed. Now I want you to understand too that the change won't spoil anything in our friendship that is real. I like you enormously — more than any man I've ever met' (he did not feel this as he said it) 'I most enormously respect and admire you. It's character, not passion, that is the real bond.'

...

'You must shut up, I say. Come back to what I was saying about character — the real tie between human beings. You can't build a house on the sand, and passion's sand. We want bed rock.' (Forster, 1988, p. 114)

Additionally, the narrative reveals Clive's attempts to reassure Maurice that his newfound affection for women will not alter their bond, which he views as a natural male camaraderie rather than romantic inclination. This reflects the commonality of intimate friendships among male students in public schools during the late 19th century, which were deemed essential. Sensitive boys often retreated from society into these friendships as a sanctuary from an oppressive control system, due to the absence of privacy led to various forms of indescribable humiliation, and constant surveillance—which engendered a peculiar sense of insecurity (Reed in Naylor, 2001). Thus, male friendships in public schools were not only common but also necessary, serving as safe havens for each other. Through the homosexual bond between them, the case is then proven with an argument that states: patriarchal power structures are perpetuated by male dominance in society via the pursuit of homosocial relationships that often manifest ideological homophobia, ideological homosexuality, or a complex and intensely structured amalgamation of both (Toda, 2001).

Heteronormativity as Sexuality Discourse

As the discourse on heteronormative norms that prevail in a certain place at a certain time, it will certainly not be separated from social construction as an order in society. Based on the discourse of sexuality, sexuality as a construct in contemporary society, is grounded in the latest mechanisms of power due to its swift evolution since the seventeenth century. Consequently, its foundation no longer rests solely on reproduction. Moreover, from its inception, sexuality has been linked with the intensification of the body, treating it both as a subject of knowledge and a component in the dynamics of power (Foucault, 1978). Therefore, discourses related to sexuality, especially in the Victorian and Edwardian periods, would be influenced by the regulation of state legal power, which was based on the norms of heteronormativity.

The analysis starts through how the topic of homosexuality was always labeled as taboo, coupled with the legal consequences of accusations of immoral behavior, which ultimately contributed to the classification of homosexuality as a mental disorder at the time. The challenges faced by a homosexual couple are significant in conforming heteronormative norms. The lack of comprehensive education on homosexuality has rendered the subject taboo and marginalized. According to Foucault, power always represses a person's sexual desires. The taboo surrounding homosexuality emerges from the repression of homosexual desire under the concept of 'disposition', leading to a repression which causes the libidinal homosexual to shift to the phenomenon of displaced heterosexual desire (Butler, 1990). In Clive's situation, his two-year relationship with Maurice does not diminish the reality that deviating from heterosexual norms presents challenges. Whilst, the narrative below describes the repression of sexuality that underlies Clive's 'transition' in sexual orientation.

Well, he had written to Maurice at last. His letter was journeying down to the sea. Where one sterility touched another, it would embark and voyage past Sunium and Cythera, would land and embark, would land again. Maurice would get it as he was starting for his work. 'Against my will I have become normal. I cannot help it.' The words had been written. (Forster, 1988, p. 104)

The narrative suggests that Clive ultimately 'decided' to escape the 'suffering' he endured, under the presumption that adherence to heteronormative standards would liberate him from the 'torture' of being homosexual. This implies that conforming to heterosexuality would lead to secure. This 'transformation' in Clive is also evident from the paradox present in his narrative—his journey to Ancient Greece, intended to signify his acceptance of his own homosexuality, ultimately becomes a point of demise for Clive. This based on the concept of Greece was a utopia, where homosexual love thrived without censure has been a primary argument in support of same-sex love from the Renaissance through to contemporary times (Fone, 2000). Through this, it is Clive's spontaneous shift in his perception of his own sexual orientation that becomes a pivotal point affecting his future relationship with Maurice, and illustrates how a heteronormative environment can influence an individual's mindset.

Consequently, as soon as he recognized his new 'transformation,' Clive confessed to Maurice that his feelings for him had dissipated with the commencement of his journey in Greece. He referred to the situation as 'normal,' which explicitly suggests that any relationship beyond a heterosexual one is contrary to nature. This show demonstrates that heteronormative norms can significantly impact non-heterosexual identities, leading individuals to view themselves as abnormal if they embrace their non-hetero identity. This stigmatization is also reflected in the narrative. "He had stopped loving Maurice and should have to say so plainly." (Forster, 1988, p. 105)

However, it was the legal context in which the topic of homosexuality was tabooed, which then became a 'strong' reason for how homosexuality at the time was considered a crime. This shown through the narrative before Maurice and Clive involved in romantic relationship—which implied how Maurice was completely overwhelmed by Clive's confession toward him. He has yet to realize what is really happening to him, but deep down he has the same feelings as Clive—which automatically turns into shame and guilt as he faces an entirely peculiar situation that he never felt before. Moreover, judging from their status in society, Maurice is fully aware that he comes from a different class background to Clive, which means there will definitely be differences in morals, views, and norms that he will accept as someone that comes from the middle class. Unlike Clive, who is known as a noble person who comes from upper class, he tends to be more 'open' and brave because of how his background class is more likely to be 'accepting' rather than Maurice's, as written in the narrative follows:

*This took place soon enough. With half a dozen others he was starting for the theatre after hall when Clive called him.
'I knew you read the Symposium in the vac,' I he said in a low voice.
Maurice felt uneasy.
'Then you understand - without me saying more -'
'How do you mean?'*

Clive could not wait. People were all around them, but with eyes that had gone intensely blue he whispered, 'I love you.'

