

# Notes

## Chapter 1: John Fowles and the masculinity myth.

1. S. Allen (et al.), *Conditions of Illusion: Papers from the Women's Movement* (Leeds: Feminist Books, 1974), p.109.
2. John Fowles, *Daniel Martin* (St Albans: Triad/Panther, 1978), p.7. All further references to John Fowles's book-length works are given in abbreviated form as in the Preface.
3. I owe the formulation of this point to Beatrix Campbell in a discussion which she led at Hull University in 1982. See A. Coote and B. Campbell, *Sweet Freedom: The Struggle for Women's Liberation* (London: Pan, 1982), p.240.
4. A. Tolson, *The Limits of Masculinity* (London: Tavistock, 1977), pp.13, 51.
5. *ibid.* p.24.
6. *ibid.* p.25.
7. Jeffrey Weeks, *Sex, Politics and Society* (London: Longmans, 1981), p.7.
8. S. Benton, 'Adam and Eve' in *New Socialist*, 11 (May-June 1983), p.19.
9. *ibid.* p.19.
10. D. Hall, 'John Fowles's garden' in *Esquire*, 98 (October 1982), p.96.
11. R. Boston, 'John Fowles, alone but not lonely' in *New York Times Book Review* (9 November 1969), p.2.
12. R. Huffaker, *John Fowles* (Boston, Mass.: G.K. Hall, 1980), p.22.
13. S. Benton, 'Adam and Eve' in *New Socialist*, 11 (May-June 1983), p.18.
14. R.K. Singh, 'An encounter with John Fowles' in *Journal of Modern Literature* 8, 2 (1980), p.195.
15. J. Campbell, 'An interview with John Fowles' in *Contemporary Literature*, 17, 4 (1976), p.467.
16. R. Boston, 'John Fowles, alone but not lonely' in *New York Times Book Review* (9 November 1969), p.2.
17. J. Campbell, 'An interview with John Fowles' in *Contemporary Literature*, 17, 4 (1976), p.467.
18. S. Benton, 'Adam and Eve' in *New Socialist*, 11 (May-June 1983), p.18.
19. *ibid.* p.19.

20. P. Conradi, *John Fowles* (London: Methuen, 1982), p.91.
21. John Fowles, 'Notes on an unfinished novel' in *The Novel Today*, ed. M. Bradbury, (London: Fontana, 1982), p.146.
22. J. Campbell, 'An interview with John Fowles' in *Contemporary Literature*, 17, 4 (1976), p.465.
23. For some information on the Zen influences on Fowles see R. Huffaker, *John Fowles* (Boston, Mass.: G.K. Hall, 1980), p.17, where Huffaker quotes a letter from Fowles about his reading of Alan Watt's *The Way of Zen* during the 1950s. See also Fowles's essay, 'Seeing nature whole' in *Harper's Magazine*, 259 (November 1979), pp.49-68.
24. A. Carter, *The Sadeian Woman* (London, Virago, 1979), p.5.
25. E. Trudgill, *Madonnas and Magdalens* (New York: Holmes and Meier, 1976), p.28.
26. R.K. Singh, 'An encounter with John Fowles' in *Journal of Modern Literature*, 8, 2 (1980), pp.189-90.
27. S. Benton, 'Adam and Eve' in *New Socialist*, 11 (May-June 1983), p.18.
28. *ibid.* p.19.
29. N. Frye, *The Secular Scripture* (Cambridge, Mass.: Harvard, 1976), p.104.
30. R. Huffaker, *John Fowles* (Boston, Mass.: G.K. Hall, 1980), p.26.
31. L. Sage, 'John Fowles' in *The New Review*, (1 October 1974), p.37.
32. R. Huffaker, *John Fowles* (Boston, Mass.: G.K. Hall, 1980), p.117.
33. *ibid.* pp.24-5.
34. E. Reynaud, *Holy Virility: The Social Construction of Masculinity* (London: Pluto, 1983), p.77.
35. S. Heath, *The Sexual Fix* (London: Macmillan, 1982), p.126.
36. *ibid.* p.89.
37. M. Bragg, 'Interview with John Fowles' from 'The South Bank Show' London Weekend Television, transcript P/NO 80103, 1982, p.3.
38. In his interview with Raman Singh, Fowles describes an 'assistant professor of psychiatry at Harvard [who] wrote a very interesting article about *The French Lieutenant's Woman*. He treated it as a patient and analyzed the book. I don't go all the way with his analysis, but I go totally with his theory that novelists are genetically made; and then by circumstances over which you have no control in the first few years of your life.' He later returns to the topic of Rose's essay and says that all writing 'is therapy, isn't it? All writers must have a tremendous fix; they're obsessive. This is what's so marvellous about this psychiatrist's... analysis of why people write. Why is it that you're never satisfied? Why do you go on trying, trying, trying again? Obviously what you're trying to do is—this is my theory—trying to achieve some primal state of perfection and total happiness, which you're doomed never to experience because you'll never be one year old again... You're doomed to be on an eternal hunt.' See R.K. Singh, 'An encounter with John Fowles' in *Journal of Modern Literature*, 8, 2 (1980), pp.184-5 and pp.199-200.
39. G. Rose, 'The French Lieutenant's Woman: The unconscious significance of a novel to its author' in *American Imago*, 29 (Summer 1972), p.173.

