



THE PROVIDENTIAL IMPACT OF LOWOOD ON JANE IN "JANE EYRE"

Erol GÜLÜŞTÜR*
Eren BOLAT**

Abstract

This paper specifically focuses on Jane's experiences and maturation at *Lowood Institution*. Through the school, the reader can grasp a great sense of Jane's views and comprehend its pivotal role in the phase of independence and a frame of mind that the heroine undergoes. With its contribution to Jane, it yields rich opportunities to almost every stage of her life. The heroine's rejection of old conventions and adaptation of a manner of rebellion give credence to her mind and oncoming aspirations. While being a bildungsroman and delineating the traumas of a frustrated and alienated girl attempting to find a remedy in life, the book points the heroine gets intellectual and matures physically and psychologically in the course of time. One of pivotal moments – probably the most important major turning point for her is the one she steps into Lowood which will be a central, unifying and integrating phase whereby her life will revolve and the faces and experiences that appear there remain compelling and consequently their force is felt by Jane deeply and effectively. On a larger view, her challenge and determination enacted at this stage of her life function as a transformation of mechanism that may incite assertive social, ethical and psychological outcomes. Therefore, the article aims to delineate Lowood, seemingly having negative connotations, and its constructive impacts and consequences on the protagonist with its causes.

Keywords: Lowood, Jane, Education, Transformation, Independence, Determination.

1. Introduction

Well has Solomon said – "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." I would not now have exchanged Lowood with all its privations for Gateshead and its daily luxuries (Jane Eyre, 82).

In her book *"The Life of Charlotte Bronte"*, Elizabeth Gaskell says:

Miss Bronte more than once said to me, that she should not have written what she did of Lowood in *"Jane Eyre,"* if she had thought the place would have been so immediately identified with Cowan Bridge, although there was not a word in her account of the institution but what was true at the time when she knew it; she also said that she had not considered it necessary, in a work of fiction, to state every particular with the impartiality that might be required in a court of justice, nor to seek out motives, and make allowances for human failings, as she might have done, if dispassionately analyzing the conduct of those who had the superintendence of the institution. I believe she herself would have been glad of an opportunity to correct the over-strong impression which was made upon the public mind by her vivid picture, though even she, suffering her whole life long, both in heart and body, from the consequences of what happened there, might have been apt, to the last, to take her deep belief in facts for the facts themselves – her conception of truth for the absolute truth. ((1827:27)**

Cowan Bridge was the school that Charlotte Bronte had attended and as Gaskell points even if Bronte didn't clearly associate it with Lowood Institution in her masterpiece, *Jane Eyre*, readers tend to make a parallelization between it and the fictional school Lowood and these two schools constitute an important part of Miss Bronte and the heroine, Jane. It is indeed possible to claim, as many have, that even the most unfortunate incidents can bring with them beneficial features. Such an argument does not necessarily reject the negative assertions, but it maintains that the benefits outweigh the drawback as in the example of Lowood and its eight years of contribution to the protagonist. The Lowood institution issue is an independent interest, and it will be pursued here as a way of development of the protagonist in the interpretation of the story. *Jane Eyre* does not only delineate the unfolding of a love story with its history and its consequences; it also unfolds Lowood's mode of understanding, and presents the reader Jane's free revision of afflictions and reflects the transformations of the heroine who "makes her own way through nothing but her independent frame of mind, moral integrity and strength of will" (Dutta, 1991:2312). Jane's impulse is to change the vision of the strict observance of Lowood through her stand and the lessons she

* Lecturer, Bingol University, School of Foreign Languages, egulustur@bingol.edu.tr

** Lecturer, Bingol University, School of Foreign Languages, ebolat@bingol.edu.tr

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learns. She seemingly enters a world of danger and malignancy; she endeavors, alone, to conceive and survive the reality surrounding her. The voyage into reality will be hard, but at its end will be an eloquent disclosure in which the suffering will be placed in a blessing framework. The protagonist penetrates, visibly to an institution and unconsciously to her mind to explore the meaning, the truth and thunderous suffering that has to do not only with Jane's unspeakable history, but also with the coming incidents and names at large. Charlotte purports throughout the Lowood's part that at the center of things there is meaning and that Jane is pursuing this meaning that her destiny brings upon her through sinister and right-minded characters. Again and again she seems to declare the truth and her determination and her utterance most often addresses her mind and is verified ending up with her development and great view of resolution, she is "revealed as someone who knows she must fight back to survive" (Porter, 1997:549). Lowood, more decisively than any other part of the novel, enacts a stimulating impulse to contribute to Jane's life which will be constructed on the basis of experience and knowledge. Lowood itself is constructed on a system of restrictions, and runs in a restrictive social order. Lowood is enclosed and restricted literally to mark it as a static situs where positive change seems impossible yet what about Jane?