Maurice was scandalized, horrified. He was shocked to the bottom of his suburban soul, and exclaimed, 'Oh, rot!' The words, the manner, were out of him before he could recall them. 'Clive, you're an Englishman. I'm another. Don't talk nonsense. I'm not offended, because I know you don't mean it, but it's the only subject absolutely beyond the limit as you know, it's the worst crime in the calendar, and you must never mention it again. Clive! a rotten notion really -' (Forster, 1988, p. 56)

Maurice with his middle class background will eventually be in endless torture if he manages to his identity as homosexual, since the society from his neighborhood is mostly bound to religious and traditional societal norms which are still mainly embedded in their culture. This stemmed from the Victorian policy of integrating both secular and non-secular organizations—such as Jews, Roman Catholics, atheists—into the British constitution by permitting them to stand for election to Parliament, while simultaneously excluding Irish homosexuals, prostitutes, and criminals (Grube, 2013). Furthermore, the sentence 'it's the worst crime in the calendar' is accurately refers to a persecution of non-hetero people in the form of legal punishments determined by the state which refer to the criminalization law for perpetrators who commit 'sodomy' acts—includes acts of homosexual sexual intercourse— which are regulated in the Labouchere Amendment included in the Britain Criminal Law Amendment of 1885. The assumption concerning the Labouchere Amendment facilitates the prosecution of nearly all sexual acts between males that are not classified as sodomy—requires both penetration and evidence of emission—which, ensures that sentences for each category of individuals can be more readily and frequently administered (Fize, 2020).

Though, non-heterosexual individuals when conforming to their homosexual identity, will not be separated from the existence of internalized homophobic. the presence of internalized homophobic desires is a result of intense external hatred, which frequently culminates in a yearning for 'healing' among homosexuals, as soon as Maurice came to realize in the narrative below:

He loathed the idea of a doctor, but he had failed to kill lust singlehanded. As crude as in his boyhood, it was many times as strong, and raged in his empty soul. He might 'keep away from young men', as he had naively resolved, but he could not keep away from their images, and hourly committed sin in his heart. Any punishment was preferable, for he assumed a doctor would punish him. He could undergo any course of treatment on the chance of being cured, and even if he wasn't he would be occupied and have fewer minutes for brooding.

Whom should he consult? Young Jowitt was the only doctor he knew well, and the day after that railway journey he managed to remark to him in casual tones, "I say, in your rounds here, do you come across unspeakables of the Oscar Wilde sort?" But Jowitt replied. "No, that's in the asylum work, thank God," which was discouraging, and perhaps it might be better to consult someone whom he should never see again. He thought of specialists, but did not know whether there were any for his disease, nor whether they would keep faith if he confided in them. On all other subjects he could command advice, but on this, which touched him daily, civilization was silent. (Forster, 1988, p. 136)

Overwhelmed by a sense of emptiness, he yearned to be 'cured' and to escape the turmoil originating within himself. He believed a doctor was the answer, as their profession is to heal diseases. Thus, Maurice came to view his homosexuality as an ailment to be eradicated, even if it meant being sent to an

asylum—reflecting the era's view of homosexuality as a mental disorder. The narrative also links the term 'homosexual' with Oscar Wilde, the renowned Victorian writer who was openly gay and imprisoned for 'indecent.' In this instance, Jowitt subtly casts Maurice's 'case' as a medicalized condition, challenging to remedy, by using terms such as "moral stupidity," "genital neurosis," "genetic perversion," "degeneration," and "physical imbalance." (Foucault, 1978).

Through this, it reinforces the notion from the 18th to the early 20th century that the stigmatization of homosexuality was not only a criminal issue but also a perceived contagious disease. This aligns with Foucault's depiction that reads: "they circulated through the pores of society; they were always hounded, but not always by laws; were often locked up, but not always in prisons; were sick perhaps, but scandalous, dangerous victims, prey a strange evil that also bore the name of vice and sometimes crime," (Foucault, 1978, p. 40). Through this discourse, the term 'medicalized' homosexual is common in this era, where homosexuality is no longer considered a crime, but also a disease.

