



## Journal of Education for Humanities

A peer-reviewed quarterly scientific journal issued by College of Education for Humanities / University of Mosul



### Hatred in Charlotte Brontë's Jane Eyre: A Psychoanalytic Study

Bekhal B. Kareem <sup>1</sup>

English Language Department, Bayan University, Erbil 44001, Iraq <sup>1</sup>

#### Article information

**Received :** 15/4/2025

**Published** 20/1/2026

#### Keywords:

Hate, Jungian, Freudian, Lacanian, and psychoanalytic theory

#### Correspondence:

Bekhal B. Kareem

#### Abstract

Jane Eyre (1847) is Charlotte Brontë's salient work, full of emotions and feelings because the chosen work was written during a time when emotions had a great impact on people's behavior in general and women's behavior in particular. This paper examines and analyzes the relationship between Jane's emotions and feelings and her personal development in three different places in the novel. This paper aims to investigate how Jane gets her feelings of hatred and why she overcomes them throughout her journey of personal development. From a psychoanalytic point of view, Jane's hateful thoughts and feelings show how her deepest wants, her need for independence, and her mental defenses against the traumas she goes through interact with each other. The paper concludes that based on psychoanalytic theories, especially Freudian, Jungian, and Lacanian frameworks, Jane's hatred acts as both a psychological defense mechanism and a driving force for self-actualization. This experience helps Jane improve her personal development to achieve what she dreams about at the end of the story

**DOI:** \*\*\*\*\*,, ©Authors, 2025, College of Education for Humanities University of Mosul.

This is an open access article under the CC BY 4.0 license (<http://creativecommons.org/licenses/by/4.0/>).



## مجلة التربية للعلوم الإنسانية

مجلة علمية فصلية محكمة، تصدر عن كلية التربية للعلوم الإنسانية / جامعة الموصل



### الكراهية في رواية "جين آير" لشارلوت برونتي: دراسة تحليلية نفسية

بيخال كريم<sup>1</sup>

جامعة بيان / قسم اللغة الإنكليزية / العراق - أربيل<sup>1</sup>

#### الملخص

#### معلومات الارشفة

تعد رواية جين آير (1847) من أبرز أعمال شارلوت برونتي، وهي مليئة بالعواطف والمشاعر لأن العمل المختار كُتب في وقت كان فيه للعواطف تأثير كبير على سلوك الناس بشكل عام وسلوك النساء بشكل خاص. تبحث هذه الورقة وتحلل العلاقة بين عواطف جين ومشاعرها وتطورها الشخصي في ثلاثة أماكن مختلفة في الرواية. تهدف هذه الورقة إلى التحقيق في كيفية حصول جين على مشاعر الكراهية ولماذا تتغلب عليها طوال رحلتها في التطور الشخصي. من وجهة نظر التحليل النفسي، تظهر أفكار ومشاعر الكراهية لدى جين كيف تتفاعل رغباتها العميقة وحاجتها إلى الاستقلال ودفاعاتها العقلية ضد الصدمات التي تمر بها. تخلص الورقة إلى أنه بناءً على النظريات التحليلية النفسية، وخاصة أطر عمل فرويد ويونغ ولاكان، فإن كراهية جين تعمل كآلية دفاع نفسية وقوة دافعة لتحقيق الذات. تساعد هذه التجربة جين على تحسين نموها الشخصي لتحقيق ما تحلم به في نهاية القصة

تاريخ الاستلام : 2025/4/15

تاريخ النشر : 2026/1/20

#### الكلمات المفتاحية :

الكراهية، يونغ، فرويد، لاكان،  
والنظرية التحليلية النفسية

#### معلومات الاتصال

بيخال كريم

DOI: \*\*\*\*\*, ©Authors, 2025, College of Education for Humanities University of Mosul.

This is an open access article under the CC BY 4.0 license (<http://creativecommons.org/licenses/by/4.0/>).

## **1. Introduction**

Charlotte Brontë, one of the bravest female novelists in early nineteenth-century England, wrote the Bildungsroman novel, *Jane Eyre*. Unlike Shirley, the title character of Brontë's second enriching novel, who struggles to assert herself in a male-dominated society. Jane is an intelligent and self-aware young girl who grows from an immature youth to a well-respected woman who can achieve what she dreams of by learning from the people around her.

