

AN ANALYSIS OF JANE EYRE FROM THE
PERSPECTIVE OF ECO- FEMINISM

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AN ANALYSIS OF JANE EYRE FROM THE PERSPECTIVE OF ECO- FEMINISM

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Abstract

The writer of *Jane Eyre* was Charlotte Brontë, who lived in the first half of the nineteenth century. She is a female writer with the consciousness of ecology. The living experiences of her childhood and youth in Yorkshire had a deep effect on her life and turned to the vivid description of nature in her works. Her masterpiece *Jane Eyre* received comprehensive attention and criticism after its publication. To a degree, *Jane Eyre* was regarded as the autobiography of her psychological life.

Based on the theoretical foundation and through the exploration of *Jane Eyre* in detail, the writer attempts to study the close relationship between nature and females, to reveal the oppression of nature and women, to display the different senses of woman consciousness in different periods, to make the readers gain the knowledge of the reciprocity brought by the equality and complement between both genders and to become aware that no one can survive solely on his own.

The introduction scans and reviews the writer as well as the novel, with an abundant supply of original text for further study in the following chapters. Chapter one is about the literature review and focuses on the studies of *Jane Eyre* at home and abroad. In chapter two, the writer presents the rise of Eco-feminism and the different schools of Eco-feminism. After that, the eco-feminist literary criticism will be put forward which in turn sets up the theoretical foundation for the close text critique. Then the thesis analyzes Jane's female consciousness from the three main stages and pursuit to equality and freedom to form a harmonious society. The last chapter talks about the exploration into the relationship between the nature and the female, and the ideal of gaining an equal and free society. The last part is the conclusion

The thesis tries to enrich the perspective of the novel's study and the writer hopes that it can shed some light on the construction of a harmonious world.

Key words: Jane Eyre: nature; eco-feminism; equality; close relationship; harmony

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Chapter 1 Introduction

1.1 Charlotte Bronte and Jane Eyre

In early 1930's, Mr. Wu Guang jian, a famous translator translated Jane Eyre into Chinese, which was named 《Orphan Girl Falling Down》 (1935). From then on, Jane Eyre has been enjoyed by a large number of readers and is regarded as an oft-quoted and widely loved good novel. Charlotte Bronte was also known intimately by the Chinese readers. In 1936, Jane Eyre was published in Chinese again; this edition was translated by Li Jive. After the forties, especially from the eighties to now, there have been some new translated versions from Zhu Qingying, Wu Junxie and Ling Wen etc. The latest translation is the one translated by Huang Yuanshen in 1994. The film which was based on the novel----Jane Eyre, was shown in our country for many times and the image of Jane Eyre was created in the hearts of people and it was loved by most of the audiences.

Jane Eyre described a love story between a private tutor with humble status and her noble master. Among those joys and sorrows, partings and reunions----vicissitudes of life, the passion and equality between men and women are permeated in them. Although the story was original, it contains much abundant content of politics and thoughts. It was commented heatedly as soon as it was published. It was welcomed and praised warmly in the academia, and was considered an art work that was hard to come by for many years. It was an "original" and "vigorous" novel.

Jane Eyre has not only the distinctive viewpoints which is beyond the times in the aspects of custom, marriages based on love, religious beliefs, women's rights, but also the characteristics of bringing forth new ideas, leading and blending. In this novel, the realistic theme and romance, the description of one's inner world and of realistic society are united and blended. It also has the specific characteristics in the aspects of the construction in inner world and the building of emotion

environment. We had to say it is a kind of bringing forth new ideas and overstepping. (Liu xiang 1992: 42-43)

The writer of *Jane Eyre* was Charlotte Bronte, who lived in the first part of the nineteenth century. During the period, the capitalist has developed for a long time, so the contradiction between the capitalist class and feudalism group has changed to the contradiction between the working class and the capitalist society. From the 1820's to the 1840's, the situation is characterized by turbulence and in tranquility; the social revolting of the masses was frequent. From 1809 to 1812, Luther movement is very famous; in 1815, the government issued the "law of corn"; in 1817, the government issued the "law of intimidation"; in 1825, the first economic crisis broke out; from 1830 to 1832, the last uprising of British peasants is the most important event. The turbulent emotions and rebel spirits have exerted an imperceptible influence on Charlotte Bronte's mind, although she didn't take part in any of these movements.

Before the nineteenth century, the women were excluded out of the British literature. It is difficult to find out another famous female writer, except for the authoress----Austin who lived in the end of the 18th century and the early days of the 19th century. The male writers in that time described the women in the angle of men; they didn't regard women as a principal part of their novels. They ignored the feeling of women, never tried to understand them, and they impressed their understanding on woman about whatever exist in their minds by using the traditional male power idea. In Dickens' novels, the women were described either cruel and unreasonable (such as Mrs. Defass) or tame and gentle (such as Lucy). Dickens measured women with the standard of man, described the women to unconscious slaves who were controlled and allocated by men. He defined woman a dependency in structure of male power culture. He handled simply the complicated female characters with the thoughts of humanitarianism, and then the female

characters in his novels became the diagrams of ideas. The works of Sack lay are also have this malady, the female characters in his novels have been saturated and contaminated and twisted .The woman in his novels is either terrible character. Like devils or lovely and noble ladies like sheep. The female protagonists----Sharp Becky and Amelia are the persons whose characters are absolutely different. They obliterate the progressive meaning of woman compared with the main melody in the times.

In the 1840's, it is the brewing period of women's rights movements. The trends of thought on women's liberation imperceptibly influenced Charlotte Bronte; she was determined to throw down, the gauntlet to male power culture and male words. She took the stand of woman's liberation fought against the male words; dispelled the passive influence of male words and corrected the female images in male's works. The female image of Jane Eyre is the identification of Charlotte Bronte's minds. Charlotte Bronte announced to society with her actions and her novels. The women aren't vases; they are clever, diligent and firm just as men. The thing, which men can finish, is just the thing that the women can complete separately Charlotte Bronte also appealed to the society for the women's right, and waved flags and shout battle cries for the women's liberation. In the end of the novel, the female protagonist got back to the male one after gained an equal status, and created a much more harmonious relationship in her new family. In the preparative period of British Women's Liberation Movement, the ideas of Charlotte Bronte have important initiate role to the forming of the women's rights idea and the eco-harmonious among people.

The British small capitalist class, which Charlotte Bronte belongs to, “is the most stable class in the past, but now it became the most unstable class. They are few leftover: the persons who longs for wealth, adventurers and opportunists. Maybe one of them can get some money, but

ninety-nine have become insolvent, and most of the ninety-nine live by bankruptcy." (Marx, 1983: 30-302)

In pace with the disappearance of this class, they lost their economic position and social position, poverty made them live with the people in the bottom of society. They didn't willingly bear the poor and unfair treatment and wanted to become rich by their ability and wisdom. But the idea of family status in capitalist class and noble class in the times of Victoria made their ability and wisdom not be brought into play and ambition not be realized, it was difficult for them to find a position in society. There were only two ways for them, one was relieved their fates and poor life, the other way was winning success in a big enterprise by their courage. In the novels of Dickens, we can find out later that these unfortunate persons are the descendants of noble family status; they changed their unfortunate fate and poor life by their courage. And about the writer----sack lay, he experienced the snobbish and sham of the society, so there aren't any fancy and mediation in his novels. Charlotte Bronte's position was low in reality; she acted as private teacher two times, so she experienced the poverty, lonely and discrimination which this society has forced on her. She wrote these words in a letter to girl friend-Nash Alan: "I know more clearly than any time before. The private teacher hasn't any meaning of existing except for the overworked labor, which is her job. They are not treated as human being who are alive and have spirits. "(Bronte, 1992) we can know easily that the private teacher is a humble job. The writer is close to working class and reveals the unequal society because of the humble social position. So Charlotte Bronte endows Jane Eyre with all her suffering, love and hate, hope and ideal; She arranges Jane Eyre a more heated revolting life than her and endows her with the strength to defeat the society and succeeds at last, although herself without any strength to revolt the cruel reality. Her female protagonist----Jane Eyre isn't the wooden image that retells the events

on the stage, although her experience is miserable in reality. Jane Eyre has a more sensitive soul for suffering the more suffering she feels, the more intense revolting she plays, Charlotte Brontë casts her own character with Jane's, she also casts herself in her novel, and get a new life in her works. Before Charlotte Brontë wrote Jane Eyre, she told her two sisters: "I am going to write a female character for you. She is unprepossessing in appearance and short and slight of stature, but she would bring to people's attention just like any female characters that you wrote in your novels." (Ruether, 1975) Her female protagonist---an orphan without any wealth, status and prettiness would prove a theory: People are born equal, and people should depend on the enormous strength in spirit. Charlotte Brontë endows Jane with the strength to realize her ideal.

