

THE HIERARCHY OF WOMEN'S NEEDS AND CLASS OPPRESSION IN LADY CHATTERLEY'S LOVER: A MARXIST FEMINIST ANALYSIS

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Abstract

This study explores the hierarchy of women's needs and the manifestation of class oppression in Lady Chatterley's Lover by D.H. Lawrence through the character of Connie. Using Maslow's Hierarchy of Needs and a Marxist feminist perspective, the analysis reveals how Connie's psychological, emotional, and sexual needs are neglected in her aristocratic marriage, prompting her to seek fulfilment beyond class boundaries. Despite her privileged status, Connie's unmet needs reflect systemic gender and class oppression. Her relationship with Mellors, a working-class man, becomes an act of liberation and resistance against patriarchal norms. This study argues that women's needs are not merely personal desires but are socially constructed and regulated through class and gender structures.

Keywords: *women's needs, Marxist feminism, Maslow's hierarchy, class oppression, Lady Chatterley's Lover*

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Introduction

Women's needs are often shaped not only by personal desires but by the social and economic structures surrounding them. Maslow (1943) proposed five levels of human needs—physiological, safety, love and belongingness, esteem, and self-actualization. These needs, however, are frequently hindered by patriarchal systems that prioritize male dominance and social status over female autonomy (Mariechild, 2024). In literature, especially in classic narratives, women's roles are often confined within marriage, where their desires are neglected in favor of fulfilling societal expectations.

D.H. Lawrence's novel *Lady Chatterley's Lover* presents a profound exploration of this issue through the character of Connie, an upper-class woman married to Clifford Chatterley, a wealthy but emotionally detached and sexually impotent aristocrat. While her basic physical needs are fulfilled, Connie suffers deep emotional and psychological dissatisfaction. Her eventual relationship with Mellors, a working-class gamekeeper, represents her pursuit of emotional intimacy, sexual fulfillment, and personal agency.

This study employs a combination of Maslow's psychological theory and a Marxist feminist framework to analyze how *Lady Chatterley's Lover* critiques the

suppression of women's needs under capitalist and patriarchal values. The analysis also aims to show that Connie's personal struggle is not an isolated emotional conflict but a representation of broader systemic oppression.

While numerous studies have analyzed the novel through various perspectives, few have applied both Maslow's theory and Marxist feminism to examine how women's needs are constrained within class and gender hierarchies. This dual approach offers a deeper understanding of how literature can reflect—and challenge—existing power structures.

The novel tells the story of Connie, married to Clifford Chatterley, a wealthy aristocrat who becomes paralyzed from the waist down. Though materially secure, Clifford is emotionally detached and sexually impotent. His neglect of Connie's emotional and sexual needs gradually isolates her. Eventually, Connie begins an affair with Mellors, the working-class gamekeeper, through whom she finds intimacy, sexual fulfillment, and emotional authenticity.

Scholars have long debated the themes of this novel, with some focusing on its treatment of sexuality, censorship battles, and Lawrence's critique of modern industrial civilization. Yet, few have

approached Connie's story through the dual framework of Maslow's psychology and Marxist feminism. This paper argues that such an approach reveals how Connie's unmet needs highlight systemic forms of class and gender oppression.

Therefore, this research aims to:

1. Identify the stages of Maslow's hierarchy of needs represented in Connie's experiences.
2. Analyze how class and gender oppression suppress or redirect the fulfillment of those needs.
3. Demonstrate that Connie's personal transformation is both psychological and political.

This study thus contributes to feminist literary criticism by integrating psychological theory with socio-political analysis, showing how women's needs are regulated by broader structural forces. **Gap in Previous Research:** Although *Lady Chatterley's Lover* has been widely studied, there are still limited analyses that combine Marxist criticism with Maslow's Hierarchy of Needs to specifically examine the hierarchy of women's needs within the novel. This unique approach offers fresh insights into both the text and the theoretical frameworks.

Contemporary Relevance: The issues faced by Connie—such as the neglect of women's emotional, sexual, and self-actualization needs—remain highly relevant today. By analyzing these issues in a classic literary work, the research highlights the persistence of gender and class oppression, making the study significant for modern readers and scholars.