2. Gateway to change: Lowood

At the outset of *Jane Eyre*, Charlotte Bronte, introduces Jane to us, a very young girl who undergoes the experience of removal, and desires to have a path to independence and emancipation. Her most fundamental wish is to escape from where she is imprisoned. Jane recounts her story in her own voice, a child's voice, explains herself in clear sentences that apply to the spoken language, always in sincere and genuine sentences. We ascertain that Jane is in the wind of transformation and growth, becoming a teenager. Her experience into adolescence is hard as well as prolific. Her present here may, to some extent, reflect the way that a young girl has the power to turn her experiences into an advantage. For this reason, Charlotte offers not an obligation to remain in the Reeds, but a way out of the harassing, dejected and cruel family through her books, new faces and her school that "would be a complete change: it implied a long journey, an entire separation from Gateshead, an entrance into a new life" (Bronte, 20012:27). Having been left without protection or assistance, she has to turn to her self-sufficiency as her loneliness embarks upon the difficult course of self-reform and development. In Jane's case, she essentially tries to find a remedy from Lowood which has been contaminated by ill treatment, bad language and extreme opinions, she would reside at Lowood as she hints "to get an education; and it would be of no use going away until I have attained that object" (60). None the less, Jane is to redefine Lowood which is necessary so as to improve not only intellectually but also socially and physically. Therefore, her life at Lowood is the core part that will affect the rest of her life in the future. To her question "Who could want me?" (34), the Lowood would respond kindly.

Jane is an individual who is physically and mentally oppressed, and she maintains her life in a community that is shaped by discrimination and dissimulation. Accordingly it is not wrong to say that such a community bears the principles of injustice and constructs itself on the downtrodden party. The voice of Jane may not be initially powerful although her and other pupils' rights are transgressed, perhaps until they become mature or until their solidarity shape in flesh and bones and oppressive dictions and instructions with their practitioners remain at theirargins. Almost all students are subject to a degree of physical and psychological abuse, and being an image of the confinement, their vision and hopes are raped. Lowood is dark and wicked; and conditions are pretty tough. When Jane embarks upon the conditions, she summarizes as:

The deep snows, and, after their melting, the almost impassable roads... Our clothing was insufficient to protect us from the severe cold. Our ungloved hands became numbed and covered with chilblains... Then the scanty supply of food was distressing.. we had scarcely sufficient to keep alive a delicate invalid. From this deficiency of nourishment resulted an abuse (65).

The gloomy and vice atmosphere of the Lowood keeps Jane and her friends in a state of determination to hold on to life. From the nefariousness, a choice between good and evil, this back and forth, the insult from here and there give birth to lack of self-confidence, bemusements, and also an awakening that form and work on the construction of her individuality, which will be marked by determination, power of endurance, survival, resistance, revision through Lowood. Although Jane "is subject to all the divisions which split her world apart, she is able to synthesize order and outburst" (Dutta, 1991:2313) and gives a new meaning and importance to what she experiences. Therefore, although Lowood seems as a troublesome tool, we can deduce that it may also be an instrument of progress and improvement. Lowood stands for Jane, not only to grow up, but also to be known, honoured, valued for the future. She tries to feed herself as a subject through Lowood. And for this purpose, she first goes through to know her position. Her push to recognize

her place in the eye of the instructors of the school turns into a struggle to come to terms with the demands that are required to lead her life for the next unknown- unknowable day that Jane is on the process of creating an individuality which is socially and ethically denied by conservatives and dogmatics for such. These people can be viewed as those who have believed their realities and rooted conventions, thereby becoming intolerant and ungracious. When this idea creates feelings of not-having a specific or certain place, it turns even worse when the place is his/her only space to shelter and express herself as an individual. This may cause her to find out who he or she really is, and this vacancy resulted from the lack of space brings on problems eventually finding herself in a state of desolateness, that's why Lowood connects the bridge to her perspective of the future to correspond and go at to succeed a social and economical advance in her life. The Lowood is to be seen a repressive and threatening place, which is fearsome and considerably desperate for the students. The restrictive nature of Lowood is emphasized in the book's continuous repetition of images and faces. The future for the girls in the school seems an underwhelming one, where they cannot go freely; their place is exposed to be confinement. When making a comment on Jane and Lucy Snowe, the heroine of *Villette*, Higuchi Ichiyô stresses on the suffering that "serves as a test of their inner worth, and the fainting fit prompts their psychological development" (261). Jane attempts to reject the rooted discourse on Lowood, and through her manners and point of view she breeds herself with an attitude that prepares her for the coming up days and years.