As a separate female image of British literature in the middle of the 19th century, the emergence of Jane Eyre marks the vigorous development of European woman liberation movement. The poor social position, wandering life, suffering and unfortunate experience of Jane Eyre is the real reflection of the British people's miserable life in the 19th century. In the Victorian times the woman who was oppressed and humiliated can't enjoy the essential politics, education, emotion and material rights Jane Eyre dares to fight for her freedom and equality, reveal and attack the capitalist society, which oppresses the development of woman's character. And it also has set up an independent, strive, self-esteem, self-respect unyielding new female image with the cry of woman's awakening. At the same time, all of the description of the nature in this book, and it represented all the feelings of protagonist in the respective periods of her life.

The publishing of Jane Eyre made the male power influence very angry. Some critics tried to slander and hurt it, but Charlotte Brontë wasn't afraid of these. She stated her position in the foreword of second edition, and fought the reactionary elements back: "custom and morality aren't the same, hypocrisy and religion also is different. If you attack the former, it doesn't mean that you

attack the latter; if you uncover the masks on Falsie's faces, that don't mean you attack the God with your hand either." People maybe hate the person who dares to probe and reveal the reality, go into the tomb and dig the skeleton. People receive benefits from him although they hate him. " Charlotte Bronte encouraged the people in her times by her rebellious spirit, made the human beings realize the coexistence of men and women and seek for an ideal world. The style of her novels is different from the other custom novelists. So Charlotte Bronte became one member of the "a shining group" which belong to British realistic novelists and was praised by Karl Marx.

1.2. The aim of the Present Study

Jane Eyre, which shows the consciousness of woman, is full of rebellious passion and has been accepted by a lot of readers since more than a century ago. All the readers love the image of, Jane Eyre for her rebel proud stone. But in the historical river of development on literature. We can often find this kind of phenomenon, which the objective effect of works is not identical with the subject intention of the writer. Times are developing; the appraisal and analysis on the works would develop and change because of the affection of deferent time's background. Karl Marx said: "it is very necessary for a writer to differentiate between the details which the writer had supplied actually and the content which he wants to provide." (Marx, 1983:343) That is to say, the only foundation, which we used to comment the works, can be "the details which the author had supplied actually." And as a literary, works which is existed in society objectively, the foundation of analyzing artistic image is the concreted description which the writer had written in their works, not the "details which the writers believe they had provided," such as the real intention of literary creation and the comments which the critics comment on the works. Although they are the important reference and precious clue when we analysis and research the works, they can't instead of works and images themselves.

Man, as the representative of ration, always put nature and women that are both mysterious and sensitive into a role of lower class, and expressed in the literature as well. Eco-feminist denied the idea that women and nature were lower than men and man culture. They insisted on the equality of women and men. In the male power culture, women represented the nature and the value of women was not only limited to men.

Bronte emphasized the theme of the environment and the sex which were the core of eco-feminism and poured out her concerning on the nature and the human society. In her persistent exploration, which stimulated the readers to think about the nature, sex, and society, she showed us a new developed and evolutionary angle of view called eco-feminism. The essay rereads Charlotte Bronte's *Jane Eyre* from the angle of eco-feminism, explores the relationship between women and nature, and reveals the tragedy which women and nature are oppressed and exploited by men. It also shows Charlotte Bronte's ideal of building an equal and compatible society for male and female, setting free women and nature as well as developing women's self-consciousness. *Jane Eyre* is still a novel which is extremely worth researching and discussing from the artistic and literal perspectives in the 21st century.

According to this theory, I try to examine *Jane Eyre* with times developing vision once again, discover and analyze the submission of *Jane Eyre*, when many critics of art and literature praise *Jane Eyre* as a represent of women's revolting. *Jane Eyre* is one of the foreign novels that have been fond of by most of the Chinese readers, so more dialectical, more objective comments in this thesis are necessary and worthy.

Chapter 2 Literature Review

Since its premiere and first publication, *Jane Eyre* has become one of the most talked about novels by critics, scholars and readers, and most of them sing praise of this novel. They regard *Jane Eyre* as one of the finest novels in the whole history of English literature. Generally speaking, critics at home and abroad study this novel from the following aspects.

2.1 Previous studies of *Jane Eyre* in western countries

Contradiction between women and male power was manifested in various aspects of society. In 1856, Smith Lay Barbara arranged the first women's right movement. In 1859, the women's right movement set up a special organ in order to help women to find jobs, strived for the rights for women's higher education, and strived for mother the rights of children's guardianship. The most important thing was to strive for married women some legal rights and statue.

The doctrinisms of women's rights stand for:" The women should be independent and be equal to men. They also want to abolish the traditional family idea, and remold society on the base of equality between male and female." (Gao wan long, 1997: 26-28) Although the schools of Christianity Gospel require the rights on women's education and jobs too, it holds firmly to the traditional thoughts which women should stay at families and the purpose of women's education is for family or finding a teaching job. (Lang min, 1989) There are conflicts on women's rights and obligations between the schools of Christianity Gospel and the doctrinisms of women's rights.

Most of the Chinese readers have heard of the works----the *Mad Woman in the Attic* (Gilbert, 1979) and the comments about *Jane Eyre*. The *Mad Woman in the Attic* is a critical works which discourses upon the growing up of English and American authoresses and the traditions of

women's literature, the writers are two American female professors who named Sandra Gilbert and Susan Gubar. In the chapter of discussing Jane Eyre (emblem, the second volume, the forth magazine), the authoresses pointed out: the unkempt mad Bertha Antoinette Mason who was put into the attic of the Thorn field Hall is Jane Eyre in fact; Jane Eyre wants to destroy the Thorn field Hall and hurt Mr. Rochester. Bertha took the place of Jane Eyre to fire the Thorn field Hall and make Mr. Rochester lose his eyes and left hand. These viewpoints maybe sound nonsense in Chinese readers' minds. But in America, the mad woman in the Attic has authority and it can also be regarded as sutra works of the Doctrine of women's rights.

The critics on women's Rights have sober acquaintanceship about the society reality which the women have been oppressed for a long history, but when they study the works, the advancing, demonstrating and resolving of the problems are carried through in the circle of literature. The themes of the works are the seeking theme which has been rebuilt. The black image----Bertha and the death of Bertha comport symbolically Jane Eyre's pullulating which growing up from an angry and mad woman to a healthy one.

We should have thought of this viewpoint: since the literature product oversteps realism, the comments on the works which are adhered to a kind of principle needn't be confined to realism of course. The works are imaginary and are controlled by the writers. Gilbert and other writers don't regard Jane Eyre as the straight patterning after of the woman's life in the 19th century, they also don't regard the works as the scheme of resolving the society problems, and they regard the works as fable. So they regard the characters as the token of character and intention in the nature of things, and they also interpret the resolve of problems with the way of symbolic mentality leading. Just at this point, we can see the hallucination of carrying out the conation clearly: Jane Eyre let out her inflammation" and drove out the Bertha in her body, so she was no longer threatened by

many kinds of abruptions. The critics read not only the fable of Jane Eyre, but also the fable of Charlotte Bronte. She helped the mad woman who is a character in her novel -- Jane Eyre break out the bind and immurement of woman which are forced by male text from of old. In her novel, the mad woman shouted out the women' voices and expressed the female self-awareness.

Since Jane Eyre was published in the autumn of 1847, there have been thousands of articles and books on commenting and researching this novel. I will cite a few representative articles and works here.

In 1857, *The Life of Charlotte Bronte* which was written by Gaskell revealed Charlotte Bronte's life experience and thoughts. (Gaskell, 1997) The book analyses the representative novel of Charlotte from the angles of women's personality independence and the women's liberation and it also set off a new climax of commenting Jane Eyre. Then Kathryn Hualas wrote *The Immortal wheat: The personal explanation about the biographical note and works of the Bronte sisters.* (1951) Woolf Virginia (1929) also published the article *Jane Eyre and Wuthering heights* in the first volume of *Ordinary books*. In this article, Woolf gave a penetrating comment on Jane's seeking for freedom, pursuing equal marriage and the struggling against the accepted society orders.

Since the 1980's, while the steps of western women's liberation has gone beyond Jane Eyre--- the new women in the past, *The Mad woman in the Attic* (Gilbert, 1979) which is written by two female professors made enormous repercussion in the west. The opening of the attic all the time means the revealing of Jane Eyre's sub-consciousness which is concealed in the female protagonist's inner heart and a secret place. We can know now: the mad woman is the seamy side of things in the female protagonist's soul; she is also the angry fire which is concealed in Jane Eyre's body; she is the other self of Jane Eyre. We can use“ the reading method of implied

meaning"; connect Jane Eyre with the mad woman who is free from the control of intellect.