When the masterpiece was published, many changes and developments happened in England in various aspects of life, such as the country becoming industrialized. Industrialisation brought about both merits and demerits for the British people. As Greenblatt states, "England was the first country to become industrialised and therefore reaped not only the benefits of it but also the negative aspects of industrialization" (Greenblatt, 1962, as cited in Levin, 2012). Conflict and hardship between genders, social classes, and religious habits, among other issues, marked the period. To put it another way, the Victorian Age's various living issues, including social class prejudice, patriarchal society, and religious practices, directly influenced the authors' emotional states of love, guilt, and hatred.

Consequently, the impact of these emotions is evident in their literary works as Gilbert and Gubar mention that "When a woman writer creates a heroine, she often projects not only her own desires and frustrations into the character, but also the cultural messages she has internalized — often unconsciously — about what a woman should be." (Gilbert and Gubar:1979). The authors focus on the fact how writers in the 19<sup>th</sup> century express their own emotional conflicts through their female heroine. Because the prominent author of this enriching literary work is British, readers can experience the emotions mentioned above, particularly hatred, in *Jane Eyre*. Charlotte Brontë's well-known classic novel, *Jane Eyre*, is the focus for this paper because it explores how emotion can profoundly impact the personal development of its protagonist.

This paper interprets and discusses one of the most powerful and influential emotions readers can see throughout the novel: hatred. Actually, emotions can be positive or negative, but the paper focuses on the latter. By analysing the novel, readers can see that Brontë tries to tell them that even a lousy emotion, such as hatred caused by those people who are surrounding him/her, can be changed and be beneficial to the holder. In order to argue this, the paper uses eloquent quotations from *Jane Eyre*'s original text. This paper aims to discuss how Jane's hatred acts as both a psychological defence mechanism and a driving force for self-actualisation.

## **2. Previous Research and Material**

In her seminal article, "The Emotional Dialogue Between Wide Sargasso Sea and Jane Eyre," Monica Bülow explains that the emotion of hate that Jane has as a child is that "Jane is hated by and hates others as a child" (2012, p. 12). She shows how Brontë uses the emotion of hate interchangeably between the titular character and other characters in the novel. The article also explains how and why Jane feels hatred. Lorraine Yang Zhenping analyzes the literary text mainly from a psychological stance. In "Hearty Hating: A Reading of Hatred in Jane Eyre," Lorraine Yang Zhenping examines several factors that contribute to Jane's hatred. She focusses on "Jane's subjectivity" as one of the reasons for the emotion of hatred, and mentions that "Jane experiences hatred because of abjection" (Zhenping, p. viii). She also mentions how these factors can lead Jane to have feelings of hatred toward gender differences. As we can see, there is a very close relationship between these chosen articles and the aim of the present paper. Still, they did not give us details about how Jane should overcome this negative emotion and how she has to turn it into a positive one instead.

## **3. Methodology**

This paper's data comes from Jane Eyre 1847, the best-selling book by Charlotte Brontë. Charlotte Brontë released her masterwork in England near the middle of the nineteenth century. The work comprises three chapters and 517 pages. According to Hossein Nassaji, "[q]ualitative research is more holistic and often involves a rich collection of data from various sources to gain a deeper understanding of individual participants, including their opinions, perspectives, and attitudes" (Nassaji: 2015, p. 129), which is what this study does. The chosen work should be analyzed through character analysis, which focusses on people's feelings and thoughts. Using a psychoanalytic theory as a lens, it looks at their motivations, inner conflicts, and growth.

## **4. Psychological Approach**

In order for critics and researchers to be able to know what the main characters think about, it is important to them to rely on Sigmund Freud, Jacques Lacan, and Carl Jung, three prominent psychologists. Freud, writing in his work *Repression*, describes how the mind handles conflicts of desire, especially ones that are ethically or socially wrong. He argues though repressed material can't be accessed consciously, it can still affect how people act, think, and feel (Freud: 1915). Freud's statement fits the title character the most. This is because the condition of Jane's life unconsciously affects her behaviour, which leads to her feeling of hatred toward others. The feeling of hatred makes her socially and morally unacceptable.