Jane's notion of defending herself from outer injuries is a new conduct for a girl whose duty in the society is to obey and submit to those who find the right to dictate over the oppressed ones. Lowood in the novel becomes a marker or passage to the long way of life. The fact that she feels the harassments and unpleasantness through Lowood is predetermined for a better and comfortable way of life. In telling her story of Lowood, she takes part in the hard course of her growth into adulthood, while indeed at the same instance delineates a compendious embodiment that is available as a prospect of female under the hegemony of men. Throughout the part of Lowood, the reader is confronted with various kinds of characters that stand as flares before Jane as Hughes remarks "The despair and hostility of her Gateshead experience are tempered, the allusions to the underworld spirits gradually disappear. This comes about for three reasons: the ministrations of Miss Temple, the influence of Helen Burns, and the acquiring of an identity" (352), in accordance with this comment, another critic reminds "In the pivotal scene at Lowood she gains the confidence of Miss Temple and Helen Burns" (Sternlieb, 1999:457).

3. Reflections of Lowood on Jane

Lowood introduces Miss Temple who "had always something of serenity in her air, of state in her mien, of refined propriety in her language, which precluded deviation into the ardent, the excited, the eager: something which chastened the pleasure of those who looked on her and listened to her, by a controlling sense of awe" (82) and from her Jane gathers some prospects of future regarding her development in life and her point of view, her manners, actions and beliefs almost all feature Jane as the one that shape her during her stay at Lowood, under the shielder umbrella of Miss Temple she "had more harmonious thoughts, better regulated feelings and believed [she] was content" (Beatty, 1996:76). She helps her see the underlying values that motivate her to become the advocate for social change and advance and she regards her as a supporter and defender of those who are forced to be silent and debilitated. "...to her instruction I owed the best part of my acquirements; her friendship and society had been my continual solace; she had stood me in the stead of mother, governess, and, latterly, companion" (93). Charlotte Brontë depicts us an incident that Jane goes through and gets to know Miss Temple, her genuine guide. Upon Mr. Brocklehurst's defamation to Jane before the school by naming her a liar, Jane is hopeless that her friends will believe in that accusation and her motivation and determination will be terminated ending in her being a desolate and misfortune person. When she cries, Miss Temple gives solace as "when a criminal is accused, he is always allowed to speak in his defense. You have been charged with falsehood; defend yourself to me as well as you can. Say whatever your memory suggests as true; but add nothing and exaggerate nothing" (60). This assistance teaches Jane the concept of liberty and the vitality of pursuing reality in a pure and outright way and after she is declared innocence by Miss Temple, she "relieved of a grievous load" (82). Jane is convinced that her guide, Miss Temple and her friends will be persuaded after she properly defends herself. She devotedly gives of her time and backing to benefit, reach out her and other pupils in need. She stands as the only person able to back the pupils and although the reader doesn't grasp much regarding her character, she is a key factor to contribute to Jane's knowledge of the truth and meaning and her exhortation Jane to equip herself with knowledge and not to be undaunted by knots are the striking points on Jane. This guide will also be an unforgettable comrade in her coming up teaching career. She learns through Miss Temple the meaning of abstract power as "rather than being a mode of dominance/submission, is the ability to penetrate, or know,

another consciousness, not as a hostile act of aggression or acquisition but as the first step toward an interpenetration and fusion of self and other" (Hague,1990:591-592). It is true that, Jane will adopt this kind of power at Lowood and in other phases of life. Through the assistance of Miss Temple, Jane is fuelled to accomplish in class and to improve in her studies. Later, when Jane talks of Miss Temple she recalls: "she had stood me in the stead of mother, governess, and, latterly, companion" (72). Upon Miss Temple's departure from the school, Jane remarks what she has contributed to her:

I had imbibed from her something of her nature and much of her habits: more harmonious thoughts: what seemed better regulated feelings had become the inmates of my mind. I had given in allegiance to duty and order; I was quiet; I believed I was content: to the eyes of others, usually even to my own, I appeared a disciplined and subdued character (93).