2.2 Previous studies of Jane Eyre in China

Jane Eyre has aroused the attention of the world of Literature comment in China since the 1980's now I synthesize the comments of Jane Eyre which are given by Chinese scholars. The main points are the following five ones.

1>: The two viewpoints of Jane Eyre's leaving from the Thom field Hall: The first point is that the leaving of Jane Eyre reflects the strong women's consciousness and the seeking for independence, self-respection and personality of Jane Eyre(Liang hong ying, 1988:26-27); The other point is that the leaving of Jane Eyre is the manifestation of religious consciousness and it is also the submission of public opinion and traditional morality. (Song hong, 1987:30-32)

2>: The different comment of the male protagonist---Rochester: some scholars insist on a negative attitude and regard Rochester as a representative of male's oppression they regard him as a contemptible and hypocritical man(Fang ping, 1989:35-36).The other scholars regard him as a person who is worthy of affirmation and sympathy. Yang Jing Yuan (1986:17-18) gave an enlightening viewpoint that this male image is the embryo of rebellious hero in the 20th century.

3>: There are different views of the novel's ending. Some scholars think that the ending of this novel damaged the art results and the image of the female protagonist (Li Xian fu, 1993:36-37). Another scholar thinks that the ending of this novel was dealing with the development of Character's personality. The ending also expressed the best of intentions of the female writer---Charlotte Bronte. (Li huai liang1982:34-35)

4>: It is a new tendency in Chinese research world that studying Jane Eyre from the angles of women's liberation and women's consciousness. 《Charlotte Bronte feminist theme》 which were written by Zhang wei (1984:36-37) broke into this restricted zone or area which was

shut for a long time earlier than the others. In this article, Zhang Wei analyzed Charlotte Bronte's representative work----Jane Eyre, pointed out that it has formed" clear 'women's liberation' thoughts." That means "the independence of women is depending on the independence of economy." The marriages which the women are seeking for should base on love". And "the dignity of women's personality depends on the self-confidence and realization of their values." This kind of view which is about the women's economic position,

Marriage and love, values of themselves has summarized the contents of" women's liberation". This is one of the articles which has studied this problem much earlier and more systematic in China.

Mrs. Zhu Hong (1987) published an article which has especial understanding and new approach---- 《Women' consciousness of Jane Eyre》 . The writer commented the work which was written by female writer with a female status obviously, it is not only argues heated, bus also has strong emotional features. It shows a kind of impassioned and forceful style of writing. Mrs. Zhu Hong thinks that the previous society was a society which men were the social center; the previous literature was the literature which the male power is the center.“ The women who were in the male's novels were fabricated according to the model which was imagined by men." In the times of Charlotte Bronte, women have no positions in social life and political life. Most of the images in male writers' novels were "tame slaves". (For example, Dickens has written many "ladies like angels' who are looking after various men specially.") Mrs. Hong put Jane Eyre to this kind of social culture background, observed and studied it, and tried to tap and elaborate the women's consciousness which are contained in this novel. 《 Jane Eyre》 which is written by Wang hua xue (1980:23-24); 《Talking about Jane Eyre's resistance》 Xie lay shun, 1991:24-1(Song rui lan, 1991) also elaborate the revolting character of Jane Eyre from different angles.

5>: In the 1990's, influenced by the famous work *The Mad woman in the Attic*, many domestic scholars put forward their own viewpoints too. The most important article which has more enlightenment is the reportage which Mrs. Song Hong has made in the discussion meeting about *Jane Eyre* and *Wuthering Heights* which has published for 140 years. He printed out after *Jane Eyre* left Mr. Rochester, he acted as an injured man, he offered many explanations for himself and his wife---the mad woman couldn't defend for herself. But we can judge easily from the words that Mr. Rochester has said the real victim is Mr. Rochester's wife---the mad woman, not the husband who owned her wife's property by the marriage law in the times of Victoria. Mrs. Song redressed for the mad woman from the angle of rational knowledge in his reportage. Mrs. Song (1988:20-21) has elaborated his viewpoint much more in 《Shut the mad woman in the role》: according to the logic of life itself, *Jane Eyre* and the mad woman should be the sisters who are oppressed by male together, but *Jane Eyre* is the unite of mainstream literature and popular literature, the mad woman was sent to ceiling to act as a bad woman in order to enjoy the readers. The ugly and evil mad woman has to be a foil of *Jane Eyre*'s kindness and beauty. She has to act as the opposite of *Jane Eyre* and made the plot more complicated.

In the article---- 《Why hiding crazy woman on the roof? ---The female consciousness of *Jane Eyre*》, Fang ping(1989:35-36) gave out his distinctive understanding: that the mad woman is the focusing of Charlotte Bronte and the women's consciousness. The mad woman who set on fire held *Jane Eyre* highly from the ruins scorched earth of Thorn field Hall. The female pride of the common woman----*Jane Eyre* who was in love made her the top of the most welcomed female protagonists in any English women's literature in the times of Victoria.

In the 21st century, Wang wen Hui (2006:30-31) states in her 《*Jane Eyre*》 this novel expressed in the incoherent form which represents the female gothic novel, and it created a series

of characters that lost their rational images after crazing. The novel revealed to the readers, especially the female, the rejection and resistant under the male power. Later, Wang wen hui(2008:45-46) put forward in her 《 Jane Eyre》 , Charlotte Bronte resorted to the fierce power of the gothic novel to awaken the people about how the male power devastate the female.

All in all, there are varieties of previous studies of Jane Eyre in and out of China revealed Jane Eyre's rebellions and submission from different perspectives. You will find that most of them had commented this novel from the angle of rebellion these commentaries made people feel that Jane Eyre was just a typical image of rebellion. Jane Eyre has pluralistic and complicated characters. Most of the studies analyze the character from the angle of feminism, focus on the humility of women under the suppression of men for a long history. Women who would like to choose a new life must rebel and challenge the patrilineal society and its ideology of the traditional sex. However, the writer of this novel was eager to seek a harmonious ecosystem in the relationship between men and women. It is true of the main stream of the consciousness nowadays, from domination of the nature to create a harmonious ecosystem between nature and human beings. So, I am trying to study Jane Eyre from a new angle in this paper, and attempting to tap and analyze the relationship and the coexistence between the nature and human beings in Jane Eyre.

Chapter 3 Theoretical Foundation

The idea of “eco-feminism” appeared in the late 1970s. From online encyclopedia, Eco-feminism is a social and political movement which focused on the existence of considerable common ground between environmentalism and feminism, with some currents linking deep ecology and feminism. Eco-feminists argue that in Western cultural traditions important experiential, theoretical, and linguistic parallels exist between the oppression and subordination of women and nature through the transformation of differences into culturally constructed conceptual binaries and ideological hierarchies that allow a systematic justification of domination (“power over power”) by subjects classified into higher-ranking categories over objects classed into lower-ranking categories (e.g. man over woman, culture over nature .

3.1 Introduction to Eco-feminism:

Eco-feminism (ecological feminism), which came into being in the late 1970s and early 1980s is a political and social movement which unites environmentalism and feminism. In essence, the common point of view of eco-feminists is that the domination of women and that of nature by men as humans derive from the same root or there is a close connection between the domination of nature by humans and that of women by men. From this core tenet a philosophy has flowered based on the interconnected web of life. The common goal of eco-feminists is liberation of women and nature (that is, to set up a more harmonious relationship between the genders, a healthy non-exploitable relationship with the environment). "(Cao pei hong, 2007)

In the 1970s, when western women became disappointed with the ideologies at that time, eco-feminism came to appear at the first beginning. However, at that moment, feminism had little concern for the nature, and the environmental activities had nothing to do with a feminist analysis. There was rarely any attention to women, animals or ecology from men power authorities. Political organizations hardly covered a spiritual component, and few spiritual groups developed a political consciousness. Like this case, eco-feminism began to rise and try to address the whole in some situations alike. In struggling to address the whole, eco-feminisms interdisciplinary approach encompasses politics, spirituality, and nature.

Eco-feminists believe that females occupy a central role in preserving nature because females, on one hand understand nature; on the other hand they are oneness. With nature. Men cannot understand the deep connection existing between nature and women, nor can they understand the terms "Mother Nature" or "Mother Earth". Females need to use their superior insight to reveal how humans can live in harmony with each other and with nature. More recently, eco-feminist theorists have extended their analyses to consider the interconnections between sexism, the domination of nature (including animals), and also racism and social inequalities. Consequently, it is now better understood as a movement working against the interconnected oppressions of gender, race, class and nature.