40. *ibid.* pp.169-70.
41. John Fowles, 'Hardy and the Hag' in *Thomas Hardy After Fifty Years*, ed. L. St John Butler, (London: Macmillan, 1977), p.31.
42. *ibid.* p.31.
43. *ibid.* p.41.
44. *ibid.* p.28.
45. *ibid.* p.29.
46. *ibid.* p.33.
47. L. Sage, 'John Fowles' in *The New Review* (1 October 1974), p.35.
48. John Fowles, 'Hardy and the Hag' in *Thomas Hardy After Fifty Years*, ed. L. St John Butler, (London: Macmillan, 1977), pp.37-8.
49. *ibid.* p.35.
50. *ibid.* p.40.
51. *ibid.* p.36.
52. *ibid.* p.40.
53. D. Halpern, 'A sort of exile in Lyme Regis' in *London Magazine* (10 March 1971), p.36.
54. Barry Olshen, for example, says that Fowles 'was an avowed feminist before it was fashionable to be so, and some of his non-fiction pieces illustrate with equal clarity his concern for the harmonious relations between the sexes', which, in addition to its unquestioning assumption that a man can be called a feminist, seems to imply that the feminist project is aimed at achieving 'harmonious relations between the sexes', which is to miss its political edge altogether. See B. Olshen, *John Fowles* (New York: Ungar, 1978), p.14. More questionable still is the approach taken by Peter Wolfe, who not only seems unquestioningly to accept Fowles's views of the female principle but also puts his own view that 'women's greater capacity for faith and imagination' is 'explainable biologically'. See P. Wolfe, *John Fowles, Magus and Moralist* (London: Associated University Press, 1979), p.40. Even Peter Conradi, though he comments on Fowles's 'oddly complacent' feminism as we have seen, tends to leave that allegiance and Fowles's notion of the feminine principle unproblematic; and he goes so far as implicitly to endorse Fowles's anxiety over radical feminism in this quotation from the Singh interview: "'It always worries me when I see the feminine principle itself being attacked by women," he has understandably said.' See P. Conradi, *John Fowles* (London: Methuen, 1982), p.91.
55. C. Hieatt, 'Eliduc revisited: John Fowles and Marie de France' in *English Studies in Canada*, 3 (Fall 1977), p.357.
56. J. Culler, *On Deconstruction* (London: Routledge and Kegan Paul, 1983), p.55.
57. M. Bragg, 'Interview with John Fowles' from 'The South Bank Show' London Weekend Television, transcript P/NO 80103, 1982, p.6.
58. B. Olshen and T. Olshen, *John Fowles: A Reference Guide* (Boston, Mass.: G.K. Hall, 1980), p.viii.
59. L. Sage, 'John Fowles' in *The New Review*, (1 October 1974), p.35.