Another major character that Lowood blesses Jane is Helen Burns who becomes an intimate companion of Jane. Helen's most striking characteristic is her incompetence to put up with the inequalities and injustices that she undergoes convincing herself that "she will see justice in heaven" (47). Jane and Helen run along well, yet what Jane finds missing in Helen is the determination and reaction that she must show during when she gets a raw deal from the teachers or people around. Yes, Jane learns from Helen the heartiness, some Christian values which are unfamiliar to her and through which she has the opportunity to make distinction between them and her own values. "With Helen's help, Jane elevates herself to the same Olympian plateau, and begins to identify herself, and to forget the god in the garden" (Hughes,1964:353). The properties mentioned also serve as guides in her life with other new faces. According to Jennifer Gribble, Jane's experience at Lowood

is a further stage of Jane's self-discovery in relation with others, where, in particular, the stoic Helen Burns radically questions Jane's tendency to a self-justifying view of the Gates head years. Helen's doctrine of endurance begins to influence Jane as she attempts to return good for evil, to eschew the self-centeredness of day-dream and self-righteousness, and to adhere to certain fixed social and moral principles. This social and moral growth leads Jane to submit with patience to the coldness of her dying aunt and to the selfishness of her cousins. And it bears directly on her rejection of Rochester (285).

Jane actually learns from her a lesson of asserting herself and resisting to what she regards as injustice. Upon Helen's abuse by Miss Scatcherd, she responds "if I were in your place I should dislike her; I should resist her. If she struck me with that rod, I should get it from her hand; I should break it under her nose" (46). How Jane reacts shows her disposition being shaped towards a rebellious and challenging nature as she becomes "independent, self-assertive and rebellious child at Lowood" (Beaty,1996:76). What fixes her in relation to Helen is the desire to take up something from her view on life and events as she says: "Helen; I must dislike those who, whatever I do to please them, persist in disliking me; I must resist those who punish me unjustly. It is as natural as that I should love those who show me affection, or submit to punishment when I feel it is deserved" (62). As mentioned before, Jane learns, at Lowood, to be rebellious and she wants to shout out when she witnesses ill-treatments when Helen is hit as she doesn't wash her hand due to the frozen water. Jane's decision to tear the humiliating paper on Helen's forehead shows her coming up determination to resist to the wrong. "I ran to Helen, tore it off, and thrust it into the fire: the fury of which she was incapable had been burning in my soul all day, and tears, hot and large, had continually been scalding my cheek; for the spectacle of her sad resignation gave me an intolerable pain at the heart" (81). Also, Jane gets from Lowood through Helen that it is futile to recall the painful and gloomy experiences of the bygone and to comprehend and perceive the current in a fair and rational manner is to be central and instrumental. However, the negative prospect of Helen for Jane is her always stressing the religious terminology as

those spirits watch us, for they are commissioned to guard us; and if we were dying in pain and shame, if scorn smote us on all sides, and hatred crushed us, angels see our tortures, recognize our innocence and God waits only the separation of spirit from flesh to crown us with a full reward. Why, then, should we ever sink overwhelmed with distress, when life is so soon over, and death is so certain an entrance to happiness – to glory?" (79).

When Helen makes her escape from Lowood, she again uses the terminology for Jane's reaction to submit to what she isn't much familiar, and to her question "where are you going to, Helen? Can you see? Do you know? , she devotedly responds" I believe; I have faith: I am going to God."

At Lowood there is a religious education and discipline yet in practice, the authorities apply strict rules and behave girls in a manner that go against the holy book's principles. Mr. Brocklehurst is reflected as a religious bigot and insincere using the school's money for his family and doesn't hesitate to deceive and

cheat people by trusting the religious doctrines through which he makes use of for his interests. The fact that "Mr. Brocklehurst, the "Christian" clergyman becomes a godless predator" (Lee,2008: 322) defiles his position given that he represents the invisible yet practically the irresistible power to dominate over the girls causing them to be always submitting to the authority and be docile. Undoubtedly, the hypocrite rhetoric of Mr.Brocklehurst draw heavily from an array of ideas and conventions implying that such attitudes had already been rooted at that time of England. Mr. Brocklehurst is the embodiment of a corrupt and putrid social and cultural order. He does not come by a disposition to be upright, and he maintains his fallacious manner right up until the end, making him inferior and cad. He abuses religion as a cover for his vicious deeds. Mr. Brocklehurst always dictates over modesty and points out that poverty helps one to be purified, Jane reminds us his relatives:

They ought to have come a little sooner to have heard his lecture on dress, for they were splendidly attired in velvet, silk, and furs. The two younger of the trio (fine girls of sixteen and seventeen) had grey beaver hats, then in fashion, shaded with ostrich plumes, and from under the brim of this graceful head-dress fell a profusion of light tresses, elaborately curled; the elder lady was enveloped in a costly velvet shawl, trimmed with ermine, and she wore a false front of French curls. These ladies were deferentially received by Miss Temple, as Mrs. and the Misses Brocklehurst"(70).