On the basis of equal principles for human beings and gender, many a westemer is still seeking for a harmonious relationship between men and women, an equal relationship between the environment and new spiritual groups. Because of there are many difference in the theories adopted by eco-feminists, in the focuses and the recognition of the methods of both the liberation of women and nature, eco-feminism is an interdisciplinary with many schools. Among these schools are three ones conceding more, namely, Cultural Eco-feminism; Socialist Eco-feminism

and Philosophical Eco-feminism.

Generally speaking, there is a connection between women and nature. The connection between the role of them in the society, and the connection between the domination of them among eco-feminists, is made first on the symbolic level in culture. One charts the way in which patriarchal culture has defined women as being closer to nature, "as being on the nature side of a nature-culture hierarchical split. Women have been shown in many aspects such as in mortality, weakness, and sinfulness in the way in which women have been related closely with body, earth, sex, and the flesh. Yet, masculinity identified with spirit, mind, and sovereign power over both women and nature. This is the main stream of predomination of the men power authority defined by them.

Cultural Eco-feminism emphasizes the spiritual and cultural reasons for the oppression suffered by women and nature. It regards the changes of cultural spirit as the fundamental means to the liberation of women and nature. Through examining the symbolic link between women and nature in religion, theology, literature, arts and other cultural fields, cultural eco-feminists find that domination of nature and domination of women are interrelated and mutually reinforcing. Therefore, they attempt to liberate nature from the domination of the patriarchal culture and they require women to find, admire and accept their true nature.

Rosemary Ruether regards nature/earth as "Mother Earth" and the fertility of women as the breeding process of nature. In the article *New Woman/New Earth* (Ruether, 1975), Rosemary Radford Ruether, taking the matriarchal society of ancient Europe as an example, shows that mankind could accept that they were mortal. At that time, women were in power, and their fertility made them understand the life cycle of the natural ecology." For this reason, mankind did not attempt to exceed the natural limitations whereas, in the patriarchal society, the men have to create

a God-father who creates the whole universe since the men in power do not have the ability to procreate. In this way, the men can surpass their mortality. In societies with such a patriarchal religion, human beings, with scientific methodology and industrial technology, pursue the development of material prosperity. Evelyn Fox Keller (Keller, 1985) believes that, when men must put the production and creativity of women and nature under their control, the first thing they need to do is to eliminate the autonomy of women and nature, and put them into a dominated second-class status. Carolyn Merchant, in *The Death of Nature: Women, Ecology, and Scientific Revolution* (Merchant, 1980), points out that, before the Age of Reason, people regarded nature-an organic body-as the mother of everything. The thought that excavation of the land equals the murder of one's own mother prevented human beings from carrying out arbitrary destruction on nature. Whereas, during the Age of Reason, human beings started to invade and damage the earth wantonly, since the scientists no longer regarded the Earth as an organic body with life. To Merchant and other eco-feminists, the theory of Mother Earth “may prohibit human beings from damaging nature. Therefore, they praise the vitality of nature as well as the fertility of females and their characteristics of being nurturing and peace-loving.

The second school of Eco-feminism-Socialist Eco-feminism-goes beneath the cultural symbolic school. Socialist Eco-feminism emphasizes the social and economic causes for the oppression suffered by women and nature. It regards the changes of the social and economical system as the fundamental means to the liberation of women and nature. It deals with the socio-economic underpinnings of how the domination of women's bodies and work interconnects with the exploitation of land and animals as sources of labor and wealth. It also deals with the question-how have women (being a gender group) been colonized within a legal, economic, social and political system by patriarchy? From a Marxist-feminist perspective, the cultural symbolic patterns

linking women and nature are an ideological superstructure by which the system of economic and legal domination of women, land and animals has been justified and made to appear "natural: and inevitable within the total patriarchal cosmos-vision. Religion then comes in to reinforce this domination of women and nature as reflecting the will of God and the relationship of God as the supreme deified patriarchal male to the world" that he "created" and rules. Philosophical eco-feminists, analyzing the inherent relationship between the dual domination of women and nature, believe that it is the concept that controls the conduct of human beings. Therefore, the domination of women and nature is governed by a common conceptual structure the most important thing to do to emancipate women and nature is to break this kind of conceptual structure. Karen Warren believes that the root of the problem is not the binary system or the hierarchy system but the dominating logic in the conceptual structures of domination. Warren's theoretical contribution lies in the fact that she, from a philosophical perspective and logical reasoning, finds the similarity between male domination over women and human domination over nature. She also points out the synchronicity between women crisis, ecological crisis, and social and moral crisis. Ontological eco-feminism, only through adopting theories such as Marxist Association, Holist Theory and Pluralism, can it lift the iron lid of the patriarchal domination whose basis is binary thinking, the concept of value hierarchy and gaveling logic. In turn, women and nature can achieve their real freedom.

The three kinds of introduction above indicate that eco-feminist theory is ecologically ethical, with a multi-cultural perspective. It analyses two different thinking's of male/female, culture/nature, rational/emotional, as well as succeeding to the conventional theory of feminism, demonstrating honor to divergences, improving variation. On the other hand, it absorbs the essence of ecology, liberation of life, against the oppression and the pursuit of a holist thinking." "It

regards the construction and promotion of women's culture as a fundamental way to solve the ecological crisis and it develops a critique of gender oppression and to all forms of oppression."(Cao Pei hong, 2007)Its superiority lies in the fact that Eco-feminism develops from the traditional feminist concern about sex discrimination to the concern of all oppressive systems (cg. racism, hierarch doctrine, discrimination against the elderly and heterosexual discrimination against homosexuals, and finally comes to recognize that naturalism ' (e.g. the exhaustion of nature) results from the gaveling logics. It is men who are the oppressors against nature and women Eco-feminism also points out the bias existing in the traditional ecological view-only to repeat the gaveling logic, while ignoring the premise of the "patriarchal". There are a lot of differences between deep ecology and Eco-feminism, and the biggest one is that deep ecology holds the idea that the main reason is the opinion of "anthropocentrism" for the damage of the ecological environment but eco-feminism feels that we should criticize the ideas pointed out by man power authority. Therefore, Eco-feminism is not only to focus people's attention on gender and environmental issues but also make people reflect on all the morbid mentality caused by " anthropocentrism ".It critically assimilates various theories and forms its own 10 all-inclusive characteristics, which promotes eco-feminism to develop toward deeper, broader fields.

3.2 Eco-feminist Literary Criticism

"It is important to note that eco-feminism is fairly new and still finding its voice. Such, there is no single definition of eco-feminism. On the continuum of the political to the spiritual, the academic to the grassroots, some eco-feminists are strictly front-line activists; others create social change through a dedicated spiritual practice. Some uncompromisingly radical; others operate within more conventional frameworks. Ask a room full of eco-feminists just what is eco-feminism anyway, and you're likely to get many ~liff~Yent interpretations。"(Cao pei hong, 2007)

Because we have different definitions and schools of eco-feminism, it is not us to own only one interpretation of eco-feminism nor is it hardly for us general methodology. But it is no doubt that eco-feministic literary criticism (a new wave of artistic and cultural trend comes into being in the special context of the ever-deteriorating environment and the ever-deepening ecological crisis; taking advantage of the long historical trend of the Feminist Movement; and setting its basis on the feminist literary criticism accepts the ways of feministic criticism and ecological feminism. Eco-feministic literary criticism, by doing research on the relationship between literature and natural world, along with females from the aspects of nature and female, revealed the combination of the two forms of oppression in literature and evaluates the conventional literary traditions and literary products from the standard of eco-feminism again.

We cannot say Eco-Feminist Literary Criticism is a completed literary criticism, nor can we say that it has not wonderfully divide into the domains of literature from the cultural realm. Let alone, a whole theoretical setup coming into. In situations like this, in "Feminist Literary Criticism in the West and China", "she points out that the fundamental construction of Eco-feminist literary theory can be carried out by taking the following three aspects into consideration."(Luo ting, 2004) The first prospective is to disclose the relationship between natural world and females in literature. According to Eco-feminists, the combination of female and nature are connected. Such contacts consist of the following areas: symbols, experience and status. The second aspect is to excavate and read the eco-feminism texts and search for the causes of the dual domination in the literary field. Every kind of literary criticism would choose the text with rich analytic potential as targets of criticism not only women's works on nature, but also the classic texts are suitable targets for eco-feminist literary criticisms. The third aspect deals with the synthesis and construction of eco-feminist literary theory. After carding the relationship between women and nature, digging and

reading the rich eco-feminist texts, it is the natural law" of literary activities to appreciate eco-feminism from an objective perspective. Since this thesis is only going to adopt the first aspect of the literary construction, the writer is going to have a detailed explanation of the three components of this theory-the symbolic links between nature and female; the experiential links between nature and female; the literary status links between nature and female.