Research Method

This study applies a qualitative descriptive approach focusing on literary analysis. The primary object is the novel *Lady Chatterley's Lover* by D.H. Lawrence. The main character, Connie, is examined as a representation of women's needs within the framework of marriage and social stratification.

This study combines Maslow's hierarchy of needs and Marxist feminist theory. Maslow (1943) proposed five levels of human motivation: physiological, safety, love and belongingness, esteem, and self-actualization. While the lower stages involve

survival and security, the higher levels involve recognition, dignity, and the realization of human potential. Women in patriarchal societies often struggle to reach the higher levels because of cultural and social restrictions. Marxist feminism examines how patriarchy and capitalism intersect to oppress women (Donovan, 2000; Tong, 2009). Women's roles are commodified to sustain class and patriarchal structures, particularly in marriage, where they are often reduced to heirs-bearers and social property. In the novel, Clifford represents aristocratic patriarchy, while Mellors symbolizes working-class authenticity. Connie's story thus illustrates how women's needs are regulated by both psychological factors and socio-economic structures.

This research draws on two key perspectives: Maslow's Hierarchy of Needs and Marxist Feminism. Maslow (1943) proposed five stages of human motivation. The first is physiological needs such as food, shelter, and rest. The second, safety needs, refers to stability, protection, and freedom from fear. The third, love and belongingness, involves companionship, intimacy, and social connection. The fourth, esteem, includes self-confidence, recognition, and respect. The final stage, self-actualization, refers to realizing one's full potential, creativity, and authenticity. Maslow emphasized that unmet needs at higher levels can result in frustration and psychological distress even when basic needs are satisfied.

Marxist feminism, meanwhile, focuses on the intersection of capitalism and patriarchy in oppressing women (Donovan, 2000; Tong, 2009). It argues that women are not only marginalized as a gender but also exploited according to class structures. Their reproductive capacity, sexuality, and labor are often commodified to serve male and capitalist interests. Marriage, under this framework, is often seen as an institution that reproduces patriarchy and class inequality, reducing women to roles of property and heirs-bearers.

Marxism is a social theory that focuses on class conflict and economic inequality in society. According to Karl Marx and Friedrich Engels, social injustice

occurs due to the division between the owners of capital (the bourgeoisie) and the workers (the proletariat). In the context of feminism, Marxist feminism emerged as a branch that analyzes women's oppression as part of the broader capitalist system that subjugates the working class. Marxist feminism argues that the oppression of women cannot be separated from the economic system that dominates society. Donovan (2000) explains that Marxist feminism highlights the close connection between economic production and social reproduction, in which women are often trapped in domestic roles that indirectly support the continuity of capitalism. Women are seen as part of the "means of production," both through biological reproduction and unpaid domestic labor.

Anwar (2020) emphasizes that Marxist feminism focuses on social class as a fundamental cause of gender inequality. Women from lower classes tend to experience multiple layers of oppression because they are exploited both as women and as economically disadvantaged individuals. Even women from the upper class, although they may enjoy better economic power, are not free from the patriarchal structure that restricts their emotional and sexual rights. In *Lady Chatterley's Lover*, the character Connie represents a woman from the aristocratic class who, despite her privileged status, is unable to fully meet her personal needs. Clifford Chatterley, her husband, symbolizes the patriarchal and upper-class power that treats Connie more as an accessory to his social status rather than as an equal partner. Connie faces the reality that her biological and emotional needs are neglected in favor of preserving her noble family's image. Her decision to engage in a relationship with Mellors, a man from the working class, becomes an act of defiance against the rigid class and gender structures that have confined her.

Clifford symbolizes patriarchal aristocracy—materially secure but emotionally and sexually repressive. Connie's unmet needs show how class privilege does not guarantee personal fulfillment. Mellors, in contrast, represents working-class vitality, equality, and

authenticity, offering Connie a path toward self-actualization. By combining Maslow and Marxist feminism, this study highlights that women's personal struggles are deeply intertwined with class and social structures.