## **Hatred in Charlotte Brontë's *Jane Eyre*: A Psychoanalytic Study (Bekhal B. Kareem)**

Jung's concept of collective unconscious and archetypes in his book *The Archetypes and the Collective Unconscious* makes Jane's psyche and behaviour clear; in which he explains that the images of archetypes are very important for psychological growth, especially during the process of individuation, which is when a person brings together different parts of themselves to become psychologically whole (Jung: 1968). Jane's journey, as she goes through a deep process of individuation, is like Jung's model of the Self. When the book starts, Jane is an orphan who does not fit in and is having a hard time figuring out who she is and where she belongs in the world. She faces different parts of herself over time, such as her need for love, her morality, and her freedom. These changes with her inner self help her become more whole and aware of herself. In his 1973 book *The Four Fundamental Concepts of Psychoanalysis*, Jacques Lacan presents the idea of object petit a. The idea of object petit a in Lacan's theory represents the thing that we want, but we cannot gain; something we try to have all our lives, but never quite manage. Jane Eyre's objet petit a could be seen in her deep desire for love and respect, which is made more difficult by her need to be independent and honest. Her desire for love, especially in her relationship with Mr. Rochester, isn't just about romantic attachment. It's also about a deeper need for a sense of belonging and self-worth, which she hasn't had since she was a kid because she was orphaned and treated badly. In this way, Rochester turns into an objet petit a, a figure of perfection that Jane hopes will bring her happiness.

### **5. Hatred Reflected in the Novel**

#### **5.1. The Reed Family: Understanding Hatred as a Response to Early Trauma**

At the beginning of the bildungsroman novel, Jane is represented as a female child with a self-determination character who is interested in proving her existence from childhood until adulthood. Bekhal Kareem refers to Jane's character as "a person who is more concerned with being herself and defining who she is" when she is at Gateshead Hall" (Kareem: 2023, p. 5). During her time at Gateshead, Jane is mistreated by Mrs. Reeds' family members, and this is noticed very clearly through John Reed's speech (her cousin) to Jane: "[y]ou have no business to take our books; you are dependent; you have no money, you ought to beg, not to live with gentlemen's children like us" (JE, p. 13). The Reed family, particularly Jane's aunt Mrs. Reed and her cousin John, mistreat her severely, marking one of the first instances in *Jane Eyre* where Jane experiences hatred.

These early events are crucial to understanding Jane's mental growth because they set the stage for her childhood feelings of loneliness, anger, and hate. In addition,

they show how Victorian tension led to hatred for a little orphaned girl like Jane who breaks societal norms.

From a psychoanalytic perspective, Jane's time with the Reed family can be seen as a traumatic event that causes her to start building up her defenses. Based on Sigmund Freud's theory of repression, traumatic events that happen in childhood are often pushed deep into the unconscious, only to come back in different ways later in life (Freud, 1915). Jane has a strong dislike for Mrs. Reed and John because they are mean to her. As Harold Blum states, “[h]atred may be mobilized by need, fear, frustration, and all unpleasant and noxious experiences” (Blum: 1995, p. 20). As Blum proposes Jane's hatred for John as a result of her unfulfilled need for familial intimacy. Her dislike also stems from the constant denial of her unconscious need for love and respect in this environment.

When Jane tells Mrs. Reed, "I am not deceitful: if I were, I should say I love you" ..... "I am glad you are no relation of mine: I will never call you aunt again as long as I live" (Brontë, p. 36), this is the first time she consciously shows her anger and frustration that she has been holding in. According to Freud, this phrase is a success because it lets Jane face the feelings she has been repressing because she was a dependent child and didn't have any control over them (Freud, 1915, pp. 146–147). Freud's conception of repression that shows the unacceptable desires might explore the tension between Jane and her aunt, in other words, it is Jane's way of reclaiming her sense of self and breaking free from her aunt's psychological hold on her. Eman Nizam Al-Ju'beh adds that "Jane was relieved after expressing her hatred to Mrs. Reed; she sensed her freedom. It's quite natural that one would feel calm and relieved after revealing what was hidden in the heart for a long time." (Al-Ju'beh, 2017, p. 33). Dyah Fajar Indriyani clarifies that "the accusation reflects Jane's limitation. It means, she could not get independence if she could not be free from the accusation." (Indriyani, 2014, p. 32). Through Freud's theory of repression, the accusation may be seen as a repression to Jane's emotions. By confronting this accusation, Jane has to work hard later in the story as she has to prove herself morally to the society she is living in.