Chapter 2: *Bluebeard and the voyeurs.*

1. J. Campbell, 'An interview with John Fowles' in *Contemporary Literature*, 17, 4 (1976), p.457.
2. R. Newquist, 'John Fowles' in *Counterpoint* ed R. Newquist, (Chicago, Ill.: Rand McNally, 1964), p.219.
3. M. Bragg, 'Interview with John Fowles' from 'The South Bank Show' London Weekend Television, transcript P/NO 80103, 1982: 'I think I know that aspect of Freud quite well. I can't think of any clear case of one saying, well this couldn't have happened. It's simply because of the way it's described of course. It's essentially in fictional narrative terms although they were true cases.'
4. See Phyllis Chesler, *About Men* (The Women's Press, 1978); Andrea Dworkin, *Pornography: Men Possessing Women* (The Women's Press, 1981), chapter 2; Paul Hoch, *White Hero Black Beast: Racism, Sexism and the Mask of Masculinity* (London: Pluto, 1979), pp.71, 75.
5. See chapter 5, p.103.
6. Peter Wolfe, *John Fowles, Magus and Moral* (London: Associated University Press, 1976), p.66.
7. *ibid.* p.72.
8. John Fowles, 'For the dark' in *New Statesman* (18 February 1977), p.222.
9. See Juliet Mitchell and Jacqueline Rose (eds), *Feminine Sexuality: Jacques Lacan and the École Freudienne* (London: Macmillan, 1982), pp.6, 32, 38.
10. Andrea Dworkin, *Pornography: Men Possessing Women* (London: The Women's Press, 1981), p.47.
11. Paul Hoch, *White Hero Black Beast: Racism, Sexism and the Mask of Masculinity* (London: Pluto, 1979), p.74 quotes Malraux to this effect.
12. P. Conradi, *John Fowles* (London: Methuen, 1982), p.34.
13. *ibid.* p.35.
14. B. Olshen, *John Fowles* (New York: Unger, 1978), p.20.
15. *ibid.* p.25.
16. John Fowles, 'Hardy and the Hag' in *Thomas Hardy After Fifty Years* ed L. St John Butler (London: Macmillan, 1977), p.38.
17. R. Boston, 'John Fowles, alone but not lonely' in *New York Times Book Review* (9 November 1969), p.2.
18. Michel Foucault, *The History of Sexuality: An Introduction*, tr. R. Hurley (Harmondsworth: Penguin, 1981), pp.62-3.

Chapter 3: *Masculinity on trial.*

1. I have chosen to use the original version of *The Magus* as the primary text for this discussion since it allows a sense of the historical shift between

- Fowles's views of men in the 1950s and 1960s (when he conceived and wrote the book) and his views in the later novels. The revised version is referred to at points when the changes are of particular interest.
2. B. Olshen, *John Fowles* (New York: Ungar, 1978), p.53.
3. R. Binns, 'A new version of *The Magus*' in *Critical Quarterly*, 19, 4 (1977), p.83.
4. John Fowles, 'The trouble with starlets' in *Holiday*, 39 (June 1966), p.17.
5. J. Campbell, 'An interview with John Fowles' in *Contemporary Literature*, 17, 4 (1976), p.466.
6. *ibid.* p.458. See L. Sage, 'John Fowles' in *The New Review* (1 October 1974), p.33 for the same view.
7. See the summary of Tolson's views given in chapter 5, footnote 5, on p.172.
8. R. Huffaker, *John Fowles* (Boston, Mass.: G.K. Hall, 1980), p.47.
9. D. Halpern, 'A sort of exile in Lyme Regis' in *London Magazine* (10 March 1971), p.46; J. Campbell, 'An interview with John Fowles' in *Contemporary Literature*, 17, 4 (1976), p.463.
10. John Fowles, 'Notes on an unfinished novel' in *The Novel Today*, ed M. Bradbury (London: Fontana, 1982), pp.146-7.
11. R. Singh, 'An encounter with John Fowles' in *Journal of Modern Literature*, 8, 2 (1980), p.197.
12. John Fowles, 'The Falklands and a death foretold' in *The Guardian* (14 August 1982), p.7.
13. L.R. Edwards, 'Changing our imaginations' in *Massachusetts Review*, 11 (Summer 1970), p.607.
14. D. Halpern, 'A sort of exile in Lyme Regis' in *London Magazine* (10 March 1971), p.35.
15. R. Singh, 'An encounter with John Fowles' in *Journal of Modern Literature*, 8, 2 (1980), p.186.
16. See A. Tolson, *The Limits of Masculinity* (London: Tavistock, 1977), p.118: 'Men hang on to this institution, not simply for chauvinist motives, or because they do not possess the personal courage to change, but because they cannot foresee a future beyond its determination.'
17. P. Wolfe, *John Fowles, Magus and Moral* (London: Associated University Press, 1976), p.116.
18. R. Huffaker, *John Fowles* (Boston, Mass.: G.K. Hall, 1980), p.67.
19. D. Halpern, 'A sort of exile in Lyme Regis' in *London Magazine* (10 March 1971), p.35.
20. J. Campbell, 'An interview with John Fowles' in *Contemporary Literature*, 17, 4 (1976), pp.457, 458.
21. John Fowles, 'For the dark' in *New Statesman*, (18 February 1977), p.222.
22. John Fowles, *Poems* (New York: Ecco Press, 1973), p.2.
23. R. Huffaker, *John Fowles* (Boston, Mass.: G.K. Hall, 1980), p.286.
24. *ibid.* p.28.
25. C. Hieatt, 'Eliduc revisited: John Fowles and Marie de France' in *English*