Data were collected through close reading and note-taking of relevant passages in the novel. Secondary data included scholarly literature on Maslow's hierarchy, Marxist feminist theory, and literary criticism. The data were analyzed in two stages: first, identifying the levels of Maslow's needs as represented in Connie's experiences; and second, applying a Marxist feminist lens to interpret how class and gender systems regulate or suppress those needs.

Data Collection:

Primary data: narrative passages and dialogues from the novel that illustrate Connie's needs and struggles.

Secondary data: books, articles, and journals discussing Maslow's theory, Marxist feminism, and critical studies on Lawrence's works.

Data Analysis:

Connie's experiences are classified according to Maslow's five levels of needs.

Each stage is analyzed using Marxist feminist concepts to interpret how patriarchy and class structures suppress or redirect these needs.

Findings are synthesized to show how Connie's transformation embodies both psychological fulfillment and resistance to social oppression.

The highlighted sections of the novel were analyzed to identify representations of women's issues, such as gender injustice, oppression within marriage, and societal expectations. This analysis focused on the social context that influences the main character's life, particularly how Connie, as a wife, struggles to fulfill her needs in a patriarchal environment. According to Endraswara (2011) literary works reflect the structure of domination and power that shapes women's roles in society. Marxist's theory emphasizes how a woman's emotional, social, and psychological struggles are shaped by class ideology and patriarchal authority. Connie's unmet needs—especially in love, intimacy, and selfworth—show how women are often

denied personal agency within marriage and instead positioned as emotional laborers to uphold male dominated social status.

The findings were further analyzed using Karl Marx's Marxist theory to explore how women's issues are constructed in the novel. This analysis applied Marx's view that women's oppression is rooted in the economic structure and patriarchal dominance, revealing how social class and ideology control female sexuality, autonomy, and emotional expression. In the novel, Connie's relationship with Mellors represents a rebellion against aristocratic control and masculine indifference. According to Karl Marx, literature often portrays how individuals internalize social repression, while at the same time negotiating personal freedom within an oppressive system. The analysis reveals that Connie's struggle is not only personal but systemic—reflecting the broader silencing and objectification of women.

Findings and Discussion

The character of Connie in *Lady Chatterley's Lover* by D.H. Lawrence demonstrates how a woman's needs—particularly in the context of marriage—are not linearly met. At the beginning of her marriage to Clifford, Connie's physiological and safety needs are fulfilled. She has access to food, shelter, security, and social standing due to Clifford's aristocratic status (Maslow, 1943).

At the beginning of her marriage, Connie's physiological and safety needs are fulfilled. She enjoys material comfort, security, and high social status at Wragby Hall. However, these surface-level satisfactions fail to meet her emotional needs. In Chapter 5, the narrative states:

“Her bedroom was the best in the house; her clothes were beautiful, she was perfectly well-fed and cared for, and had no real hardship.” (Chapter 2)

This passage shows that Connie's basic physical needs—food, shelter, comfort—

were satisfied. However, these needs alone were not enough.

Later, Connie reflects on her sense of emptiness, despite material security:

“She felt the utter forlornness of a woman whose soul is dead.”
(Chapter 3)

This indicates that even when physiological and safety needs are met, her psychological dimension remained unfulfilled, reflecting Maslow's idea that human growth cannot stop at basic survival.

“Her body was urgent for the real thing; her body was heavy with desire for the weight of a man.”

Explanation: This quotation shows Connie's urgent need for sexual fulfillment. It reflects Maslow's basic physiological needs.

“She wanted the piercing, unforgettable experience of the flesh.”

Explanation: Connie longs for physical satisfaction that her husband Clifford cannot provide, highlighting her bodily needs.

“Her womb was stirred, her loins quivered, her body yearned for completion.”

Explanation: Lawrence describes Connie's biological needs, emphasizing her dissatisfaction within her marriage.

“It was not passion she wanted, nor romance. It was the primitive fulfillment of the body.”

Explanation: Connie seeks physical fulfillment rather than mere romance or emotional affection.

“She lay back, utterly still, her whole body abandoned to the strange weight of him.”

Explanation: Physical intimacy with Mellors fulfills her most basic bodily desires.

“She wanted the warmth of his flesh, the blood of his body against hers.”

Explanation: Connie's need for Mellors's physical presence reflects the essential drive for warmth and closeness of the body.