## **Hatred in Charlotte Brontë's *Jane Eyre*: A Psychoanalytic Study (Bekhal B. Kareem)**

The red room is a place where Jane experiences her worst trauma while she is at Gateshead. The traumatic event in the red room intensifies Jane's feelings of isolation and hatred, as evident in her language: "I shall remember how you thrust me back--roughly and violently thrust me back--into the red-room, ..... 'Have mercy! Have mercy, Aunt Reed!' .... People think you a good woman, but you are bad, hard-hearted. YOU are deceitful!" (Brontë, p. 57). This place makes her feel even more alone because it represents both her social and emotional exclusion. Psychoanalytic theory says that These kinds of traumatic events can cause what Freud called "psychological displacement." To Freud, "psychological displacement" refers to transferring the original adverse emotions to somewhere else. According to George Vaillant, displacement is the idea that "affect could not only be dislocated or transposed from disturbing ideas via repression and isolation, but that it could also be reattached to other ideas via displacement" (Vaillant, 1977). Jane's hateful feelings shift to the red room, symbolising repression, where they manifest as strong anger and fear. Jane's mind is changed by this early event, which makes her strongly dislike authority figures and any setting that limits her freedom.

### **5.2. Lowood School: The Origins of Hatred and the Ego**

Jane goes to Lowood School after her time at Gateshead. Lowood School is a charity orphanage run by a clergyman named Mr. Brocklehurst. James Murphy writes, "From the beginning of the Christian era in England, education would rest in the hands of the Church" (Murphy: 1968, p. 3). Arthur Francis Leach adds to this inevitable fact by saying, "From the beginning, education was the creature of religion; the school was an adjunct of the church, and the schoolmaster was an ecclesiastical officer" (Leach: 1911, p. xii). People back then saw education as a part of faith and called it its 'creature .' The materials that the students were studying were taken from churches, and the school principals had to be clergymen. At Lowood School, Jane continues to hate the people in charge, especially Mr. Brocklehurst, her teacher and clergyman. He is a stereotypically male patriarchal figure whose strict and dishonest religious beliefs limit Jane's freedom and choices. Jane's treatment by Brocklehurst—making her stand on a stool for hours as punishment for being a "liar"—builds on the pain she went through at Gateshead. Jane herself describes the feeling of trauma from this experience: "For a long time I stood there, enduring the punishment in silence, and expecting a terrible rebellion to take place within me, and to explode like a volcano in fire and heat." (Brontë: p. 170).

This treatment is similar to the kind of emotional and mental abuse Jane went through as a child in Gateshead when her thoughts and feelings were ignored and her worth was called into question.

Psychoanalysis, based on Freud's concept of the id, argues that we can see Jane's reaction to this kind of denial through the lens of the ego. Sigmund Freud writes, "The ego represents what may be called reason and common sense, in contrast to the id, which contains the passions" (Freud, 1923). Taking Freud's statement further, we can say that the ego grows up to act as a bridge between a person's natural wants (the id) and the rules of society (the superego). Jane's hatred for Brocklehurst shows the struggle she feels inside herself between her repressed need for independence (her id) and Brocklehurst's moral authority (her superego). Gilbert and Guber refer to Brocklehurst as a 'Victorian super-ego' (Gilbert and Guber, 1984, pp. 343-344). Jane hides her anger and hate in order to stay alive in Lowood's strict system. At the same time, she develops a strong sense of right and wrong that will come up in her interactions with other adults, like Mr. Rochester.

While at Lowood School, Jane meets a devout religious girl named Helen Burns. Jane's friendship with Helen Burns is also crucial to her mental growth. Helen is the Christian ideal of forgiving others and sacrificing oneself, while Jane is angry and hateful toward those who hurt her. Helen is like an ego as posited in Freudian psychoanalysis. She promotes the ideas of control and sublime, which help Jane deal with her feelings in more socially acceptable ways. Adrienne Rich points out that "Helen Burns is strong of will." ..... "The moral and intellectual force of Helen gives the young Jane a sense of her own worth and of ethical choice." (Rich: 1973, pp. 466-467). "Jane is rebellious," Angela Andersson states, "and her rage wants out when she sees injustice." (Andersson: 2011, p. 9). As mentioned earlier, Freud explains that the ego strikes a balance between the id's impulsive needs and the superego's moral guidance, striving for a reason and social rules. During Jane's accompanying with Helen, she teaches Jane: "[I]ove your enemies; bless them that curse you; do good to them that hate you and despitefully use you" (Brontë: p. 69). Helen's representation as a sample of ego and reason helps Jane change her hatred to love and make it less harmful by forgiving those who wrong her, especially her oppressor aunt: "You have my full and free forgiveness" (Ibid. p. 276). Helen's idea of enduring pain affects Jane, but it doesn't stop her from wanting justice.