*Studies in Canada*, 3 (Fall, 1977), p.354. I have neglected the relevant stories from *The Ebony Tower* for reasons of space, but David Williams's guilty flirtation with imaginary infidelity makes him a slightly more sympathetic study of the same duplicity as Urfe's, while Breasley is a cruder and more overtly patriarchal Conchis.

26. R. Huffaker, *John Fowles* (Boston, Mass.: G.K. Hall, 1980), p.44.
27. R. Robinson, 'Giving the reader a choice—a conversation with John Fowles' in *The Listener* (31 October 1974), p.584.
28. John Fowles, *Poems* (New York: Ecco Press, 1973), pp.viii-ix.

#### Chapter 4: *The figure in the unconscious.*

1. M. Bragg, 'Interview with John Fowles' from 'The South Bank Show', London Weekend Television, transcript P/NO 80103, 1982, p.3.
2. *ibid.* p.10.
3. *ibid.* p.7.
4. *ibid.* p.4.
5. John Fowles, 'Notes on an unfinished novel' in *The Novel Today* ed M. Bradbury (London: Fontana, 1982), p.138.
6. E. Trudgill, *Madonnas and Magdalens* (New York: Holmes and Meier, 1976), p.101.
7. B. Harrison, *Separate Spheres* (London: Croom Helm, 1978), pp.97-8.
8. R. Tannahill, *Sex in History* (London: Hamish Hamilton, 1980), p.353.
9. See especially Michel Foucault, *The History of Sexuality: An Introduction* (Harmondsworth: Penguin, 1981), *passim*.
10. F. Harrison, *The Dark Angel: Aspects of Victorian Sexuality* (London: Fontana, 1979), p.8.
11. J. Weeks, *Sex, Politics and Society* (London: Longmans, 1981), p.38.
12. *ibid.* p.39.
13. *ibid.* p.40.
14. R.L. Stevenson, *Dr Jekyll and Mr Hyde* (London: Collins, 1958), p.62.
15. M. Bragg, 'Interview with John Fowles' from 'The South Bank Show', London Weekend Television, transcript P/NO 80103, 1982, p.33.
16. See chapter 1, pp.12-14.
17. Z. Fairbairns, *Stand We At Last* (London: Virago, 1983), p.230.
18. John Fowles, 'Notes on an unfinished novel' in *The Novel Today* ed M. Bradbury (London: Fontana, 1982), p.141.
19. John Fowles, 'Hardy and the Hag' in *Thomas Hardy After Fifty Years* ed L. St John Butler (London: Macmillan, 1977), p.28.
20. John Fowles, 'Notes on an unfinished novel' in *The Novel Today* ed M. Bradbury (London: Fontana, 1982), p.142.
21. P. Conradi, *John Fowles* (London: Methuen, 1982), p.67.
22. E. Mansfield, 'A sequence of endings: the manuscripts of *The French Lieutenant's Woman*' in *Journal of Modern Literature*, 8, 2 (1980-1), p.284.