3.2.1 Symbolic Links Between Nature and Female

In literature, the links between nature and females are mainly symbolic. Nature is feminized. From time to time, the earth is seen as the mother of human beings, the mild creeks are regarded as quiet girls and the green trees are looked upon as adolescent females. The females are synonymous with "water" and "Life "; they are mutually complementary, as represented and symbolized. No matter what the symbols are, males want to construct a set of rules for females to conform to. The fact that they want to define the duties of females with natural phenomenon (e.g. giving birth) manifests clearly the domination of males. In British and American literary works, many animals are used to belittle females, such as cow(fat women).chicks(young lady)and snake(she-monster);on the other hand, writers often used feminine words or words with the characteristics of sex-discrimination to describe nature, such as nature is raped, or the secret is exposed and“ the virgin forest" is chopped down. Those words not only depict and reflect but also support domination and downgrading of females and nature, at the same time, it also manifests that authority and they have been subjected to the devastation of empire war, the expedition of colonial expansion and the exclusion of industrial civilize literature, through the means of fable, fairy tales and empathy, opposition between subjects and objects and in its discourse, the vision of animals and plants as well as nonliving things has reemerged. In the process of naturalization and objectification, the exchange and communication of fields and perspectives have been completed. This shift from

objects to subjects has promoted, either consciously or unconsciously, human concern and sympathy for the world outside of humans. It has also promoted humans to experience awe of the lives in nature and the universe, which in turn made humans master the thoughts, value and language of nature and the universe. Therefore, it is in fairy tales that the female images universally manifest the spirit to deconstruct the oneness of human beings and universe, as well as the binary opposition between subjects and objects. Females are more sensitive to nature's feelings and it seems that they are endowed with the gift to communicate with nature, they can hear the call coming from beneath the earth and whisper with the trees. "(Zhao qing guo, 2010)

3.2.3 Status Links between Nature and Female

We can find the connection between natural world and women in literature lying in the similar literal position in literature, which causes the attention paid by the eco-feminists. Literary criticism of the eco-feminist is interested in the literary mode critically that looks nature and females as others" After eco-feminists had examined the symbolic relationship between nature and women in the mainstream literatures; they discovered the hatred to women and the hatred to natural world are associated with each other Countless artistes have managed to praise the matchless charm of women, and even so, they can't conceal the harsh reality, that is to say, because the humanistic literary convention, literature is both anthropocentric, and primarily andocentric. Machismo holds opinion that men have been taken the throne of power which dominates the world and they also have been the advocators in the epics which build the importance of history, but women have been supporting role and natural world have appeared to the scopes and backdrop of human activities

In conclusion, natural world and women are inseparably connected and they exert a great influence on the literature. As natural world is being opened up, women are being enslaved; the arts will go down the purpose of eco-feminist literary criticism is to liberate literature itself much

more than natural world and women.

Chapter 4 Interpreting Janes Female Consciousness

From Eco-feminist Perspective

Jane Eyre is very much the story of a quest to be loved. Jane searches, not just for romantic love, but also for a sense of being valued, of belonging throughout the novel, Jane struggles to find the right balance between moral duty and earthly pleasure, between obligation to her spirit and attention to her body. She encounters three main religious periods: Gateshead, logwoods, and Thomfield. Each represents a model of religion that Jane ultimately rejects as she forms her own ideas about faith and principle, and their practical consequences. During these periods, Jane must learn how to gain love without sacrificing and harming herself in the process.

4.1 Gateshead - Sprouting of her Female Consciousness

Nature and women are the two kinds of prominent images and the connection between them is the main theme in Jane Eyre. At the first beginning, beautiful scenery which showed before the readers is the winter when Jane was a little girl in Gates. We had been wandering, indeed, in the leaf less shrubbery and hour in the morning; but since dinner the cold winter wind had' brought with it clouds so somber, and a rain so penetrating, that further outdoor exercise was now out of the question." (Chapter 1) For this description of the scenery settles the basic tone of the childhood in Gates. In that winter afternoon, 'cit offered a pale blank of mist and cloud, near a scene of wet lawn and storm-beat shrub, with ceaseless rain sweeping away wildly before a long and lamentable blast." (Chapter 1) Jane was adopted by her aunt after losing parents as a child. In her childhood, it

seemed that she lived in a miserable environment. From the aspect she studied while taming over the leaves of her book alone, it predicted that some badly treated thing would happen sooner or later. He bullied and punished me; not two or three times in the week, nor once or twice in the day, but continually: every nerve I had feared him, and every morsel of flesh in my bones shrank when he came near." (Chapter 1) Her aunt and cousin was in no sympathy, and little Jane led a miserable childhood with loneliness and helplessness. After she was locked in the red-room, she heard "the rain still beats continuously on the staircase window, and the wind howling in the grove behind the hall." (Chapter 2) She was alone in that red-room, and grew by degrees cold as a stone, but the nature has borne her feeling through the rain and wind. The nature showed her anger from the furious weather, just as the emotional feelings in Jane's heart.

She went to the nature at a time when she was treated badly to calm down her own. This state of things should have been to me a paradise of peace, accustomed as I was to a life of ceaseless reprimand and thankless fagging; but, in fact, my racked nerves were now in such a static that no calm could soothe, and no pleasure excite them agreeably" (Chapter 3) As a stage of the Jane's psychological activities, the nature revealed dissatisfaction and helplessness in her deep heart to the male power authority.

Jane Eyre experienced a complicated process of mind in such a dark environment. She grew up from her nature revolting to a reasonable thought and then she determined on a continual resistance. When she would be send to Logwood school, she shouted to her aunt: I'm glad you are no relation of mine: I will never call you Aunt again as long as I live; I will never come to see you when I am grown-up." (Chapter 4) After little Jane finished the revolted declaration, she felt my soul began to expand to exult, with the strangest sense of freedom, of triumph, I ever felt. Up to this point, the seed of Jane's revolting begin to sprout, and broking the stone on her. Obviously, the

rebel character was born and grew up in such an adversity.

After the first rebellious conflict between little Jane and her aunt, she would find exercise some better faculty than that of fierce speaking; find nourishment for some less fiendish feeling than that of somber indignation the shrubbery was quite still: the black frost reigned, unbroken by sun or breeze, through the grounds." (Chapter 4) it was the vengeance that likes the wine which made her racy and metallic. She walked in the plantation which was quite sequestered;" the silent trees, the falling fir-cones, the congealed relics of autumn, russet leaves, swept by past winds in heaps." (Chapter 4) All of the things in the nature did not bring her any pleasure. The nature showed us a silent surrounding, and the little girl, she had no idea about what should be done. When Bessie told her some of her most enchaining stories and sang some of her sweetest songs, she felt. 'Her life had its gleams of sunshine." (Chapter 4) One day, in this house, all this being nothing to her, there was" a little hungry robin" appeared in her eyes. After little Jane went off the carriage, "I was stiff with long sitting, and bewildered with the noise and movement of the coach." Rain, wind, and darkness filled the air;" (Chapter 5) showed what inside poor Jane, as a little girl, and what was going to happen before her in a new place." I dimly discerned a wall before me and a door open in it" (Chapter 5) displayed an unknown future before Jane. At the boarding school, Jane" stood and warmed my numbed fingers over the blaze, then I looked round; there was no candle, but the uncertain light from the hearth showed, by intervals, papered walls, carpet, curtains, shining mahogany furniture." (Chapter 5)The conditions in Logwood are serious, the principal sir is hypercritical and obduracy Girls were allowed to go to the garden, "when full of flowers they would doubtless look pretty", (Chapter 6)it was the happy moment when girls enjoyed the bread and cheese, but at the latter end of January, all was, wintry blight and brown decay." (Chapter 6)Jane was new and had spoken to no one, nor did anybody seem to take notice