Instead, it helps Jane to balance her hateful emotions with her sense of what is right, which improves her ego's ability to act as a bridge between her id and superego.

Jane's ego was shaped by Helen's impact, which helped her deal with the emotional turmoil from her childhood and early experiences.

### **5.3. Thornfield Hall: The Complexity of Desire, Hatred, and the Return of the Suppressed**

The mystery owner of Thornfield Hall in *Jane Eyre* is Edward Rochester (Mr. Rochester). He is a complex and ominous character with a dark past that makes Jane feel many strong emotions at times, such as anger, passion, and even hatred, because Rochester is a complicated person who manipulates and plays with people's feelings. According to Faten Abdelaziz Dahy, Rochester is an arrogant, aggressive, hypersensitive, and insecure person (Dahy: 2022, p. 15). Dolores Mosquera and Jim Knipe point out that assist people think they are "superior or better than others to compensate the inner, hidden self-definition of being a failure or mediocre." (Mosquera & Knipe, 2015, p. 47). Milton adds that Rochester's drinking habits highlight these vulnerable feelings as well; abuse of alcohol (Milton et al., 2004). His close relationship with Jane shows how troubled he is inside, as he struggles with guilt and moral questions about Bertha Mason, his secret wife whom he logs up in the attic, and his own needs for love and redemption. Since Mr. Rochester is Jane's boss, their first relationship is a power struggle, but he likes how smart and emotionally deep she is. As Jane's friendship with Mr. Rochester grows, her hate and anger become more complicated. Although their relationship seems to have lessened Jane's anger, psychological analysis shows that her hatred is still there, but it's hidden. This can be noticed clearly when Jane says, "[y]ou, sir, are the most phantom-like of all: you are a mere dream," I said. "A maddening, delusive, and tantalising vision."... "I will leave you now, sir. Leave you with your bitter worldliness, and your wicked deception." (Brontë: p. 108). The quote explains how Jane is emotionally shattered.

According to Lacanian theory, Rochester is Jane's "objet petit a," or the object of her desire that she can't get. Lacan's theory of desire holds that people are always seeking a wholeness that they can never find. According to Lukas Konstantin Krupka, "object cause of desire denotes the fantasy surrounding any object or achievement a subject may desire." (Krupka: 2018, p. 2). Lacanian concept of the object petit a is articulated through Jane's speech, "It is my spirit that addresses your spirit; just as if both had passed through the grave, and we stood at God's feet, equal — as we are!" (Brontë: p. 89). For Jane, Rochester is both the personification of her desire for love and a source of anger because she can't have him all, especially since he is married to Bertha Mason.

Here, Riham Al Khafagy suggests, “in order for Jane to achieve love, she has to give up her autonomy.” (Al Khafagy: 2024, p. 2). As Penny Boumelha points out, to be Mr Rochester’s mistress would be a form of slavery or dependency for Jane (Boumelha: 1990, p. 62). It is clear that Jane, the heroine of the chosen work, does not want to gain something at the expense of her freedom; that is why Rochester is viewed as a source of anger for Jane.

Mr. Rochester’s marriage to Bertha Mason is not only hidden from Jane but from readers, too. But once Jane knows about Rochester's lie about Bertha Mason, it makes Jane angry and hateful, and it forces her to face the darker, hidden parts of her mind. At Thornfield Hall, Jane’s anger appears in Bertha Mason’s behavior. As Gilbert and Gubar point out, Bertha can be seen as Jane’s double (Gilbert and Gubar: 1979, p. 360). HUI Jingrui asserts Gilbert and Gubar’s statement that, “[s]he (Bertha) works as a parallel of Jane in the novel,” and he adds that “She tries to kill her husband because she hates the man who cannot bring her the ideal happiness that every woman dreams of gaining from marriage.” (Jingrui: 2015, p. 84). Taking Jingrui's speech into account, it can be said that Bertha is the hidden side of Jane, and Bertha’s hatred toward Rochester also depicts Jane’s hatred toward Rochester. When Jane sees that Rochester has tried to control and trick her, she feels her unresolved feelings of hatred from her childhood come back to the surface. This moment can be seen as the return of the repressed. Jane decides to leave Thornfield after Bertha Mason's secret is revealed, and this shows Jane’s ego has grown as she makes this choice, putting her morals ahead of her need for love and companionship and claiming her freedom.