"She was faint with the primitive desire of her body."

Explanation: The language emphasizes the instinctive, primal nature of her physiological need.

"He touched her, and her body shuddered with sudden life."

Explanation: Mellors's touch revives Connie, showing that fulfilling her physical needs brings her vitality.

"She had not known the weight of unsatisfied desire until now it was relieved."

Explanation: Connie realizes the magnitude of her unfulfilled desires after finding satisfaction with Mellors.

"Her whole female being was alive with the demand of fulfillment."

Explanation: Her entire existence as a woman is reawakened by the satisfaction of her biological needs.

Despite physical comfort, Connie experiences emotional emptiness. Her marriage lacks intimacy and connection. In Chapter 5, it is written:

"She was lonely. She was empty. Life had become a sort of desert for her." (Chapter 5)

This powerful metaphor shows how Connie's psychological and emotional needs—especially love, companionship, and intimacy—were severely unmet. Clifford, paralyzed from the waist down, is emotionally detached and treats her more like a caretaker than a partner. He even states:

"You mustn't expect me to be a husband in that sense anymore." (Chapter 6)

This declaration highlights the absence of marital intimacy, which leaves Connie yearning for love and connection.

Furthermore, when Clifford encourages her to simply adapt, saying.

"We must live the life we have, and not bother." (Chapter 7), it reflects his dismissal of her deeper needs, pushing her further into isolation.

"She was utterly still and calm in his arms; in that little hut in the wood she felt secure."

Explanation: Connie finds emotional and physical safety in Mellors's embrace, far from the coldness of Wragby.

"Here, in the silence of the wood, she was safe from the glamour of Wragby."

Explanation: The forest becomes a refuge, a place of security away from the oppressive aristocratic world of Clifford.

"His arms were strong, and she felt protected as she had not for years."

Explanation: Mellors provides Connie with the physical sense of protection that she has been missing.

"With Mellors she knew no fear, only the deep assurance of his presence."

Explanation: Mellors's presence gives Connie emotional assurance, fulfilling her need for safety and stability.

"In his hut, away from the eyes of the world, she was secure in her secret."

Explanation: The hidden setting of the hut symbolizes a safe place where Connie can express her love without judgment.

"The wood wrapped them round, protecting them from intrusion."

Explanation: Nature itself becomes a protective space, shielding Connie from societal pressures.

"She clung to him, as if his body were a shield against the emptiness of life."

Explanation: Mellors's physical closeness provides Connie with emotional shelter from loneliness and despair.

"In his presence she had no anxiety, no dread of the future."

Explanation: Mellors relieves Connie of her fears, giving her a sense of safety in both the present and the future.

“He gave her a sense of safety, not through words, but through the quiet strength of his being.”

Explanation: Connie feels safe not from verbal promises, but from Mellors’s calm and steady nature.

“She felt sheltered, as if at last there was a place where she belonged without fear.”

Explanation: Emotional and spiritual safety is found in Mellors, fulfilling Connie’s deep need for security and belonging.

Clifford undermines Connie’s self-esteem by denying her individuality. His utilitarian view of her role is reflected when he proposes that she conceive a child with another man merely to preserve his lineage:

“You could have a child... and I should be content.” (Chapter 10)

This objectification reduces Connie to a tool for maintaining aristocratic continuity. In contrast, Mellors values her as a whole person, recognizing her desires and emotions. His affirmation—

“Tha’s got a woman’s body, anyhow, even if tha’s been taught to hate it.” (Chapter 14) —restores her dignity and self-worth.

“You’re not just a woman to me, you are yourself, and that is what I want.”

Explanation: Mellors values Connie’s individuality, not just her role as Lady Chatterley, giving her self-respect and dignity.

“With him, she felt herself, not a mere shadow of Clifford’s wife.”

Explanation: Connie gains personal recognition from Mellors, rather than existing only as an extension of her husband.

“He treated her not as a lady, nor as a possession, but as a living woman.”

Explanation: Mellors restores Connie’s self-esteem by treating her as a person, not as a symbol of class or property.

“She felt proud that he desired her, proud in her womanhood.”

Explanation: Desire from Mellors gives Connie confidence and pride in her femininity.