of her. She was lonely, and she was accustomed to that isolation. Gateshead and her past life seemed floated away to an immeasurable distance, darkened by a drizzling yellow fog". (Chapter 6)The present life in Logwood was vague and strange to Jane, and she could not form conjecture of the future. "A keen north-east wind, whistling through the crevices of our bedroom windows all night long." (Chapter 6)The first night in Logwood was cold, the nature showed her dissatisfaction about the awful conditions in the bedrooms. "The ruddy gloaming, the licensed uproar", (Chapter 6)and"the disconsolate moan of the wind outside". (Chapter 6) Jane was a lonely girl in her aunt's house, and if she had lately left a good home and kind parents, this would have been the hour when she should have regretted the separation. But at that time, the nature and Jane had intercommunion through the wind. She wished the wind to howl more wildly, the gloom to deepen to darkness, and the confusion to raise to clamor." (Chapter 6)Just like the famous saying"Let it break in all its fury!" When she was in Miss Scatcherd's class, she fell into a sort of dream,"the bubbling of a little brook which runs through Deepden, near our house" It was difficult to collect all she says with assiduity when she heard the voice of Miss Scatcherd. It was better to enjoy the nature rather than the teacher whom Jane disliked. Although it was not better than Gateshead, 'cit was a parlour, not so spacious or splendid as the drawing-room at Gateshead, but comfortable enough." (Chapter 7)Jane led the same miserable life in Lowood⁷ after she was punished by Mr. Brocklehurst, she fell into despair. Helen comforted her,"some heavy clouds, swept from the sky by a rising wind, had left the moon bare; and her light, streaming in through a window near, shone full both on us and on the approaching figure." (Chapter 8)It was Miss Temple who came on purpose to find Jane and lead them to her warm house to warm her cold heart"Spring drew on the frosts of winter had ceased...a greenness grew over those brown beds, which, freshening daily, suggested the thought that Hope traversed them at night, and left each morning." She would never exchange Lowood

with all its privations for Gateshead and its daily luxuries She had a new friend and a friendly teacher in this school; the nature had given us a lively image of hope, which was also in Jane's heart "Flowers peeped out amongst the leaves; snowdrops, crocuses, purple auriculas, and golden-eyed pansies". (Chapter 9) There is life everywhere, in the nature and in Jane's heart. When the frosts of winter had ceased; its snows were melted, its cutting winds ameliorated." (Chapter 9) thanks to Ms Temple and Helen, or there is no meaninglessness there at all.

Jane was trying her best to accept the destiny, in the shape of the Rec. Mr. Nasmyth, came between her and Miss Temple: "I watched the chaise mount the hill and disappear beyond its brow; and then retired to my own room, and there spent in solitude the greatest part of the half-holiday granted in honor of the occasionr (Chapter 10) at that boarding school. Her world had some years been in Lowood: her experience had been of its rules and systems. Therefore, at that time, she was trying to find a new life and prepared to welcome a new life. "I remembered that the real world was wide, and that a varied field of hopes and fears, of sensations and excitements, awaited those who had courage to go forth into its expanse, to seek real knowledge of life amidst its perils." (Chapter 10) After Ms Temple's leaving, Jane opened the window, and looked forward to the horizon from the mountainous distant, as she usually did. "my eyes passed all other objects to rest on those most remote, the blue peaks; it was those I longed to surmount; all within their boundary of rock and heath seemed prison-ground, exile limits" (Chapter 10) The whole world which was filled with hope and disappointment is boundlessly wide, and Jane wondered the changes and excitements of a new life and the achievement of herself.

It was a walk of two miles, and the evening was wet, but the days were still long." (Chapter 10) Jane wanted to make advertising about her and sought for a job by herself. When she got to advertise her application, there was an idea which made Jane be happy to imagine the future again.

When she came back, she walked through heavy rain, with streaming garments, but with a relieved heart." However, "towards the close of a pleasant autumn day, I found myself afoot on the road to Lowton." (Chapter 10) When she got the reply, "A picturesque track it was, by the way, lying along the side of the beck and through the sweetest curves of the dale." (Chapter 10) This scene just like the mysterious and fair-like setting of the famous painting Mona Lisa by Leonardo Da Vinci. This unrealistic feeling which showed in the novel made the readers who got used to connect poor Jane and miserable situation together confused. The amazing scenery and the cruelty of the realistic were not in good harmony. Yet, Jane mounted the vehicle which was to bear her to new duties and a new life in the unknown environs of Millstone.

4.3 Thornfield— Maturity of her Female Consciousness

The life in Thornfield Hall is an important period of Jane Eyre. During this period; the rebel character of Jane went a step further so that it became the consciousness of woman. As the saying goes: "Love is the concentrated manifestation of personal character." The rebel personality of Jane Eyre is prominently reflected at her love. The revolting in Jane's childhood is because of loneliness and not being loved tenderly in that cold social environment then it forms the revolting of social human being gradually, after she grew up the revolting character of Jane was developed to a more sacred "consciousness of woman." Indeed a poor girl who forced her way in society alone, and made a living wandering from place to place could easily speak humbly and beg for compassion because of lowly family background, be away from all her kin and having not a penny to her name. But Jane is an exception, she values herself highly; She protects her personality like her own life. If anybody offends it, she would make reprisals. So she dares to despise those noble madams and young ladies even if they own enough money, good educational background. Jane came into the Thornfield after tramping for a long time, "The roads were heavy, the night misty;" (Chapter 11)

and she was accepted by a sincere and kind housekeeper, Mrs. Fairfax Jane arrived there at night, The steps and banisters were of oak; the staircase window was high and latticed; both it and the long gallery into which the bedroom doors opened looked as if they belonged to a church rather than a house. A very chill and vault-like air pervaded the stairs and gallery, suggesting cheerless ideas of peace and solitude." (Chapter 11)NI the things showed a rough fate which was in front of the protagonist in the new place and what the rough life she would later suffered.

The next morning, the sunshine of the fall was stricken in from the blue curtain with printed flowers, which make the room small bright. The chamber looked such a bright little place to me as the sun shone in between the gay blue chintz window curtains, showing papered walls and a carpeted floor. The beautiful sunshine cheered up Jane, although she could not precisely define what they expected, it was something pleasant. It was about to have an indefinite future.

In Thornfield Hall Jane Eyre is just a private teacher, which is as humble as a servant. But Jane Eyre in the novel appears on the scene in a calm and unhurried manner at Thomfield Hall. She is natural and at ease, neither overbearing nor servile (especially when she was talking with her master). You can't find out a little obsequiousness, flattering and submission from her expression her words her actions, her thoughts, Jane 's master----Mr. Rochester is a experienced and knowledgeable man who has battled through a varied experience with many men of many nations. So he disdained the vaing----lorious and meagre noble women (Miss Ingram, etc). But Jane Eyre is a different girl; she is quiet grave simple and self-respect girl with indomitable spirit and sensible knowledge.

The grass in front of Thomfield stands a lot of thoms from which the name came.Hwhere an array of mighty old thorn trees, strong, knotty, and broad as oaks, at once explained the etymology of the mansion's designation." (Chapter 11)Farther off were hills, it is there Jane began her new life

as a governess in Thornfield and imagined a calm prospect and pleasant fresh air. Charlotte Bronte connected the protagonist with the nature closely when depicting the protagonist Jane Eyre, and she presented a stage for the analysis of the sub consciousness, the stretch of the psychological activities and the relationship in Jane Eyre.

Leaning over the battlements and looking down, I surveyed the grounds laid out like a map: ..the church at the gates, the road, the tranquil hills, all reposing in the autumn day's sun; the horizon bounded by a propitious sky, azure, marbled with pearly white. the attic seemed black as a vault compared with that arch of blue air to which I had been looking up, and to that sunlit scene of grove, pasture, and green hill, of which the hall was the centre, and over which I had been gazing with delight." (Chapter 11) It was obviously the nature who gave the strength and courage to Jane, and who encouraged her to fight against the male power of Rochester. Finally, the arrogant male fell love with her.