#### **5.4. From Hatred Towards Peace and Self-growth**

Jane thinks it's time to go back to Rochester after Bertha burns Thornfield to the ground and hurts Rochester so badly that he goes half blind. Jane is at the end of her psychic growth after the fire at Thornfield. Jane crawls “forward on [her] hands and knees, and then again raised to [her] feet, as eager and as determined as ever to reach the road” (Brontë: p. 370). This description reveals, according to Molly Beck that, “this falling down and then getting back up asserts that Jane’s character has matured since her days at Gateshead, and her once uncontrolled and raging passions have now started to subside into control and integrity.” (Beck: 2022, p. 14). At this point, Jane's hateful feelings have changed into a more balanced desire for justice and peace. Rochester's blindness is a metaphor for how morally and emotionally weak he is, and Jane can only return to him as an equal when he is no longer in charge. This equality is very important for Jane because it helps her get over the anger and hate that ruled her interactions with the adults in charge.

## **Hatred in Charlotte Brontë's *Jane Eyre*: A Psychoanalytic Study (Bekhal B. Kareem)**

From the point of view of psychoanalysis, Jane's return to Rochester can be seen as the completion of her self-actualization, the process by which she brings together her repressed feelings and wants into a more complete sense of who she is. Carl Jung's theory of individuation argues that a person achieves self-actualization when they balance and integrate the conscious and unconscious parts of their psyche (Jung, 1968). Murray Stein adds that individuation involves reconciling opposing forces within the psyche, such as conscious and unconscious elements, creating a dynamic equilibrium. This balance fosters psychological well-being and resilience (Stein, 1998). Taking Jung and Stein's speeches further, Jane has to face and get over the anger and hate that have affected her relationships with others, especially those who have tried to control or dominate her. This can be seen clearly in Jane's speech to Mrs. Reed: "You have my full and free forgiveness; ask now for God's, and be at peace" (Brontë, p. 350). Jane's forgiveness of Mrs. Reed and her return to Rochester serve as her psychological wholeness, i.e., she could move toward her self-realization.

By the end of the book, Jane has dealt with the traumatic events and repressed feelings that made her hateful. The fact that she and Rochester now treat each other with respect and equality in their relationship shows that she has grown into a more peaceful person. Jane turns her hatred into a way to stand up for herself and see things clearly. In the end, she finds the freedom and happiness she has been looking for throughout the book.

### **6. Conclusion**

Charlotte Brontë's *Jane Eyre* intricately explores the emotion of hatred and how it leads to Jane's mental growth. Brontë integrates Lacan's concept of the objet petit a, Freud's concept of the id, and Jung's theory of self-actualization to suggest various psychological readings of the textbook. Brontë employs Freud's concept of the id to show Jane's inner conflict between her ethical constraint and passionate nature. Mr. Edward Rochester, drawing on Lacanian theory of objet petit a, has the same function as objet petit a. He could represent a delusive object of desire for Jane, who is difficult to gain until she becomes his subject. Concurrently, Jane's journey of self-growth can be interpreted through Jung's concept of self-actualization, as she could weave her emotions of hatred and her pursuit of psychological wholeness. As a whole, these psychoanalytic frameworks make *Jane Eyre* not only a story of romance and gothic drama but also a profound look at the psychological forces that shape who she is in a society governed by societal norms, oppression, and desire.