23. S. Benton, 'Adam and Eve' in *New Socialist*, 11 (May-June 1983), p.19.
24. R. Tannahill, *Sex in History* (London: Hamish Hamilton, 1980), p.356, quotes from Leopold Deslandes, *Manhood: The Causes of its Premature Decline with Directions for Perfect Restoration* (1843) to the effect that sex with a prostitute was 'generally attended with less derangement' than sex with a wife.
25. John Fowles, 'Notes on an unfinished novel' in *The Novel Today* ed M. Bradbury (London: Fontana, 1982), pp.140-1.
26. E. Mansfield, 'A sequence of endings: the manuscripts of *The French Lieutenant's Woman*' in *Journal of Modern Literature*, 8, 2 (1980-1), p.281.
27. M. Bragg, 'Interview with John Fowles' from 'The South Bank Show', London Weekend Television, transcript P/NO 80103, 1982, pp.3, 26.
28. L.R. Edwards, 'Changing our imaginations', *Massachusetts Review*, 11 (Summer 1970), p.607.
29. E. Mansfield, 'A sequence of endings: the manuscripts of *The French Lieutenant's Woman*' in *Journal of Modern Literature*, 8, 2 (1980-1), p.281.
30. John Fowles, 'Notes on an unfinished novel' in *The Novel Today* ed M. Bradbury (London: Fontana, 1982), p.147.
31. M. Bragg, 'Interview with John Fowles' from 'The South Bank Show', London Weekend Television, transcript P/NO 80103, 1982, p.16.
32. See chapter 1, pp.20-3.
33. P. Wolfe, *John Fowles, Magus and Moralizer* (London: Associated University Press, 1976), p.153.
34. F. Harrison, *The Dark Angel: Aspects of Victorian Sexuality* (London: Fontana, 1979), pp.31-2.
35. R. Tannahill, *Sex in History* (London: Hamish Hamilton, 1980), p.383.
36. *ibid.* p.384.
37. *ibid.* p.384, footnote.
38. John Fowles, 'Hardy and the Hag' in *Thomas Hardy After Fifty Years* ed L. St John Butler (London: Macmillan, 1977), p.36.
39. *ibid.* p.41.
40. *ibid.* p.35.
41. G. Rose, 'The French Lieutenant's Woman: the unconscious significance of a novel to its author' in *American Imago*, 29 (Summer 1972), p.175.
42. John Fowles, 'Notes on an unfinished novel' in *The Novel Today* ed M. Bradbury (London: Fontana, 1982), p.136.
43. M. Bragg, 'Interview with John Fowles' from 'The South Bank Show', London Weekend Television, transcript P/NO 80103, 1982, p.3.

#### Chapter 5: *Escaping the script—the politics of change*

1. A. Gorz, *Farewell to the Working Class* (London: Pluto, 1982), p.85.
2. *ibid.* p.85.
3. *ibid.* p.85.



4. S. Benton, 'Adam and Eve' in *New Socialist*, 11 (May-June 1983) p.19.
5. See A. Tolson, *The Limits of Masculinity* (London: Tavistock, 1977). In this study, Tolson examines what he sees as a post-war 'crisis' in masculinity among middle-class professional men in terms very similar to those employed by Fowles in *Daniel Martin*. What Tolson calls 'the defensive insecurity of men in post-war society' (p.16), is seen as the result of tensions within contemporary society and capitalism which have undermined the masculine 'presence'. With middle-class men, Tolson argues, the imperialistic, public-school values on which their notions of male identity had been constructed were severely eroded by the experience of two world wars and the intensifying of capitalistic attitudes. Those values, which included an acceptance of hierarchy, duty, privilege, competitiveness, success and emotional repression, have intensified the demands of male roles to a degree that a 'crisis of confidence' (p.86) has set in. Tolson comments: 'At work, the crisis has been met, in typical masculine fashion, by a withdrawal into cynicism covering up a sense of disillusionment.' The young male careerist's experience of the work world 'slowly compromises a man's heroic visions', and the disillusioned professional, trapped in a world he has helped create and from which he benefits in terms of power and money, has only two recourses—either pursue his career with 'overtly cynical calculation' or retreat back 'to the focus of all his patriarchal attitudes: the home and the family' (pp.88-91).