Jane usually enjoyed herself alone in this new place to practice her independence of anybody.HThe ground was hard, the air was still, my road was lonely; I walked fast till warm and then I walked slowly to enjoy and analyze the species of pleasure brooding for me in the hour and situation." (Chapter 12)At the first sight of the Mr. Rochester, the host of Thornfield, it was in the distant away from the house. The representative of male power society Mr. Rochester was arrogant and rude when talked to Jane who was lower in his mind irr, the statues, and it made Jane depressed After shc climbed up the hill-top, gathering her mantle, "the grey and battlemented hall was the principal object in the vale below me; its woods and dark rookery rose against thexvest." (Chapter 12)When Mr. Rochester firstly appeared in front of Jane,"a rude noise broke on these fine rippling and whisperings, the solid mass of a crag, or the rough boles of a great oak and blended clouds where tint melts into tint." (Chapter 12) It was clear that the nature which was described

here was frightened by the coming noise, the appearance of the doughty male. The nature was also showed in a much weaker situation, in the male power society. Jane Eyre is a different girl; she is quiet grave simple and self-respect girl with indomitable spirit and sensible knowledge. The points which made Mr. Rochester fell in love with Jane were not her beauty or wealth but the power deep in her heart. She also expressed for many times that she is a free person with independent willpower. All these mental power of Jane is a virtue that those noblewomen like Miss. Ingram who sought Mr Rochester just for his property didn't possess. She was immersed in love when Mr Rochester broke family status conception and made an offer of marriage to Jane. How happy and joyous she was, she felt a brilliant Jane mooring had succeeded to the tempest of the night; and to feel through the open glass door the breathing of a fresh and fragrant breeze. Nature must be gladsome when I was so happy..." (chapter 24) In Mr Rochester's eyes the thin and lonely Jane Eyre became a blooming smiling and pretty girl. "and also a ".....little sunny----faced girl with the dimpled cheek and rosy lips; the satin----smooth hazed hair, and the radiant hazel eyes.(Chapter 24) Though Jane Eyre loved Mr. Rochester deeply Jane was aware that her fiance is occupying all her mind and even her life:"...I would rather have pleased than teased him My future husband was becoming to me my whole world; and more than the world: almost my hope of heaven. He stood between me and every thought of religion, as an eclipse intervenes between man and the broad sun. I could not in those days see God for his creature of whom I had made an idol: " (Chapter 24) Then Jane had a struggle in her mind she loved her fiance so deep that she was eager to present all her body and mind, with all respect without any reservations. As a result, she tried to restrain and remind herself, and for not losing her own soul.

At the wedding, the secret of the attic was revealed. The happiness jumped into the miserable low from the top, and the nature was likely to share her feeling, "A Christmas frost had

come at midsummer; a white December storm had whirled over June; ice glazed the ripe apples, drifts crushed the blowing roses; on hayfield and cornfield lay a frozen shroud; lane which last night blushed full of flowers, today were pathless with untrodden snow; and the woods, which twelve hours since waved leafy and fragrant as groves between the tropics, now spread, waste, and wild, and white as pine-forests in wintry Norway" (Chapter 26) A series of parallels expressed natural images which showed vividly the sadness and psychological changes from the excited expectant summer to depressed dolorous winter.

In this ambivalent emotion, Jane faced a difficult choice whether to be the mistress of her man or to leave him to seek the new life of her own. At that moment, it was the nature again who gave Jane a direction. "I watched her come-watched with the strangest anticipation;...She broke forth as never moon yet burst from cloud...It spoke to my spirit: immeasurably distant was the tone, yet so near, it whispered in my heart."

"My daughter, flee temptation." (Chapter 27)

The nature served as the psychological force to seek for the female self-consciousness, affecting Jane mutually, and resisted the male power together.

The emotion of Jane Eyre experienced a cruel ideological struggle when the mad woman ----Bertha Antoinette Mason appeared and erected a barrier between Jane Eyre and Mr. Rochester. Mr. Rochester has a wife, and Eyre's leaving was necessary. The result of Jane's staying is acting as the mistress of Mr. Rochester. Then Jane left the Thornfield Hall, she protected her "chastity" and became a "chaste lady" required by the male power culture, but she sacrificed her pure love and the happiness of all her life. We had to admit that this action of Jane is the shadow of male power culture, and is not worthy of advocating.

Chapter 5 Jane's Pursuit of Equality and Freedom

5.1 Pursuit to Equality and Resistance to male power

At the period of Charlotte Bronte, the industrialization the town. Many villages had opened factories for exploitation and machining of the mine. The most nature dominating was the depredated exploitation The vegetation, the land, and the natural environment were destroyed. Jane Eyre tramped to Whitcross after a long way, longing for a new job. However, some were farm laborers; a good deal worked at Mr.Oliver's needle-factory, and at the foundry." (Chapter 28) And in these factories, "it was men's work." (Chapter 28)The civilization of the industry had already destroyed the soil and the nature severely, Jane"could not bear to return to the sordid village." (Chapter 28) Jane took a carriage'from Thornfield and arrived at a place called Whitcross, no town, nor even a hamlet. A north-midland shire, dusk with moorland, ridged with mountain, and the heather grows deep and wild to their very verge. Heathers are the most common flowers in Yorkshire where the Brontes lived. There, gloomy and deserted, only with the blossom of heathers. Towards Charlotte, heather, moss, brier, bald hillock, and rock constitute a world be full of hopeful, appreciation, and excitement. She could breath freely, and achieve strength from the nature and the heather. So did Jane in her work. Jane got off the carriage when the dark came, hungry and tired, 'cl touched the heath: it was dry, and yet warm with the heat of the summer day. I looked the sky; it was pure: a kindly star twinkled just above the chasm ridge" (Chapter 28) The heather transmitted the energy and strength to Jane Eyre, let her be confident with the future even

under such whacked circumstance. Nature seem to me benign and good; I thought she loved me, outcast as I was; and I who from man could anticipate only mistrust, rejection, insult, clung to her with filial fondness." (Chapter 28) Exhausted Jane Eyre fell asleep in the heathers, using a low, mossy swell as her pillow. The next day, after the extracting the strength from the nature, she got up, and looked round her, "What a still, hot, perfect day! What a golden desert this spreading moor! Everywhere sunshine. I wished I could live in it and on it." (Chapter 28) The nature contained the strength and pace which could adjust the unbalance inside the human beings for a time. The nature hugged and comforted Jane to help her accomplish her metamorphosis. Jane loves nature. She put her own thoughts in it, and absorbed strength from it. There are there paintings which showed her passion. All of them which showed her pursuit to Equality and Resistance to the male power in her deep heart were in water-colors.

First, there is a dead body on a wavy sea. "The first represented clouds low and livid, rolling over a swollen sea: all the distance was in eclipse; so, too, was the foreground; or rather, the nearest billows, for there sat a cormorant, dark and large, with wings flecked with foam; its beak held a gold bracelet set with gems, that I had touched with as brilliant tints as my palette could yield, and as glittering distinctness as my pencil could impart." (Chapter 13) We can figure out it would be a woman from the pretty arm and diamonded golden bracelet in the birds' mouth. The whole picture was grey. From the imagination of this, we can find out Jane's dissatisfaction and cognition with the depression and unfair which women suffered in the male power society. The cormorants are large voracious dark-colored long-necked seabird with a distensible pouch for holding fish; used in Asia to catch fish. They are the evils resting in the desolation. Miss Ingram and the people in their circle who had the higher status despise Jane who was lower. In their eyes,

money and blood are the standards to judge and treat others. People who were in the same position or higher should get together and ignored the lower. The cormorants and golden bracelets are the sharp responses to this kind of phenomenon and also the sub consciousness of Jane Eyre.

5.2 Pursuit to Freedom of Love and Marriage

In the bisexual relationship, the oppressing class is always occupied by the male, and the oppressed the female. This power structure is in the culture and politics, not in the physiology. However, in the relationship between nature and human beings, nature was regarded as the objectives of. the oppressed class, as the female. So, it was subject {o the human beings and served to the need of them Eco-feminist states that there is a close connection between nature and female. The protagonist Mr. Rochester was an aggressive man who had an athletic body. At the first he called Jane for a talk simply for killing time and was not willing to exchange greetings while ran into Jane in the corridor. He has never showed any respect to Jane. When finally be attracted by Jane's charming personality, he made a proposal under the chestnut tree. After Jane accepted this proposal,6'Nature must be gladsome when I was so happy". (Chapter 23) It means that she lost herself in the passionate love and be bound up to Mrs. Rochester by his jewellery.

At that time, 'there was a crack, a crash, and a close rattling peal;" (Chapter 23) the chestnut tree which witnessed the great love was split away by the thunder. "I faced the wreck of the chestnut-tree; it stood up black and riven: the trunk, split down the centre, gaped ghastly. The cloven halves were not broken from each other, for the firm base and strong roots kept them unseparated below."

It was this tree inspired and enlightened Jane, "I think, scathed as you look, and charred and scorchedj there must be a little sense of life in you yet, rising out of that adhesion at the faithful, honest roots" (Chapter 25)Jane was about to be trapped in the marriage, and lost herself to

be Mrs. Rochester. It was remained some pertinacious female consciousness in her deep heart, like that chestnut tress, which was split down by the thunder without vanishing the eagerness to live. Now the nature seemed to experience Jane's feeling, "the moon appeared momentarily in that part of the sky which filled their fissure; her disk was blood-red and half overcast; she seemed to throw on me one bewildered, dreary glance, and buried herself to again instantly in the deep drift of cloud." (Chapter 25) Every time Jane felt weak, then it was the nature who transmitted the power and strength to Jane, supporting her to remain her independence and female consciousness under the male power.