### References

- ❖ Al Khafagy, R. (2024). Love, Trauma and Emotional Abuse in Charlotte Brontë's Jane Eyre. <https://www.diva-portal.org/smash/get/diva2:1847499/FULLTEXT01.pdf>
- ❖ Al-Ju'beh, E. N. (2017). Analyzing the Emotional Expressions in Charlotte Brontë's Jane Eyre. <http://dspace.hebron.edu/xmlui/bitstream/handle/123456789/716/Analyzing%20he%20Emotional%20Expressions%20in%20Charlotte%20Bronte%E2%80%99s%20Jane%20Eyre.pdf?sequence=1&isAllowed=y>
- ❖ Andersson, A. (2011). Identity and independence in Jane Eyre. <https://www.diva-portal.org/smash/get/diva2:463653/FULLTEXT01.pdf>
- ❖ Arya, A. (2020). An overview of textual analysis as a research method for cultural studies. *International Journal for Innovative Research in Multidisciplinary Field*, 6(3), 173-177. <https://www.ijirmf.com/wp-content/uploads/IJIRMF202003030.pdf>
- ❖ Beck, M. (2022). Autonomy, Identity, and Doubles in Jane Eyre. *The Rock Creek Review*, 8.
- ❖ Blum, H. P. (1995) 'Sanctified , Aggression, Hate, and the Alteration of Standards and Values'. in *The Birth of Hatred: Developmental, Clinical, and Technical Aspects of Intense Aggression*. eds.by Akhtar, s., Kramer, S. and Parens, H. New York: Jason Aronson, 20
- ❖ Boumelha, P. (1990). *Charlotte Brontë*. New York: Harvester Wheatsheaf.
- ❖ Bülow, M. (2012). The emotional dialogue between Wide Saragasso Sea and Jane Eyre: How hate comes alive in Wide Saragasso Sea and love comes alive in Jane Eyre. <https://www.diva-portal.org/smash/get/diva2:555259/fulltext01.pdf>
- ❖ Cody, D. (2021). Social Class. <https://victorianweb.org/history/Class.html>
- ❖ Cole, C. (2015) *Human Performance, Divine Reality: The Spectacle of Jane Eyre* [http://departments.knox.edu/engdept/commonroom/Volume\\_Seven/number\\_two/cole/page3.htm](http://departments.knox.edu/engdept/commonroom/Volume_Seven/number_two/cole/page3.htm)
- ❖ Dahy, F. A. (2022). Narcissistic Personality Disorder: An Application of the Psychoanalytic Theory to Charlotte Brontë's Jane Eyre. *International Journal of Applied Linguistics and English Literature*, 11(4), 10-19.
- ❖ Dahy, F. A. (2022). Narcissistic Personality Disorder: An Application of the Psychoanalytic Theory to Charlotte Brontë's Jane Eyre. *International Journal of Applied Linguistics and English Literature*, 11(4), 10-19.

## Hatred in Charlotte Brontë's *Jane Eyre*: A Psychoanalytic Study (Bekhal B. Kareem)

- ❖ Fraiman, S. (1993) *Unbecoming Women: British Women Writers and the Novel of Development*. New York: Columbia university press.
- ❖ Freud, S. (1915). Repression. In J. Strachey (Ed. & Trans.), *The Standard Edition of the Complete Psychological Works of Sigmund Freud* (Vol. 14, pp. 146-158). London: Hogarth Press.
- ❖ Gaylin, W. (2003) *Hatred: The Psychological Descent Into Violence*. New York: PublicAffairs.
- ❖ Gilbert, S. M., & Gubar, S. (2020). *The madwoman in the attic: The woman writer and the nineteenth-century literary imagination*. Yale University Press.
- ❖ Gilbert, S. M., and Gubar, S.(1979). *The Madwoman in the Attic: The Woman Writer and the Nineteenth-Century Literary Imagination*. Yale University Press.
- ❖ Glen, H. (ed.) (2002) *A Cambridge Companion to The Brontës*. Cambridge: Cambridge University press.
- ❖ Heimann, M. (2020). Victorian piety and the revival of material religion in Britain. <https://orca.cardiff.ac.uk/id/eprint/122273/3/2.+Heimann+UK.Victorian+Piety+and+the+Revival+of+Material+Religion+in+Britain.8+May+2019.pdf>
- ❖ Hesse, S. (2004) *The Victorian Ideal: Male Characters in Jane Eyre and Villett* <http://www.victorianweb.org/authors/bronte/cbronte/hesse1.html>
- ❖ <https://inside.heidelberg.edu/sites/default/files/documents/therockcreekreview-2022.pdf#page=14>
- ❖ Indriyani, D. F. (2014). THE MIND STRUCTURE OF AN INDEPENDENT WOMAN AS REFLECTED IN CHARLOTTE BRONTE'S NOVEL JANE. *Rainbow: Journal of Literature, Linguistics and Culture Studies*, 3(1). <https://journal.unnes.ac.id/sju/rainbow/article/view/4029/3655>
- ❖ Jingrui, H. U. I. (2015). Analysis of the Function of Bertha in *Jane Eyre*. *Studies in Literature and Language*, 10(1), 85. <https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=69bc89f467f500a1056dd90cc68b6a0fbc16a89>
- ❖ Jung, C. G. (1968). *The archetypes and the collective unconscious*. Princeton, N.J.: Princeton University Press
- ❖ Krupka, L. (2018). Approaching the Ideal Self through Love: Lacan's objet petit a and Representations of Love in *The Color Purple*, *Poor Things*, and *The Brief Wondrous Life of Oscar Wao*. <https://lup.lub.lu.se/luur/download?func=downloadFile&recordId=8950953&fileId=8950960>
- ❖ Lacan, J. (1973). *The four fundamental concepts of psycho-analysis*. Routledge.