This example comes to embody the flaws that a hypocrite culture of values attributes to the authorities, and shows "sympathetic attachment attempts to patch up not only class divisions but also what was lost in the Victorians' diminishing confidence in the Christian faith"(Kees,2005: 889).This ethical standpoint indicates the social conventions adopted at that time of Victorian age. Jane recounts that he gets obsessed with the hair of the girls whose hair is curly."... that girl's hair must be cut off entirely; I will send a barber to-morrow "(70). His attitudes and his desire to maintain the order enable him such privileges as the absolute control on the people around him.His using the rooted remarks of instruments as" ...we are not to conform to nature; I wish these girls to be the children of Grace" (69) embody the heritage that he has taken from the patriarchal rooted conventions which depict men as the only authority to make decision over women who are to be submitted and silenced. She learns from Mr. Brocklehurst not to be hypocrite and be unequivocal about causes and genuine especially fulfilling religious and ethical duties. She doesn't react to Christianity, yet she expects its real and unspoiled dictions to be practiced by the people who require it to maintain in life. His remark "If ye suffer hunger or thirst for My sake, happy are ye,... you may indeed feed their vile bodies, but you little think how you starve their immortal souls!"(69)" is reflected as an excuse in order to cover his own sins and put others' feet to the fire. According to him, the girls are to be coerced into obeying to the authority which is implied by Charlotte that this authority requires individuals specially the downtrodden gender to know their space and not to get out of line determined strictly and irreversibly by the social conventions. The social order upon which Lowood is constructed serves as a basis to make the girls submit to patriarchy from young ages. Jane's progress is clearly signified in her observation of that system of inequality which constantly constructs the hegemony of patriarchy and accordingly she is on the verge of "cleaning, purifying, and trying to create a world free of oppression"(Meyer,1990: 266) by adopting rebellious attitudes at Lowood and she "disrupts orthodox conceptions of femininity" (Levine,2000: 283).Jane's view on religion is different from the majority. To a question at Gateshead of how to avoid hell and go to heaven she responds as: "I must keep in good health and not die" (26). Her answer reflects that she has already decided to defy the earth and survive at Lowood both physically and mentally. Charlotte Bronte through Jane pinpoints the significance of the current moment which recalls the saying in Horace's a poem in the Odes (book 1, number 11) "Seize the day, put very little trust in tomorrow (the future)". She rationalizes that the future is impossible to foresee and she should do all she can now to make her way for the future and also as we see the examples before her, she doesn't much contemplate on the after, the afterworld , but the present, earthly. For Jane, determining her religious role requires that she finds strong philosophical and ethical ground on which to claim the catholicity of values like compassion and respect. The tendency in the Victorian England to justify religious faith, practice, and experience and concepts on the grounds of a so-called "theological virtues" is a manifestation of this matter. The idea that one's wealth and progress are the results of conforming to such standards lead Jane and others to look for other ways to individual liberty and toleration. She "struggles throughout the novel with questions of faith and belief" (Kees,2005:889) and makes a fundamental difference between rooted conventions of the degenerated faith and her own individually built vision. The nuance between imposture and propriety is particularly pronounced in the context of her own earthly notions and the practices by the some of the authorities she is confronted. She, day by day, gets to have the strength, knowledge, and constructive influence as supported by critic Lee "Education, and specifically literacy, empowers her, knowledge replaces brute force as the most tenable strategy of liberation"(323). Her vision of life is improved and "her time at Lowood cures her