This is in the narrative that shows how Clive's internalized homophobia can finally influence Maurice who finally chooses his path to ask to be cured of his homosexual tendencies. Consequently, Clive reinterprets their past relationship as mere folly, a senseless act, suggesting that their homosexual inclinations were just a temporary 'phase'. In Clive's own case, this kind of thinking was brought about because of the internalized homophobia that he experienced. Based on this, internalized homophobia refers to non-heterosexuals' specific experience of negative thoughts internalized in their identity, which encompasses the notion that the behaviors, emotions, and thoughts of queer individuals are inferior, immoral, or sinful in comparison to those of heterosexuals (Tanner in Kassel, 2022). Thus, the belief that homosexual tendencies can be cured or altered is one manifestation of this internalized resentment, as Maurice eventually came to believe, as illustrated in the subsequent narrative:

"I've thought more often of you than you imagine, Maurice my dear. As I said last autumn, I care for you in the real sense, and always shall. We were young idiots, weren't we? — but one can get something even out of idiocy. Development. No, more than that, intimacy. You and I know and trust one another just because we were once idiots. Marriage has made no difference. Oh, that's jolly, I do think— " (Forster, 1988, p. 152)

This further strengthened Maurice's determination to be fully 'cured' and get back on his feet by following Risley's earlier advice—to go to a physicians with the hopeful belief that the only thing that could bring him peace was if he could be completely rid of the burden of his homosexual tendencies, as in the narrative: "...Shortly before his visit to Penge a new hope dawned, faint and unlovely. It was hypnotism, Mr Cornwallis, Risley told him, had been hypnotized." (Forster, 1988, p. 142). As the context talks about how homosexual tendencies can be cured through hypnotic therapy by psychiatrists, which leading to the core idea—either both the heterosexual majority and the non-heterosexual minority—as a 'way' of non-heterosexual individuals in conforming to the non-heterosexual identities within themselves. Thus, these assumptions have confirmed how this phenomenon can shape the mindset of the society in the era of Victorian and

Edwardian—that assumes homosexuality is merely a 'deviant' disease that can be cured.

According to the concept of medicalizing homosexuality, as seen in Maurice's case, is underpinned by numerous 19th century debates on sexual discourse. Theorists like Paolo Mantegazza frequently merged science with morality to characterize sexuality. The widespread use of 'perversion' in medical terms to label homosexuality as an 'involuntary sexual instinct' blurred the lines between objective sexual discourse and biased moral judgments. Consequently, this led to the public acceptance, within the context of the 19th century, of the idea that physicians could cure homosexuality through compassion and understanding (Fone, 2000).

Therefore, the root cause of medicalized homosexuality, now considered irrelevant in contemporary discussions on sexuality, has led to the detrimental effects of heteronormativity on non-heterosexual individuals. This is particularly evident in the experiences of Maurice following his visit to the psychiatrist, as in dialogue follows:

*He asked, 'What's the name of my trouble? Has it one?'
'Congenital homosexuality.'
'Congenital how much? Well, can anything be done?'
'Oh, certainly, if you consent.'
'The fact is I've an old-fashioned prejudice against hypnotism.'
'I'm afraid you may possibly retain that prejudice after trying, Mr. Hall. I cannot promise a cure. I spoke to you of my other patients – seventy-five per cent – but in only fifty per cent have I been successful.'* (Forster, 1988, p. 158)

The psychiatrist's hypothesized recovery rate for patients with tendencies similar to Maurice's—though not identical—illustrates the support for the Edwardian discourse on sexuality, which still viewed homosexuality as something curable or even 'necessary'.

CONCLUSION

This research indicates that heteronormative representations as ideological control, influenced by Christian dogma of the time, originated from Biblical teachings which vehemently condemned behaviors associated with sodomy. Therefore, heteronormative norms manifest within educational institutions, evidenced by the focus on moral upbringing and character development that aligns with the normative order, thus perpetuating the existing hegemony of masculinity in public schools. The final portrayal of heteronormativity as a controlling ideology linked to the discourse on sexuality in Britain from the 18th to the early 20th century, as demonstrated by laws governing behavior, indicates that discussions about homosexuality frequently intertwine with moral judgments, rendering it a taboo subject that impacts various facets of life.

Based on the finding of analysis data, it can be concluded that the exploration of class consciousness in *Maurice* illuminates various themes that not only shape the dynamics among its characters but also reflect the societal norms. Furthermore, the presence of ideological control as the prevailing ideology demonstrates how individuals' perspectives, behaviors, and actions were shaped

by the class-based ideology that evolves into social norms within their community, leading to widespread acceptance and influence over social conduct. Hence, *Maurice* serves as a critique of life that still adopts the traditional thinking during the transition from Victorian to Edwardian Britain, and it also enhances the visibility of LGBTQ individuals through characters who defy heteronormative standards. Consequently, *Maurice* provides a lens to examine the challenges non-heterosexuals face in conforming to these norms and the impact of such norms on individuals across different social classes.

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