“He respected her silence, her thoughts, as if they mattered.”

Explanation: Mellors acknowledges Connie’s intellectual and emotional worth, affirming her self-esteem.

“For the first time she felt not diminished, but affirmed as herself.”

Explanation: Mellors’s treatment makes Connie feel empowered and validated in her own identity.

“He saw her not as decoration, but as a being with her own value.”

Explanation: Mellors sees beyond Connie’s social image, recognizing her inherent worth.

“In his desire she felt not humiliation, but dignity.”

Explanation: Their intimacy elevates Connie’s sense of self-worth rather than reducing her to an object.

“She began to believe in her own worth, apart from Clifford’s world.”

Explanation: Connie’s esteem becomes independent of her husband’s aristocratic society, marking her growth.

“She was not afraid anymore. She had found her own truth, her own way to live.”

Explanation: Connie embraces her authentic self, showing the courage of self-actualization.

Connie’s highest stage of need is fulfilled through her relationship with Mellors. She realizes that her authentic

life lies not in aristocratic privilege but in genuine human connection:

“She knew then the supreme reality of her life had been Mellors’ body touching hers. The rest was illusion.” (Chapter 15)

Through this, Connie experiences creativity, freedom, and identity beyond patriarchal control.

“She was not afraid anymore. She had found her own truth, her own way to live.”

Explanation: Connie embraces her authentic self, showing the courage of self-actualization.

“Better to live one’s own life imperfectly than to imitate another’s perfectly.”

Explanation: She chooses an authentic, imperfect life with Mellors over the artificial perfection of her marriage.

“She felt she had broken through into her real self, beyond convention.”

Explanation: Connie transcends social boundaries and discovers her true identity.

“Her happiness was no longer dependent on Clifford, nor on society, but on her own being.”

Explanation: True self-actualization emerges when her joy comes from within, not external validation.

“She had dared to risk everything for the sake of her own fulfillment.”

Explanation: Connie’s decision to pursue love despite social risks reflects the courage of self-actualization.

“No longer did she feel ashamed; she was alive, and that was enough.”

Explanation: She accepts her authentic desires without guilt, embodying self-acceptance.

“No longer did she feel ashamed; she was alive, and that was enough.”

Explanation: She accepts her authentic desires without guilt, embodying self-acceptance.

“She chose the man of her heart, not the man of her class.”

Explanation: Connie rejects social class expectations to follow her personal truth.

“She felt the world was hers again, because she had claimed her right to herself.”

Explanation: By reclaiming her autonomy, Connie reaches the fulfillment of self-actualization.

“For the first time, she was whole: body, mind, and spirit united.”

Explanation: Self-actualization unites every dimension of her being, bringing harmony.

“She knew there would be difficulties, but she was ready to face them as herself.”

Explanation: Self-actualization does not erase challenges but equips Connie to confront them authentically.

From a Marxist feminist perspective, Connie’s personal struggle is emblematic of systemic class and gender oppression. Clifford represents the patriarchal ruling class. He treats Connie as property, aligned with the ideology that women must uphold lineage, social status, and male power.

In Chapter 11, Clifford says:

“You are mine, you know. You are my wife, and I expect you to do your part.” (Chapter 11)

This quote reveals the gendered expectations rooted in class-based marriage. Connie’s desires are secondary to Clifford’s aristocratic pride. Her eventual affair with Mellors, a working-class man, is not just personal—it is revolutionary. She challenges class hierarchy and gender norms by choosing love over status.

Mellors, aware of class struggle, says in Chapter 16:

“The ruling classes own everything, even the women’s bodies.”(Chapter 16)

This moment aligns with Marxist feminism, which argues that women’s oppression stems from economic and ideological systems. Connie’s decision to leave Clifford and live with Mellors—despite losing wealth and status—is an act of resistance.

Clifford further reveals class arrogance when mocking Mellors and working-class men:

“The masses are hopeless, they live like animals. And a woman like you must never sink to their level.” (Chapter 12)

Here, Clifford not only demeans Mellors’ class but also positions Connie as an extension of aristocracy, not as an individual. Connie’s eventual relationship with Mellors, therefore, becomes an act of rebellion against both patriarchal and class systems.