- ❖ Leach, A. F. (2010). Educational charters and documents 598 to 1909. Cambridge University Press. [https://scholar.google.com/scholar\\_lookup?title=Educational+Charters+and+Documents+598+to+1909&author=Leach+Arthur+F.&publication+year=1911](https://scholar.google.com/scholar_lookup?title=Educational+Charters+and+Documents+598+to+1909&author=Leach+Arthur+F.&publication+year=1911)
- ❖ Levin, N. (2012). "I am Heathcliff!": Paradoxical Love in Brontë's Wuthering Heights. <https://www.diva-portal.org/smash/get/diva2:538526/fulltext01.pdf>
- ❖ Michie, E. (1992) 'From Simianized Irish to Oriental Despots: Heathcliff, Rochester and Racial Difference' *Novel: A Forum on Fiction* [online] 25 (2), 125-140. [http://www.jstor.org/stable/1346001?seq=1#page\\_scan\\_tab\\_contents](http://www.jstor.org/stable/1346001?seq=1#page_scan_tab_contents)
- ❖ Millon, T., Grossman, S., Millon, C., Meagher, S. & Ramnath, R. (2004). The Narcissistic Personality. *Personality Disorders in Modern Life*. (pp.330-370). John Wiley & Sons, Inc.
- ❖ Mosquera, D., & Knipe, J. (2015). Understanding and Treating Narcissism With EMDR Therapy. *Journal of EMDR Practice and Research*, 9 (1), 46-63. <http://dx.doi.org/10.1891/1933-3196.9.1.46>
- ❖ Murphy, J. (1968). Religion, the state, and education in England. *History of Education Quarterly*, 8(1), 3-34. <https://www.cambridge.org/core/services/aop-cambridge-core/content/view/FCE43DFFC251E109679AEC4364D81CAB/S0018268000049487a.pdf/religion-the-state-and-education-in-england.pdf>
- ❖ Nassaji, H. (2015). Qualitative and descriptive research: Data type versus data analysis. *Language teaching research*, 19(2), 129-13 <https://journals.sagepub.com/doi/pdf/10.1177/1362168815572747>
- ❖ Pool, D. (1993) *What Jane Austen Ate and Charles Dickens Knew: From Fox Hunting to Whist – the Facts of Daily Life in 19th Century England*. New York: Touchstone.
- ❖ Rich, A. (1973). *Jane Eyre: the temptations of a motherless woman Ms II*. State Library of NSW.
- ❖ Rich, A. (2001) ed. by Richard, J. D. "Jane Eyre: The Temptation of a Motherless Woman." *Jane Eyre: An Authoritative Text, Contexts, Criticism*. 3rd ed. New York: W.W. Norton & Company.
- ❖ Stein, M. (1998). *Jung's map of the soul: An introduction*. Open Court Publishing.
- ❖ Thuresson, M. (2011) *Jane's Journey through Life*. <http://www.diva-portal.org/smash/get/diva2:511845/FULLTEXT01.pdf>
- ❖ Vaillant, E.G. (1998). *Adaptation to Life*. Harvard University Press.
- ❖ Williams, R. (1989) *Marxism and literature*. Oxford: Oxford University Press.