When Mr Rochester want to present Jane with many jewelry, in order to wrap her neck with necklace, lasso her forehead with head ring; bind round her two wrists with bracelets; hoop her fingers with rings. Mr. Rochester even told Jane that he would fasten her around himself with the chain of his pocket watch. But Jane refused all these presents and control. She announced: "I shall continue to act as Adele's governess, by that I shall earn my board and lodging, and thirty pounds a year besides. I'll furnish my own wardrobe out of that money, and you shall give me nothing but----" (Chapter 24) She gave up jewelry and wealth but earned regard and self-respect. Then she talked with Mr Rochester, she didn't show her true feelings unintentionally. Her words and attitude to her fiance was not calm and gentle, but rational and binding. Although it seems that equality was possible, the dependence on economy could break the dream of equality. So the position of private teacher was the guarantee of Jane's independence, was the weapon that Jane used to protect her personality and dignity. Otherwise Jane couldn't avoid the fate of being a dependency of her husband like the other women in her times. So when Mr. Rochester wanted to buy some silk cloth for Jane and likened her to imperial concubine of Turkish King, Jane didn't make a concession at all, she refute him: So don't consider me an equivalent for one; if you have a

fancy for anything in that line, away with you, sir. I'll be preparing myself to go out as a missionary to preach liberty to them that are enslaved your harem inmates among the rest, I'll get admitted there, and I'll stir up mutiny; and you three-tailed bashaw as you are, sir, shall in a trice fine yourself fettered among our hands; nor will I for one, consent to cut your bonds still you have signed a charter, the most liberal that despot ever yet conferred." (Chapter 24) This paragraph can be regarded as a rebel announcement, which Jane made for the unequal marriage in male power society. It has reed her strong consciousness of woman". Jane insisted on the independence of her personality and dignity, and made up her mind not to be a plaything and best-owing object of her husband, and also gave a angry cry which the women ask for the equal rights to man under the male power culture background in her times.

From the long run of the development of the relationship between Jane and Mr. Rochester, we can see this fabulous stream between the nature and Jane, which made Jane's life much richer, stronger as well as her female independence. The feminist S. Griffin argues that the women and the nature had clear similarities, such as passive, bending and independent. For these characteristics made them be enslaved to the men. They emphasized that the women got close to the nature through their bodies, and regarded this relationship should be spread. It was the essential solution to the eco-crisis of the nature and the emancipation of the women. They clung to the idea that the nature and the women are equal as well as the culture and the men.

Jane tramped the Marsh end and came to know her cousin St. John who was a parson. He was young-perhaps from twenty-eight to thirty-tall, slender; his face was like a Greek. He proposed Jane, and asked Jane to go to India with him: as his helpmeet and fellow-labourer. What he needed was not a wife with mutual love but only a mild and diligent assistant. "God and nature intended you for a missionary's wife. It is not personal, but mental endowments they have given

you: you are formed for labor, not for love. A missionary's wife you must shall be. You shall be mine: I claim you-not for my pleasure, but for my Sovereign's service." (Chapter 34)St John did not regard Jane as an equal lover but a labor who could be utilized and dominated. Obviously, this kind of proposal revolted Jane intensely and was refused, too. The nature responded through its own way.The glen and sky spun round; the hills heaved!" (Chapter 34)At that time, the nature stretched out her hands, "sitting there where I did, n the bank of heath, and with that handsome form before me, I sat at the feet of a man, erring as I- The veil fell from his hardness and despotism. Having felt him the presence of these qualities, I felt his imperfection and took courage. I was with an equal-one with whom I might argue-one whom, if I saw good, I might resist." (Chapter 34) If Antaeus can not live without the mother earth, the nature which be full of the heathers is the headspring of the courage and strength for resisting the oppression of the male power. The heathers encouraged Jane. "I scorn your idea of love." (Chapter 34)She could not help saying, as she rose up and stood before him, leaning her back against the rock.

Meanwhile, in the far distance, Thornfield, the mad woman Bertha Manson who came from West Indies set a fire on the mansion. It was that fire that burned symbols of all the male power inside Thornfield entirely. It was that fire that devastated the arrogant. temperament and the estate and the wealth which symbolized the top. It was that fire that destroyed the economic and inspiriting predominance. It was that fire that lowered the status which equated to Jane who was boom with poor and solitary. Bertha helped Jane devastated the male power, and changed Mr. Rochester from the represent of the male power to a weak that needed care from the female. He lost his power to predominate and oppress the female. Bertha accomplished thoroughly her own resistance to the male power culture based on her sacrifice of her life. Her death made the barrier

between Jane and Mr. Rochester was eliminated, and Jane finally could love Mr. Rochester equally. At that time, it was the nature that stretched out her hands.

Rochester's longing for Jane was spread out to the mossy ending Jane lived and Jane's Reply "I am coming: wait for me" (Chapter 37) was whispering by the wind a moment later. Jane was not a poor and lonely governess any more; instead, she was an independent and rich woman who inherited five thousand pounds. She appeared before Rochester who now was a blind lameter as an equal human or even obliger. Rochester was "a poor blind man, whom you will have to lead about by the hand." "a crippled man, twenty years older than you, whom you will have to wait on". (Chapter 37) The nature was fresh and green "I led him out of the wet and wild wood into some cheerful fields: I described to him how brilliantly green they were: how the flowers and hedges looked refreshed; how sparkingly blue was the sky." (Chapter 37)

Jane Eyre got back to Rochester after she got an equal economic status and built an equal and mutual relationship. In this type of relationship, men would not regard women as a secondary sex, but a mental mate in the same level. The depreciations and criterions from the male to female were not in existence, instead, only the respects and adorations. The dialogues; complementary and understanding replaced of the inconsistency, contradiction and conflict between the gender relationships. It indicated the writer was seeking for the emancipation of the nature and the woman, the development of the women consciousness, and the ideal of constructing a harmonious community in which both male and female share absolute equality as well as delight.

The gender harmonious community which Bronte was eager to seek was just like the thinking pattern of eco-feminists who claimed to oppose the sexist in the binary opposition. It was the same as the egalitarianism (every creature is of value) in eco-center.

Conclusion

The above analysis shows that women remain to be the most faithful attendants to nature, no matter what happens and despite how hard the struggle is or how many sacrifices they have to make. England was already a typical capitalist country in the 19th century. As time went to the thirties, the contradiction between workers and capitalists was sharper than any times before, and it had also become the main contradiction in British society, just as what the writer pointed out: Women should be liberated from the binding of traditional custom, and stood at the equal position with men. As the above discussion indicates, the writer had portrayed the female protagonist-Jane who held the ideal of constructing a harmonious community in which both male and female share absolute equality as well as delight.

As a separate female image of British literature in the middle of the 19th century, the emergence of Jane Eyre marks the vigorous development of European woman liberation movement. The poor social position, wandering life, suffering and unfortunate experience of Jane Eyre is the real reflection of the British people's miserable life in the 19th century. Jane Eyre vividly presents the close relationship between nature and women. As we can see from the above analyses, the beauty and the features of women have been performed remarkably by nature, and the feelings of women have been illustrated vividly by it too. Nature serves as the haven for

women in all times. From the above analyses, it is clear that nature and women are mutually complementary, represented and symbolized in this novel. Nature is the haven and refuge for women, and it protected and supported women whenever they need it. At the meantime, women are also concerned about the nature, they take care of nature seriously, and they comfort and depend on each other.

Jane Eyre criticized the gender inequality in the male power culture, and showed a pursuit to the harmonious relationships between men and women, people and people. Bronte told us if we'd like to gain knowledge of the reciprocity brought by the equality between both genders and to become aware that no one can survive solely on his own, we needed to break the sense of man-centered, to conquer the arrogant sense of predomination and oppression, to understand the mutual care, dependence, and helpful. Only by that, we could build a close relationship, taste the affection in families and lovers, eliminate the sex discrimination and class oppression, and form a harmonious eco-society.

In conclusion, these analyses will turn out to be valuable materials for the eco-femin who would like to find support for their support of the meaning of eco-feminism. It incarnate the idea that it was an inevitable historical tendency to emancipate the female and the nature.

As the time passed more than one-hundred years, the spirits of Jane's self-esteem, self-respect, self-independent, self-strive have active guiding meanings to Chinese woman in the 20th century. Yet due to limited time and space, the author has not done the further analysis of the relationship between nature and females completely. Therefore, this analysis will surely become the author's potential object of study in the future.

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