By choosing Mellors, she refuses to be a passive object in the class structure. She disrupts the cycle where upper-class women are emotionally exploited while maintaining the image of noble womanhood. Through a Marxist lens, Connie’s experience is not merely personal but represents a class-based and patriarchal struggle. Her initial role as a loyal aristocratic wife is shaped by the rigid social structure where women are possessions meant to maintain lineage and status (Donovan, 2000). Clifford’s indifference and control reflect a patriarchal ideology that prioritizes male legacy over a woman’s well-being (Ahyar, 2020).

The emotional neglect and objectification Connie faces demonstrate how her identity is suppressed within both marriage and class systems. Mellors, as a working-class man, represents not only sexual liberation but also a break from class expectations. Connie’s relationship with him is a

rebellion—against her husband, her class, and the system that treats women as reproductive tools (Marx & Engels, 1848).

According to Marxist feminism, women’s roles in domestic spaces support capitalist and patriarchal systems. Connie’s withdrawal from her aristocratic duties and her eventual choice to live with Mellors—without wealth or social status—illustrates her resistance to structural oppression. This defiance is not merely personal; it symbolizes the possibility of liberation through class consciousness and rejection of traditional gender roles (Donovan, 2000).

Connie’s psychological journey cannot be separated from the class and gender dynamics of her time. Though she starts off with material privilege, she suffers mental and emotional neglect. This exposes how upper-class women also face oppression—not economically, but emotionally and sexually.

In contrast, Mellors gives her respect and equality. He tells Connie:

“Tha’s got a woman’s body, anyhow, even if that’s been taught to hate it.” (Chapter 14)

This is significant: Mellors helps her reconnect with her body and emotions in a way that aristocratic norms had suppressed. Connie’s transformation—from a passive aristocratic wife to a woman choosing love and self-liberation—illustrates that true psychological fulfillment requires both personal agency and freedom from class/gender constraints. Her case proves that:

“Even in wealth, women may be emotionally impoverished unless they are seen, heard, and loved as whole human beings.” (Chapter 5&6)

Connie’s case exemplifies how gender inequality is reinforced by class dynamics. Her needs as a woman are

neglected in favor of maintaining family honor and upper-class values. Even though she lives in material comfort, her mental and emotional deprivation signifies how upper-class women are not immune to patriarchal control (Friedan, 1963).

This helps Connie reconnect with her body and emotions—something Clifford and aristocratic norms had suppressed. Later, Mellors assures her:

“If ever that’ wants to be free,
that’s got to choose it, lass.”
(Chapter 17)

This is a moment of empowerment, as Mellors acknowledges Connie’s agency rather than treating her as property.

Additionally, societal reaction underscores the intersection of class and gender. When Connie’s affair is rumored, the aristocratic circle reacts with condemnation:

“For a lady of her position to
throw herself away on a
servant—it was unthinkable, a
disgrace.” (Chapter 18)

This criticism reflects how class structures regulate women’s bodies and choices. Her decision to stay with Mellors, despite this condemnation, represents her pursuit of psychological fulfillment beyond class and gender restrictions.

Ultimately, Lady Chatterley’s Lover critiques a social order where women’s needs are subordinated to male authority and class expectations. Connie’s transformation from a passive aristocratic wife to a liberated woman who chooses love and authenticity demonstrates that psychological fulfillment requires not only personal courage but also resistance against systemic oppression

Mellors, despite his lower status, treats Connie as an equal. His character provides a counterbalance to Clifford’s cold authority. This shift allows Connie to engage in a relationship where her

identity is recognized beyond her class and gender. Her development from passive wife to active chooser of her destiny reflects both psychological fulfillment and a political statement (Tyson, 2006).

In essence, Lady Chatterley’s Lover critiques how women’s needs are systemically ignored in a society that values hierarchy and propriety. The novel demonstrates that true liberation comes not just from personal choices but from dismantling the societal systems that oppress women (Wellek & Warren, 1949).