One point to notice about Tolson's formulation, as he points out, is that 'the alienation of middle-class men, being due less to direct exploitation and more to complex ideological contradictions, is psychological in character. It is, as I have described, a crisis in personal identification.' The point is important, for to talk of a 'crisis' in middle-class masculinity is obviously to beg a lot of questions. Men still wield and benefit from social and economic dominance and privilege. Their experience, therefore, of the contradictions and distortions of the social order from which they benefit is felt, if at all, as a psychological dissatisfaction rather than an economic oppression. It is this that, in Tolson's view, leads the middle-class male to an identity crisis whose resolution is often pursued through sexual relationships (p.100). Of course, Tolson's analysis needs reframing for the 1980s given the experience of unemployment among middle-class men.

6. M. Gussow, 'Talk with John Fowles' in *New York Times Book Review* (13 November 1977), p.84.
7. P. Conradi, *John Fowles* (London: Methuen, 1982), p.95.
8. D. Hall, 'John Fowles's garden' in *Esquire*, 98 (October 1982), p.94.
9. See J. Mitchell and J. Rose, *Feminine Sexuality: Jacques Lacan and the École Freudienne* (London: Macmillan, 1982), pp.6, 13, 32, 38. In Juliet Mitchell's words, the castration complex is 'the focal point of the acquisition of culture; it operates as a law whereby men and women

assume their humanity and, inextricably bound up with this, it gives the human meaning of the distinction between the sexes.' (*ibid.* p.13) This 'human meaning' is the organisation of the infant into the category of either male or female and the acquisition of power by the male through a denial of the potential for being 'not male'.

10. See A. Tolson, *The Limits of Masculinity* (London: Tavistock, 1977, pp.115-16: Tolson describes the 'socio-sexual contradiction' that the 'crisis of middle-class masculinity is counterposed to the emancipation of middle-class women. As insecure careerists, as drop-outs, for the historical reasons I have outlined, middle-class men have been growing more and more dependent on images of domesticity; just as women themselves have been breaking these images apart. And this socio-sexual contradiction has inevitably been experienced, especially by women, as a bitter struggle. Women have only been able to assert their independence at the expense of men, who were, so to speak, moving in the opposite direction.'
11. M. Gussow, 'Talk with John Fowles' in *New York Times Book Review* (13 November 1977), p.3.
12. D. Hall, 'John Fowles's garden' in *Esquire*, 98 (October 1982), p.94.
13. M. Gussow, 'Talk with John Fowles' in *New York Times Book Review* (13 November 1977), p.84.
14. *ibid.* p.3.
15. R.K. Singh, 'An encounter with John Fowles' in *Journal of Modern Literature*, 8, 2 (1980), p.187.
16. M. Gussow, 'Talk with John Fowles' in *New York Times Book Review* (13 November 1977), p.84.
17. John Fowles, 'I write therefore I am' in *Evergreen Review*, 8 (August-September 1964), p.89.
18. John Fowles, 'The Falklands and a death foretold' in *The Guardian* (14 August 1982), p.7.
19. M. Gussow, 'Talk with John Fowles' in *New York Times Book Review* (13 November 1977), p.85.
20. S. Benton, 'Adam and Eve' in *New Socialist*, 11 (May-June 1983), p.18.
21. J. Campbell, 'An interview with John Fowles' in *Contemporary Literature*, 17, 4 (1976), pp.468-9.
22. M. Gussow, 'Talk with John Fowles' in *New York Times Book Review* (13 November 1977), p.85.
23. R. Huffaker, *John Fowles* (Boston, Mass.: G.K. Hall, 1980), p.35.
24. D. Halpern, 'A sort of exile in Lyme Regis' in *London Magazine* (10 March 1971), p.36.