tendencies toward monstrosity at Gateshead" (Sternlieb,1999:471). Jane is aware that if she doesn't improve herself, she will be deprived of freedom and be dependent on others which will be a failure. She gets to have self-confidence in herself as things go by: "I had meant to be so good, and to do so much at Lowood: to make so many friends, to earn respect and win affection. Already I had made visible progress"(75). She believes that supporting her ideas and going after the reality mean resistance to the injustices and misdoings. Her act of questioning was at the same time a discovery of her-self. Her gaining enables her to open, by the end of the novel, a new path. Jane's and other girl's patience are rewarded in that after a typhus fever, Mr. Brocklehurst is dismissed and the school as she stresses" thus improved, became in time a truly useful and noble institution. I remained an inmate of its walls, after its regeneration"(92).The efforts of Jane bring her accomplishments and she" learns the difficult art of maintaining will, intelligence, and feelings in delicate equilibrium" (Porter 549-550), thus achieving the opportunity to promote to being a teacher at Lowood where she works for two years and thus " the plot works precisely in the terms of the rhetoric of Jane's revolution" (Meyer,1990:266). As time passes, her guide leaves the school and she decides herself, too, to make her way somewhere else and make a new beginning that bears new things, new faces and new purifications."....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".(93-94).When she briefs the contribution of Lowood to her life, she insists

during these eight years my life was uniform: but not unhappy, because it was not inactive. I had the means of an excellent education placed within my reach; a fondness for some of my studies, and a desire to excel in all, together with a great delight in pleasing my teachers, especially such as I loved, urged me on: I availed myself fully of the advantages offered me"(93).

She develops into a mind of independence and intellectual as Ohmann says "the novel translates its heroine from deprivation to fulfillment, from poverty to riches and glory"(761) and is indeed ready to go further "At Gateshead she had duplicated the trance of her god through catalepsy; here, Lowood, she duplicates coming rebirth through the shower of rain which nourishes the seed of the vegetation deity"(Hughes,1964: 355).After her intellectual evolution, Jane expresses her thoughts regarding the women as follow:

It is vain to say human beings ought to be satisfied with tranquillity: they must have action; and they will make it if they cannot find it...Women are supposed to be very calm generally: but women feel just as men feel; they need exercise for their faculties and a field for their efforts as much as their brothers do; they suffer too much rigid a restraint, too absolute a stagnation, precisely as men would suffer; and it is narrow-minded in their more privileged fellow-creatures to say they ought to confine themselves to making puddings and knitting stockings, to playing on the piano and embroidering bags. It is thoughtless to condemn them, or laugh at them, if they seek to do more or learn more than custom has pronounced necessary for their sex(206).

4. Conclusion

In offering an image for a period of the protagonist's predicament at Lowood, Bronte describes it as a place in which Jane must endeavor to stay alive and to make headway for an unmistakable moral and mental assessment out of the Lowood's black and gloomy environment. Lowood follows improvement of a young girl who without familial or financial assistance, must create her own identity and individuality and find a secure and independent place in the world. Thus, Lowood, in this discourse, can be regarded as a strong symbolic precursor of individuality that, among other things, helps Jane to recognize herself and survive in a harsh space. And, Jane's story is itself lodged in Lowood. Jane longs to overcome the separation between truth and wrong whereby individuals like her don't necessarily need to depend on the enforced apparatus of social fiction. She wisely guides her to the right ethical and mental conclusion through her vision. Jane focuses on those indications of her progress, self-identity and maturation that mark her future life as a sophisticated individual on a social scale, and thus she focuses her attention on the struggles and events available in such a social environment. Although Lowood is viewed as a wicked place, her suffering there enhances her powers of forethought. She doesn't wallow in the repressions or limitations; instead, she has a perennial wise worldview that incites her to use the suffering inclinations to go ahead. Lowood suggests a vision and a background and hence sets ground for the impulse to engender Jane to be sophisticated and sharp. The transitions from an ignorant to educated individual, from the naivety to sharpness, from privation to property appear almost seamless for Charlotte's Jane at Lowood. Lowood then, is the account of a journey into the center of progress and individual development. In other words, Jane's life here reconstructs her individuality that seems to be productive by the end of the Lowood's part, Lowood, consequently, can be seen as itself a bridge that she passes the boundaries along with suffering and

experience. Charlotte Bronte makes clear to her readers that the names and incidents mentioned are posed as the conducive figures of such a journey in which truth, experience and understanding-comprehension is found within, beneath, and at the center. At the end of the search and suffering what she encounters is a reality and understanding and she is stunningly pretty different from what she was at the beginning of her journey and her life equipped with sharp experiences seems to continue to take her away with things shrouded in mystery. The stages of such a tough journey and such a pursue, the struggle with strenuousness and determination, accompanied always with the sense that she must survive at the heart of the matters, are the keys that lead her to get out of Lowood with a strong different Jane. Once again amid the suffering and hardships of Lowood, Bronte calls to mind Jane's experiences and stresses that she must stand as an embodiment to stay alive in a place where bleak hopelessness and moral emptiness are all around.

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