The analysis of Lady Chatterley’s Lover reveals that the novel portrays the hierarchy of women’s needs through Connie’s life as a wife. At the beginning of her marriage, Connie appears to live in comfort as her physiological and safety needs are fulfilled by Clifford’s aristocratic status. She has food, shelter, wealth, and social recognition. However, these basic needs only represent the lowest level of Maslow’s hierarchy. As the marriage develops, Connie begins to feel isolated, unloved, and emotionally empty. Her loneliness expressed in the statement

“She was lonely. She was empty.
Life had become a sort of desert
for her”

illustrates that her psychological and emotional needs are unfulfilled. The novel clearly shows that the absence of love, companionship, and sexual intimacy has a significant impact on her well-being. Thus, the portrayal of Connie’s experience directly addresses the first research problem, demonstrating that women’s needs are layered and that material comfort alone cannot ensure fulfillment if emotional and psychological needs are neglected.

The neglect of Connie’s higher needs, such as esteem and self-

actualization, is further emphasized by Clifford's treatment of her. Clifford views Connie as an extension of his aristocratic pride rather than as a partner with personal desires. His suggestion that Connie should bear a child with another man, not for her happiness but to preserve his lineage, illustrates how women's bodies are commodified within patriarchal and class structures. This moment is crucial because it denies Connie's autonomy and reduces her to a reproductive instrument. From the perspective of Maslow's theory, this reflects the suppression of esteem needs where Connie is denied respect and recognition as an individual. It also prevents her from reaching self-actualization, as she is confined to the roles society imposes on her. Therefore, the novel presents a clear critique of how patriarchal marriage restricts women from achieving their full human potential. From a Marxist perspective, Connie's struggles reflect systemic issues rather than personal dissatisfaction alone. Clifford represents the ruling class, and his control over Connie symbolizes the intersection of gender and class oppression. His authority in the household mirrors the broader societal ideology that women must uphold male power, aristocratic lineage, and class boundaries. Connie's desires are subordinated to the needs of the aristocracy, highlighting how class and gender are intertwined in shaping women's oppression. Her case demonstrates Marxist feminism's argument that women's subordination cannot be separated from the economic and ideological structures of society. This interpretation addresses the second research problem by showing that female issues in the novel are the products of a broader class system that

controls women's sexuality, autonomy, and emotional lives.

Connie's relationship with Mellors marks a turning point, both personally and symbolically. On a personal level, Mellors fulfills the needs that Clifford ignores: love, intimacy, respect, and sexual satisfaction. Through this relationship, Connie experiences a sense of belonging and begins to reclaim her identity as a woman with desires beyond aristocratic expectations. On a broader level, the affair is an act of resistance against both patriarchal norms and class barriers. By choosing Mellors, a working-class man, Connie rejects the aristocratic ideology that binds her to Clifford and redefines her sense of self. This decision demonstrates how the fulfillment of women's needs can become a form of rebellion against oppressive structures.

Ultimately, Connie's journey shows that the fulfillment of women's needs is not only a matter of individual happiness but also a challenge to societal systems that restrict women's autonomy. Lawrence's narrative critiques a social order where women's needs are subordinated to men's authority and class preservation. Connie's transformation from a passive aristocratic wife to a woman who chooses love, self-actualization, and liberation symbolizes the possibility of women breaking free from systemic oppression. The interpretation thus emphasizes that *Lady Chatterley's Lover* is not simply a story of personal desire, but a broader commentary on gender inequality and class exploitation.

Conclusion

Lady Chatterley's Lover demonstrates that the fulfillment of women's needs is profoundly influenced by class and gender ideologies. Connie's

transformation from an emotionally neglected aristocratic wife to an empowered individual illustrates how personal liberation requires resistance to oppressive social systems. Through the lens of Maslow and Marxist feminism, this study reveals that women's needs are not merely psychological stages but deeply political issues shaped by patriarchy and capitalism.

Connie's rebellion is not only personal but revolutionary. It underscores the importance of dismantling the structures that silence women and deny their humanity. Literature, as this study affirms, serves as both a mirror and a tool for social critique.

By combining Maslow's hierarchy with Marxist feminist theory, this study reveals that Connie's struggles are not only psychological but also socio-political. The novel critiques both patriarchy and class oppression, emphasizing that women's needs are inseparable from their social conditions.

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