### Chapter 6: Men, will they ever grow up?

1. D. Lodge, 'Bibliosexuality' in *The Sunday Times* (10 October 1982).

2. See S. Freud, *Jokes and Their Relation to the Unconscious*, ed J. Strachey (Harmondsworth: Penguin, 1981).
3. S. Benton, 'Adam and Eve' in *New Socialist*, 11 (May-June 1983), p.19.
4. D. Halpern, 'A sort of exile in Lyme Regis' in *London Magazine* (10 March 1971), pp.39-40.
5. D. Hall, 'John Fowles's garden' in *Esquire*, 98 (October 1982), p.92.
6. See C.G. Jung, *Aion: Researches into the Phenomenology of the Self* (Collected Works of C.G. Jung, vol.9, part II), tr. R.F.C. Hull (London: Routledge and Kegan Paul, 1959), pp.12-20.
7. D. Hall, 'John Fowles's garden' in *Esquire*, 98 (October 1982), p.92.
8. S. Benton, 'Adam and Eve' in *New Socialist*, 11 (May-June 1983), p.18.
9. D. Hall, 'John Fowles's garden' in *Esquire*, 98 (October 1982), p.92.
10. S. Benton, 'Adam and Eve' in *New Socialist*, 11 (May-June 1983), p.19.
11. *ibid.* p.19.
12. The term is employed by M. Charney, *Sexual Fiction* (London: Methuen, 1981) as a generic term whose limits are apparent in the absence of any real sexual politics in Charney's arguments.
13. R. Stolley, 'The French Lieutenant's Woman's Man' in *Life*, 29 (May 1970), p.58.
14. *ibid.* p.58.
15. S. Benton, 'Adam and Eve' in *New Socialist*, 11 (May-June 1983), p.19.
16. A. Carter, *The Sadeian Woman* (London: Virago, 1979), p.19.
17. *ibid.* p.17.
18. *ibid.* p.19.
19. See for example J. Seaton, 'Private Lives, Public Display' in *New Socialist*, 8 (November-December 1982), pp.24-5; and, for the replies to Seaton, *New Socialist*, 9 (January-February 1983), pp.5-6, and 10 (March-April, 1983), p.41.
20. B. Brown, 'A feminist interest in pornography: some modest proposals' in *m/f* 5-6 (1981), p.7.
21. *ibid.* pp.6-7.
22. S. Sontag, 'The pornographic imagination' in *The Story of the Eye*, by G. Bataille (Harmondsworth: Penguin, 1982), pp.96, 98.
23. J. Mitchell and J. Rose, *Feminine Sexuality: Jacques Lacan and the École Freudienne* (London: Macmillan, 1982), p.47: as Jacqueline Rose puts it, Lacan's view is that within the process of language, 'woman is constructed as an absolute category (excluded and elevated at one and the same time), a category which serves to guarantee that unity [of the subject] on the side of the man. The man places the woman at the basis of his fantasy, or constitutes fantasy through the woman.' It is the 'construction of woman as a category within language' that both differentiates and validates male prerogatives.
24. T. Eagleton, *Literary Theory: An Introduction* (Oxford: Blackwell, 1983), p.48.
25. In his 1977 review of Morris Fraser's *The Death of Narcissus*, Fowles

- suggests the significance of the cuckoo-clock motif he later uses in *Mantissa*. Speaking ironically, supposedly on behalf of what he calls the 'mandarin line' of the literary establishment, he berates 'these crude psychiatrist fellows' like Fraser for meddling with the sources of creativity: 'How dare they suggest that dead writers might once have been living, fallible and as crammed with repetitive hang-ups as a room full of cuckoo-clocks?' Fowles himself, on the other hand, finds 'studies like Dr Fraser's worth a ton of traditional criticism', since, because of them, 'We [modern novelists] may know our own cuckoo-clocks or psychic mechanisms better now.' See John Fowles, 'For the dark' in *New Statesman*, (18 February 1977), pp.221-2.
26. John Fowles, 'The trouble with starlets' in *Holiday*, 39 (June 1966), p.17.
  27. *ibid.* pp.15, 18.
  28. See John Ellis, 'On Pornography' in *Screen*, 21, 1 (1980), pp.81-108, and Paul Willeman, 'Letter to John' in *Screen*, 21, 2 (1980), pp.53-66.
  29. John Fowles, 'The trouble with starlets' in *Holiday*, 39 (June 1966), p.18.
  30. E. Wilson, *What Is To Be Done About Violence Against Women?* (Harmondsworth: Penguin, 1983), pp.166.
  31. W. Holloway, 'Heterosexual sex: power and desire for the other' in *Sex and Love: New Thoughts on Old Contradictions*, ed Sue Cartledge and Joanna Ryan (London: The Women's Press, 1983), p.136.
  32. *ibid.* pp.138-9.
  33. E. Wilson, *What Is To Be Done About Violence Against Women?* (Harmondsworth: Penguin, 1983), pp.167-8.